

Study Guide

Introduction to Sociology

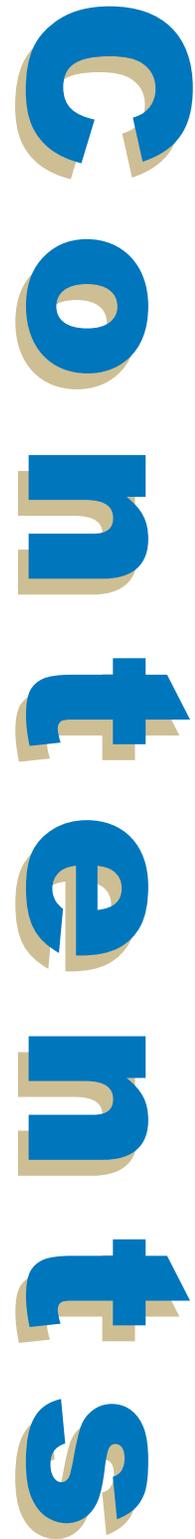
By

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About the Author

Robert G. Turner, Jr., Ph.D., has more than 20 years of teaching experience. He has taught seventh grade, worked as a curriculum developer for the Upward Bound Program, and taught sociology, anthropology, and honors seminars at the university level. As a professional writer, he has written nonfiction books, journal and magazine articles, novels, and stage plays.

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INTRODUCTION

Welcome to the study of sociology! You're beginning a course that can help you better understand the nature of the social worlds in which we live our lives. This course may give you a new perspective on yourself and the world around you.

Sometimes society is seen as little more than a vague, ill-defined context for people pursuing their personal goals and interests: Daily life is just individuals "doing their own thing." However, that's not the case. The language you use to define and explain the world is a social creation. The social roles you play—your *life scripts*—are written in social norms, beliefs, and values that were there before you were born and will still be there when you're gone. Sure, individuals can create their own interpretations of what it means to be male or female or rich or poor. But our options for defining and living our lives are selections from a preexisting social menu, and no one individual can create his or her own and be assured of remaining outside a prison or psychiatric ward. That's just how it is. Individuals comprise a society, and society provides individuals with chances and choices.

You'll use three main sources for your course work: your textbook, *Society: The Basics*; a reader, *Seeing Ourselves: Classic, Contemporary, and Cross-Cultural Readings in Sociology*; and this study guide. The reader contains the supplemental readings recommended in each lesson.

Through the recommended "Online Explorations" in this study guide, you'll access websites that will expand your understanding of particular issues and concepts. In addition to your text, the reader, and this study guide, these supplemental sources will help prepare you for the research project required for this course.

Instructions

OBJECTIVES

When you complete this course, you'll be able to

- Explain the scope and intent of the discipline of sociology and grasp the concept of the sociological imagination
- Discuss and explain the nature of human cultures in terms of their commonalities and varieties, including distinctive worldviews and norms of behavior
- Define *socialization*, the processes by which people are inducted into social worlds
- Interpret the concept of *social structure* as patterns of interaction and communication that give relative order and persistence to social norms, social groups, and social institutions
- Identify and differentiate social groups, social networks, and complex organizations
- Describe basic theories of social deviance as they relate to definitions of criminal behavior and various mechanisms of social control
- Distinguish between different theories about the nature of social class and social class ranking in patterns of stratification
- Describe sociological views of racial and ethnic inequality both in the United States and globally
- Explain and critically compare sociological views on sex, gender roles, and sexuality
- Differentiate between sociological views on health and health care in both developed and less-developed societies
- Summarize the nature of family as a basic human social institution, describing the nature of the American family and drawing comparisons with family concepts within different cultures and kinship systems
- Discuss and compare sociological views on education and religion

- Discuss and explain sociological views on political and economic institutions
- Describe the subdiscipline of *demography* in terms of current insights into urban life as well as divergent views on questions of human overpopulation
- Identify the nature of social change within the context of rapid technological, social, and ecological change in our current global era

YOUR TEXTBOOK

Successfully completing this course depends heavily on the knowledge and understanding you acquire from your primary textbook, *Society: The Basics*.

Take some time to look through the book to see how the material is arranged. The following are some of the important features of that text.

The front matter of the textbook features the following:

- A table of contents (pages v–xii) to give you a quick overview of the chapters in the text
- A guide to the “boxes” found throughout your text (pages xiii–xiv) that includes “Sociology in Focus,” “Thinking Globally,” “Thinking About Diversity: Race, Class, and Gender,” “Seeing Sociology in Everyday Life,” and “Controversy and Debate”
- A guide to the maps found throughout your textbook (pages xv–xvi)
- A preface (pages xvii–xxiii) that provides a sense of how the author, John H. Macionis, approaches the study of sociology.

Each chapter begins with a set of learning objectives that will be addressed in that chapter. The objectives are then followed by a chapter overview. Every chapter concludes with a section titled “Seeing Sociology in Everyday Life,” which provides a series of questions to help expand your critical thinking.

Within each chapter, you'll find an extraordinary array of features, tables, graphics, and photo images accompanying the main text. To master the material in each of the text's 16 chapters, you should read each chapter twice. During your first reading, concentrate on the main text. During your second reading, review the main text content while you dig into the boxes, maps, tables, and so on. *Note:* Both the main text and the supplemental features are part of your assigned reading.

Following the end of Chapter 16, "Social Change: Modern and Postmodern Societies," you'll find the following features:

- A *glossary* that lists all the definitions for the text's key terms
- A *references* section that lists works cited by author(s) in alphabetical order
- A *photo credits* section, which identifies the photographers whose work is featured throughout the book
- A *name index* that lists specific persons named or cited in your text and the page number where the person is mentioned
- A *subject index*, which lists topics in alphabetical order and the page number(s) where the subject is discussed
- Finally, at the very end of your text, you'll find a fold-out labeled "Society in History: Timelines." Consult this feature of your text periodically as your course proceeds. It can help you put ideas and events into a historical context.

COURSE MATERIALS

The course includes the following materials:

1. This study guide, which contains
 - An introduction to your course
 - An assignments page with a schedule of study assignments

- Assignment introductions that emphasize and supplement the main points in the textbook
 - Self-checks and answers to help you assess your understanding of the material
 - Instructions for your required research project
2. Your textbook for this course is John J. Macionis's *Society: The Basics*, Twelfth Edition, which contains the reading material for the assignments.
 3. The supplemental textbook for this course is John J. Macionis and Nijole V. Benokraitis's *Seeing Ourselves: Classic, Contemporary, and Cross-Cultural Readings in Sociology*, Eighth Edition, which contains supplemental readings for each assignment.

A STUDY PLAN

Think of this study guide as a blueprint for your course. Read it carefully. Use the following procedure to receive the maximum benefit from your studies:

1. Set aside a regular time for study.
2. Plan and write down your reading and study schedule. You might want to use a wall calendar—the kind with space to write in—to show what you need to do and when. Check off assignments as you complete them to see your progress.
3. Read everything twice, or at least review it after reading it carefully. No one gets everything on the first reading.
4. Complete the self-checks at the end of each assignment in your study guide and compare your answers with those given at the back of the guide. The self-checks are intended for your personal use in evaluating and directing your progress. If you answer any self-check questions incorrectly, review the assigned materials until you have a thorough understanding.

5. Give yourself credit for completing each assignment. Your work and self-discipline will take you through this course. You deserve the credit. So give yourself a pat on the back as you complete each assignment.
6. Note the pages for each assignment and scan the assignment in the textbook to get a general idea of its content. Then study the assignment again, this time paying attention to definitions and concepts as well as the content of feature boxes, maps, tables, and figures. Do *not* fail to read the assignments in your supplemental textbook, *Seeing Ourselves*.
7. Read the corresponding assignment in the study guide to reinforce what you learned in the text and to garner a few additional tips.
8. Complete each assignment in this way. If you miss any self-check questions, review the pages of the textbook covering those questions. The self-checks are designed to reveal weak areas that you should review. Do *not* send the self-check answers to the school. They're for only you to evaluate your understanding of the material.
9. After you've completed the assignments for Lesson 1, complete the examination for Lesson 1.
10. Follow this procedure for Lessons 2–5.

