

TEST BANK



SIXTH EDITION

SOCIOLOGY

The Essentials

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CHAPTER 2: CULTURE AND THE MEDIA

Student: _____

1. The complex system that includes a group's beliefs, values, dress, and way of life, is called _____.
 - A. counterculture
 - B. culture
 - C. social structure
 - D. culture complex
2. What is *culture* made up of?
 - A. ways of thinking and patterns of behavior
 - B. art, music, dance, and stories and myths
 - C. the objects people make and use
 - D. all of these are true
3. Which of the following is an example of *non-material culture*?
 - A. a painting
 - B. a fashion magazine
 - C. a building
 - D. table manners
4. *Material culture* consists of
 - A. objects created in a given culture.
 - B. ideas and beliefs of a group of people.
 - C. laws, customs, and ideas.
 - D. All of these choices are true.
5. What is the relationship between biology and culture in shaping human behavior?
 - A. human biology determines our behavior
 - B. the natural environment is the biggest determinant of human behavior
 - C. human biology sets limits and provides the capacities for different types of behavior
 - D. culture is the only influence on human behavior
6. The discussion of birthday traditions included in the text demonstrates that
 - A. some forms of celebration are universal.
 - B. even seemingly "normal" practices have cultural roots.
 - C. American birthday traditions represent cultural lag.
 - D. U.S. culture dominates globally, even in birthday practices.
7. Norms, values, laws, and customs are all examples of _____.
 - A. high culture
 - B. material culture
 - C. nonmaterial culture
 - D. nontraditional culture

8. Why is culture important to humans?
- A. A person must learn culture in order to know how to behave in their society.
 - B. Having culture gives a person higher status than other people.
 - C. The more culture one has, the more income one will earn.
 - D. None of these; culture is not of particular importance for humans.
9. Regardless of where it is found in the world, culture
- A. is shared.
 - B. is learned.
 - C. is taken for granted.
 - D. all of these are true
10. In their day-to- day lives, most people
- A. have to consciously think about their cultural practices.
 - B. take the expectations of their culture for granted.
 - C. spend a lot of time questioning why they engage in certain behaviors.
 - D. All of these choices are true.
11. A(n) _____ is something that stands for something else, or anything to which people give meaning.
- A. symbol
 - B. culture
 - C. identity
 - D. society
12. Which of the following is *true* about the meanings of symbols?
- A. they depend on the culture in which they appear
 - B. they have no influence on human behavior
 - C. they are inherent in the symbol itself
 - D. they are always the same, regardless of the context in which they exist
13. People stand during the National Anthem and are emotionally moved by a cross or Star of David because
- A. these symbols have an inherent significance.
 - B. of the significance people bestow on them as cultural symbols.
 - C. crosses and stars are instinctually moving to people.
 - D. people innately know how to behave when facing these symbols.
14. Which of the following is *true* about cultural change?
- A. There are some beliefs that are so self-evident, such as the scientific understanding of disease, that they never change.
 - B. While culture changes from place to place, in each place it stays virtually the same.
 - C. Culture changes as people adapt in different time periods and in to different environments.
 - D. All of these choices are true.
15. As an element of culture, language is important because
- A. it enables a person to become a part of society.
 - B. it permits the formation of culture
 - C. language enables us to learn social skills.
 - D. All of these choices are true.

16. The theory that language determines other aspects of culture since language shapes the way that people perceive the world is called the _____.
- A. Miller-Mallow hypothesis
 - B. Griffiths-Gaab hypothesis
 - C. Sapir-Whorf hypothesis
 - D. Mahir-Jasim hypothesis
17. Today, almost all sociologists would agree that
- A. language determines what people think.
 - B. culture determines language.
 - C. language and culture are inextricably linked and each shapes the other.
 - D. there is no relationship between language and culture.
18. How does language influence patterns of social inequality?
- A. Language has little effect on patterns of race or gender inequality.
 - B. Language may produce inequalities through stereotypes and assumptions that may be built into what people say.
 - C. Studies have proven that what someone is called really doesn't matter, since identity is developed internally by the individual.
 - D. While language effects patterns of race and gender, there is no indication that it influences patterns of class inequality.
19. What is the relationship between language and social inequality?
- A. language may reproduce the inequalities that exist in society
 - B. the language that people use may alter social stereotypes to some extent
 - C. the power relations in a situation provide a context for the meanings of particular expressions
 - D. All of these choices are true.
20. The specific cultural expectations for how to behave in a given situation are called _____.
- A. norms
 - B. directives
 - C. belief-based actualizations
 - D. culture-constructs
21. Why are norms such an important element of culture?
- A. Without norms society would be chaotic.
 - B. People are unable to live without norms.
 - C. Norms are the way that people communicate with each other.
 - D. All of these choices are true.
22. The early sociologist who identified two different types of norms is _____.
- A. William Graham Sumner
 - B. George Herbert Mead
 - C. Robert Parks
 - D. Talcott Parsons
23. Two classic cultural concepts associated with the work of William Graham Sumner are _____.
- A. explicit and implicit norms
 - B. folkways and mores
 - C. dominant culture and subcultures
 - D. culture traits and culture concepts

24. Folkways are
- A. the ordinary customs of different group cultures.
 - B. strict norms that control moral and ethical behavior.
 - C. often upheld through laws that bring serious repercussions.
 - D. norms that provide strict codes of behavior.
25. Mores are
- A. the ordinary customs of different group cultures.
 - B. strict norms that control moral and ethical behavior.
 - C. often upheld through laws that bring serious repercussions.
 - D. norms that provide strict codes of behavior.
26. The strictest norms in any society are called _____.
- A. folkways
 - B. mores
 - C. taboos
 - D. laws
27. As a means of social control, to enforce norms, sanctions
- A. are always negative.
 - B. are always positive.
 - C. may be mild or severe.
 - D. are not very effective.
28. The strength or seriousness of social sanctions is
- A. harsh, regardless of how strictly the norm is held.
 - B. generally lighter for violations of folkways than violations of mores.
 - C. unrelated to the type of norm that is violated.
 - D. not something that sociologists consider in the study of norm violations.
29. The theoretical approach that is based on the idea you can discover the normal social order through disrupting it is referred to as _____.
- A. dramaturgy
 - B. ethnomethodology
 - C. exchange theory
 - D. impression management
30. People generally follow norms for behavior because
- A. they fear serious punishment for violations.
 - B. they've thought about all their actions and act in the way they find best.
 - C. they are forced to do so.
 - D. they have learned and internalized the common expectations for behavior.
31. Through ethnomethodological research sociologists have learned that
- A. most of the time, specific sanctions are not necessary to achieve conformity.
 - B. society exists because people behave as if there is no other way to do so.
 - C. when norms are violated, their existence becomes apparent.
 - D. All of these choices are true.

