

Social Identity, Personality, and Gender

MULTIPLE CHOICE

1. The concept of *tabula rasa* (p.120)
 - a. was developed in the 20th century.
 - b. implies that individuals are shaped primarily by their experiences, which differ from culture to culture.
 - c. states that the races are biologically different.
 - d. tabulates the influence of race on culture.
 - e. is a linguistic method of doing frame substitution.

2. Which of the following statements about the concept of *tabula rasa* is INCORRECT? (p. 120)
 - a. The concept expresses the idea that adult personalities are formed largely by their biological inheritance.
 - b. The concept was formulated by John Locke in the late 17th century.
 - c. The textbook disagrees with the concept, saying that it ignores the influences of unique inherited tendencies which contribute to the formation of personality.
 - d. The textbook recognizes the contributions of the concept in its emphasis on the importance of life experiences in shaping personality.
 - e. The concept reflects the idea that it is important to look at the influence of culture on the development of personality.

3. The assumptions involved in the concept of enculturation may be traced to and illuminated by an understanding of the concept of *tabula rasa*, a term which (p.120)
 - a. means racial tablet.
 - b. means blank slate.
 - c. was used by the philosopher John Locke.
 - d. was used as a metaphor for the newborn infant who gets written on by experience.
 - e. all of the above except a.

4. _____ is the process by which culture is passed from one generation to the next, and through which individuals become members of their society. (p.120)
 - a. Assimilation
 - b. Enculturation
 - c. Acculturation
 - d. Accomodation
 - e. Adaptation

5. The agents of enculturation (p.120)
 - a. are persons involved in transmitting culture to the next generation.

- b. are at first the members of the family into which the child is born.
 - c. vary, depending on the structure of the family into which a child is born.
 - d. include peer groups and school teachers.
 - e. All of the above.
6. Enculturation begins with the development of self-awareness, which may be defined as (p.120)
- a. the ability to assume roles.
 - b. the ability to identify oneself as an object, to react to oneself, and to appraise oneself.
 - c. the process by which the self adapts to a particular environment.
 - d. the process by which an individual identifies right and wrong.
 - e. the belief that one has lived a previous life.
7. Which of the following statements about self-awareness is INCORRECT? (p.121)
- a. Self-awareness occurs earlier in children as a function of the amount of social stimulation they receive.
 - b. At 15 weeks of age, the home-reared infant in North America is in contact with its mother for about 20% of the time.
 - c. At 15 weeks of age, infants in the Ju/'hoansi society of South Africa's Kalahari Desert are in close contact with their mothers about 70% of the time.
 - d. American children develop self-awareness earlier than do Ju/'hoansi children.
 - e. All of the above are correct.
8. The _____ includes definitions and explanations of objects, spatial orientation, and temporal orientation, as well as culturally defined values, ideals, and standards that provide an individual with a normative orientation. (p.123)
- a. vital self
 - b. *tabula rasa*
 - c. behavioral environment
 - d. patterns of affect
 - e. core values
9. In the United States and Canada working mothers place their children in daycare centers. Ideally, daycare workers must be stable and be recruited from the same neighborhood as the children if they are to have a positive effect on the very young children in their care. Unfortunately, these conditions are seldom met. Why? (p.120)
- a. Most daycare workers are uneducated.
 - b. Most care givers don't care about other people's children.
 - c. Most daycare workers have to take city transportation to work.
 - d. Low pay guarantees a high rate of personnel turnover.
 - e. Little chance for promotion from within keeps their morale low.
10. An individual's personality (p.126)
- a. is a product of enculturation.