You're now ready to begin. If you have any questions during your studies, contact your instructor for assistance. Good luck!



Remember to regularly check "My Courses" on your student homepage. Your instructor may post additional resources that you can access to enhance your learning experience.

Lesson 1: The Sociological Perspective

For:	Read in the study guide:	Read in the textbook:	Read in the reader:
Assignment 1	Pages 10–17	Pages 1–33	Pages 1–5 Pages 6–9 Pages 21–23
Assignment 2	Pages 18–24	Pages 34–61	Pages 33–37 Pages 40–43 Pages 61–63
Assignment 3	Pages 25–30	Pages 62–85	Pages 64–71 Pages 83–88

Examination 25087300 Material in Lesson 1

Lesson 2: Social Structures, Sexuality, and Deviance

For:	Read in the study guide:	Read in the textbook:	Read in the reader:
Assignment 4	Pages 32–36	Pages 86–105	Pages 96–101 Pages 102–105
Assignment 5	Pages 37–41	Pages 106–127	Pages 117–120 Pages 121–124
Assignment 6	Pages 42–46	Pages 128–153	Pages 180–182 Pages 190–200
Assignment 7	Pages 47–53	Pages 154–183	Pages 141–143 Pages 144–156

Examination 25087400 Material in Lesson 2

Lesson 3: Social Stratification and Social Inequality

For:	Read in the study guide:	Read in the textbook:	Read in the reader:
Assignment 8	Pages 55–63	Pages 184–221	Pages 201–208 Pages 209–221
Assignment 9	Pages 64–67	Pages 222–245	Pages 222–229
Assignment 10	Pages 68–72	Pages 246–271	Pages 230–235 Pages 236–241
Assignment 11	Pages 73–78	Pages 272–299	Pages 254–258 Pages 266–275

Examination 25087500 Material in Lesson 3

Essay 1 25087800

Lesson 4: Social Institutions

For:	Read in the study guide:	Read in the textbook:	Read in the reader:
Assignment 12	Pages 83–93	Pages 300–337	Pages 282–285 Pages 305–310
Assignment 13	Pages 94–103	Pages 338–371	Pages 327–332 Pages 339–344 Pages 351–357
Assignment 14	Pages 104–112	Pages 372–407	Pages 364–369 Pages 375–378

Examination 25087600 Material in Lesson 4

Lesson 5: Social Worlds in Transition

For:	Read in the study guide:	Read in the textbook:	Read in the reader:
Assignment 15	Pages 113–120	Pages 413–417	Pages 392–397 Pages 375–378
Assignment 16	Pages 121–127	Pages 438–463	Pages 413–417 Pages 430–435

Examination 25087700 Material in Lesson 5

Essay 2 25087900

Note: To access and complete any of the examinations for this study guide, click on the appropriate **Take Exam** icon on your “My Courses” page. You should not have to enter the examination numbers. These numbers are for reference only if you have reason to contact Student Services.

The Sociological Perspective

The word *sociology* was first coined by August Comte, a French scholar-philosopher. Comte is considered the father of sociology, though not quite the science of sociology, to which you'll be introduced in this course. This first lesson introduces you to the science of sociology.

In Assignment 1, "Sociology: Perspective, Theory, and Method," you'll learn what sociology is all about and how it differs from psychology, which was developed largely from studies in biology. In contrast, sociology arose in the context of political, economic, and social philosophy and from intellectual giants such as Emile Durkheim, Karl Marx, and Max Weber. However, perhaps paradoxically, one significant, if inadvertent, contributor to the discipline of sociology was Sigmund Freud, a pioneering psychologist with broad interests. His diverse writings, including *Civilization and Its Discontents*, offer insights into social life. This fact highlights the thin boundary between psychology and *social psychology*, a major area of modern sociology.

In Assignment 2, "Culture," you'll explore the concept of *culture*—the set of *norms* (customs), beliefs, attitudes, values, and physical artifacts that give a social world its shape and character. One of the more amazing things about cultures is their diversity. This is largely because the medium of communication and perception in any culture is language. Human languages are coding systems for naming and defining the self, others, and the world through words and other symbols, like numbers and icons. Because languages vary in the ways they perceive and interpret human nature and the world, so do cultures.

In Assignment 3, "Socialization: From Infancy to Old Age," you'll be introduced to the concept of *socialization*. To be socialized is to be inducted into a social world. From infancy on, the socialization process is a progressive "downloading" of the local culture into the hearts and minds of its members. The agents of socialization include parents, coaches, characters in films and books, peers, teachers, and for some of us, drill sergeants.



ASSIGNMENT 1: SOCIOLOGY: PERSPECTIVE, THEORY, AND METHOD

Read this assignment; then read Chapter 1, “Sociology: Perspective, Theory, and Method,” on pages 1–33 in your textbook, *Society: The Basics*. In *Seeing Ourselves*, read “The Sociological Imagination” (pages 1–5), “Invitation to Sociology” (pages 6–9), and “The Importance of Social Research” (pages 21–23). After completing the assigned reading, complete *Self-Check 1*.

Objectives

When you complete this assignment, you’ll be able to

- Define *sociology* as a discipline of the human sciences
- Discuss the emergence of sociology as a distinctive approach to seeing the strange in the familiar and the general in the particular
- Identify the three most basic theoretical perspectives in present-day sociology
- Differentiate among positivist, interpretive, and critical approaches to the study of social worlds
- Describe and explain the research process and basic research strategies, including experiments, surveys, participant observation, and the use of existing sources

Overview

Sociology is the study of human behavior in social worlds. It embraces the concept of people playing social roles, such as soldier-of-fortune, mother, accountant, brother, gangster, police officer, and so on. However, social roles exist only because societies are structured. Social structures aren’t physical, but they have very real effects. Put another way, the science of sociology helps us understand that the principles of individual behavior and those of social systems are different.

As the pioneering French sociologist Emile Durkheim demonstrated, a society isn't simply an aggregate of individuals. Social systems exist *sui generis*—they're entities in their own rights. By analogy, all the passengers on a ship at sea are one kind of thing, and the ship itself—thought of as a social order—is another kind of thing. As Durkheim puts it, “Social facts are things.”

Three Sociological Perspectives

The *structural-functional theory* (structural functionalism) attempts to understand the organization of patterns of behavior. For example, a past courtship custom was for chaperones to be present. The *social function* of chaperoning may be to prevent behaviors that would be disruptive to the community, such as unintended pregnancies. However, requiring women to wear tightly laced corsets to comply with standards of socially approved fashion was, in time, seen as *dysfunctional* when one too many women fainted face-first into their soup bowls during formal dinners.

When particular behaviors appear to promote social stability, a structural-functional theorist, such as Robert Merton, would speak of *manifest* (obvious) or *latent* (hidden) social functions. If the opposite appears to be the case, a structural-functional theorist influenced by Robert Merton would speak of manifest or latent *social dysfunctions*.

Conflict theory focuses on areas of tension and conflict in a society to understand how such conflicts may contribute to social change. The Marxist theory of social class struggle is a prime example of this perspective. In the Marxist view, the ongoing antagonistic struggle between the *proletariat* (workers) and the *bourgeoisie* (capitalists) is the engine of social change. Marx felt that the struggle would end with the rise of a proletarian dictatorship that would, in time, lead to a liberated, classless social order.

More modern conflict theorists, such as the late C. Wright Mills, emphasize the role of class struggle in social change but avoid predicting any particular long-term outcome to that struggle. Other conflict theorists view social change in the context of racial or gender inequality.