32. Shared ideas that help bind people in society together are called _____.
- A. folkways
 - B. beliefs
 - C. mores
 - D. sanctions
33. Which of the following statements is *false* in regards to beliefs?
- A. Shared beliefs hold people in a group or society together.
 - B. Beliefs are the basis for many norms and values in a society.
 - C. Beliefs must be true in order for them to guide human behavior.
 - D. Beliefs may be so strongly held that it is difficult to consider any contradictory information.
34. The abstract standards that define the ideal principles of a society are called _____.
- A. beliefs
 - B. values
 - C. myths
 - D. mores
35. Which of the following statements about values is *true*?
- A. Values define what is considered desirable and morally correct.
 - B. Values are not guides for behavior because they are too abstract.
 - C. Societal values are actually realized or achieved most of the time.
 - D. none of these; all are false
36. Which of the following statements about values is *true*?
- A. Values are really too abstract to provide any guidelines for behavior.
 - B. Values are never the source of cultural tensions.
 - C. Values may cause conflict in society.
 - D. All of these choices are true.
37. The example of the Kwakiutl potlatch is discussed in the text to illustrate the idea that
- A. values shape social norms in a particular culture.
 - B. some values, like that of generosity, are shared throughout the world.
 - C. conspicuous consumption is a universal cultural value.
 - D. it is not possible to understand the values of other societies.
38. Consumption for the sake of displaying one's wealth is called _____.
- A. conspicuous consumption
 - B. conspicuous austerity
 - C. economic posturing
 - D. financial reciprocity
39. Which of these is *true* regarding cultural diversity in society?
- A. It is rare for a society to be diverse.
 - B. Diversity is very characteristic of American society.
 - C. Many very simple societies actually have the most cultural diversity.
 - D. As societies become more complex, the more the culture will be internally uniform and consistent across all groups.

40. Whereas earlier immigrants to the U.S. were predominantly from Europe, today most MSC: NEW immigrants come to the U.S. from _____.
- A. Southern and Eastern Europe
 - B. Asia and Latin America
 - C. the Middle East and Africa
 - D. South America and the Caribbean
41. In every society, the dominant culture is
- A. the only culture in society.
 - B. the culture of the most powerful group.
 - C. strongly influenced by minority subcultures.
 - D. always the culture of the majority of people.
42. The dominant culture in any society
- A. is the only true culture in the society.
 - B. is commonly believed to be “the” culture of a society.
 - C. does not necessarily correspond to the groups with the most power.
 - D. is the least recognized.
43. The widely acknowledged “American” culture that is considered the dominant culture
- A. stems from middle-class values, habits, and economic resources.
 - B. is strongly influenced by television and other culture industries.
 - C. was shaped by Anglo-European influences.
 - D. All of these choices are true.
44. The cultures of groups whose values and norms differ to some extent from those of the dominant culture are called _____.
- A. countercultures
 - B. subcultures
 - C. popular cultures
 - D. postmodern cultures
45. Members of a subculture
- A. are never well-integrated into the dominant culture.
 - B. tend to share the same practices, values and beliefs as the members of the dominant culture.
 - C. exist within and share some elements of the dominant culture.
 - D. are indistinguishable from members of the dominant culture.
46. The difference between subcultures and countercultures is that
- A. countercultures reject and defy the dominant culture.
 - B. subcultures are created as a reaction to the dominant culture.
 - C. only countercultures retreat from the dominant culture.
 - D. All of the above are differences.
47. Members of a counterculture
- A. share many elements of the dominant culture and exist within it.
 - B. conform to most of the standards of the dominant culture.
 - C. reject the dominant cultural values of a society.
 - D. All of these choices are true.

48. The habit of seeing things only from the point of view of one's own group is called ____.
- A. ethnocentrism
 - B. xenocentrism
 - C. cultural relativism
 - D. multiculturalism
49. Which of the following statements is *false* regarding ethnocentrism?
- A. Ethnocentrism may be a strong force for group solidarity.
 - B. Only Americans are ethnocentric.
 - C. Ethnocentrism discourages intergroup understanding.
 - D. One's own culture is taken for granted so it may be difficult to understand other people's culture.
50. An ethnocentric perspective tends to
- A. encourage inter-cultural understanding.
 - B. be very extreme most of the time.
 - C. build group solidarity.
 - D. weaken a group's sense of identity.
51. Extreme ethnocentrism
- A. is rare.
 - B. may result in violence, including terrorism, war, and genocide.
 - C. is found primarily in less developed countries.
 - D. has not been studied by sociologists.
52. Cultural relativism is the idea that
- A. a phenomena should be understood and judged only in relationship to the cultural context in which it appears.
 - B. because culture varies from one setting to another, the meaning systems that develop within a culture must be seen in their cultural context.
 - C. without knowing the cultural context, it is impossible to understand why people behave as they do.
 - D. All of these choices are true.
53. From the perspective of cultural relativism, in order to understand a particular cultural practice we must know
- A. how much harm it does.
 - B. whether or not it is practiced by the majority of people in a society.
 - C. the cultural values that it is based on.
 - D. how it compares to the practices of our own culture.
54. The text uses the term *global culture* to refer to
- A. the diffusion of a single culture throughout the world.
 - B. international commercial advertising.
 - C. the vast variety of cultures throughout the world.
 - D. cultural universals.
55. The emergence of a global culture has resulted in
- A. a more heterogeneous world culture.
 - B. a greater appreciation for the diverse folk cultures throughout the world.
 - C. an increase in the influence of capitalism.
 - D. a significant decrease in ethnocentrism throughout the world.