- b. is influenced by an individual's genetic makeup.
 - c. is a kind of cognitive map functioning throughout an individual's lifetime.
 - d. is an integrated, dynamic system of perceptual assemblages, which includes the self and its behavioral environment, that develops over time.
 - e. All of the above.
11. In studying three societies in New Guinea, Margaret Mead found that the roles played by men and women were determined primarily by (p.127)
- a. genes.
 - b. biology.
 - c. culture.
 - d. incest.
 - e. The food they ate.
12. Margaret Mead's study of three societies in New Guinea demonstrated that (p.127)
- a. women are biologically programmed to be passive, obedient, compliant, loyal and caring.
 - b. men are biologically programmed to be tough, aggressive, assertive, dominant, self-reliant and achievement-oriented.
 - c. women are biologically programmed to be tough, angry, and efficient.
 - d. men are biologically programmed to be interested in self-decoration, art, theater and petty gossip.
 - e. None of the above.
13. A book by Margaret Mead called *Coming of Age in Samoa*, published in 1928, (p.134)
- a. suggested that adolescent turmoil was due more to biological development than to cultural training.
 - b. stimulated interest in anthropology.
 - c. suggested that adolescent turmoil was due more to cultural training than to universal biological development.
 - d. was a deliberate test of a Western psychological hypothesis.
 - e. All but a.
14. Margaret Mead's groundbreaking work in culture and personality published in 1928 was a deliberate test of a Western psychological hypothesis. What was this hypothesis? (p.134)
- a. Lowering the drinking age will promote promiscuity.
 - b. Child-rearing practices have no effect on adult personality.
 - c. The stress and conflict experienced by American adolescents is a universal phenomenon based on maturing hormones.
 - d. By changing child-rearing practices, we can change the structure of society.
 - e. By lowering the driving age, we can promote less stress among adolescents.
15. One becomes the owner of one's self and capacities in societies that practice (p.129)

- a. a strong moral system.
 - b. dependence training.
 - c. adherence to the letter of the law.
 - d. any form of religion.
 - e. independence training.
16. A study of child-rearing among the Ju/'hoansi of Africa indicates that (p.127)
- a. boys and girls are raised in a very similar manner and are both mild-mannered and self-reliant.
 - b. because girls are out gathering most of the time, they are expected to be more aggressive and self-reliant than boys are.
 - c. mothers spend the least amount of time with their children, and thus the children identify strongly with their fathers.
 - d. boys do more work than girls.
 - e. boys have less responsibility than girls and get to play more of the time.
17. Child-rearing practices that foster compliance on the performance of assigned tasks and dependence on the family, rather than reliance on oneself, are called (p.128)
- a. dependence training.
 - b. independence training.
 - c. enculturation.
 - d. patterns of affect.
 - e. core values.
18. The _____ do not consider an infant truly "human" until they have given it a name. (p.123)
- a. Icelanders
 - b. Aymara Indians
 - c. Hopi
 - d. Netsilik Inuit
 - e. Iroquois Indians
19. Dependence training is more likely in (p.128)
- a. nuclear families.
 - b. societies whose subsistence is based on pastoralism.
 - c. a food foraging society.
 - d. extended families in societies whose economy is based on subsistence farming.
 - e. industrial societies.
20. Among the Yanomami, (p.131)
- a. all men are fierce and warlike.
 - b. all men are quiet and retiring.
 - c. there is a range of personalities.
 - d. a quiet, retiring Yanomami would not survive.

- e. a fierce and warlike Yanomami would not survive.
21. The personality typical of a society, as indicated by the central tendency of a defined frequency distribution, is called, (p.132)
- a. a core value.
 - b. a nuclear personality.
 - c. a pattern of affect.
 - d. culture and personality.
 - e. a modal personality.
22. Early studies of the relationship between personality and culture had assumed that they were essentially the same; culture stamped out identical personalities like cars off an assembly line. A more statistical concept of psychological traits in a society is the concept of a (p.132)
- a. basic personality structure.
 - b. modal personality.
 - c. Rorschach.
 - d. national character.
 - e. configuration.
23. You are studying the modal personality of a particular group of people by giving them Rorschach tests. In American society, a response to the white background (the page on which the inkblots are placed) has been associated with the psychological trait of negativism. You are puzzled because you are getting a lot of white responses, but the people don't appear to be negative in other respects. Then you find out that their favorite color is white, and that they are treating the color of the page not as a background but as a part of the design of the inkblot. This is an example of one of the problems faced by people trying to measure modal personality, which is (p.132)
- a. that people do not give consistent responses to the same picture from one day to the next.
 - b. that not everyone in a society has the same personality.
 - c. that tests devised in one cultural setting may not be appropriate in another.
 - d. that language problems can create misinterpretations.
 - e. None of the above.
24. Which of the following statements about modal personality is INCORRECT? (p.132)
- a. Although a modal personality may be found for a particular society, a range of personalities may exist in that society.
 - b. Although the modal personality may be considered "normal" for that society, it may be shared by less than half of the population.
 - c. Those who study modal personality accept the fact that there may be abnormal individuals in that society.
 - d. Data on modal personality are usually gathered by the use of psychological tests such as the Rorschach and TAT.
 - e. All of the above are correct.