Symbolic-interaction theory focuses on the subjective perception of social acts. For example, American sociologist Charles H. Cooley proposed that a person's *self-perception* (view of self) is derived from his or her perception of how others perceive him or her. Obviously, perceptions may be erroneous, which makes this model—the *looking-glass self*—endlessly fascinating.

George Herbert Mead proposed that our sense of self proceeds through stages of development that are largely a product of imitating the behavior of others. In that context, we generally absorb a *social conscience* represented in us as an internalized *generalized other* that represents a person's view of proper or improper social behavior. The concept of the generalized other helps us make decisions and keeps us “in check.”

Keep in mind that these perspectives aren't engraved in stone. Adopting any or all of these perspectives is possible when trying to make sense of social change, social deviance, and ineffective social institutions.

Approaches to Sociology

The *positivist approach* to sociology adopts the classic principles of scientific research. In sociology, this includes the use of statistics. In this context, data must consist of objectively measurable variables. Further, measurement instruments, such as surveys, are expected to be both reliable and valid. A survey or other measurement instrument is *reliable* if the subjects' responses are consistent in their patterns, such that their responses can be compared and contrasted. A survey is considered *valid* if it can be seen to measure what the researchers intend to measure.

Interpretive sociology seeks ways to generalize and better understand accumulated data through proposing theories, models, and concepts, thus transcending the limitations of positivism's materialistic, Newtonian, and mechanistic biases. In this context, Max Weber proposed the concept of *Verstehen*, the German verb meaning “to understand.” For Weber, a principle of sociological “understanding” is viewing social phenomena nonjudgmentally from the perspective of an actor or group of actors.

Critical sociology, as found in the work of Karl Marx and Friedrich Engels, focuses on a need for social change. For Marx and Engels, social change involves resolving and correcting the contradictions and social injustices inherent in industrial capitalism.

Sociological Research

Historically, the scientific study of society and of human social behavior is quite recent. But as sociology developed, beginning primarily in the late eighteenth and into the nineteenth century, it began to look like any other science. Over time, sociologists proposed and tested hypotheses, developed theories, and applied evermore sophisticated research tools to the observation and analysis of human social behavior. Although social research follows the principles applied in all the sciences, this is especially the case when sociologists apply a *positivist approach*, an approach based on hard facts and/or data that can be quantified.

Helpful Explanations

The following list contains tips and explanations that will help you understand the material in your text:

- A *theory* is a model or construct intended to explain a set of observations with a minimum number of assumptions. Darwin's theory of natural selection is a good example. Its basic assumption is that species arise when a reproductive advantage adheres to individual organisms whose traits are best adapted to a natural environment.
- A scientific *hypothesis* must be framed in such a way that it can be confirmed or rejected. For example, consider the following hypothesis: "As people age, they become more politically conservative." Here, age is taken to be the *independent* (causal) *variable*, X. Some measure of political conservatism will be the *dependent variable*, Y. Thus, if the hypothesis is empirically confirmed, we can write $X \rightarrow Y$, meaning a change in X produces a statistically significant change in Y, and the hypothesis is

supported. However, if no significant change in Y is observed, or if the direction of change in Y is away from conservatism, then the hypothesis is rejected.

- *Variables* are any factors that change and that can be measured empirically. This includes responses to survey items that ask for a subject's levels of agreement or disagreement to opinions. On the other hand, *concrete variables* are those such as the subject's age, gender, weight, and income.
- *Inductive reasoning* (working from empirical data to propose a theory) and *deductive reasoning* (devising hypotheses to test a theory) are both appropriate for sociological research.

Research strategies include the *experiment*, *survey research*, and *participant observation*. If properly designed, an experiment is the one and only strategy that can establish causality. So, for example, if in a well-designed experiment independent variable X and dependent variable Y are found to be empirically related, such that changes in X produce observable and specific changes in Y, we can say that X causes Y.

A basic experimental design matches an experimental group to a control group. Let's say that groups of seventh graders are matched for their achievement scores and social classes. An example of an experiment could be as follows:

1. Both groups would take a pretest measuring their attitudes about racial discrimination.
2. The experimental group would be shown a film depicting racism during the Jim Crow era. This is the *experimental treatment*, which would be tagged as independent variable X. The control group would watch a film about dog shows, which would be tagged as dependent variable Y.
3. Both groups would take a posttest (similar to the pretest) that measures their attitudes about racism.
4. The posttest scores for both groups would then be compared. Let's say the result is that children exposed to the Jim Crow film have significantly lower prejudice scores than those of the control group.

5. The conclusion would then be that exposure to the Jim Crow film (independent variable X) causes a reduction in prejudice (dependent variable Y).

Survey data can be gathered from questionnaires filled out by a study's participants or interviewers. Survey data can be *generalized* to a larger population *if the survey sample is both random and representative of the study population*.

A *cross-sectional survey* is like a snapshot at one point in time. A *longitudinal study* consists of a series of studies that can establish a trend over time. If, for example, a survey is looking for the frequency of prescription drug abuse by teens, a *differential* (change in frequency) can establish the direction of a trend.

Careful *sampling* is basic to survey research. *Random or probability sampling* involves drawing a sample such that each person in a study population has an equal chance of being selected. A properly described and defined sample is *representative* if the findings drawn from it can be generalized to the larger population from which it's drawn.

Note that survey research can't establish causality. Thus, if a survey finds that increasing age is strongly correlated to higher frequencies of political conservatism, all we can say from the statistical analysis is that the two variables are positively correlated. However, correlation can't establish a causal relationship between variables.

Participant observation is sometimes called *field research*. Say you wish to study the behavior of children on a public playground. You can arrange to get a job as a playground supervisor. This will allow you to take notes and record your observations in such a way that the children aren't likely to realize their behaviors are being studied. Unlike experiments and surveys, participant observation can't provide representative samples. Therefore, the data can't be analyzed through the use of statistics. However, this doesn't mean that field research isn't immensely important to sociological study. For example, researching life in urban areas would be difficult to do if you've never spent time or lived in urban areas.

Nonintrusive research based on existing sources can be used to gather data in such a way as to eliminate *observer effects*, such as changes in subjects' behavior resulting from being queried and observed. Durkheim, for example, effectively used public records and documents to establish sociological patterns of suicide. Given that the subjects couldn't be interviewed, his approach to gathering data was entirely appropriate.

A Supplemental Note

About three-quarters of professional sociologists work and teach in colleges and universities. But they also work in a number of other fields, including business and government.

If you check out books that provide critical analyses of social problems and social issues, you'll find that many of the authors are sociologists. For example, use an Internet search engine to search Jonathan Kozol on education or Charles Derber on what he calls "the wilding of America."



Self-Check 1

At the end of each section of *Introduction to Sociology*, you'll be asked to pause and check your understanding of what you've just read by completing a self-check exercise. Answering these questions will help you review what you've studied so far. Please complete *Self-Check 1* now.

1. The type of observation that would most likely be used in field studies of migrant workers is _____ observation.
2. A logical assumption is that a/an _____ variable will precede a dependent variable in time.
3. In structural-functional theory, a function that can be said to exist if it's unrecognized and unintended is a/an _____.
4. The existence of structural _____ is an assumption of conflict theory.
5. The branch of sociology that focuses on social inequality is _____ sociology.
6. Two variables change in step with each other but neither one has a casual relationship to the other. Sociologists refer to such relationships as _____.
7. Auguste Comte took a scientific approach to sociology called _____.
8. When data gathered from male subjects is purported to apply to a study population that includes females, _____ occurs.

Check your answers with those on page 133.