56. Some argue that many of the recent conflicts in the world are the result of a struggle between the values of a consumer-based, capitalist Western culture and
- A. the influence of socialist cultures.
 - B. the values of a merchant-based Eastern culture.
 - C. the traditional values of local communities.
 - D. the global environmental movement.
57. The widespread dissemination of information and entertainment through widely available channels of communication is called _____.
- A. mass media
 - B. cyber media
 - C. cultured media
 - D. elite media
58. Television is so ever-present in people's lives that today about _____ of U.S. households are "constant television households" in which the television is on almost all of the time.
- A. 2 percent
 - B. 12 percent
 - C. 24 percent
 - D. 42 percent
59. Today in the U.S., about _____ percent of all homes have at least one television.
- A. 14
 - B. 37
 - C. 69
 - D. 98
60. Sociologists have found that peoples' fear of crime is directly related to
- A. whether or not they have been victims of crime themselves.
 - B. their racial/ethnic background.
 - C. how much time they spend watching television or listening to the radio.
 - D. age, since the older they are, the more they fear crime.
61. What were the results of the media blackout experiment that your text author, Anderson, did with her students?
- A. Students were able to live without their cell phones, but not without television.
 - B. Students reported feeling alienated, isolated, and detached.
 - C. Students noted that they could not study at all if they did not have background music.
 - D. Most students found the experiment much easier than they had expected.
62. From a sociological perspective, the MSC: NEWS and other programs presented in the media
- A. reflect objective reality.
 - B. are completely unbiased.
 - C. are shaped by commercial interests.
 - D. display a diverse range of ideas and beliefs.

63. The growth of media conglomerates means that fewer organizations are involved in producing and distributing culture. The result of this is that
- A. there may be less diversity in content of the media.
 - B. people may conform to the interests of the dominant groups without realizing they are doing so.
 - C. cultural messages in the media become more homogeneous.
 - D. All of these choices are true.
64. Sociologists refer to the concentration of cultural power as _____.
- A. cultural borrowing
 - B. cultural relativism
 - C. cultural hegemony
 - D. cultural pervasiveness
65. Cultural hegemony refers to
- A. the pervasive influence of just one culture.
 - B. the politicization of culture.
 - C. the creation of a homogeneous culture.
 - D. all of the above
66. Cultural hegemony is the term for
- A. the commercialization of the media.
 - B. the excessive influence of one culture in society.
 - C. the resistance of localized cultures to the dominant culture.
 - D. phenomena such as the struggle between “McWorld vs. Jihad.”
67. Sociologists are concerned about the concentration of cultural power, or cultural hegemony, because
- A. it is weakening cultural messages by making them too diverse.
 - B. monopolies enable groups to achieve control yet appear to have the support of the people who are dominated.
 - C. it is resulting in a reduction in the amount of media accessible to the public.
 - D. All of these choices are true.
68. Mass-produced culture (e.g. popular music and films) and other parts of culture that are shared by the general populous are called _____ culture.
- A. popular
 - B. high
 - C. elite
 - D. institutional
69. Content analyses of media demonstrate that there are patterns for how race, gender and social class are presented. For example, research on the content of television reveals that
- A. during prime time the majority of television characters are women.
 - B. Hispanics have caught up with whites and are now equally well-represented on television.
 - C. more women are shown in professional roles, and beauty has become much less important.
 - D. racial and gender stereotypes continue to dominate on television.

70. Recent research on the content of television programs has found that
- A. the popular media have been influential in expanding the boundaries of what is considered female beauty in our society.
 - B. the working class are now depicted as intelligent and involved members of society.
 - C. there has been a recent increase in the portrayal of gays and lesbians.
 - D. All of these choices are true.
71. Sociological research on the impact of media images has found that
- A. most people are unable to distinguish between fantasy on television and real life.
 - B. music videos are the only type of media that does not have a negative impact.
 - C. White girls in particular believe they are judged according to media standards of beauty.
 - D. All of these choices are true.
72. The reflection hypothesis contends that
- A. media organizations create popular values.
 - B. the mass media reflects the values of the general population.
 - C. non-material culture shapes material culture.
 - D. the media try to appeal to the rich and powerful.
73. Classical theorists of sociology were primarily interested in the relationship of culture to
- A. standards of beauty.
 - B. nonmaterial culture such as values and beliefs.
 - C. other social institutions.
 - D. the material artifacts that were produced.
74. Max Weber argued that the beliefs of the Protestant faith were especially compatible with _____.
- A. socialist reform
 - B. the development of capitalism
 - C. the integration of groups into society
 - D. agriculturalism
75. The classic analysis of the Protestant work ethic and the emergence of capitalism was conducted by _____.
- A. Emile Durkheim
 - B. Pierre Bourdieu
 - C. Max Weber
 - D. Robert Putnam
76. _____ theorists are most likely to emphasize that cultural norms and beliefs integrate people into groups and create social bonds.
- A. Functionalist
 - B. Conflict
 - C. Symbolic interactionist
 - D. MSC: NEW cultural studies
77. In his book, *Bowling Alone*, Robert Putnam refers to participation in voluntary organizations, religious groups, and other public activities as _____.
- A. democratic voluntarism
 - B. community involvement
 - C. social networking
 - D. civic engagement

78. In *Bowling Alone*, Robert Putnam argues that there has been a decline in civic engagement resulting in
- A. a decline in shared values and an increase in social disorder.
 - B. economic hardship for many voluntary organizations.
 - C. a lack of socialization opportunities for children.
 - D. more demands for social welfare programs from the government.
79. Classical sociologists placed the most emphasis on _____.
- A. material culture
 - B. nonmaterial culture
 - C. real culture
 - D. cultural constructions
80. Which type of theorist is *most* likely to emphasize that culture serves the interest of powerful group in society?
- A. functionalism
 - B. conflict theory
 - C. symbolic interaction
 - D. MSC: NEW cultural studies
81. Which of the following statements is *false* regarding culture from a conflict perspective?
- A. Cultural conflict may be driven by intense group hatred.
 - B. Culture is dominated by economic interests.
 - C. Culture promotes solidarity within society.
 - D. Culture is produced within institutions that perpetuate inequality.
82. Cultural resources that are socially designated as worthy and that give advantages to groups that possess them are called _____.
- A. cultural “zeitgeist”
 - B. cultural capital
 - C. cultural margins
 - D. cultural frames
83. What is the significance of the concept of *cultural capital* for sociologists?
- A. It helps explain how one group may maintain its dominant social status.
 - B. It refers to the urban centers in which cultural change is most likely to occur.
 - C. The concept is central to resistance movements and counter cultures.
 - D. None of these; cultural capital is not a sociological concept.
84. The theoretical perspective that examines how culture creates group identity from diverse cultural meanings is _____.
- A. functionalism
 - B. conflict theory
 - C. symbolic interaction
 - D. MSC: NEW cultural studies
85. According to symbolic interactionists, culture
- A. serves the interests of powerful groups.
 - B. creates group identity from diverse cultural meaning.
 - C. provides coherence and stability to society.
 - D. is unpredictable and constantly changing.