25. Studies of _____ were developed during World War II to explore the idea that basic personality traits were shared by most of the people in modern nations. (p.132)
- modal personality
 - national character
 - stereotype
 - group personality
 - independence training
26. Geoffrey Gorer's study of the national character of the Japanese during WWII is important to students today because (p.133)
- it illustrates the dangers of generalizing from minimal evidence to explain complex social phenomena.
 - it demonstrates the importance of Japanese sphincters on the Japanese national character.
 - it demonstrates the validity of national character studies.
 - it demonstrates the validity of the popular proverb, "Wait till the peanut butter hits the fan!"
 - it illustrates that all members of a complex nation have the same personality.
27. Although the study of national character has been severely criticized, some anthropologists have argued that there is a new urgency to such studies because we need to know what motivates the decision makers in modern nations. An important leader in this area today is Francis Hsu who suggests that we use the concept of (p.133)
- configurations.
 - core values.
 - cultural themes.
 - basic personality structure.
 - modal personality.
28. The term "core values" refers to (p.133)
- those aspects of culture that pertain to the way a culture makes its living.
 - rules that guide family and home life.
 - those values which are emphasized by a particular culture.
 - common shares in Apple Corporation.
 - the values of the 1960s counter culture movement.
29. The core value to which European-Americans subscribe is, according to Francis Hsu, (p.133)
- cooperation.
 - dependence.
 - generosity in sharing.
 - rugged individualism.
 - the development of self, rather than the accumulation of things.

30. Among the _____, naming a child was traditionally the right of the clan mother, the senior-ranking female elder in a cluster of related families. (p.122)
- Icelanders
 - Aymara Indians
 - Hopi Indians
 - Netsilik Inuit
 - Iroquois Indians
31. A(n) _____ child is born into its mother's clan, cared for by the elder women, it spends the first nineteen days of its life wrapped in a blanket and secluded indoors. (p.123)
- Icelander
 - Aymara
 - Hopi
 - Netsilik Inuit
 - Iroquois
32. When boys grow up in the United States, (p.139)
- they are raised primarily by men.
 - they are treated in the same way that girls are.
 - their sexual identity is clearly defined because they identify with the males with whom they spend a lot of time as they grow up.
 - their sexual identity is not clearly defined because they identify initially with the women who raise them, but must acquire a masculine identity when they get older.
 - they are treated as inferior to girls.
33. _____ orientation includes standards that indicate what ranges of behavior are acceptable for males and females in a particular society. (p.124)
- Spatial
 - Temporal
 - Normative
 - Object
 - Gender
34. An ethnic psychosis refers to (p.141)
- a psychotic episode experienced by a person from an exotic culture.
 - a progressive disease which strikes anthropologists when they spend more than twelve months in the field.
 - a psychosis characterized by symptoms peculiar to a particular group.
 - a universal form of mental illness.
 - a biologically based disease that resembles schizophrenia.
35. The Windigo of the Ojibwa can be used as an example of (p.141)

- a. paranoid schizophrenia.
 - b. uncontrolled flatulence.
 - c. an ethnic psychosis.
 - d. disorder being expressed in ways compatible with traditional Ojibwa culture.
 - e. All but b.
36. Insanity, from an anthropological perspective, is (p.139)
- a. a term defining a biochemical disorder.
 - b. a term describing the actions of people that deviate widely from the behavior of “normal” people.
 - c. how “normal” people describe themselves.
 - d. indefinable because of its complexity.
 - e. not possible to compare cross-culturally.
37. Efforts to include native conceptions of illness and healing in the treatment of mental disorders (p.139)
- a. were advocated by the World Health Organization.
 - b. began in the 1950s.
 - c. often include anthropologists as “cultural brokers.”
 - d. were used successfully in the Miami area.
 - e. All of the above.
38. As _____ pioneering studies suggested, whatever biological differences may exist between men and women, they are extremely malleable. (p.127)
- a. Ruth Benedict’s
 - b. Karen Sacks
 - c. Debroah Tannen
 - d. Margaret Mead
 - e. Laura Nader
39. One of the “founding mothers’ of anthropology is (p.134)
- a. Nancy Cheper-Hughes.
 - b. Catherine Bateson.
 - c. Mary Douglas.
 - d. Margaret Mead.
 - e. Emily Schultz.
40. Today in Native American Societies the preferred term to describe an individual who falls between the categories of “man” and “woman” is known as (p.125)
- a. berdache.
 - b. gay.
 - c. passive homosexual.
 - d. two-spirit.
 - e. effeminate.