ASSIGNMENT 2: CULTURE

Read this assignment; then read Chapter 2, “Culture,” in your text on pages 34–61. In *Seeing Ourselves*, read “Symbol: The Basic Element of Culture” (pages 33–37), “India’s Sacred Cow” (pages 40–43), and “The Amish: A Small Society” (pages 61–63). After completing the assigned reading, complete *Self-Check 2*.

Objectives

When you complete this assignment, you’ll be able to

- Define and explain the concept of *culture*
- Differentiate between the cultural and biological perspectives on culture
- Explain the importance of language as a medium of culture
- Describe and explain the nature and causes of cultural diversity and change
- Explain the views of culture arising from the *structural-functional*, *conflict*, and *interactionist perspectives*

Overview

Culture can be thought as the way of life of a people or a society. That’s a rather broad definition, and it may not tell you much. One way of looking at culture is by noting that it consists of

- *Acts*, behaviors based on shared norms, beliefs, and values
- *Norms*, standards or customs that are recognized, even if they’re not always honored
- *Utterances*, language that encodes and structures the perception of a people’s norms, beliefs, and values
- *Artifacts*, items of a material culture, such as pop bottles, loafers, ceramic tiles, F-16 fighter jets, stoplights, neon signs, hub caps, and so on

You can also think of a culture as a socially invented virtual reality that forms the worldview, beliefs, values, and norms of a society. In this context, the term *virtual* means “experiential.” A culture gives form and meaning to the behaviors of individuals within that culture. For instance, the “reality” of the Hopi people of Arizona is quite unlike the “reality” of an Anglo citizen of Omaha, Nebraska.

However, you’ve probably noted that, certainly in modern nations such as the United States, there are also “little” cultures. When we speak of life in New York or California, and life as Wall Street brokers or *Star Trek* aficionados, we’re acknowledging the existence of a wide variety of ethnic, occupational, and lifestyle *subcultures*.

Theoretical Perspective on Culture

All the three main sociological perspectives can serve as lenses for inspecting cultures. With the *structural-functional approach*, the emphasis is on understanding how norms, values, and languages shape and guide our behavior. With the *conflict approach*, there’s interest in how social class inequalities are established and maintained by power elites. With the *symbolic-interaction approach*, the emphasis is on how people perceive, interpret, and respond to cultural components, such as fashion trends, ethnic cuisines, and even popular television programs.

Bases of Human Behavior

In one approach to summarizing a cultural perspective on human behavior, you can say that culture is as follows:

- **Problem solving.** In any culture, people must adapt to their environment (make a living); pursue collective goals; find ways to cooperate and avoid conflict; and, finally, deal with life’s contingencies and uncertainties through shared beliefs and values that put the bad things into a manageable perspective. Religion of some

sort usually serves this purpose, even if in some tribal cultures, there's no separate word for religion. For the Hopi of Arizona, their word for *religion* can simply be translated as “our way of living.”

- **Relative.** A culture is, in an experiential sense, a sort of virtual reality. For example, in the Hawaiian kinship system a child refers to his or her maternal aunts with a word that means “mother.” And, in fact, a child in this system actually perceives all his or her maternal aunts as “mothers.” In many North American tribal and ancient Celtic cultures, the earth and all its creatures are considered to be alive. Think about that. Would you think twice about littering or mountain top removal for coal mining if you viewed the world in that way? In any case, the concept of *cultural relativity* can be very hard for people to deal with. Through a universal phenomenon known as *ethnocentrism*, nearly all of us are taught to see our local worldview as being the one and only sane and proper view; that is, to the extent that your culture differs from someone else's, it's wicked, perverted, savage, or, at the very least, inferior. In scientific terms, the query one may pose with respect to the cultural relativity concept is the existence—or nonexistence—of universal moral and ethical principles. The debate on this topic continues. Your text's emphasis on the sociological need for a global perspective is addressing this sort of issue.
- **A social product.** In the cultural perspective, any particular culture is a social product, not a biological one. This is largely because the primary “software” of any culture is language. And, as it turns out, there's substantial evidence that the language we use structures our perception and, thereby, our beliefs, norms, and values. Although the *capacity* for language appears to be encoded in our DNA, any actual language is a social product; it's something we're taught.

The Biological Perspective

The discipline of *sociobiology* attempts to understand how animal behaviors, such as pecking orders, territorial defense, and aggressiveness, may carry over into the behavior of humans. Sociobiologists argue that a number of aspects of human social behavior have evolved from our primitive ancestors and can be seen today in our closest relatives, particularly the higher primates, such as chimpanzees and bonobos. Courtship behavior, grooming rituals, and dominance contesting are typical examples of animal behaviors.

Carriers of Culture

A major aspect of human life in social worlds is language. Evidence suggests that language structures our perception of the world. Think of it this way: Through social processes, all human groups and societies encode their perceptions of self, others, and the world into a sort of mental map made up of symbols—that is, words.

However, words that name things aren't the things themselves, of course. They're *designators*—symbols. For example, the Inuit peoples of North America have several word-symbols for “snow.” This is no big surprise because, in the Inuit world, survival has long depended on specifying different types and conditions of snow. Isolated Amazonian tribes are unlikely to have a word for snow because it doesn't exist in their experience. The point is that we're taught to see the world through a complex language filter, and differences in language are a major reason cultures are so interestingly unique. Language names the parts and pieces of the world we're taught to perceive and is the primary vehicle for conveying human beliefs, attitudes, values, and norms.

Values can be thought of as shared ideas about desirable goals. As you can imagine, the values of a nomadic tribe and those of the American middle class or a football club are seriously different. *Norms*, by contrast, are rules of conduct. We could say, for example, that stopping at red lights and shaking hands when introduced is a normative behavior in our society.

Because norms are so important in any culture, sociologists distinguish among the following different kinds of norms:

- *Folkways* are ways of behaving that are typically “normal.” There isn’t a strong feeling of right or wrong associated with folkways. If you eat peas with your knife, you may be called eccentric, but not a sinner.
- *Mores* (MORE-ays) are norms associated with strongly held values. Incest violates mores in just about all cultures; however, in ancient Egypt and among Hawaiian nobility, brother-sister marriages were both prescribed and expected.
- *Laws* may reflect and formalize culturally endorsed mores. Homicide, robbery, and arson both offend mores and are legally defined as felonies. However, laws imposed by governments may not actually reflect commonly embraced values. For example, toasting relatives with good Irish whiskey was a folkway that became a crime during the Prohibition era. Child safety seat laws are intended to control and change behavior. So are motorcycle helmet laws. In Europe, not all that long ago, *sumptuary laws* punished lower-class people for wearing lace or silk, attire considered “beyond their social station.”
- *Social control* is an issue in every society. Most people conform to social norms most of the time, regardless of whether they do it out of habit or fear of social reprisal. But those who don’t, if they’re identified, may be seen as threatening to both propriety and social order. Cultures deal quite differently with social deviants and nonconformists, but in all cultures, *sanctions* are basic tools. Positive sanctions offer rewards for conformity; negative sanctions provide punishments.

Note that there’s a difference between *normative culture* and *actual culture* (often referred to as “real” and “ideal” culture). Plenty of people commit adultery, pilfer office supplies, and cheat on their taxes—all these acts violate normative rules of conduct. Indeed, systematic violations of ideal norms may in some cases become normative behavior. This was certainly the case in the United States during the Prohibition era, when many people continued to drink alcohol even after it was outlawed.

Cultural Diversity and Change

Subcultures share and mainly honor the norms of the dominant culture, but they also pursue the unique lifestyles of subgroups within that culture. Nudists, bikers, country music fans, and professional gamblers are just a few examples of American subcultures. In contrast, *countercultures* may arise wherein people rebel against cultural norms. The most famous recent example was the “Sixties” counterculture, which was characterized by widespread rebellion against middle-class values and the so-called “establishment.” It was a cultural rebellion that eventually produced real and measurable social change in attitudes about racial equality, sexuality, gay rights, and women’s liberation.

