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A complete listing of his writings at <http://kmbpsychology.jottit.com>.

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1. TOO SPECIFIC - "AMERICAN PSYCHOLOGY"

- 1.1. "American Psychology"
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1.1. "AMERICAN PSYCHOLOGY"

Psychological research in the USA produce findings that "implicitly apply to the entire human population, the entire species.. Yet a striking feature of research in American psychology is that its conclusions are based not on a broad cross-section of humanity but on a small corner of the human population – mainly, persons living in the United States" (Arnett 2008 p602). That is less than 5% of the world's total population. The problem is that researchers in the USA take the view that "one adult human sample is pretty much the same as the rest" (Henrich et al 2010).

Arnett (2008) analysed the content of the six main journals of the American Psychological Association (APA) for the period 2003-7 (with a comparison to 1998, 1993 and 1988) ¹. This produced 4037 articles.

For the period 2003-7, 68% of samples were in the USA ², and 73% of lead authors were based at US universities. When the US samples are analysed further, for 2007, 77% were European American ³.

So, US, English-speaking and Western European samples made up over 80% of those studied, but those areas are only 12% of the world's population ⁴. Arnett (2008) coined the term "American psychology", and was very critical of its dominance of psychology ⁵:

¹ Developmental Psychology, Journal of Personality and Social Psychology, Journal of Abnormal Psychology, Journal of Family Psychology, Health Psychology, and Journal of Educational Psychology.

² 14% were from English-speaking countries, 13% Europe, 3% Asia, 1% Latin America, less than 1% Africa/Middle East, and 1% Israel.

³ Tongue-in-cheek, journals should be renamed - eg: "Journal of Personality and Social Psychology" to become "Journal of Personality and Social Psychology of American Undergraduate Psychology Students" (Henrich et al 2010).

⁴ Many of those in the US sample are undergraduates. Henrich et al (2010) suggested that a randomly selected American undergraduate is more than 4000 times more likely to be a participant in a psychology experiment than a randomly selected person from outside the West. But Rozin (2010) argued that, though North American undergraduates represent 0.2% of humanity, they are a vision of the future with the development of the Internet and globalisation. They are "at the vanguard of what humans are going to be like".

⁵ For example, 70% of all psychology citations come from the USA, while it is only 37% in chemistry (Henrich et al 2010).

What are the implications of these demographic differences for psychology? Most important, they raise the question of whether American psychology can truly be considered a human science if it focuses primarily on an unusual 5% of the human population, with occasional inclusion of an additional 7%. Such narrowness in research psychology cannot be justified by the requirements of science. On the contrary, no other science proceeds with such a narrow range of study. It is difficult to imagine that biologists, for example, would study a highly unusual 5% of the world's crocodile population and assume the features of that 5% to be universal. It is even more difficult to imagine that such biologists would be aware that the other 95% of the world's crocodile population was vastly different from the 5% under study, and highly diverse in habitat, eating habits, mating practices, and everyday behaviour, yet show little or no interest in studying that 95% and continue to study the 5% exhaustively while making universal claims. An outside observer would regard such a science as incomplete, to say the least, and would wonder why there was such intense focus on that unusual 5% while the other 95% was neglected. Yet in studying human beings, whose environmental, economic, and cultural differences make them more diverse than any other animal species, this is what American psychologists do (p608).

Henrich et al (2010) used the acronym "WEIRD" to describe such samples - "Western, educated, industrialised, rich, and democratic".

Henrich et al (2010) argued that human beings share many behaviours (eg: emotional expression; perception of colour, though the number of basic colour terms vary), but that certain cultural aspects are over-generalised from WEIRD individuals ⁶. The question is which behaviours are shared or universal.

The "rational" thinking in the West is the minority way of viewing the world - an "outlier" at the extreme end of distributions of performance in psychological tests (Spinney 2010). Cross-cultural studies of cognition show the differences. For example, with the Muller-Lyer illusion, the "point of subjective equity" (size of difference to see as equal) is 20% longer in the USA and zero (ie: illusion does not work) among the San (Kalahari Desert people) (Spinney 2010). This research (by Segall et al 1966) showed that "even a process as apparently basic as visual perception can show substantial variation

⁶ A weak version of this argument sees a problem in generalising from WEIRD individuals to all humans, while a strong version holds that WEIRD people are "literally weird, atypical of humankind at large.. [and] it is the field's ironic misfortune that of all samples to study, psychology should have picked this one" (Bennis and Medin 2010 p85).

across populations" (Henrich et al 2010 p64).

The WEIRD way of thinking is egocentric (eg: the chair is to my left) in spatial cognition as opposed to allocentric (location of objects relative to points outside the self; eg: the chair is west of me or the chair is between the table and door) elsewhere (Spinney 2010). Studying WEIRD children only produces the apparent natural shift in development from allocentric bias (when younger) to egocentric bias (when mature). But this is not true for other populations (Henrich et al 2010).

The application of evolutionary theory to explain findings from the US or Western studies has not helped. One such area is fairness and co-operation. This is tested experimentally by the Ultimatum Game (UG). There are two players and a sum of money to share. One player (the proposer) offers a division of the money to the other player (the responder) as they feel fit. If the responder accepts, both players receive the money as proposed, but if the responder refuses, neither party receives anything. In studies with undergraduates from industrial societies, the average offer is around 50:50, and offers to the responder of 30% or below are usually rejected (Henrich et al 2010).

But in small-scale societies around the world, responders accept much lower offers than US undergraduates (Henrich et al 2005) (table 1.1). Also individuals in such societies reject "hyper-fair offers" (ie: >60% to responder) while undergraduates do not (Henrich et al 2010).

PROPOSER'S SHARE	RESPONDER'S SHARE	RESPONSE
>70%	<30%	Rejected by US undergraduates
50%	50%	Mean offer accepted by US undergraduates
75%	25%	Mean offer accepted by, for example, Maragoli people
25%	75%	Rejected by small-scale society players, but not by US undergraduates

Table 1.1 - Examples of offers accepted and rejected in the UG.

Baumard and Sperber (2010) argued that experimental designs have a WEIRD bias which limits their use with non-WEIRD populations. For example, the UG is played in the abstract: "In particular, participants in these games have no information about the rights of each player over the stake and are asked to make a 'blind' decision. But

who owns the money? Is the money a gift? Is the money a payment in exchange for my participation? Who is the other participant? Is he or she someone I know? Does he or she have rights over the money? And so on" (p85). The differences in behaviour in the UG could be as much about making cultural sense of an unusual situation as psychological differences. Furthermore, anonymity between players is the norm of the game, and WEIRD individuals experience in different ways, but it is less common in small-scale societies.

1.2. EVEN MORE SPECIFIC

The specifics of "American psychology" can be seen in the growing interest in studies showing differences between Republicans/conservatives and Democrats/liberals, to a point that the two groups appear so different. Here are three examples of studies showing this interest.

1.2.1. Political Attitudes

Information is not processed in an objective way, particularly information related to controversial and emotional issues. So, for example, refutation of misinformation does not remove the effect of the misinformation on the individual's attitudes.