86. Symbolic interactionists emphasize
- A. the economic basis of behavior.
 - B. the role of culture in creating social solidarity.
 - C. the manifest and latent functions of culture.
 - D. the social construction of culture.
87. The interdisciplinary field known as cultural studies builds on the insights of _____.
- A. functionalism
 - B. conflict theory
 - C. symbolic interaction
 - D. feminist theory
88. _____ is an interdisciplinary field that builds on symbolic interactionism and is often critical of classical sociological approaches.
- A. Cultural studies
 - B. Conflict analysis
 - C. Communication studies
 - D. Critical sociology
89. The orientation that sees society as comprised of the images and words that people use to represent behavior and ideas is called _____.
- A. MSC: NEW cultural studies
 - B. postmodernism
 - C. critical sociology
 - D. MSC: NEW age theory
90. Which of the following is *true* of postmodernism?
- A. It places a strong emphasis on the economic basis of behavior.
 - B. Within postmodernism, culture is a series of images that may be interpreted in a number of ways.
 - C. Postmodernism places a strong emphasis on the unifying features of culture.
 - D. Traditions are the most important aspects of culture.
91. According to the MSC: NEW cultural studies perspective, culture
- A. is ephemeral, unpredictable and constantly changing.
 - B. prevents deviance from occurring.
 - C. provides stability in society.
 - D. does not include popular or widely understood artifacts.
92. According to the MSC: NEW cultural studies perspective, the best way to understand culture is to
- A. theorize about social class and economic systems.
 - B. view it as an organism with interconnected parts.
 - C. conduct survey research.
 - D. analyze its artifacts.
93. When one aspect of culture changes more slowly than other aspects, sociologists call this
- A. cultural leveling.
 - B. cultural obstructions.
 - C. cultural lag.
 - D. cultural construction.

94. Culture shock refers to
- the experience of realizing that you are aging and culture is changing.
 - the introduction of MSC: NEW technologies to older members of society.
 - the feeling of disorientation one feels when placed in a MSC: NEW or rapidly changing cultural environment.
 - the sticker shock of constantly increasing prices.
95. Which of the following statements about culture shock is *false*?
- Culture shock may result from being in a different culture.
 - Culture shock can only be experienced in a foreign country.
 - Rapidly changing cultural conditions may produce culture shock.
 - Some of the people displaced by Hurricane Katrina have experienced culture shock.
96. The transmission of cultural elements from one society to another is called _____.
- cultural hegemony
 - cultural diffusion
 - cultural lag
 - cultural shock
97. Inventions and technological developments would best be considered examples of _____.
- cultural innovation
 - cultural hegemony
 - cultural diffusion
 - cultural resistance
98. Which of the following statements about cultural change is *false*?
- Cultures change in response to changed conditions in the society.
 - Cultures change through cultural diffusion.
 - Cultures change as the result of innovation.
 - Cultural change cannot be consciously created.
99. Manipulating culture or imposing one's culture on another group
- is not possible given the characteristics of culture.
 - is a form of dominance and social control.
 - is possible but has never been attempted.
 - All of these choices are true.
100. Movements like the "Black is Beautiful" movement of the 1960s, and the push to teach Native American children their indigenous languages, demonstrate that
- culture is static.
 - culture may be used as a means of political resistance.
 - the control exercised by the dominant culture is complete.
 - nonmaterial culture is more important than material culture.
101. Culture includes ways of thinking as well as patterns of behavior.
- True False
102. Nonmaterial culture has little influence on social behavior.
- True False

103. Most people seldom question the practices of their own culture.
True False
104. The symbolic aspects of culture are less real and important than the actual reality of life.
True False
105. Those who do not share the language of a group can still participate fully in its culture.
True False
106. Language affects people's perception of reality.
True False
107. Sapir and Whorf believed that language determines social thought and therefore affects other aspects of culture.
True False
108. The language of any culture or society is constantly evolving.
True False
109. Language reflects the value placed on different groups in society.
True False
110. Violations of mores carry lighter sanctions than violations of folkways.
True False
111. Norms govern every situation.
True False
112. Sanctions are always based on punishment.
True False
113. Most of the time sanctions are not necessary in order to control people's behavior.
True False
114. Values guide individuals' behavior but have no role in shaping society.
True False
115. It is rare for a society to be culturally uniform.
True False
116. The more complex the society, the more likely its culture will be internally diverse.
True False

117. The dominant culture is often the standard against which other cultures are judged.
True False
118. The Amish and Puerto Ricans are both examples of subcultures.
True False
119. White supremacists are an example of a counterculture.
True False
120. Americans and western Europeans are the only groups that express ethnocentrism.
True False
121. Global culture refers to the many and diverse folk cultures that are common throughout the world.
True False
122. Popular culture such as television and the Internet have a great deal of power to shape public perceptions.
True False
123. In the U.S., people are likely to spend more time consuming some form of media than they spend in school or at work.
True False
124. Conflict theorists argue that the media are most likely to produce programs and products that support the values and interests of the most powerful groups in society.
True False
125. Culture shock can affect a person within their own society.
True False
126. Define what is meant by material and nonmaterial culture; give two examples of each.

127. Define the Sapir-Whorf hypothesis.

128. Compare and contrast folkways and mores. Provide an example of each.

129. Explain why sanctions are usually not necessary in order to enforce cultural norms.

130. Define cultural relativism and provide an example.

131.Explain what sociologists mean by the dominant culture in any society.