Sources of Cultural Diversity and Change

The following forces have been identified as bringing about cultural diversity and change:

- Changes in the natural environment, through drought, climate change, invasions, and industrialism
- Geographic isolation
- Changes in technology
- The mass media

In immigrant societies such as the United States, ethnic subcultures may simply be assimilated. For example, first-generation Americans may chide their parents for not speaking English and adopting American values. But the very presence of immigrants, including forced immigrants, has shaped and tempered many aspects of American culture. Even white Protestant New Yorkers use Yiddish expressions such as *schlep*, *nebbish*, and *kosher*. Contrary to popular belief, a black field hand named Muddy Waters, not Elvis Presley or Buddy Holly, sparked the advent of rock and roll. Country music from coast to coast originated in the folk music of Scottish-Irish settlers in the Appalachian highlands.



Self-Check 2

1. Whereas the concept of high culture refers to a society's elites, the concept that refers to the tastes and values of ordinary people is _____ culture.
2. The concept that refers to the close interrelationships among elements of a cultural system is cultural _____.
3. Cultural traits that are found in every known culture are called cultural _____.
4. For William Graham Sumner, norms that express deep moral significance are called _____.
5. Sociobiology rests on the foundations of Darwin's theory of _____.
6. People depend on the domestication of animals is a/an _____ society.
7. When one generation passes on cultural norms and values to the next generation, the process of cultural _____ is occurring.
8. When an individual is critical of another culture based on comparisons with his or her own culture, he or she is inclined to exhibit _____.

Check your answers with those on page 133.

ASSIGNMENT 3: SOCIALIZATION: FROM INFANCY TO OLD AGE

Read this assignment; then read Chapter 3, “Socialization: From Infancy to Old Age,” on pages 62–85 of your text. In *Seeing Ourselves*, read “The Self” (pages 64–71) and “Socialization and the Power of Advertising” (pages 83–88). After completing the assigned reading, complete *Self-Check 3*.

Objectives

When you complete this assignment, you’ll be able to

- Explain and discuss the development of the self-concept in the process of socialization
- Describe and discuss different approaches to the study of socialization, including the specific contributions of symbolic interactionists
- Describe the various agents of socialization and the relative importance of each
- Differentiate *primary socialization* from *anticipatory socialization*, *professional socialization*, and *resocialization*

Overview

Socialization is the process of imprinting the local culture into the hearts and minds of its members. In this broad context of lifelong socialization, we can identify three basic kinds of socialization: primary socialization, secondary socialization, and resocialization.

Primary socialization takes place during infancy and childhood. Our basic assumptions about ourselves and the world are laid down during this period. They tend to persist because they’re our first impressions of our local realities and because many of our assumptions and frames of reference are established before we fully comprehend language. These assumptions are primarily unconscious and more or less “automatic.”

Secondary socialization takes place over the course of our lives. Therefore, you can think of it in terms of the *life cycle*—childhood, adolescence, adulthood, and old age.

Resocialization is generally imposed on us by what sociologists call *total institutions*. For example, military basic training, imprisonment, confinement to a mental hospital, and induction into a monastery demand a complete relearning of how to behave and why.

The Self and Self-Concept and Learning to Be Human

The following questions spark interesting debates among students of sociology:

- Strictly speaking, if a person hasn't been socialized, is he or she actually human?
- What, in fact, is human nature?
- Would a person who hasn't been socialized have a sense of self?

As it turns out, these questions have no clear, firm, or definitive answers. For example, to answer the first question we would have to answer the question about human nature. Meanwhile, discovering children who haven't been socialized—so-called *feral children*—hasn't led to firm conclusions. We really don't know if we're born with some sort of basic sense of self. But it does seem clear that a self-concept is a social product. One must interact in a social world to have a social self. Studies of both humans and our primate relatives affirm that infants are at risk when they're deprived of nurturing. For example, children in orphanages, supplied with only all their strictly physical needs, may become ill and die if not touched, held, and fondled by humans. In light of such evidence, we can safely say that humans are social creatures; people need people to experience being human.

Theoretical Perspectives on Socialization

Sigmund Freud is best known for his development of *psychoanalytic theory*. Freud's three-part model of the psyche is associated with biological cues. The *id* (provides the energy of the psyche) is a sort of amoral, impulse-driven part of us that seeks pleasure and avoids pain, without much regard for how others may be impacted by our pleasure-seeking strategies. The *ego*, guided by a reality principle as opposed to a pleasure principle, is the social part of the psyche; when in working order, it's the "executive" of the psyche, guided by pragmatism and reason. Finally, the *superego* is presumed to internalize social norms about right and wrong, thus giving us what may be called a social conscience prodded by guilt and remorse.

The Swiss scientist Jean Piaget contributed powerful insights into how children develop. His model of cognitive development has four stages. For example, in Stage 1, Piaget proposes that children understand the things they can perceive through their senses, such as sight, but don't comprehend cause and effect. In the three subsequent stages, children learn to apply language and reason to understand cause and effect and, ultimately, to grasp abstract concepts, such as algebra.

The social psychologist Lawrence Kohlberg was influenced by Piaget's work and developed a model that proposes three basic stages in moral development. These can be summarized in an offhand way to spark your curiosity: We seek to avoid punishment; we see moral matters as black and white; and we see moral dilemmas in shades of gray.

One of Kohlberg's colleagues, Carol Gilligan, offered a critical analysis of Kohlberg's model, arguing that the basis for moral and ethical discrimination differs for males and females. Males tend to be guided by a *justice perspective* based on formal concepts of right and wrong. Females tend to be guided by norms of *caring* and *responsibility*. Gilligan's critique gains support from evidence that boys and girls are raised in distinct gender-associated subcultures.

The social psychologist Erik H. Erikson focused on aspects of socialization related to the challenges of the human life cycle. Recognizing eight stages in that cycle, ranging from infancy to old age, he argues that each stage offers specific two-part challenges. In adolescence, for example, the challenge is gaining a (social) identity versus confusion. In middle age, the challenge is making a difference versus self-absorption.

Sociological Perspectives

Structural-functional theory asserts that the proper function of socialization is promoting harmony and stability in a society. In a nutshell, socialization is functional if it promotes conformity with the established norms and values of a society. In contrast, conflict theory views socialization processes as primarily devoted to maintaining a political and economic system that primarily benefits power elites at the expense of the powerless. Symbolic-interaction theory offers the most developed focus on issues related to socialization. Rather than taking either a “conservative” or a “progressive” view of socialization, symbolic interactionists examine the actual processes involved in socialization.

George Herbert Mead, from the University of Chicago, was a major contributor to symbolic-interaction theory, even though he actually taught in the philosophy department. Mead argues that we learn social norms by assuming social roles. For example, to learn our “child” role, we must also come to understand the roles of our mother and father. Often, this involves imitative play, such as playing house. Thus, Mead called this early phase of socialization the *game-playing stage*.

Over time, as we assume new social roles, we enter adult stages of socialization. We come to distinguish *significant others* and an internalized sense of social awareness that Mead calls the *generalized other*. To grasp the concept of the generalized other, think about what people mean when they say, “Oh my, what will ‘they’ say?”

Noting that socialization differs in childhood, adolescence, adulthood, and old age, keep an eye out for a few basic concepts. For example, *anticipatory socialization* is *adopting* (imitating) the behavior and attitudes of social roles to which

we aspire. *Professional socialization*, as you might expect, is acquiring both the needed knowledge and the culture of a profession, such as law or medicine. In the context of resocialization, what we might call *institutional socialization* results when people go through military basic training or when people must learn “who they are” while in a prison, a mental hospital, or confined to a forced-labor camp.