These effects have been shown in a number of experiments on attitudes to political issues by Democrat and Republican voters in the USA. Bullock (2006) investigated the attitudes of volunteers towards the appointment of an "anti-abortion" judge to the Supreme Court. Initially, 56% of Democrat-voting participants (usually seen as pro-abortion) were against the judge's appointment. Then participants were given misinformation about the judge which emphasised his extreme views against abortion, and 80% of Democrat voters now disapproved of the appointment. Next the participants were given a retraction of the misinformation, but afterwards, 72% of Democrats disapproved of the judge. The misinformation still had an effect, for those against, even after being corrected. For Republican voters (usually anti-abortion), their disapproval of the judge increased with the misinformation, but returned to the base level after the retraction (Vedantam 2008).

In a similar experiment, Bullock (2006) looked at attitudes towards the treatment of detainees at Guantanamo Bay. Initially, 56% of Democrats disapproved of the treatment. After reading a Newsweek magazine story of soldiers flushing pages of the Koran down a toilet (misinformation), disapproval of prisoner treatment increased to 78%, but only dropped to 68% after seeing Newsweek's retraction of the story.

Hearing both a claim and a refutation can produce a stronger polarised attitude rather than reducing it. This is known as the "backfire effect" (Vedantam 2008). Nyhan and Reifler (2010) showed this effect in relation to attitudes towards George Bush's pre-war claims in 2003 that Iraq had "weapons of mass destruction" (WMD). Among Republican voters (supportive of Bush) who saw just Bush's pre-war claims, 34% believed Iraq had hidden or destroyed the weapons and that is why they were never found. But 64% of Republicans believed this even when shown the official US Government refutation (Duelfer Report 2004) that Iraq never had WMD (Vedantam 2008). This seems illogical, but there will be attitudes towards who is making the refutation. So, though the Duelfer Report was made by a committee of individuals with varying political viewpoints, it was perceived by Republicans as "political propaganda" from the opposition. An ingroup effect comes into play where individuals support their group in response to a perceived outgroup attack irrelevant of the facts.

1.2.2. Interpreting Facial Expressions

Vigil (2008) showed differences in interpreting facial expressions based on political beliefs in the USA. Facial expressions can be processed on two dimensions: threat/non-threat and dominance/submissive.

Individuals who affiliate to the Republican Party tend to advocate more aggression in international conflicts, while Democrats favour more caution. Thus it was predicted that Republican Party supporters would interpret ambiguous facial expressions as more threatening.

Seven hundred and forty US adults, who had indicated their political preference, were shown six ambiguous facial expressions presented by a male or female actor, and asked to name the emotion from a choice. The choices were anger, fear, and disgust (which signalled threat) versus joy, sadness, and surprise (which signalled submissiveness).

Republicans were significantly more likely to perceive the facial photographs as threatening emotions and as more dominant emotions than Democrats.

1.2.3. Responding to Social Cues

Dodd et al (2011) reported differences in response to social cues between conservatives and liberals.

Seventy-two undergraduates ⁷ at the University of Nebraska-Lincoln watched a computer screen for a dot to appear somewhere in a reaction time test ⁸. But the screen showed drawings of faces looking in certain directions. The participants told that the direction of the gaze was not a clue to the forthcoming dot. Liberals took longer to respond to the dot suggesting that they were more sensitive to the direction of the face's gaze ⁹, whereas conservatives were not ¹⁰.

One of the researchers, Kevin Smith speculated that the results were due to liberals being more sensitive to social cues, and conservatives valuing independence (quoted in Collins 2011).

To refer back to Arnott's (2008) comparison with biology, the focus on differences between liberals and conservatives in the USA is like biologists studying one species of beetle while ignoring the rest of the insect kingdom as well as all other animals.

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⁷ This was 44 female and 28 male students. This is important because males have been found to show reduced gaze-cuing effect in other research (Dodd et al 2011).

⁸ Each student participated in 240 trials.

⁹ This is known as the gaze-cuing effect, where attention is shifted in response to the gaze of another person.

¹⁰ The students were divided into liberals (20 female and sixteen male) and conservatives (24 female and 12 male) based on questions like "it is better to follow authority or it is better to question authority". Liberals would agree with the latter and conservatives the former.

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2. SOME OBSERVATIONS ON SOCIETY: ANTI-CONSUMERISM, AND WORK

- 2.1. Anti-consumerism
- 2.2. Anti-consumerist consumerism
 - 2.2.1. Neo-Fordism
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2.1. ANTI-CONSUMERISM

Attitudes towards consumerism in the West have changed in a negative direction among some people in recent years. This is due to a number of things: "A rising awareness of labour conditions in overseas plants, the environmental impact of intensified consumer lifestyles and the global effects of neo-liberal privatisation have all stimulated a variety of forms of popular cultural opposition" (Binkley and Littler 2008 p520).

Some of the interest in "anti-consumerist consumer products" is a new fashion like any other consumer fashion. But for others "a new seriousness resonates with consumers who often and increasingly bring powerful desires for personal authenticity and transcendence to the de-fetishisation of the commodity form" (Binkley and Littler 2008 p522) ¹¹. This can be seen in biodegradable and environmentally friendly products, fair trade goods, "slow foods" (with local and "natural" ingredients), and in "downshifting" and "simple living" networks ("which variously prescribe methods for streamlining the soul and cleansing ourselves of the detritus of post-modern life" Binkley and Littler 2008).

There are many different trends here, and they are often lumped together as anti-consumerism - the desire to find "some larger meaning or value outside of or beyond the world of mass produced goods and services" (Binkley and Littler 2008). They "might draw somewhat serendipitously from Eastern mysticism, New Age therapies, Western dietary and fitness regimes, left social theory and economics, nationalisms and fundamentalisms of various species, cultural vanguardism, myriad strands of individualism, communitarianism and modernism" (Binkley and Littler 2008 p524). Or as Ross (2008) noted: "anti-consumerism cuts a broad swathe -

¹¹ A "fetish for de-fetishisation" (Binkley and Littler 2008).

from the 'pure church' advocates who extol the virtues of an alternate economy (based on barter, recycling, or second-hand consumption, and self-sufficiency) to the more urbane 'adbusters' and 'culture jammers' who do battle on the field of commercial icons and symbols".

However, Binkley and Littler (2008) distinguished the different strands into "anti-consumption" (consuming less) and "anti-consumerism" (consuming differently). The former is focused on reducing consumerism as in "Buy Nothing Day", and "simple living" movements, and on critiquing commercialisation, consumer capitalism, and capitalism itself ¹². "Anti-consumption" is "used to denote a position against consumption per se, regardless of the socio-cultural economic system in which the product is used up" (Binkley and Littler 2008 p526).

On the other hand, "Anti-consumerist movements are not opposed to consumption per se, but seek alternatives to existing forms of consumer capitalism" (Binkley and Littler 2008). "Anti-consumerism" wants alternatives to the current form of globalisation, and "turbo-consumerism" (Binkley and Littler 2008), as in fair trade goods or boycotts of large corporations for "unethical" practices ¹³.