132.Explain the difference between subcultures and countercultures; give one example of each.

133.Define cultural hegemony. Provide examples.

134.Define cultural capital; give two examples.

135.How does culture change? Describe three ways.

136.List and discuss the five characteristics of culture presented in the text.

137.List and discuss the elements of culture presented in the text. Provide examples of each.

138.Explain how language reinforces patterns of inequality in society.

139. Discuss the role of cultural values in creating social stability and as the source of social conflict; give examples.

140. List and discuss the four sources of cultural change discussed in your text.

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 - C. The more culture one has, the more income one will earn.
 - D. None of these; culture is not of particular importance for humans.
9. Regardless of where it is found in the world, culture
- A. is shared.
 - B. is learned.
 - C. is taken for granted.
 - D. all of these are true
10. In their day-to-day lives, most people
- A. have to consciously think about their cultural practices.
 - B. take the expectations of their culture for granted.
 - C. spend a lot of time questioning why they engage in certain behaviors.
 - D. All of these choices are true.
11. A(n) _____ is something that stands for something else, or anything to which people give meaning.
- A. symbol
 - B. culture
 - C. identity
 - D. society
12. Which of the following is *true* about the meanings of symbols?
- A. they depend on the culture in which they appear
 - B. they have no influence on human behavior
 - C. they are inherent in the symbol itself
 - D. they are always the same, regardless of the context in which they exist
13. People stand during the National Anthem and are emotionally moved by a cross or Star of David because
- A. these symbols have an inherent significance.
 - B. of the significance people bestow on them as cultural symbols.
 - C. crosses and stars are instinctually moving to people.
 - D. people innately know how to behave when facing these symbols.
14. Which of the following is *true* about cultural change?
- A. There are some beliefs that are so self-evident, such as the scientific understanding of disease, that they never change.
 - B. While culture changes from place to place, in each place it stays virtually the same.
 - C. Culture changes as people adapt in different time periods and in to different environments.
 - D. All of these choices are true.
15. As an element of culture, language is important because
- A. it enables a person to become a part of society.
 - B. it permits the formation of culture
 - C. language enables us to learn social skills.
 - D. All of these choices are true.

16. The theory that language determines other aspects of culture since language shapes the way that people perceive the world is called the _____.
- A. Miller-Mallow hypothesis
 - B. Griffiths-Gaab hypothesis
 - C. Sapir-Whorf hypothesis**
 - D. Mahir-Jasim hypothesis
17. Today, almost all sociologists would agree that
- A. language determines what people think.
 - B. culture determines language.
 - C. language and culture are inextricably linked and each shapes the other.**
 - D. there is no relationship between language and culture.
18. How does language influence patterns of social inequality?
- A. Language has little effect on patterns of race or gender inequality.
 - B. Language may produce inequalities through stereotypes and assumptions that may be built into what people say.**
 - C. Studies have proven that what someone is called really doesn't matter, since identity is developed internally by the individual.
 - D. While language effects patterns of race and gender, there is no indication that it influences patterns of class inequality.
19. What is the relationship between language and social inequality?
- A. language may reproduce the inequalities that exist in society
 - B. the language that people use may alter social stereotypes to some extent
 - C. the power relations in a situation provide a context for the meanings of particular expressions
 - D. All of these choices are true.**
20. The specific cultural expectations for how to behave in a given situation are called _____.
- A. norms**
 - B. directives
 - C. belief-based actualizations
 - D. culture-constructs
21. Why are norms such an important element of culture?
- A. Without norms society would be chaotic.**
 - B. People are unable to live without norms.
 - C. Norms are the way that people communicate with each other.
 - D. All of these choices are true.
22. The early sociologist who identified two different types of norms is _____.
- A. William Graham Sumner**
 - B. George Herbert Mead
 - C. Robert Parks
 - D. Talcott Parsons
23. Two classic cultural concepts associated with the work of William Graham Sumner are _____.
- A. explicit and implicit norms
 - B. folkways and mores**
 - C. dominant culture and subcultures
 - D. culture traits and culture concepts

24. Folkways are
- A. the ordinary customs of different group cultures.
 - B. strict norms that control moral and ethical behavior.
 - C. often upheld through laws that bring serious repercussions.
 - D. norms that provide strict codes of behavior.
25. Mores are
- A. the ordinary customs of different group cultures.
 - B.** strict norms that control moral and ethical behavior.
 - C. often upheld through laws that bring serious repercussions.
 - D. norms that provide strict codes of behavior.
26. The strictest norms in any society are called _____.
- A. folkways
 - B. mores
 - C.** taboos
 - D. laws
27. As a means of social control, to enforce norms, sanctions
- A. are always negative.
 - B. are always positive.
 - C.** may be mild or severe.
 - D. are not very effective.
28. The strength or seriousness of social sanctions is
- A. harsh, regardless of how strictly the norm is held.
 - B.** generally lighter for violations of folkways than violations of mores.
 - C. unrelated to the type of norm that is violated.
 - D. not something that sociologists consider in the study of norm violations.
29. The theoretical approach that is based on the idea you can discover the normal social order through disrupting it is referred to as _____.
- A. dramaturgy
 - B.** ethnomethodology
 - C. exchange theory
 - D. impression management
30. People generally follow norms for behavior because
- A. they fear serious punishment for violations.
 - B. they've thought about all their actions and act in the way they find best.
 - C. they are forced to do so.
 - D.** they have learned and internalized the common expectations for behavior.
31. Through ethnomethodological research sociologists have learned that
- A. most of the time, specific sanctions are not necessary to achieve conformity.
 - B. society exists because people behave as if there is no other way to do so.
 - C. when norms are violated, their existence becomes apparent.
 - D.** All of these choices are true.

