Language and Culture
Chapter 2

Multiple Choice

1. The principle of linguistic relativity
a. has been largely disproven through ethnographic research.
b. is widely accepted today.
c. requires that we accept the fact that our language controls our organization of the world.
d. is disproven by the fact that we can learn other languages and translate from one language to another.

Answer: b [p. 32]

2. In the Hanunóo language, color distinctions are made at two levels of contrast. This fact
a. indicates that most, if not all, Hanunóo speakers suffer from red/green color blindness.
b. demonstrates the primitive nature of Hanunóo color categories.
c. is, in fact, not an accurate statement, but simply the result of a failure to do sufficient intracultural research into Hanunóo color categories.
d. supports the assertion that color is not a universal human concept.

Answer: d [W/R]

3. A linguistic anthropologist sits down and starts asking you questions like these: What are the steps to selecting a class? Is what time the class happens something you think about when you select a class? What other things do you think about when you select a class? This linguistic anthropologist is probably constructing
a. a self-help book.
b. a grammar of university student English.
c. a taxonomy describing your mental map.
d. a survey of student attitudes about courses.

Answer: c [p. 26]

4. A chart showing how words in a specific semantic domain are related to one another is called a
a. frame of reference.
b. componential analysis.
c. taxonomy.
d. mental map.

Answer: c [p. 26)]

5. Whorf's principle of linguistic relativity argues that different languages represent different
a. levels of evolutionary sophistication in different cultures.
b. ways of perceiving and thinking about the world.
c. geographical surroundings.
d. individual abilities.

Answer: b [p. 33]

6. The existence of a large number of words about a particular topic is a strong indication of
a. cultural focus.
b. ethnocentrism.
c. linguistic relativism.
d. idiosyncrasy.

Answer: a [pp. 19-20]

7. An egocentric deictic system is associated with
a. a relativistic spatial reckoning system.
b. a profoundly ethnocentric frame of reference.
c. controversial captions on photographs.
d. the analysis of topographic features.

Answer: a [p. 35]

8. The term used to refer to a set of ideas we have about the way things should be is
a. convention.
b. cultural focus.
c. nostalgia.
d. ideology.

Answer: d [p. 41]

9. Feature analysis is based on the idea that
a. every member of a given category will be a perfect example of that category.
b. phonological features of a language are linked to cultural focus.
c. some members of a category can be more central than others.
d. the categories of our language determine our experience of reality.

Answer: c [p. 26]

10. The idea that knowing one language will not allow you to predict how another language will categorize and knowing one language and name the world is called
a. linguistic relativity.
b. ethnocentrism.
c. linguistic determinism.
d. ethnosemantics.

Answer: a [p. 29]

11. Linguistic anthropologists use _____ to reveal the culturally important features by which speakers of a language distinguish different words in a semantic domain.
a. contrast analysis
b. taxonomy
c. componential analysis
d. ethnography

Answer: c [p. 26]

12. The fact that different languages divide and name the colors in a rainbow differently is an example of
a.   linguistic determinism.
b.   linguistic relativity.
c.   ethnosemantics.
d.   cultural emphasis.

Answer: b [p. 29]

13. A recent challenge to the idea of linguistic relativity came from Berlin and Kay's study of
a.   basic color terms.
b.   essential kin types.
c.   words for water.
d. words for snow.

Answer: a [p. 30]

14. Berlin and Kay's research suggested that color terms emerged during cultural development in an orderly fashion. They believed the first three stages of emergence were:
a. (1) red, (2) blue, (3) black and white.
b. (1) black and white, (2) red, (3) green *or* yellow.
c. (1) black and white, (2) blue, (3) green.
d. (1) red and blue, (2) black and white, (3) grey.

Answer: b [p. 30]

15. The idea that language affects, and even determines, your ability to perceive and think about things, as well as to talk about them, is referred to as
a. linguistic relativity.
b. linguistic determinism.
c. the linguistic principle.
d. ethnocentrism.