There is another strand which can be called "anti-capitalist". This challenges the imposition of the consumer/retailer model on all aspects of society: "The transformation of 'common' goods - be they public services or natural resources - into units of commodity exchange is here understood as a process which is destructive simultaneously of the environment, of human communities, and of the capacity of democratic institutions to influence social outcomes (a capacity which is severely undermined when all key decisions about service provision and resource administration and allocation are consigned to the market)" (Gilbert 2008 p559).

This position has developed in opposition to "neo-liberalism" which emphasised the strength of the market in determining every aspects of life (ie: "commodification" ¹⁴ ¹⁵ of everything - experiences,

¹² This position is critical of "overconsumption", or "unsustainable consumption or "unjust consumption" (as Schor 2008 preferred).

¹³ Gilbert (2008) observed that "anti-consumerism can be hard to distinguish from an anti-hedonism which would look unfavourably upon any pursuit of pleasure as such" (p552).

¹⁴ Or "productisation".

¹⁵ Sandel (2009) observed: "Looking back over three decades of market triumphalism, the most fateful change was not an increase in the incidence of greed. It was the expansion of markets and of market values into spheres of life traditionally governed by non-market norms. We've seen, for example, the proliferation of for profit schools, hospitals and prisons; the outsourcing of war to private military contractors. We've seen the eclipse of public police forces by private security firms, especially in the

memories, bodies, identities"; Gilbert 2008), and "consumer confidence" as all important ¹⁶.

Much of the anti-consumerism feeling relates to branding and marketing, which, Adorno (1999) argued, creates illusory differences between indistinguishable products. In terms of ingredients and function, washing powders, for example, are basically the same, but the brands are portrayed as "unique", "different", "special" or "better" than each other. But the differences are "real" to consumers. "Put very crudely, while the differences between types of washing powder may be small, and may be apparently unimportant to social critics whose lives do not lead them to make any emotional investment in their laundry, to dismiss them as illusory is in fact a thoroughly idealist gesture, ignoring the power of capital to generate real material differences, however slight" (Gilbert 2008 p555).

The difference between brands is real because individuals invest (or are socially constructed to invest) part of themselves and their identity in their chosen product. If it was a question of simply saying, "I drink Coca-Cola" or "I drink Pepsi", for example, the difference may not be "real", but individuals are saying, "I am a Coca-Cola drinker" or "I am a Pepsi drinker". This has an implication in terms of reducing consumption in order to "save the planet". Getting individuals to stop consuming certain things becomes a challenge or threat to identity - eg: "I am a Pepsi drinker, who am I if I don't drink it".

US and the UK where the number of private guards is more than twice the number of public police officers. Or consider the aggressive marketing of prescription drugs to consumers in the United States. If you've ever seen the television commercials in America on the evening news, you could be forgiven for thinking that the greatest health crisis in the world is not malaria or river blindness or sleeping sickness, but a rampant epidemic of erectile dysfunction. Or consider some recent proposals to use market incentives to solve social problems. Some New York City schools are trying to improve academic performance by paying children 50 dollars if they get good scores on standardised tests. In Dallas, they're trying to encourage reading by paying children 2 dollars for each book they read.

¹⁶ I prefer to use the term "consumer capitalism" (Brewer 2001). It can be seen as a third stage in a series of stages of the development of consumerism. The first stage is the purchasing of goods to fulfil basic survival needs, like the availability of a greater choice of food. The second stage is based around consumer products that improve life, like washing machines or cars. The next stage, where we are today, is the selling of products that are unnecessary to basic survival needs or improving life. This could also be called a "post-basic consumerism".

Within "consumer capitalism" economic growth is a crucial process. Economic growth is based upon the expansion of the market; ie: selling more products. But in Western societies, most markets are saturated (ie: people have enough of the products). The drive to sell more in such an environment has led to the importance of advertising and marketing (a "markvertising society", where life is seen as a series of marketing opportunities).

2.2. ANTI-CONSUMERIST CONSUMERISM

Consumer capitalism can leave individuals with feelings of meaningless if they tire of buying things, but this can be overcome by buying different "things": "Consumers today are increasingly asked to look beyond consumer capitalism's drab seriality and moral vacuity, to seek deeper meanings to wider life problems in a range of niche-marketed products bearing the stamp of rebellion, authenticity, simplicity, economic justice and ecological responsibility.." (Binkley 2008 p599). Put another way, it is possible to present yourself as "anti-consumerist" by consuming only certain things.

Binkley (2008) saw this as an individualistic anti-consumerism: "For these consumers, new practices of consumption promise rich personal benefits surpassing those afforded by traditional commodities: physical and emotional health, radically aestheticised experiences of daily life and deeper expressions of self identity enacted through alternative life projects" (p601). This compares with collective anti-consumerists who work for fairer trade products or protection of the environment, for example.

"In other words, while anti-consumerism defines a broad set of ethical and political positions and choices, it also operates on the everyday level of mundane consumer choice through critical discourses about the market itself, where small decisions serve to anchor subjectivities in constructed and heavily mediated narratives of lifestyle, selfhood, community and identity" (Binkley 2008 p601).

So, anti-consumerism is "complex and difficult to characterise": "Anti-consumerist framings often combine the collectivist political rationalities of new social movements with a gamut of mystical, therapeutic and quasi-medical arguments to produce new practices of identity and everyday life, expressed variously in alternative conceptions of leisure and ownership, accumulation, use and reuse of possessions, as well as novel approaches to home provisioning, bodily cultivation and hygiene, transport, tourism and time management" (Binkley 2008 pp601-602).

But Binkley (2008) did find a core characteristic - "the autonomy of the consumer is tempered by a mediated sociability": Anti-consumerist lifestyle discourse exalts the autonomy and criticality of the sovereign, individual consumer, critically aware of the dangerous obfuscations of the commodity form and free in her own choices, while relating that autonomy to a newly discovered social bond with distant but imagined others, thereby diffusing the anxiety and responsibility that accompanies such radically free choice" (p602).

Binkley (2008) concluded that "anti-consumerism is

not radically different from the practices of mainstream consumers who similarly look to consumption for fresh supplies of packaged individuality and sociability. In fact, I will argue, anti-consumerism achieves a hyper-mediation of ordinary consumption through the use of verbose discourses of specialisation and expertise which accelerate and intensify regular forms of consumption, radicalising the logic of the very same process of commodification they ostensibly aim to reverse.." (p602).

The use of anti-consumerist terms in consumerism is the "fetished de-fetishisation of the commodified goods and services" (Binkley 2008). Consumer goods and services are used to reveal deeper meanings about the world and existence. So, rather than buying a handbag, for example, being an experience lacking in a "spiritual" element, buying the "right" handbag is a fully meaningful experience. The individual still has a handbag either way, but in the latter case they are constructed as authentic, independent, rebellious or whatever. This process is not anti-consumerist in the sense of critical of capitalism, but is a way to come to terms with the modern (post-modern) world.