32. Shared ideas that help bind people in society together are called _____.
A. folkways
B. beliefs
C. mores
D. sanctions
33. Which of the following statements is *false* in regards to beliefs?
A. Shared beliefs hold people in a group or society together.
B. Beliefs are the basis for many norms and values in a society.
C. Beliefs must be true in order for them to guide human behavior.
D. Beliefs may be so strongly held that it is difficult to consider any contradictory information.
34. The abstract standards that define the ideal principles of a society are called _____.
A. beliefs
B. values
C. myths
D. mores
35. Which of the following statements about values is *true*?
A. Values define what is considered desirable and morally correct.
B. Values are not guides for behavior because they are too abstract.
C. Societal values are actually realized or achieved most of the time.
D. none of these; all are false
36. Which of the following statements about values is *true*?
A. Values are really too abstract to provide any guidelines for behavior.
B. Values are never the source of cultural tensions.
C. Values may cause conflict in society.
D. All of these choices are true.
37. The example of the Kwakiutl potlatch is discussed in the text to illustrate the idea that
A. values shape social norms in a particular culture.
B. some values, like that of generosity, are shared throughout the world.
C. conspicuous consumption is a universal cultural value.
D. it is not possible to understand the values of other societies.
38. Consumption for the sake of displaying one's wealth is called _____.
A. conspicuous consumption
B. conspicuous austerity
C. economic posturing
D. financial reciprocity
39. Which of these is *true* regarding cultural diversity in society?
A. It is rare for a society to be diverse.
B. Diversity is very characteristic of American society.
C. Many very simple societies actually have the most cultural diversity.
D. As societies become more complex, the more the culture will be internally uniform and consistent across all groups.

40. Whereas earlier immigrants to the U.S. were predominantly from Europe, today most MSC: NEW immigrants come to the U.S. from _____.
- A. Southern and Eastern Europe
 - B.** Asia and Latin America
 - C. the Middle East and Africa
 - D. South America and the Caribbean
41. In every society, the dominant culture is
- A. the only culture in society.
 - B.** the culture of the most powerful group.
 - C. strongly influenced by minority subcultures.
 - D. always the culture of the majority of people.
42. The dominant culture in any society
- A. is the only true culture in the society.
 - B.** is commonly believed to be “the” culture of a society.
 - C. does not necessarily correspond to the groups with the most power.
 - D. is the least recognized.
43. The widely acknowledged “American” culture that is considered the dominant culture
- A. stems from middle-class values, habits, and economic resources.
 - B. is strongly influenced by television and other culture industries.
 - C. was shaped by Anglo-European influences.
 - D.** All of these choices are true.
44. The cultures of groups whose values and norms differ to some extent from those of the dominant culture are called _____.
- A. countercultures
 - B.** subcultures
 - C. popular cultures
 - D. postmodern cultures
45. Members of a subculture
- A. are never well-integrated into the dominant culture.
 - B. tend to share the same practices, values and beliefs as the members of the dominant culture.
 - C.** exist within and share some elements of the dominant culture.
 - D. are indistinguishable from members of the dominant culture.
46. The difference between subcultures and countercultures is that
- A.** countercultures reject and defy the dominant culture.
 - B. subcultures are created as a reaction to the dominant culture.
 - C. only countercultures retreat from the dominant culture.
 - D. All of the above are differences.
47. Members of a counterculture
- A. share many elements of the dominant culture and exist within it.
 - B. conform to most of the standards of the dominant culture.
 - C.** reject the dominant cultural values of a society.
 - D. All of these choices are true.

48. The habit of seeing things only from the point of view of one's own group is called _____.
- A. ethnocentrism
 - B. xenocentrism
 - C. cultural relativism
 - D. multiculturalism
49. Which of the following statements is *false* regarding ethnocentrism?
- A. Ethnocentrism may be a strong force for group solidarity.
 - B. Only Americans are ethnocentric.
 - C. Ethnocentrism discourages intergroup understanding.
 - D. One's own culture is taken for granted so it may be difficult to understand other people's culture.
50. An ethnocentric perspective tends to
- A. encourage inter-cultural understanding.
 - B. be very extreme most of the time.
 - C. build group solidarity.
 - D. weaken a group's sense of identity.
51. Extreme ethnocentrism
- A. is rare.
 - B. may result in violence, including terrorism, war, and genocide.
 - C. is found primarily in less developed countries.
 - D. has not been studied by sociologists.
52. Cultural relativism is the idea that
- A. a phenomena should be understood and judged only in relationship to the cultural context in which it appears.
 - B. because culture varies from one setting to another, the meaning systems that develop within a culture must be seen in their cultural context.
 - C. without knowing the cultural context, it is impossible to understand why people behave as they do.
 - D. All of these choices are true.
53. From the perspective of cultural relativism, in order to understand a particular cultural practice we must know
- A. how much harm it does.
 - B. whether or not it is practiced by the majority of people in a society.
 - C. the cultural values that it is based on.
 - D. how it compares to the practices of our own culture.
54. The text uses the term *global culture* to refer to
- A. the diffusion of a single culture throughout the world.
 - B. international commercial advertising.
 - C. the vast variety of cultures throughout the world.
 - D. cultural universals.
55. The emergence of a global culture has resulted in
- A. a more heterogeneous world culture.
 - B. a greater appreciation for the diverse folk cultures throughout the world.
 - C. an increase in the influence of capitalism.
 - D. a significant decrease in ethnocentrism throughout the world.

56. Some argue that many of the recent conflicts in the world are the result of a struggle between the values of a consumer-based, capitalist Western culture and
- A. the influence of socialist cultures.
 - B. the values of a merchant-based Eastern culture.
 - C.** the traditional values of local communities.
 - D. the global environmental movement.
57. The widespread dissemination of information and entertainment through widely available channels of communication is called _____.
- A.** mass media
 - B. cyber media
 - C. cultured media
 - D. elite media
58. Television is so ever-present in people's lives that today about _____ of U.S. households are "constant television households" in which the television is on almost all of the time.
- A. 2 percent
 - B. 12 percent
 - C. 24 percent
 - D.** 42 percent
59. Today in the U.S., about _____ percent of all homes have at least one television.
- A. 14
 - B. 37
 - C. 69
 - D.** 98
60. Sociologists have found that peoples' fear of crime is directly related to
- A. whether or not they have been victims of crime themselves.
 - B. their racial/ethnic background.
 - C.** how much time they spend watching television or listening to the radio.
 - D. age, since the older they are, the more they fear crime.
61. What were the results of the media blackout experiment that your text author, Anderson, did with her students?
- A. Students were able to live without their cell phones, but not without television.
 - B.** Students reported feeling alienated, isolated, and detached.
 - C. Students noted that they could not study at all if they did not have background music.
 - D. Most students found the experiment much easier than they had expected.
62. From a sociological perspective, the MSC: NEWs and other programs presented in the media
- A. reflect objective reality.
 - B. are completely unbiased.
 - C.** are shaped by commercial interests.
 - D. display a diverse range of ideas and beliefs.