41. In 1690 _____ presented his *tabula rasa* theory. This idea held that the newborn human baby was like a blank slate, and what the individual became in life was written on the slate by her or his life experiences. (p.120)
- William Shakespeare
 - John Locke
 - Franz Boas
 - Amadeus Mozart
 - Alfred Newton
42. In North American society self-awareness does not occur until about _____ years of age. (p.120)
- 2
 - 3
 - 4
 - 5
 - 5
43. _____ is the distinctive way a person thinks, feels, and behaves. (p.126)
- Effectivity
 - Individuality
 - Emotionality
 - Personality
 - Temperamental
44. _____ are child-rearing practices that fosters compliance in the performance of assigned tasks and reliance on the domestic group, rather than reliance on themselves. (p.128)
- Independence training
 - Assertiveness training
 - “Tough love” training
 - Domesticity training
 - Dependence training
45. Ideal personality traits among _____ men would include being fierce, belligerent, and flamboyant. (p.131)
- Arapesh
 - Ju/'hoansi
 - Cherokee
 - Penobscot
 - Yanomami
46. For anthropology, _____ developed the idea that culture was a projection of personality of those who created it. (p.134)

- a. Benjamin D. Paul
 - b. Betty Friedan
 - c. Michael Cole
 - d. Elizabeth Colson
 - e. Ruth Fulton Benedict
47. The core values of _____ culture promote the integration of the individual into a larger group. (p.133)
- a. Scandinavian
 - b. Filipino
 - c. Jewish
 - d. Chinese
 - e. Anglo-American
48. Perhaps the core value United States citizens of European descent hold in highest esteem is (p.133)
- a. the subordination of one's will to that of the family and kin.
 - b. cooperation.
 - c. mutual dependence.
 - d. sharing.
 - e. rugged individualism.
49. Although the ability to enter trance is a consequence of having a normal human nervous system, some societies, such as that of the _____, define entering a trance as abnormal. (p.140)
- a. Yoruba
 - b. Chippewa
 - c. Balinese
 - d. Ju/'hoansi
 - e. United States
50. In Western countries a culture-bound psychological disorder known as _____ occurs most frequently among young women in which a preoccupation with thinness produces a refusal to eat. (p.141)
- a. pibloktoq
 - b. amok
 - c. anorexia nervosa
 - d. bulimia
 - e. latah
51. Windigo would be an example of a so-called (p.142)
- a. ethnic identity crisis.
 - b. universal psychosis.

- c. psychotic break.
- d. ethnic psychosis.
- e. altered state of consciousness.

TRUE/FALSE

1. The significance of the concept of *tabula rasa* is that it emphasizes the importance of culture rather than biological inheritance in determining an individual's characteristics. (p.120)
2. American children are among the earliest to develop a concept of self because of the high level of social stimulation they receive. (p.120)
3. The work of Margaret Mead and others in the field of culture and personality contributed to the realization that what is defined as "human nature" depends on culture. (p.127)
4. The Ju/'hoansi are a group of horticulturalists living in the Kalahari grasslands of southern Africa. (p.127)
5. A comparison of child rearing among the hunter-gatherer !Kung with child-rearing among settled agriculturalists demonstrates that personality characteristics related to gender are strongly affected by the way a group makes its living. (p.128)
6. Both hunting-and-gathering societies and industrial societies promote independence training in their mobile nuclear families. (p.129)
7. Ruth Benedict did a study comparing gender in three New Guinea societies. (p.134)
8. Psychological anthropologists proved after World War II that the brutality of the Japanese during the war had been due to their severe toilet training. (p.133)
9. What is considered "normal" in a society is defined by culture.(p.139)
10. What has seemed to be "normal" in the past, would through enculturation, remain normal in the future.(p.139)
11. The majority of the world's historically known societies have had some form of an institutionalized altered state of consciousness. (p.140)
12. The Native American view sees intersexed individuals in a very positive and affirming light. (p.125)
13. Today, in the corporate world, to be called "hyper" or "manic" is increasingly an expression of disapproval. (p.140)
14. The extent to which Native Americans see spirituality is reflected in their belief that all things have spirit. (p.125)
15. From the Native American perspective the spirit of a human is superior to the spirit of any other thing. (p.125)
16. To Native Americans the function of religion is not to try to condemn or to change what exists, but to accept the realities of the world and to appreciate their contributions to life. (p.125)
17. Native Americans believe everything that exists has a purpose. (p.125)
18. An intersexed child is derided and viewed as a "freak of nature" in traditional Native American culture. (p.125)
19. In traditional societies around the world, infants are never left by themselves and so receive constant stimulation, an important element in their development. (p.122)
20. Independence training is particularly characteristic of rural agrarian societies, where self-reliance and personal achievement are important traits for survival. (p.129)
21. Strong causal links have been established between the child-rearing practice of societies and specific kinds of adult personalities. (p.131)
22. Individual personalities in traditional societies are far from being uniform.(p.131)