Bauman (2000) used the term, "liquid modernity" to describe a world with social change, weakened social binds and individual mobility, social disembeddedness, and a "radicalised ambivalence". This is a description of what others call the post-modern world where globalisation dominates, and "stable" environments based on nations has been surpassed. Individuals are no longer sure who they are, who is on their side and who is the enemy in the simple way of one hundred years ago. Simplistically, an individual born in England in 1900 knew they were English with all its norms and values (including their position in the class system), and the world was divided into "us" (the British Empire) and "them" (the German Empire, for example). Everything felt sure. Reality was probably never like that, but it is a good way to emphasise the difference for individuals in the 21st century.

For Bauman, ambivalence is an important concept here. It is the process related to the "Other" - the outsiders who bring disorder (ie: the stable categories and values of the world are challenged). In a globalised world that is already "disordered", who are the "Other"?

Bauman described a "privatisation of ambivalence" "as the displacement of the quest for certainty and order from the collectively fashioned boundaries that separate an ordered 'us' from chaotic 'others', to the private domain of the self" (Binkley 2008 p606). The upshot is that: "Anything resembling permanence, solidity, lasting commitment and rootedness is expurgated from the lives of liquid subjects, who increasingly embrace the anxious

ambivalence of social life as a core dimension of their own personal sense of self" (Binkley 2008 p608).

Binkley (2008) applied these ideas to consumerism with the term "liquid consumption". Individual products are not permanent (even if individuals wanted them to be), but the values that the products embody are (eg: wish fulfilment, status, high self-worth). Individuals purchase things, not for the things themselves, but for those values. So this allows the purchasing of consumer goods as anti-consumerism.

Binkley (2008) used the example of the Slow Food Movement. The concept was developed in northern Italy in the mid-1980s with the emphasis on enjoying local foods at a leisurely pace. In other words, the complete opposite of "fast foods", "instant foods", and "food on the go" which are characteristics of the modern world. When individuals are purchasing slow foods, they are purchasing time in a time-poor world. Slow food meals take time to prepare and to eat. Furthermore, the local nature of the foods gives a "cultural rootedness" that "fast foods" (whose ingredients come from anywhere and everywhere) do not. Slow foods feel "real", particularly slow food meals are meant to be sociable events.

Slow food as an example of anti-consumerism is an attempt to overcome social fragmentation and to re-establish social embeddedness. But Binkley (2008) argued that such practices failed: "Anti-consumerist practices, asserting ever more effusively the sovereignty of the consumer as supreme self-chooser, radicalise rather than reverse the disembeddedness resulting from a commodified life, reinscribing in verbose terms the freedom and autonomy of the choosing consumer" (p619). Anti-consumerism based on the values of consumerism cannot win (ie: buying things to challenge the world of buying things). There is only "anti-consumption" on this basis.

2.2.1. Neo-Fordism

Modern global capitalism has been called post-Fordist". Moor and Littler (2008) explained: "To put a complex and familiar story very baldly, unlike Fordist production systems, in which Western factories mass-produced standardised products for broad social categories organised mainly on the basis of class, post-Fordist companies outsourced the most routinised aspects of production overseas, making use of a combination of cheaper labour and 'just-in-time' production methods to produce shorter runs of more 'niche'-targeted goods for consumers who were increasingly segmented into seemingly endless proliferations of lifestyle groupings" (p701). Marketing and advertising brings all the elements of production together in the "end product" (or brand).

At the same time, "fourth worlds" (Castells 1998) have developed around the world. These are "black holes of exclusion" in poorer areas of the world, like sub-Saharan Africa, and in inner city ghettos in developed countries. The cheap labour that fuels post-Fordism comes from the "fourth world".

The idea of fair and ethnocultural goods has gained popularity from the "consumer anxiety" that post-Fordism has created among some individuals. Such goods will have "traceability" or transparency in their production chain. Moor and Littler (2008) showed how "American Apparel" (a US clothes company) has used such concerns in marketing itself as a "sweatshop-free" and "brand-free" company. Moor and Littler (2008) argued: "By situating the company's use of 'all-under-one-roof' manufacturing in the context of recent mutations in post-Fordism, by examining how its reflexive promotional techniques attempt to create a form of community between workers and consumers, and by exploring the motif of 'liberation' through sexualised loose sportswear, we suggest that this cultural formation might be understood as a form of 'hip neo-Fordism' for an age of consumer anxiety" (p704). As the company "attempts to demonstrate how it is redressing exploitation", it "often simultaneously manages to reinscribe many of its key elements" (p719).

Moor and Littler (2008) were clear about the contradictions:

Its image of worker empowerment and togetherness functions to bolster the brand image, and therefore increase the profits, of a vertically hierarchical organisation as much as it does further the drive towards less exploitative working conditions. Its moral outrage towards the sweatshop extends as far as it can make a profit out of it. Like any organisation which professes to caring capitalism, it is full of contradictions. It pays above the minimum wage (on average, double, but at times slipping to only two dollars above it) but it is most definitely not a co-operative. It provides access to insurance, educational facilities and has working perks like on-site massage; but it does not encourage unions, and indeed very notably has clamped down on attempts to set one up. It encourages the extension of immigrants' citizenship rights (for which it is very popular with many, if by no means all, people from the poorer Latino/a community in particular); yet it also uses and relies on people existing in such zones of exclusion and fourth worlds, as they remain a pool of relatively cheap labour (pp718-719).

2.3. COMMODITY FEMINISM

McRobbie (2008) commented on how consumerism is

packaged towards women: "usage or instrumentalisation of feminism (in its most conventional liberal feminist guise) also provides corporate culture with the means of presenting itself to young women as their ally and even champion of 'girls' while at the same time earning seeming approval for adopting the mantle of social responsibility" (p531). It uses a "quasi-feminist vocabulary which celebrates female freedom and gender equality" (eg: empowerment in purchasing certain products; "commodity feminism"; McRobbie 2008) ¹⁷.

McRobbie argued that under the guise of "Girl Power", for example, and feminist values, the mass media has constructed girls and women as, first and foremost, consumers. This process involves the socialisation of pre-teen girls such that to shop means to be a girl. Or put another way, modern feminism in popular culture equals consumption. Behind this trend is a "new 'patriarchal same'": "embedded within these forms of feminine popular culture, a tidal wave of invidious insurgent patriarchy which is hidden beneath the celebration of female freedom" (p539). Furthermore, "just because feminism finds a place in the everyday vocabularies of popular culture, does not mean that the ideological force of these forms is somehow depleted, or that the power relations inscribed within these modes of entertainment melt away" (McRobbie 2008 p543).

McRobbie talked about how consumer culture has positioned itself as the "site of truth" for girls and women (ie: it's values are what matter for achieving equality; "champion of girls' rights"). In reference to this process in pre-teen and teen magazines with their features on "beauty products" and related consumer goods, McRobbie observed that "forms like these activate the subject by mobilising her as a consumer; she is called upon to play a key role in deciding what she likes and what suits her such that she participates 'in the world of goods' and comes to recognise herself and be recognised by others by means of this 'political economy of subjectification' ¹⁸ " (p545).