63. The growth of media conglomerates means that fewer organizations are involved in producing and distributing culture. The result of this is that
- A. there may be less diversity in content of the media.
 - B. people may conform to the interests of the dominant groups without realizing they are doing so.
 - C. cultural messages in the media become more homogeneous.
 - D.** All of these choices are true.
64. Sociologists refer to the concentration of cultural power as ____.
- A. cultural borrowing
 - B. cultural relativism
 - C.** cultural hegemony
 - D. cultural pervasiveness
65. Cultural hegemony refers to
- A. the pervasive influence of just one culture.
 - B. the politicization of culture.
 - C. the creation of a homogeneous culture.
 - D.** all of the above
66. Cultural hegemony is the term for
- A. the commercialization of the media.
 - B.** the excessive influence of one culture in society.
 - C. the resistance of localized cultures to the dominant culture.
 - D. phenomena such as the struggle between “McWorld vs. Jihad.”
67. Sociologists are concerned about the concentration of cultural power, or cultural hegemony, because
- A. it is weakening cultural messages by making them too diverse.
 - B.** monopolies enable groups to achieve control yet appear to have the support of the people who are dominated.
 - C. it is resulting in a reduction in the amount of media accessible to the public.
 - D. All of these choices are true.
68. Mass-produced culture (e.g. popular music and films) and other parts of culture that are shared by the general populous are called ____ culture.
- A.** popular
 - B. high
 - C. elite
 - D. institutional
69. Content analyses of media demonstrate that there are patterns for how race, gender and social class are presented. For example, research on the content of television reveals that
- A. during prime time the majority of television characters are women.
 - B. Hispanics have caught up with whites and are now equally well-represented on television.
 - C. more women are shown in professional roles, and beauty has become much less important.
 - D.** racial and gender stereotypes continue to dominate on television.

70. Recent research on the content of television programs has found that
- A. the popular media have been influential in expanding the boundaries of what is considered female beauty in our society.
 - B. the working class are now depicted as intelligent and involved members of society.
 - C.** there has been a recent increase in the portrayal of gays and lesbians.
 - D. All of these choices are true.
71. Sociological research on the impact of media images has found that
- A. most people are unable to distinguish between fantasy on television and real life.
 - B. music videos are the only type of media that does not have a negative impact.
 - C.** White girls in particular believe they are judged according to media standards of beauty.
 - D. All of these choices are true.
72. The reflection hypothesis contends that
- A. media organizations create popular values.
 - B.** the mass media reflects the values of the general population.
 - C. non-material culture shapes material culture.
 - D. the media try to appeal to the rich and powerful.
73. Classical theorists of sociology were primarily interested in the relationship of culture to
- A. standards of beauty.
 - B.** nonmaterial culture such as values and beliefs.
 - C. other social institutions.
 - D. the material artifacts that were produced.
74. Max Weber argued that the beliefs of the Protestant faith were especially compatible with _____.
- A. socialist reform
 - B.** the development of capitalism
 - C. the integration of groups into society
 - D. agriculturalism
75. The classic analysis of the Protestant work ethic and the emergence of capitalism was conducted by _____.
- A. Emile Durkheim
 - B. Pierre Bourdieu
 - C.** Max Weber
 - D. Robert Putnam
76. _____ theorists are most likely to emphasize that cultural norms and beliefs integrate people into groups and create social bonds.
- A.** Functionalist
 - B. Conflict
 - C. Symbolic interactionist
 - D. MSC: NEW cultural studies
77. In his book, *Bowling Alone*, Robert Putnam refers to participation in voluntary organizations, religious groups, and other public activities as _____.
- A. democratic voluntarism
 - B. community involvement
 - C. social networking
 - D.** civic engagement

78. In *Bowling Alone*, Robert Putnam argues that there has been a decline in civic engagement resulting in
- A. a decline in shared values and an increase in social disorder.
 - B. economic hardship for many voluntary organizations.
 - C. a lack of socialization opportunities for children.
 - D. more demands for social welfare programs from the government.
79. Classical sociologists placed the most emphasis on _____.
- A. material culture
 - B. nonmaterial culture
 - C. real culture
 - D. cultural constructions
80. Which type of theorist is *most* likely to emphasize that culture serves the interest of powerful group in society?
- A. functionalism
 - B. conflict theory
 - C. symbolic interaction
 - D. MSC: NEW cultural studies
81. Which of the following statements is *false* regarding culture from a conflict perspective?
- A. Cultural conflict may be driven by intense group hatred.
 - B. Culture is dominated by economic interests.
 - C. Culture promotes solidarity within society.
 - D. Culture is produced within institutions that perpetuate inequality.
82. Cultural resources that are socially designated as worthy and that give advantages to groups that possess them are called _____.
- A. cultural “zeitgeist”
 - B. cultural capital
 - C. cultural margins
 - D. cultural frames
83. What is the significance of the concept of *cultural capital* for sociologists?
- A. It helps explain how one group may maintain its dominant social status.
 - B. It refers to the urban centers in which cultural change is most likely to occur.
 - C. The concept is central to resistance movements and counter cultures.
 - D. None of these; cultural capital is not a sociological concept.
84. The theoretical perspective that examines how culture creates group identity from diverse cultural meanings is _____.
- A. functionalism
 - B. conflict theory
 - C. symbolic interaction
 - D. MSC: NEW cultural studies
85. According to symbolic interactionists, culture
- A. serves the interests of powerful groups.
 - B. creates group identity from diverse cultural meaning.
 - C. provides coherence and stability to society.
 - D. is unpredictable and constantly changing.