23. National character studies have focused on the modal characteristics of emerging Third World countries. (p.132)
24. Clearly, the biological capacity for what we think of as humanhood, which entails culture, must be nurtured to be realized. (p.120)
25. Breast-feeding tends to be relatively long-lived in the industrialized world, due to workplace conditions that facilitate it. (p.122)
26. It has become clear that each culture provides different opportunities and has different expectations for ideal or acceptable male-female behavior. (p.127)
27. Intersexuality may be unusual but it is uncommon. (p.136)
28. Standards that define normal behavior for any culture are determined by that culture itself. (p.139)

MATCHING

1. Match the culture with its characteristic.

- | | |
|------------------|---|
| _____ Samoans | a. studied by Margaret Mead |
| _____ Mbuti | b. African people whose child rearing practices are oriented toward cooperation |
| _____ Ju/'hoansi | c. studied by Ruth Benedict |
| _____ Dobu | d. hunter-gatherers who rear males and females in a similar manner |

SHORT ANSWER (2-5 ANSWERS MIN)

1. Define "*tabula rasa*" and explain its significance for psychological anthropology. (p.120)
2. Who are the agents of enculturation? (p.120)
3. Describe Margaret Mead's contribution to our understanding of personality differences between males and females.(p.127)
4. Discuss the Netsilik Inuit naming process. (p.123)
5. Relate the development of gender among the Ju/'hoansi to economic conditions that affect child rearing. (p.128)
6. Explain and critique the idea of national character. (p.132)
7. Describe the statistics behind the concept of modal personality. (p.132)
8. Use examples from the Dobu and/or the Plains Indians to illustrate the cultural context of normality and abnormality. (p.139)
9. How do some Nigerian groups approach the naming of a child? (p.123)
10. How are projective tests like the Rorschach and the Thematic Aperception Test used by anthropologists? (p.132)
11. Give an example of ethnic psychosis. (p.141)
12. What contribution did Ruth Benedict make to the field of culture and personality? (p.134)
13. Describe the type of society where independence training is emphasized. (p.129)
14. How can anthropologists help with a community's mental health problems? (p.139)
15. What is the Native American view on intersexed individuals? (p.125)
16. What is the Christian Euro-American perspective on intersexed people? (p.126)

17. Discuss Native American beliefs about spirituality. (p.125)
18. Several requirements including a person's behavioral environment need to met for emerging self-awareness to function. Identify and explain those requirements. (p.123)
19. Why is the naming of a child such an important issue in so many cultures? (p.122)
20. What is meant by the statement "the world around us is perceived through cultural lenses?" (p.124)
21. Why is it important to study complex categories involving intersexuality and transgendering? (p.125)

ESSAY: CHOOSE ONE OF THE FOLLWING TOPICS

1. What was the impact of Freudian psychoanalysis on the development of psychological anthropology? How have culture and personality specialists responded to the Freudian paradigm?
2. How are male and female role identities shaped by the structure of the human family, according to Nancy Chodorow? What impact might this have on strategies followed by the movement for gender equality in North America?
3. There are countless contrasting approaches to naming. Identify and discuss some of these approaches.
4. The author of the original study **The Blessed Curse** mentioned, "from a very early age I was presented with two different and conflicting views of myself." What did the author mean by this? Explain.
5. Explain why the Native American and Euro-American views on intersexuality are so diametrically opposed.
6. Discuss the importance of child-rearing practices for the development of gender related personality characteristics. Provide examples.
7. Explain why child-rearing practices in the United States create problems of gender identity for both sexes, although a different sort for each sex.
8. How does a culture itself induce certain kinds of psychological conflicts that have important consequences for the entire society?
9. No discussion of culture and personality would be complete without considering national character studies. What are national character studies? Describe why and how they came about. Discuss their shortcomings.
10. Contrast dependence with independence training. Identify societies where each would be expected, and explain why. Have inconsistencies developed? If so, explain why?
11. In order for self-awareness to emerge and function, basic orientations are necessary to structure the psychological field in which the self acts. Identify and discuss these basic orientations.