At the end of her article, McRobbie asked for a "re-suscitation and re-conceptualisation of feminist anti-capitalism" to challenge "commodity feminism".

¹⁷ "Within the last decade a substantial sector of the commercial domain has embraced notions of gender equality ('the pretence of equality' as Jean-Luc Nancy would have it) and has used this ideal as a means of generating and disseminating more energetic, confident and assertive accounts of girlhood and young womanhood.." (McRobbie 2008 p533).

¹⁸ Miller and Rose (1997).

2.4. WORK AND CONSUMERISM

Schor (2008) noted a key aspect of modern American consumerist society as the "work and spend culture": "This is the idea that work productivity growth gets channelled not into shorter hours of work, but into incomes; and those incomes then get spent" (p588). Rising incomes become associated with longer work hours as companies facing global competition push their workers harder.

But, at the same time, there is a pressure to spend as the "consumer norm has shifted from what one would call a 'proximate', or 'horizontal' norm, in which people are aspiring to lifestyles like other people in their economic bracket, to one in which a high-end, affluent, media driven norm of consumption prevails" (Schor 2008 p589). This is "vertical emulation" - moving from "keeping up with the Jones's to keeping up with the Gates's" (Schor 2008) ¹⁹. This drive begins with marketing to children: "younger generations are growing up in a more consumer-saturated world, in a world in which market mediation is so much more important in defining their own identities, subjectivities and social dynamics. This is really the expansion of market culture, of consumer culture, to more and more of social life. And that's a process that's been going on for a long, long time, but it has accelerated with younger generations" (Schor 2008 p589).

Dittmar (2008) observed that "Consumer culture is a 'cage within' because its unrealistic ideals lead many people to experience identity deficits and negative emotions, which they then seek to remedy through the futile and damaging pursuit of a better identity through consumption". This is very different to the view "whereby individuals are supposedly empowered and liberated through greater spending power, greater choice of consumer goods, and greater uniqueness and self-expression through consumption" ²⁰. Furthermore, "While we believe we are expressing our selves, we are, in fact, developing, monitoring, and moulding our identities with respect to the unrealistic images of consumer culture" (Dittmar 2008). As pointed out by Kilbourne 2006 (quoted in Dittmar 2008), "much of advertising's power comes from this belief that it does not affect us".

¹⁹ For example, in 1991, the average American consumer purchased 34 "pieces of apparel" in a year, but this was 57 by 2003 (Schor 2008).

²⁰ Even individuals who would be viewed as "free" and able to make choices in consumer society - lottery winners - are "caged" by discourses and expectations (appendix 2A).

2.5. TWO ASPECTS OF MODERN "WORK"

"Work" plays an important role in the construction of identity both in terms of individually and collectively. The discourses and ideas related to "work" influence not only the work environment, but also wider society. Cultural meanings are intertwined with the place of "work" in society (Watson 1996). In modern capitalist societies "work" is paid employment.

There are many processes and trends in "work", but here two of them are briefly mentioned - personal growth at work through education, and teamwork. Both show "work" trying to regulate and control individuals.

1. Personal growth at work through education.

Discourses that present the workplace as "subjectively meaningful and more personally fulfilling - a source of identity rather than something to be rejected as alienating or simply endured for the sake of a pay packet" (Usher and Solomon 1999 p158) have developed in recent years. In this context, "it then becomes easy enough to take this a step further and see work as a source of learning, as meaningful and as essential to self-fulfilment" (Usher and Solomon 1999 p158).

Furthermore, argued Usher and Solomon (1999): "The need is for actively wanting, thinking, feeling and doing beings who do not need to be controlled and regulated by bureaucratic rules and management hierarchies, but who see the realisation of their personal objectives as synonymous or congruent with the objectives of the organisation and who therefore regulate themselves accordingly in what could be described as self-surveillance" (p157). This is the alignment of "technologies of work" (power) and "technologies of self" (subjectivity) in the blurring of work and non-work aspirations and identities. Thus "becoming a better worker is represented as the same thing as becoming a more virtuous person, a better self" (du Gay 1996).

This is the case because work is classed as "post-Fordist", meaning the move from routine skills, repetitive tasks, direct supervision, and fixed hierarchies (as in factory assembly lines) to teamwork, self-management, and higher-order generic skills. "All of these are seen as requiring an 'educated' workforce where 'education' encompasses not only the learning of skills but the learning of 'right' attitudes, dispositions and inclinations" (Usher and Solomon 1999 p159) ²¹.

²¹ This has gone hand in hand with the "commodification of knowledge" and the "marketisation of education" (Usher and Solomon 1999).

2. Teamwork

The use of language and, in particular, of naming categories "sanction legitimate forms of discourse and knowledge whilst disqualifying or rendering invisible other possible ways of knowing and being in the world" (Learmouth 2009 p1888).

Learmouth (2009) noted how terms associated with formal organisational management had migrated into everyday talk in a form of colonisation. Such that ordinary life is "something to be managed" and "other forms of meaning or being in the world become marginalised, thus truncating the variety of human experience while promoting a form of experience, which, it can be argued, is disciplinary, degrading and conforming" (Grey 1999 p577 quoted in Learmouth 2009 p1888).

One example of language being used in this way is that of "teamwork" or "team" in the modern company. Among other things, it implies that "everyone is playing for the same side and aiming for the same goals" (Learmouth 2009). It suggests collective identity, sharing and equality in the workplace. But it could be that "the colonising discourse of teams dupes workers into regarding themselves as team players and thereby blinds them to the ways in which the discourse denies their interests and supports those of elites" (Learmouth 2009 p1892).

However, individuals are not passively accepting such discourses, they can resist them or adapt them. Learmouth (2009) observed how female employees in a UK hospital medical records department store used "teamwork" sarcastically in their everyday interactions together, and preferred to call themselves "the girls". They were able to insulate themselves from their managers and the wider organisation, and "to have guaranteed them at least some freedom to define themselves outside of the officially sanctioned discourses of marginalisation" (Learmouth 2009 p1903).

2.6. APPENDIX 2A - LOTTERY WINNERS

The "squandering-winner narrative" describes the case of lottery winners who go on wild spending sprees and end-up in debt (usually alone and alcohol or drug problems). In reality, this is rare as most winners make "few or only minor changes to their lives", yet this narrative haunts many individuals who win large amounts of money in one go (Hedenus 2011). The best known example in the UK is Vivian Nicholson in the 1960s who won on the football pools, and went on to "spend, spend, spend" herself into bankruptcy (Nicholson and Smith 1977).

It is interesting that certain narratives come to play an important part in individual's behaviour and self-presentation, particularly when the narratives describes the unusual. This, in part, is due to the media focusing upon such stories rather than the usual and mundane. The story about a lottery winner who is calm and rational with their money is not seen as an interesting story compared to the "road to self-destruction" story (which is also the case with which celebrities become tabloid favourites).