86. Symbolic interactionists emphasize
- A. the economic basis of behavior.
 - B. the role of culture in creating social solidarity.
 - C. the manifest and latent functions of culture.
 - D.** the social construction of culture.
87. The interdisciplinary field known as cultural studies builds on the insights of ____.
- A. functionalism
 - B. conflict theory
 - C.** symbolic interaction
 - D. feminist theory
88. ____ is an interdisciplinary field that builds on symbolic interactionism and is often critical of classical sociological approaches.
- A.** Cultural studies
 - B. Conflict analysis
 - C. Communication studies
 - D. Critical sociology
89. The orientation that sees society as comprised of the images and words that people use to represent behavior and ideas is called ____.
- A. MSC: NEW cultural studies
 - B.** postmodernism
 - C. critical sociology
 - D. MSC: NEW age theory
90. Which of the following is *true* of postmodernism?
- A. It places a strong emphasis on the economic basis of behavior.
 - B.** Within postmodernism, culture is a series of images that may be interpreted in a number of ways.
 - C. Postmodernism places a strong emphasis on the unifying features of culture.
 - D. Traditions are the most important aspects of culture.
91. According to the MSC: NEW cultural studies perspective, culture
- A.** is ephemeral, unpredictable and constantly changing.
 - B. prevents deviance from occurring.
 - C. provides stability in society.
 - D. does not include popular or widely understood artifacts.
92. According to the MSC: NEW cultural studies perspective, the best way to understand culture is to
- A. theorize about social class and economic systems.
 - B. view it as an organism with interconnected parts.
 - C. conduct survey research.
 - D.** analyze its artifacts.
93. When one aspect of culture changes more slowly than other aspects, sociologists call this
- A. cultural leveling.
 - B. cultural obstructions.
 - C.** cultural lag.
 - D. cultural construction.

94. Culture shock refers to
- A. the experience of realizing that you are aging and culture is changing.
 - B. the introduction of MSC: NEW technologies to older members of society.
 - C.** the feeling of disorientation one feels when placed in a MSC: NEW or rapidly changing cultural environment.
 - D. the sticker shock of constantly increasing prices.
95. Which of the following statements about culture shock is *false*?
- A. Culture shock may result from being in a different culture.
 - B.** Culture shock can only be experienced in a foreign country.
 - C. Rapidly changing cultural conditions may produce culture shock.
 - D. Some of the people displaced by Hurricane Katrina have experienced culture shock.
96. The transmission of cultural elements from one society to another is called _____.
- A. cultural hegemony
 - B.** cultural diffusion
 - C. cultural lag
 - D. cultural shock
97. Inventions and technological developments would best be considered examples of _____.
- A.** cultural innovation
 - B. cultural hegemony
 - C. cultural diffusion
 - D. cultural resistance
98. Which of the following statements about cultural change is *false*?
- A. Cultures change in response to changed conditions in the society.
 - B. Cultures change through cultural diffusion.
 - C. Cultures change as the result of innovation.
 - D.** Cultural change cannot be consciously created.
99. Manipulating culture or imposing one's culture on another group
- A. is not possible given the characteristics of culture.
 - B.** is a form of dominance and social control.
 - C. is possible but has never been attempted.
 - D. All of these choices are true.
100. Movements like the "Black is Beautiful" movement of the 1960s, and the push to teach Native American children their indigenous languages, demonstrate that
- A. culture is static.
 - B.** culture may be used as a means of political resistance.
 - C. the control exercised by the dominant culture is complete.
 - D. nonmaterial culture is more important than material culture.
101. Culture includes ways of thinking as well as patterns of behavior.
- TRUE**
102. Nonmaterial culture has little influence on social behavior.
- FALSE**

103. Most people seldom question the practices of their own culture.
TRUE
104. The symbolic aspects of culture are less real and important than the actual reality of life.
FALSE
105. Those who do not share the language of a group can still participate fully in its culture.
FALSE
106. Language affects people's perception of reality.
TRUE
107. Sapir and Whorf believed that language determines social thought and therefore affects other aspects of culture.
TRUE
108. The language of any culture or society is constantly evolving.
TRUE
109. Language reflects the value placed on different groups in society.
TRUE
110. Violations of mores carry lighter sanctions than violations of folkways.
FALSE
111. Norms govern every situation.
TRUE
112. Sanctions are always based on punishment.
FALSE
113. Most of the time sanctions are not necessary in order to control people's behavior.
TRUE
114. Values guide individuals' behavior but have no role in shaping society.
FALSE
115. It is rare for a society to be culturally uniform.
TRUE
116. The more complex the society, the more likely its culture will be internally diverse.
TRUE

117. The dominant culture is often the standard against which other cultures are judged.
TRUE
118. The Amish and Puerto Ricans are both examples of subcultures.
TRUE
119. White supremacists are an example of a counterculture.
TRUE
120. Americans and western Europeans are the only groups that express ethnocentrism.
FALSE
121. Global culture refers to the many and diverse folk cultures that are common throughout the world.
FALSE
122. Popular culture such as television and the Internet have a great deal of power to shape public perceptions.
TRUE
123. In the U.S., people are likely to spend more time consuming some form of media than they spend in school or at work.
TRUE
124. Conflict theorists argue that the media are most likely to produce programs and products that support the values and interests of the most powerful groups in society.
TRUE
125. Culture shock can affect a person within their own society.
FALSE
126. Define what is meant by material and nonmaterial culture; give two examples of each.

PAGE 27

127. Define the Sapir-Whorf hypothesis.

PAGE 32

128. Compare and contrast folkways and mores. Provide an example of each.

PAGE 35

129. Explain why sanctions are usually not necessary in order to enforce cultural norms.

PAGE 36

130. Define cultural relativism and provide an example.

PAGE 40

131. Explain what sociologists mean by the dominant culture in any society.

PAGE 38

132. Explain the difference between subcultures and countercultures; give one example of each.

PAGES 39-40

133. Define cultural hegemony. Provide examples.

PAGE 43

134. Define cultural capital; give two examples.

PAGE 49

135. How does culture change? Describe three ways.

PAGES 50-52

136. List and discuss the five characteristics of culture presented in the text.

PAGES 28-31

137. List and discuss the elements of culture presented in the text. Provide examples of each.

PAGES 31-37

138. Explain how language reinforces patterns of inequality in society.

PAGE 34

139. Discuss the role of cultural values in creating social stability and as the source of social conflict; give examples.

PAGES 34-37

140. List and discuss the four sources of cultural change discussed in your text.

PAGES 50-52