1. Seligman criticizes the “operationalization of culture as categories and traits that can be measured with questionnaires …”. Why? What alternative conceptions or operationalizations of culture does she, or other authors we have read, have to offer?

2. Provide an example of each of the following concepts explain their importance within the Seligman article and within our course:

To reify and **essentialize** differences between groups

Mind, self, and emotion as **embodied**

Mind, self, and emotion as **situated** or enacted in specific contexts

3. Seligman suggests that one conceptualize culture “as systems of meaning and practice engaged by individuals with identifiable goals, strategies, and constraints.” Explain the meaning and importance of each of the terms in the quotation and show how they apply to a culture with which you are familiar.

4. Seligman worries that unless cultural neuroscience reforms its practice, it could exacerbate the pitfalls of biological reductionism. Explain what her concern is and summarize her suggestions for avoiding these pitfalls.

5. Explain what Seligman means when she writes, “a mismatch between cultural knowledge and behavior can negatively affect health via stress pathways.” Provide an example from within a culture with which you are familiar of how one’s health might be affected in this way.

6. Describe a personal experience which could be analyzed from the point of view of Markus’ “culture cycle”. Explain how each of the interactions shown in the cycle play a part leading up to or in the experience described.

7. What does Markus mean by the “Bamboo Ceiling”? Who is limited by this bamboo ceiling? Where? What does she seem to suggest needs to happen to overcome the problem?

8. Describe a personal experience in which your “independent” (or “interdependent”) way of thinking caused a problem within the culture where the experience took place? Relate this experience to Markus’ description of these concepts.

9. Discuss how Markus incorporates (or fails to incorporate) the following concepts raised by other authors in the course:

culture as dynamic,

essentialism,

power,

available cultural narratives,

“walls in the head” – Hanley’s “invisible barriers to knowledge, self-awareness and social mobility.”

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