Agents of Socialization

Among the agents of socialization, it seems likely that a person’s parents and family are the most potent in forming his or her self-image. This is because they’re the predominant role models for most people’s primary socialization. In contrast, the agents of secondary socialization are rather diverse. Schools are certainly a major socializing influence and may well provide agents of primary socialization in preschool and kindergarten settings. Also, schooling can, over the years, play a major part in establishing one’s worldview, but then so might our peers and coworkers.

Other agents of socialization include the mass media, religion, and—in addition to close coworkers—the *culture* (customs and values) of one’s workplace. Corporations, for example, can be characterized by their organizational culture.

Role Conflict and Role Strain

Today, sociologists refer to the notion of *role identity*, which is how we refer to ourselves within a social role, such as mother, mechanic, flight instructor, and so on. Sometimes, social roles conflict with one another. A working mother is both a mother and, say, a lawyer. To resolve these kinds of internal conflicts, people tend to emphasize the role that gives them the most self-esteem, although this can be tricky, especially in the case of a working mother. Self-esteem is based on a comparative judgment whereby we weigh the worth of a social identity in comparison to the perceived worth of others with similar or related social identities. For example, a working mother may ease her mother-job conflict by looking down on a full-time mother and housewife.

Now, complete the exercise in “Online Exploration” and then complete *Self-Check 3*. When you feel you’ve mastered the material in Lesson 1, complete the examination for Lesson 1.

ONLINE EXPLORATION

Topic: Feral children

A number of cases of children who were raised without, or with very little, human interaction have been documented. How successfully can these children be socialized? To what extent can they ever become adapted to a social world?

Visit <http://abcnews.go.com/Health/story?id=4804490> and read the story of “Genie” Wiley. Write one or two paragraphs about your impressions.



Self-Check 3

1. Resocialization typically takes place within _____ institutions.
2. For Jean Piaget, children first begin to use language during the _____ stage.
3. According to Freud, the seat of internalized ideas about right and wrong is the _____.
4. According to Erik Erikson, young adults must contend with the challenge of entering into _____ relationships versus accepting isolation.
5. According to George Herbert Mead, role players with whom we have close relationships are our _____ others.
6. When we gaze at the “looking-glass self,” we’re forming a/an _____ based on how we perceive others’ judgments of us.
7. The study of aging and the elderly is _____.
8. In the view of Lawrence Kohlberg, morality tends to be adopted during adolescence in the _____ view.

Check your answers with those on page 133.

Social Structures, Sexuality, and Deviance

In Assignment 4, you'll explore the concept of social structures and how these frame human interactions in everyday life. *Social structures* are simply patterns of human interaction. Some of these structures are personal and they are often transient, such as your interactions with a salesclerk or an old acquaintance you encounter on the subway. By contrast, major social structures, called *institutions*, serve basic human needs and are highly persistent over time. Family and the economy are examples of institutions.

In Assignment 5, you'll be introduced to the different kinds of social groups with whom we interact daily. *Primary groups* are close and intimate, such as our family and peers. *Secondary groups* are task-oriented, formal, and impersonal; these include corporations and government bureaucracies. *Social networks* are groups that include all the people we know and interact with from time to time. *Organizations* are formal groups based on hierarchies of ranked statuses and specified rules for different positions.

Assignment 6 explores sociological perspectives on human sexuality. You'll ponder the biological and cultural aspects of sexuality and the remarkable recent history of changing attitudes about sexuality in the United States. You'll be challenged to consider controversial data regarding the nature and extent of gay and lesbian behavior. You'll also visit controversial topics, such as teen pregnancy and sexual violence.

In Assignment 7, you'll explore the nature of deviance, crime, and social control. Among your more interesting challenges here will be defining deviance, recognizing that crime may be defined as *normative*—not deviant—according to variations in people's perception, and that social control mainly depends on being socialized to conform to accepted norms and values.



ASSIGNMENT 4: SOCIAL INTERACTION IN EVERYDAY LIFE

Read this assignment; then read Chapter 4, “Social Interaction in Everyday Life,” in your text on pages 86–105. In your reader, *Seeing Ourselves*, read, “The Presentation of Self in Everyday Life,” on pages 96–101, and “Invisible Privilege” on pages 102–105. After completing the assigned text reading, complete *Self-Check 4*.

Objectives

When you complete this assignment, you’ll be able to

- Explain the nature of social structures as persistent patterns of human interaction
- Describe and explain the nature of a *status*, including those that are ascribed to us and those that we may achieve in some way
- Discuss and explain the nature of social roles, including role conflict and role strain
- Describe and explain social interaction in everyday life, including how people define situations and negotiate social identities
- Discuss the *dramaturgical perspective* on the maintenance of self-image through strategies of self-presentation
- Describe various ways in which humans construct social realities

Overview

Every weekday morning on his way to work, Jake Spicer walks to the newsstand on 40th and Broad Street, buys a copy of the *Times Herald*, and chats with Mr. Singh, who owns the newsstand. Sometimes the chat is mostly about Mr. Singh’s nephew in Mumbai. Sometimes the two men talk about gas prices or the latest political scandal. In any case, the general pattern of these interactions persists. To

sociologists, this repeating pattern of behavior and information exchange represents a *social structure*. If we could record the basic Spicer–Singh newsstand pattern in notation—a bit like writing sheet music—we would notice that the “song” is played a bit differently from time to time. Even so, the song is basically the same.

This example illustrates a simple, informal structure involving only two people. In the broader world, we find social structures of many kinds at every level of society. When a social structure is large, complex, and devoted to meeting a perceived collective need, it’s called an *institution*. Family, the economy, and education are some of the major institutions.

Social Structures

Keep in mind that social structures aren’t physical structures. Instead, they’re patterns of human interaction that persist over time. As was described in the example given in the overview, recurring patterns tend to vary a bit over time. In any case, wherever you find a social structure, you’ll find some basic components.

For sociologists, a *status* is simply a position filled by someone within a social structure, such as a baseball team, family, or construction company. In contrast, a *social role* amounts to the expected behaviors, values, beliefs, and attitudes associated with a particular social status.

Consider the following example. Imagine a baseball diamond. The arrangement of the diamond represents the formal structure of a game called baseball. A baseball team is a social system that has a typical structure. Now, if Charlie Brown is the pitcher for his team, that’s his status—his position in the structure. However, while a game is underway, he’s expected to play the pitcher role. You occupy a status; you play a role.

Note that in everyday language, people often use the term *status* to refer to what sociologists call *status rank*. Although it’s true that statuses are often ranked, you should understand that a status and one’s perceived status rank are like apples and oranges—they’re not the same thing.

Statuses tend to have two basic flavors: ascribed and achieved. *Ascribed statuses* are social tags over which people have little or no control. If you're born male, that will be your ascribed gender status forever, unless you have a sex-change operation. If you're born white, black, Hispanic, Asian, or so on, you'll be ascribed a racial identity, depending on the biases and history of your society. For example, Tiger Woods's genetic inheritance is both Asian and African American, but he tends to be thought of as being African American.

Achieved statuses are usually attained by effort or achievement. Occupational statuses are the prime example. If you're a nurse, a licensed pilot, a dog groomer, a professional baseball player, a lawyer, or an accountant, the reasonable assumption is that you achieved your status. In contrast, if you're a bag lady, a wino, or a prison inmate, some might say you "achieved" those statuses, whereas others might consider such statuses to be ascribed by society. Thus, sometimes the boundaries between achieved and ascribed statuses can be a bit fuzzy.

Whether achieved or ascribed, a *master status* dominates and influences all your other statuses and roles. While you're in college, your master status is likely to be "student." If you've been diagnosed with cancer, your master status may become "cancer patient."

Any definable social role is scripted. A *script* consists of the behavioral norms and values associated with the role in question. As you've learned, we learn roles through socialization, regardless of where we are in our lives' course.