Hedenus (2011) undertook a narrative analysis of fourteen Swedish lottery winners, who presented themselves and their post-winning lives in opposition to the stereotype of lottery winners who squandered money and ended up alone and in debt. Analysis of the semi-structured interviews produced a number of themes in relation to self-presentation.

i) "Squandering winner as a cautionary tale" - The interviewees were aware of the squandering winner, and most referred to it in some way.

ii) "Continuous identity" - "When narrating their post-winning lives, the lottery winners in my sample appeared notably concerned with convincing me that the influx of money had not changed them. By claiming that they 'always' had been and 'still' were 'that kind of a person' - who had 'always' been thrifty with money and who 'still' were not wasteful - the lottery winners projected a continuous image of their selves" (p27).

iii) "Rational consumption" - The winners did spend money, but this was portrayed as rational and cautious: "On the one hand, they took a counter-position to the squandering-winner narrative. This was to ensure that their spending could not be confused with that of the squanderer's, and that it would not gradually transform them into one. On the other hand, they also seemed to think of it as appropriate to 'treat' themselves with the money they had won, considering it 'ungrateful' of them not to enjoy some of this extra income" (pp27-28). While "Any spending on extravagances was usually framed in this fashion [modesty], to underscore that in general the winnings were used cost-consciously and unostentatiously" (p29).

iv) "Social identity and sudden wealth" - The aim was to maintain social relationships and keep their "world" intact (eg: keeping a low profile; avoiding talking about win).

v) "Finding prosperity as a lottery winner" - The post-winning lives were "like a dream" or "fairytale"

full of "fantastic feeling".

Hedenus (2011) concluded about the importance of the squandering-winner narrative:

..the story about the squandering winner can thus be understood as a prescription for how not to handle a fortune. By quitting work, taking financial risks, behaving licentiously, living by impulse, and yielding to extravagance, squandering winners lose not only their former identity, but also their social position, by violating the social norms of rational consumption. They deprive themselves of their chances for future security brought by the prize money and their social networks. In contrast to much previous research, there is therefore no reason to cast the narrative of the squandering winner as merely a myth. Even if mainly a myth, it continues to influence the behaviour of lottery winners, partly by affecting their consumption patterns through the bad example it sets, but perhaps more importantly through the way it influences the lottery winners' presentations of themselves. In their descriptions of their spending and saving habits, the lottery winners interviewed for this study repeatedly made a point to stress - to their environment and to themselves - that they had not turned into the likeness of the hapless squandering winner (p34).

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3. PRACTICE EXAMINATION QUESTION ON CHILD DEVELOPMENT WITH TWO IMAGINARY CANDIDATES' ANSWERS ²²

QUESTION

- a) Outline Ainsworth's findings about the types of insecure attachment that young children displayed in the "Strange Situation" research (4 marks).
- b) Identify and briefly discuss one consequence in adulthood of children who do not form an attachment in their early years (4 marks).
- c) Describe and discuss the influence of at least two factors on the development of a high self-esteem for a child. Refer to evidence in your answer (12 marks).

MARKING SCHEME

- a) The 4 marks will be allocated as 2 marks each for the two types of insecure attachment: anxious-ambivalent and anxious-avoidant. 1 mark each for naming, and 1 mark for describing the characteristics of each.
- b) 1 mark for identifying the consequences of not forming an attachment; eg: delinquency, "affectionless psychopathy" (inability to form relationships). The other 3 marks for details of the one consequence chosen, and analytical comment; eg: consequences not inevitable from early separation. One consequences only will be credited by the examiners.
- c) The answer requires a minimum of two factors that influence high self-esteem described; eg: role of parents, peer group. One factor only will gain no more than half marks. The answer must include research evidence that is relevant; eg: Coopersmith. Answers without research evidence can gain no more than half marks.

IMAGINARY CANDIDATE A ²³

- a) Mary Ainsworth performed the "Strange Situation" study with young children. She found three types of attachment called type A, B, and C. Type A is no attachment, type B is a secure

²² Equivalent to A Level in England and Wales (18 years old; pre-degree level).

²³ These imaginary candidates are based on answers that two students of varying ability might give. The language and grammar have been tidied up for convenience.

attachment, and type C is insecure attachment. 70% of children showed type B responses.

Examiner: It is important to read the question precisely, particularly when they are only a few marks allocated. Most of what the candidate says is irrelevant. Types A and C attachments are those that the question is interested in. The candidate receives 1 mark, just, for mentioning them. The following line is not completely accurate. MARKS = 1

b) Bowlby believed that the mother had to form an attachment with her baby before 3 years of age, otherwise the child would suffer serious consequences. He believed this relationship was monotropic, but other researchers have shown otherwise. Bowlby believed the child would become a delinquent if attachment wasn't formed.

Examiner: The child becoming a delinquent is correct for 1 mark. But the candidate has not explained what the term means. The first two sentences are not directly relevant to the question. MARKS = 1

c) Two factors in the development of a child's self-esteem could be their peer groups in school and their family at home.

If the child is popular in school and has many friends, he/she will have high self-esteem. But if the child isn't so popular and has less friends, they will have low self-esteem. Their family also plays a big part in their self-esteem, for example, if he/she is an only child they may receive more attention than other children. If a child's family cares and takes a genuine interest in their child's education and friends, and urges the child to socialise in school, they should have high self-esteem. There is also the factor of whether the family is financially sound, if they are not the child may suffer verbal abuse from their peers which would cause a lack of self-esteem.

Examiner: This answer is mostly commonsense, but it does refer to two factors that influence self-esteem in the first line (1 mark). The second line talks about popularity and explains how this will effect the self-esteem (2 marks). The influence of the family for the rest of the answer can be taken as the role of the reaction of others (2 marks). The answer does not include any reference to evidence, so the maximum available is 6 marks only. MARKS = 5

TOTAL = 7/20

IMAGINARY CANDIDATE B

a) Ainsworth found two types of insecure attachment in the "Strange Situation". They are called anxious-avoidant (type A) and anxious-ambivalent (type C). In the first type the child ignores the mother when she returns. They react to the mother and

stranger in the same way. With type C attachment, the child reacts to the mother in an ambivalent way - going to her, but resisting at the same time.

Examiner: The candidate has correctly named the two types of insecure attachment (2 marks). Then described the main characteristic of each one - the reaction of the child to the mother's return (2 marks). MARKS = 4

b) One consequence in adulthood for a child who does not form an attachment in their early years is the inability to form relationships. Bowlby called this "affectionless psychopathy" after his study of the "44 juvenile thieves". The individual cannot form close relationships in adulthood, and experiences many break-ups or divorces. They tend to think and care about themselves only. However, Rutter said that this was more likely from maternal privation than maternal deprivation.