Answer: b [p. 32]

16. Benjamin Lee Whorf wrote that "users of markedly different grammars are pointed by their grammars towards different types of observations and different evaluations of externally similar acts of observation, and hence are not equivalent as observers but must arrive at somewhat different views of the world." He called this his
a. principle of linguistic relativity.
b. principle of linguistic differentness.
c. principle of linguistic obligation.
d. principle of grammatical determinism.

Answer: a [p. 32]

17. "Pointing" concepts such as UP-DOWN, LEFT-RIGHT, or UPHILL-DOWNHILL, used to name directions in which we might point or find things, are called
a. deictic concepts.
b. relative markers.
c. absolute markers.
d. egocentric systems.

Answer: b [p. 35]

18. The story Ottenheimer describes, told by blues musician Cousin Joe told about his encounter with a police officer in Mississippi, illustrates the idea that
a. we are trapped within our frames.
b. a speaker can shift the frame of an encounter to accomplish a goal.
c. frames remain unchanged despite the passage of time.
d. it is always a mistake to tell a joke to a police officer.

Answer: b [p. 44]

21. In the 1960s, a linguistic-based approach to ethnography used language to explore a culture's system of categorization. What was this approach called?
a. cognitive anthropology
b. ethnoscience
c. ethnosemantics
e. componential analysis

Answer: d [p. 23]

22. The term used by cognitive anthropologists to refer to a specific area of cultural emphasis is
a. semantic domain.
b. cultural focal point.
c. taxonomy.
d. componential analysis.

Answer: a [p. 23]

23. Scholars doing "the new ethnography" argued that the categorization system encapsulated in a language, and the way a language categorized items
b. determined the mental maturity of the people who used it.
c. was more sophisticated among "civilized" peoples.
d. was a model, or mental map, that speakers had for that particular part of the world.
e. could help elders in that culture to resist the symptoms of Alzheimer's.

Answer: d [p. 23]

24. Anthropologist Harriet Ottenheimer employed ethnosemantic analysis in order to learn to:
a. order drinks in a café in France.
b. "speak computer" at her university.
c. cook.
d. travel around Kansas City.

Answer: b [pp. 23-24]

25. The "Sapir-Whorf hypothesis," although never formulated as a hypothesis by either Edward Sapir or Benjamin Lee Whorf, has two forms: Strong Whorf and Weaker Whorf. In Strong Whorf, language is compared to a
a. room.
b. prison.
c. road.
d. ocean.

Answer: b [p. 33]

True/False

1. By employing the comparative method, linguistic anthropologists have discovered that learning a new language consists mostly of learning new labels for the same things.
True
False

Answer: False [p. 43]

2. Different frames applied to very similar actions can result in dramatically different interpretations of those actions.
True
False

Answer: True [p. 43]

3. Berlin and Kay applied their color naming system in an even-handed way, with consistent standards for all cultural groups.
True
False

Answer: False [p. 30]

4. Because of their different languages, English speakers tend to group objects in terms of common material, while Yucatec speakers tend to group items in terms of common shape.
True
False

Answer: False [p. 34]

5. According to George Lakoff, categories don't exist in the world independently of people. Rather categories are the result of the ways in which we interact with the world.
True

False

Answer: True [p. 39]

Short answer/Essay

1. Describe the difference between what is described in the text as Strong Whorf and Weaker Whorf, <u>noting that both are forms of linguistic determinism.</u>

2. Give an example of a test of linguistic determinism. This should be an actual test, as described in your reading or in lecture. Explain how the results support or do not support the theory of linguistic determinism.

3. Give an example of a metaphor which is regularly used in a frame with which you are familiar. Give at least two examples of ways in which this metaphor operates.

4. Linguistic anthropologists use two tools to explore semantic domains. Name and describe these tools, and briefly explain how each of these tools work.