Just like most things in life, roles may present problems. *Role strain* occurs when multiple roles required in a status make incompatible demands on a person. For example, the status "nurse" involves a particular *role set*. A nurse is expected to be a comforter, a medical technician, and a player within a medical organization. Trying to reconcile the demands of all these roles can be very stressful.

In other cases, conflicts arise between the roles one is expected to play in different statuses. For example, consider a working mother who must balance job demands against the demands of childcare. This sort of *role conflict* can become very difficult to handle.

Social Interaction and Everyday Life

Derived largely from the symbolic-interactionist perspective, the *sociology of everyday life* studies how people interact on a face-to-face basis. So, in dealing with this material you can think about your own personal life experience. The way people define situations helps them know which social roles to play and how.

Daily interactions can be called *transactions*, because they're all about give-and-take. Within a given transaction, say with a waiter, a bus driver, or a partner on a first date, we engage in negotiating our identities. We are, in a sense, “selling” or promoting our point of view in terms of our self-image—presumably to appear in a favorable light.

In *identity work*, we try to manage self-esteem. We do so by following typical strategies. To avoid blame, we offer *accounts* (usually rationalizations) to cast our behavior in the best light. Excuses and justifications are types of accounts.

Meanwhile, *disclaimers* may be offered in social situations wherein a role-player feels the need to ward off criticism. An example of a disclaimer is “I know there are different opinions on the matter, but I think....”



Self-Check 4

1. Body movements, gestures, and facial expressions are examples of _____ communication.
2. In the symbolic-interaction perspective of Irving Goffman, the presentation of self in daily life is similar to what one sees on a stage play in that it's made up of _____.
3. The foundations of humor are founded in contrasting _____ and unconventional socially constructed realities.
4. Being born female is to a/an _____ status as passing a professional licensing exam is to an achieved status.
5. In the English language, _____ words designate whatever is seen as having greater value, virtue, or force.
6. When you refer to the way another person walks, talks, and carries him- or herself, you're referring to that person's _____.
7. The study of how people make sense of their everyday surroundings is _____.
8. According to the _____ theorem, what one perceives as real will be real in its consequences.

Check your answers with those on page 134.

ASSIGNMENT 5: GROUPS AND ORGANIZATIONS

Read this assignment; then read Chapter 5, “Groups and Organizations,” in your text on pages 106–127. In *Seeing Ourselves*, read “Primary Groups” (pages 117–120) and “The Characteristics of Bureaucracy” (pages 121–124). After completing the assigned reading, complete *Self-Check 5*.

Objectives

When you complete this assignment, you’ll be able to

- Define different kinds of groups, including primary and secondary groups, reference groups, in-groups, out-groups, and networks
- Discuss the nature of group leadership
- Explain the importance of group size with regard to group dynamics
- Discuss types of formal organizations, with a particular emphasis on the characteristics of bureaucracies
- Discuss the evolution of formal organizations along with factors that may alter the directions of this evolution in the future

Overview

We live in a world in which the nature of human relationships is changing. Face-to-face conversations are being replaced by text messaging. Global media, including the Internet, connect people in new ways. In this assignment, you’ll explore human relationships. You’ll be digging out answers to questions such as

- How do human relationships form?
- What types of groups are there and how do they interact?
- How do social networks form and what part do they play in our lives?

Social Groups

Primary and Secondary Groups

Primary groups serve expressive needs, such as emotional support and intimacy based on trust. A family is a primary group. In adolescence, a peer group is often one's primary group. When it comes to the closest of interpersonal bonds, the typical primary group is a *dyad*, a group of two people. Lovers come to mind, as do two lifelong friends.

Secondary groups are goal-oriented and task-centered. They're also formally structured; often quite large; and, as a rule, impersonal. Corporations are secondary groups that have enormous influence on people's lives. Government agencies, including military units, are secondary groups. In modern daily life, because most of us make our livings within large, formal organizations, most of our time is spent within the machinery of secondary groups.

Interaction in Groups (Group Dynamics)

The following interaction variables affect group dynamics:

- Group size helps determine the character of a group. For example, large classes are harder to teach than smaller classes.
- Physical proximity affects the level of group intimacy. For example, crew members on a submarine benefit from good people skills.
- Communication patterns can be top-down or democratic.

Group Conformity

The social psychologist Solomon Asch performed a series of famous experiments on group conformity. Pay careful attention to how they were conducted to understand how people are often inclined to go along with their peers, even if they sometimes don't agree with what their peers are doing, to get along with the group. Think about the ramifications. What happens when the drive for consensus outweighs logic or

even common sense? In that context, think about how group decisions may either bend toward caution or risk. For example, if most group members favor caution, the final decision will be even more risk-averse. In the same context, be sure to understand how *groupthink* can discourage critical thinking.

Social Networks

A *social network* is your total set of relationships to other people. Clearly, some of these relationships may be central to your daily life, whereas others may be peripheral. In addition, your network will range across a variety of social settings—family, work, play, pen pals, Facebook contacts, fellow hobbyists, and so on.

RECOMMENDED EXERCISE

Make a list of the people in your social network. Rank them (maybe on a scale from 1 to 10) in terms of importance to your sense of self and your daily life. Identify the purposes of your different interactions with people in your network. How do the purposes differ?

Voluntary Associations

Voluntary associations combine some qualities of a primary group with those of a secondary group. For example, a political action group may be a sort of primary group, although it's linked to an overarching national organization. In this light, the *mediation hypothesis* proposes that a voluntary association may serve as a *bridge* (mediator) between a primary and a secondary group.

Community

For sociologists, a *community* is a group of individuals linked by a dense net of cross-cutting social networks. Neighborhoods may manifest the character of a community in times of emergency or crisis, even when neighborly ties are relatively weak. Think about media reports you might have come across that describe the way people in a community join together to handle the devastation of, for example, a tornado or a hurricane.

Formal Organizations

Large, formal group structures are a dominant force in our daily lives. Corporations and government agencies are prime examples. The typical structure of a complex organization is called a *bureaucracy*.

Based on the work of pioneering sociologist Max Weber, the *ideal-type bureaucracy* includes

- A clear division of labor
- A hierarchical chain of command
- Written rules and regulations
- Impersonal relationships
- An emphasis on efficiency
- Careers and tenure based on both merit and seniority

Note that for Weber an *ideal type* is a model that tends to fit real-life examples within a margin of variation. An ideal type is a guide, not a gospel.

Modern corporations may follow Weber's ideal type rather loosely, softening or modifying some of the features of a classic bureaucracy. For example, Google, Inc., is less hierarchical in some respects. Its roles are flexible to foster creativity, and interactions between members of a work team may be both casual and personal.

ONLINE EXPLORATION

Topic: Max Weber's definition of an ideal type

Go online and access <http://plato.stanford.edu/entries/weber/#IdeTyp>. Read the summary of the nature of Weber's ideal types. Assume that you're trying to explain Weber's ideal-type concept to a fellow student. To that end, write a paragraph or two, in your own words, explaining Weber's concept of ideal types.



Self-Check 5

1. When a business model emphasizes efficiency, predictability, _____, and control, it's emphasizing McDonaldization.
2. The rule of the many by the few is called a/an _____.
3. The research of Stanley Milgram was to obedience to authority as the research of Solomon Asch was to _____.
4. The tendency of bureaucracies to perpetuate themselves is called bureaucratic _____.
5. As opposed to expressive leaders, _____ leaders are task-focused.
6. The Bay of Pigs fiasco was a classic illustration of what Irving Janis called _____.
7. Max Weber's ideal type of a/an _____ includes hierarchical authority and rules and regulations.
8. A triad is to a group of three as a/an _____ is to a group of two.

Check your answers with those on page 134.