Examiner: The candidate has correctly identified "affectionless psychopathy" (1 mark), then explained what it means (2 marks). Finally, the last sentence is a good evaluation point (1 mark). MARKS = 4

c) One factor that could influence a child's self-esteem is its parents. Researchers have found that parents who are very strict and set very tight rule boundaries have children with lower self-esteem, then those who set boundaries the child can move within. This would suggest that parents who are more free and easy with their children, produce more comfortable surroundings for the children to live in, thus higher self-esteem.

A study found that 75% of the children who lived in environments where they felt comfortable, but controlled had higher self-esteem. However, often parents and families have tendencies to compare, and this can lower self-esteem. Researchers have found that children who are constantly compared have lower self-esteem. This could be the case in families with more than one child because the likelihood of comparison is greater.

The best known and biggest study of self-esteem was carried out in London by Coopersmith. He compared boys with very high self-esteem and those with very low. The first group of boys were more confident and popular at school, and the second group were opposite. The key was how the parents had treated the boys.

Another factor that can influence a child's self-esteem is school/peers. Children with lower IQ have lower self-esteem, maybe because of many factors, such as bullying by peers and teachers putting them down etc. However, this is a correlation. The problem with correlational studies is they don't account for other factors. Another study at US High School has found those who were better at sport and attractive, had higher self-esteem than those who were clever. This goes against the previous point.

Examiner: This candidate has included 2 factors that influence high self-esteem, and used evidence to support their answer. Occasionally the candidate talks about low self-esteem too much, when the question is about high self-esteem.

In the first paragraph, there is credit for parents and boundaries, which is developed with an example of a

study in the second paragraph. Using the example of large families is also a good point (4 marks). Coopersmith is an important study, but there could be more details (2 marks).

The second factor chosen is school/peers which is explained. There is contradictory evidence presented, which is a good form of evaluation (4 marks). MARKS = 10

TOTAL = 18/20

4. ANIMAL BEHAVIOUR: MULTIPLE CHOICE

QUESTIONS ²⁴

A. ANIMAL COGNITION

A.1. What is homing behaviour in animals?

- (i) The use of an internal "compass" and "map" to find the direction.
- (ii) The ability to move in a particular direction without reference to local landmarks.
- (iii) The ability to locate the point of origin or the foodstore.
- (iv) Long-distance travel, usually with a return, to a specific place.

A.2 Which of the following is not a reason for migration?

- (i) To find a specialist breeding site.
- (ii) Fear of predators.
- (iii) To escape bad weather.
- (iv) To move to a good food supply when not breeding.

A.3. Experiments with birds kept in cages with 12 hours of daylight and 12 hours of darkness have tried to find whether they still show migratory restlessness. Which statement is not true from such research?

- (i) Birds do not show migratory restlessness at appropriate times of the year.
- (ii) Light and darkness are not important.
- (iii) Birds show migratory restlessness at appropriate times of the year.
- (iv) An endogenous biological clock must be triggering migration.

A.4. Which is one of type of cues used in navigation by Monarch butterflies?

- (i) Sound.
- (ii) Odours.
- (iii) Electric.
- (iv) Magnetic.

²⁴ Equivalent to A Level in England and Wales (18 years old; pre-degree level).

A.5. Pheromones are an example of what type of signalling systemised by non-human animals?

- (i) Visual.
- (ii) Chemical.
- (iii) Tactile.
- (iv) Auditory.

A.6. Which of the following is an example of honest signal?

- (i) Posture of submission by adult male lion to male cub.
- (ii) Mother bird dragging wing along ground when predators approach.
- (iii) Alarm call for leopard given by monkey when no leopard in sight.
- (iv) Male red deer roaring continuously for hours.

A.7. What is the advantage of bird-song as a means of communication in a dense forest?

- (i) Sound travels long distances.
- (ii) Does not require much energy.
- (iii) It is innate.
- (iv) Bird-song does not change.

A.8. What characteristic is special about human language compared to communication by non-human species?

- (i) Use of words.
- (ii) Language is spoken.
- (iii) Productivity.
- (iv) There are many different languages.

A.9. Which part of the brain is involved in spatial memory when animals retrieve hidden foodstores?

- (i) Hippocampus.
- (ii) Hypothalamus.
- (iii) Frontal lobe.
- (iv) Cerebellum.

A.10. What is a cognitive map?

- (i) Spatial memory.
- (ii) Mental representations of spatial relationships in animal's environment.
- (iii) Pliant memory.
- (iv) Picture of food cache.

ANSWERS

A.1.

(i) Incorrect. This is navigation. It is an overall term to describe the animal's ability to find it's way.

(ii) Incorrect. This is orientation, and is used during migration to get to the right area.

(iii) Correct. Wherever the animal starts from, it will be able to find it's way to the desired place.

(iv) Incorrect This is a definition of migration, which involves seasonal movements to breeding grounds and food.

A.2.

(i) Incorrect. Animals migrate for this reason when a particular type of breeding site is required.

(ii) Correct. Risk of predation always exists whether the animal is stationary or migratory.

(iii) Incorrect. Usually migration is from a colder to a warmer climate.

(iv) Incorrect. Migration allows the animal to move to plentiful food supplies.

A.3.

(i) Correct. The birds still showed the restlessness at the appropriate times of the year.

(ii) Incorrect. It seems that the changes in daylight is not that important in triggering migration.

(iii) Incorrect. Studies have found this even when birds kept in controlled environments for over three years.

(iv) Incorrect. This is an internal clock that is not influenced by external cues, like light and darkness.

A.4.

(i) Incorrect. This is used by bats in the form of echolocation.

(ii) Incorrect. This cue is used by pigeons and salmon.

(iii) Incorrect. Electrolocation is used by some types of sharks.

(iv) Correct. Magnetic material has been found in the bodies of adults, and they migrate to iron ore rich area in Mexico.

A.5.

(i) Incorrect. These are signals that can be seen, like coloured plumage in birds.

(ii) Correct. Pheromones leave odours which can be smelt by other

members of the species.

(iii) Incorrect. These signals involve touch; eg: young herring gull pecks at parent's beak to gain food.

(iv) Incorrect. Sound is the basis of this type of signalling; eg bird-song.

A.6.

(i) Incorrect. Dishonest signal - part of play behaviour; adult would not show submission to cub normally.

(ii) Incorrect. Dishonest signal - attempt by mother to attract predator away from nest with feigned injury.

(iii) Incorrect. Dishonest signal - good way to get other monkeys to scatter if there is limited food available.

(iv) Correct. Roaring requires a lot of energy, and this is a signal of the male's strength and quality of genes.

A.7.

(i) Correct. Also through barriers, like foliage, and in darkness.

(ii) Incorrect. Bird song requires lot of energy, and the ability to sing for a long period is a signal of strength.

(iii) Incorrect. Birds are born with the ability to sing, but they must learn the correct "dialect" of their habitat.

(iv) Incorrect. Birds can adapt their song to the environment, and can add new parts.

A.8.

(i) Incorrect. Communication can be complex by using many different sounds.

(ii) Incorrect. Communication by other means, like visual, can also be complex.

(iii) Correct. Ability to produce entirely unique communications by combining words in a different way.

(iv) Incorrect. Bird-songs can be quite different between the same species of birds living in different parts of the world.

A.9.

(i) Correct. This area of brain sometimes grows in size when animals have to retrieve foodstores after winter.

(ii) Incorrect. This area controls hormone release, and motivation to eat, as well as motivation for sexual behaviour.

(iii) Incorrect. This area is developed in humans, and is used in planning and control of behaviour.

(iv) Incorrect. This area controls muscle movements, like running.

A.10.

- (i) Incorrect. Cognitive maps are part of spatial memory.
- (ii) Correct. Animals learn the layout of their immediate environment.
- (iii) Incorrect. This is the ability of animals to develop flexible memories.
- (iv) Incorrect. Cognitive maps can be used to relocate food caches, but also to navigate around the environment.

B. EVOLUTIONARY EXPLANATIONS OF HUMAN BEHAVIOUR

B.1. The male of a species is often physically much larger than the female. What is this called?

- (i) Sexual selection.
- (ii) Anisogamy.
- (iii) Sexual dimorphism.
- (v) Intrasexual selection.

B.2. In what situation would a species show pair-bond monogamy?

- (i) Males are not required to help in caring for offspring.
- (ii) Both parents are needed to care for single offspring.
- (iii) Many eggs are laid by female.
- (iv) The offspring require a large supply of food, and food is scarce.

B.3. From an evolutionary viewpoint, which of the following characteristics would you not expect to see in dating ads?

- (i) Men seeking physically attractive women.
- (ii) Women seeking men with money and status.
- (iii) Men seeking young women.
- (iv) Men seeking women with money and power.

B.4. What is the Environment of Evolutionary Adaptation (EEA)?

- (i) The period in human evolution during which genes were selected by evolutionary pressures.
- (ii) The period of "genome lag".
- (iii) The environmental pressures natural selection.
- (iv) A way to increase evolutionary fitness.

B.5. Which of the following ideas is an evolutionary explanation for schizophrenia?

- (i) Double-bind theory.
- (ii) Dopamine hypothesis.
- (iii) Group-splitting hypothesis.
- (iv) Vulnerability model.

B.6. What is the term used to describe the application of evolutionary ideas to understanding mental illness?

- (i) Psychiatry.
- (ii) Evolutionary psychology.
- (iii) Clinical psychology.
- (iv) Evolutionary psychiatry.

B.7. Which of the following is not an evolutionary explanation of mental illness?

- (i) Rank theory of depression.
- (ii) Preparedness and phobias.
- (iii) Psychoanalytic explanation of phobias.
- (iv) Obsessive-Compulsive Disorder (OCD) and extra vigilance about dirt.

B.8. What is the name of one of the theories of the evolution of human intelligence?

- (i) Ecological theory.
- (ii) Theory of mind.
- (iii) Diathesis-stress model.
- (iv) Linguistic relativity hypothesis.

B.9. Which of the following is not associated with Machiavellian intelligence?

- (i) Ability to cheat.
- (ii) Recall of cheating by others.
- (iii) Being better at concrete than abstract problems on the Wason selection task.
- (iv) Living a solitary life.

B.10. The evolution of intelligence in humans could be due to sexual selection. If so, which of the following statements is true?

- (i) There will be no gender differences in intelligence.
- (ii) Intelligence in human males is like tail feathers of a male peacock.

- (iii) Evolution of intelligence took place quickly.
- (iv) The larger brain size of humans compared to other animals explains high intelligence.

ANSWERS

B.1.

- (i) Incorrect. This is process of evolution for characteristics that increase mating success. Physical size may be such a characteristic.
- (ii) Incorrect. This is the difference between egg and sperm in terms of reproductive investment.
- (iii) Correct. Male bodies evolved to fight for females, which is not an evolutionary pressure on female body size (thus females smaller).
- (iv) Incorrect. This is the competition between males to fertilise females.

B.2.

- (i) Incorrect. This situation produces polygyny, where males mate with many females, and leave females to care for young.
- (ii) Correct. Often when offspring are helpless for long period, one parent needs to protect offspring and the other to get food.
- (iii) Incorrect. Caring for offspring is less important because many eggs laid and so can afford many not to survive.
- (iv) Incorrect. This situation produces polyandry, where a female mates with many males. All males have investment, and will help to get food.

B.3.

- (i) Incorrect. Men want physically attractive women because physical attractiveness is a sign of good genes.
- (ii) Incorrect. Women seek resources and status, and so men who have these are desirable in evolutionary terms.
- (iii) Incorrect. Youth in women is an important characteristic for reproductive success.
- (iv) Correct. From an evolutionary viewpoint, the resources and status of women are not as important as her reproductive potential.

B.4.

- (i) Correct. This period is seen as between 35 000 and 3 million years ago.
- (ii) Incorrect. This is the process whereby evolutionary behaviours are maladaptive to modern society.
- (iii) Incorrect. These environmental pressures are relevant in the past as evolution is a slow process.

(iv) Incorrect. Evolutionary fitness cannot really be controlled.

B.5.

(i) Incorrect. Environmental explanation of schizophrenia based on family interactions.

(ii) Incorrect. Cause of schizophrenia is seen as linked to dopamine in the brain.

(iii) Correct. Characteristics of schizophrenia had evolutionary advantages as leader in early human societies.

(iv) Incorrect. Schizophrenia is caused by a genetic predisposition combined with environmental triggers.

B.6.

(i) Incorrect. This is the general term for the study of mental illness.

(ii) Incorrect. This is the term for applying evolutionary ideas to psychology.

(iii) Incorrect. This term is for the application of psychology to understanding mental illness.

(iv) Correct. The application of the evolutionary approach to understand evolutionary function of mental illness.

B.7.

(i) Incorrect. Evolution of depression as means for loser in contest to withdraw without further injury.

(ii) Incorrect. Survival benefits of having biological predisposition to fear certain things, like snakes.

(iii) Correct. Phobia is caused by unconscious conflicts, according to Freud.

(iv) Incorrect. Evolution of preoccupation with dirt would encourage cleanliness and thus survival.

B.8.

(i) Correct. The demands of hunting and foraging for food led to the evolution of intelligence.

(ii) Incorrect. This is the ability to understand others' thoughts and emotions.

(iii) Incorrect. This is an explanation for mental illness.

(iv) Incorrect. This theory argues that language determines thought.

B.9.

(i) Incorrect. This is linked also to the Theory of Mind.

(ii) Incorrect. Survival in a social group depends on who can be

trusted.

(iii) Incorrect. Humans are better at solving problems that are linked to concrete or social events.

(iv) Correct. Machiavellian intelligence is associated with living in social groups.

B.10.

(i) Incorrect. Males will evolve intelligence first to gain females, then females evolved intelligence to keep up, according to sexual selection.

(ii) Correct. Intelligence in males allows creativity and art which attracts females.

(iii) Incorrect. The evolution of the size of the brain to allow higher intelligence took 3 million years, according to some estimates.

(iv) Incorrect. It is not brain size that determines intelligence, but the amount of cortex in brain.