ASSIGNMENT 6: SEXUALITY AND SOCIETY

Read this assignment; then read Chapter 6, “Sexuality and Society,” in your text on pages 128–153. In *Seeing Ourselves*, read “Understanding Sexual Orientation” (pages 180–182) and “Homosexual Behavior in Cross-Cultural Perspective” (pages 190–200). After completing the assigned reading, complete *Self-Check 6*.

Objectives

When you complete this assignment, you’ll be able to

- Differentiate biological and cultural aspects of sexuality and discuss the incest taboo
- Describe and discuss attitudes about sexuality in the United States
- Discuss sociological views about the nature of sexual orientation
- Discuss and explain social problem areas related to sexuality, including teen pregnancy, pornography, and sexual violence
- Describe structural-functional, conflict, and symbolic-interactionist perspectives on sexuality

Overview

A noted mystical philosopher once quipped, in effect, “If I had two such things as difficult to contend with as sexuality, I think I would abandon all hope of attaining spiritual enlightenment.” Even if that assertion were *apocryphal*—meaning no one ever said it—most would agree that it bears a grain of truth.

For most of us, dealing with sexuality involves conflicted feelings, ethical perplexities, and—let’s face it—no small measure of sheer ignorance. This assignment isn’t aimed at spiritual enlightenment, but it may help you understand the sociological perspective on sexuality.

The sociological study of sexuality in modern society focuses on patterns of sexual behavior. Most of these studies—and certainly the earliest ones, such as those conducted by Alfred Kinsey—have tried to determine people’s actual sexual behavior in contrast to accepted and ideal norms embraced by society. The findings of such studies have been controversial. For example, premarital sex is far more common than some of us—especially anxious parents—tend to imagine. Patterns of marital sex vary enormously, with frequencies ranging from very often to very seldom, and similarly, adultery is more common than one would like to imagine, and so on.

In any case, the general trend in American society has been toward more open attitudes about sexual behavior. Indeed, the reality that some men and women are driven to become physically as well as psychologically identified with the opposite sex is now openly discussed and has even become fodder for television sitcoms, novels, and films.

Sex and Gender

The term *sex* refers to the biological distinction between males and females. As you may have already learned, genetically, the twenty-third chromosome determines one’s sex. In a fetus, the presence of two full-size X chromosomes (XX) produces a female child. A full-size X chromosome paired with a stubbier Y chromosome (XY) produces a male child.

As you’re no doubt well aware, there are male and female secondary characteristics. Females have breasts that produce milk because humans are placental mammals. Male physical anatomy tends to be angular in contrast to the curvier anatomy of females. This is due in part to differential bone structuring (as in the pelvis) and the strategically ordered layers of subcutaneous fatty tissue.

However, individuals who are intersexual possess both male and female secondary characteristics, including genitals. There are also people who, for reasons unknown, strongly sense that they’re in the wrong gendered body. Some born male “know” they should have been born female, and vice versa. Corrective surgery may ensue.

Sex refers to biological inheritance. *Gender* refers to the social norms, attitudes, and behaviors expected in particular cultures. One is socialized into gender roles—for example, mother, father, warrior, or healer—in the context of one’s culture. In this regard, sociologists and anthropologists observe interesting cross-cultural differences. For example, among the Arapesh of New Guinea, male and female gender roles are nearly identical. Both genders care for children and either may initiate courtship. In addition, Arapesh males actually undergo a full range of psychosomatic “birth pangs” when their wives give birth. In Arapesh culture, people may say that a man has borne many children, and although one can’t assume that the Arapesh don’t clearly associate childbirth with female genitals, they mean that literally.

Sexual Revolution in America

Your text explores changes in attitudes about sexuality in the United States. For example, the counterculture of the fabled “Sixties” also spilled over into other Western cultures, such as those of Western Europe, Canada, Australia, and New Zealand.

A *counterculture*, like that represented by the hippies of the 1960s and early 1970s, questions the norms and values of the dominant culture. Phrases such as “make love not war,” “tune in, turn on, and drop out,” and “never trust anyone over 30” reflect thematic elements of that turbulent time.

Altered attitudes about sexuality and its expression left a lingering impact. For example, Americans today have more relaxed attitudes toward premarital sex and greater tolerance of alternative sexual orientations. Further, the counterculture era gave birth to both the modern feminist movement and the gay rights movement, in addition to the sexually liberated attitudes expressed in TV series, such as *Sex and the City* and *Friends*.

Interestingly, in a country long influenced by Protestant Puritanism, the counterculture of the 1960s can be viewed as a partial reversion to the “default option.” From the perspective of anthropologists, sociologists, and cultural historians, American culture has been classified as sexually repressive.

At the outset of Western culture, sexual attitudes in ancient Greek and Roman cultures were quite permissive. In ancient Rome, a woman who decided to become a prostitute simply registered her intent with a magistrate, who, in turn, recorded her proposed fee schedule. In Polynesian cultures, such as those of Tahiti, overt expressions of adolescent sexuality were taken for granted. In the Lakota (Sioux) culture, homosexual males were assigned an “alternative” social identity that allowed them an accepted place in tribal society.

Theoretical Perspectives on Sexuality

The structural-functional perspective on sexuality emphasizes social control. In every culture, social-structural arrangements specify permissible partners, if only because sexual intercourse produces children. *Kinship systems* are the primary mechanisms of social control in this regard. However, there are interesting variations. For example, given the near universal presence of the *incest taboo*, it turns out that incest may be defined in different ways in different cultures. In some cultures, for example, the preferred marital partner is a first cousin on either the maternal or paternal side.

Kingsley Davis’s study of prostitution illustrated Robert Merton’s concept of a *latent function*. According to Davis, for example, one latent function of prostitution is providing access to sexual partners for soldiers, travelers, and physically unattractive people. Of course this latent function is accompanied by the *manifest dysfunctions* of prostitution, such as the abasement of women and the spread of sexually transmitted disease.

The symbolic-interactionist perspective focuses on how people interact to negotiate and construct social realities. For example, during the Victorian Era of the nineteenth century, children were viewed as naïve innocents who should never be exposed to sexual ideas and images. In more recent times, even though people still have trouble accepting Freud’s assertions that children are sexual beings, many parents feel their responsibility is to teach their kids the “facts of life” to guide their children’s behavior down paths straight and narrow.

In the conflict perspective, especially in its feminist form, institutions such as prostitution and child marriage are outcomes of gender inequality. And efforts to control female sexuality—as illustrated by medieval chastity belts—have long been associated with male dominance. Indeed, in the West, certainly since Roman times, both custom and law rendered women and girls to be the de facto property of fathers, husbands, and even elder brothers.



Self-Check 6

1. In the world of prostitution, the profession's oldest elites are called _____ girls.
2. A body of research that challenges our society's heterosexual bias is called _____ theory.
3. The term *transsexual* is to persons who feel they've been born into the wrong gendered body as the term _____ is to persons born with both male and female physiological features.
4. It can be assumed that no society allows people an absolutely free choice of sexual partners because the _____ taboo is found in every culture in some form or other.
5. Although the common term is *adultery*, sociologists prefer the term _____ sex.
6. The four types of sexual attraction are heterosexuality, bisexuality, homosexuality, and _____.
7. According to Kingsley Davis, providing for the sexual needs of people, like soldiers and travelers who lack access to sex, is considered a/an _____ function of prostitution.

Check your answers with those on page 134.

ASSIGNMENT 7: DEVIANCE

Read this assignment; then read Chapter 7, “Deviance,” in your text on pages 154–183. In *Seeing Ourselves*, read “The Functions of Crime” (pages 141–143) and “On Being Sane in Insane Places” (pages 144–156). After completing the assigned reading, complete *Self-Check 7*.

Objectives

When you complete this assignment, you’ll be able to

- Define *deviance* with respect to social control, personality factors, and the biological context
- Discuss and compare structural-functional, conflict, and symbolic-interactionist theories of deviance
- Discuss deviance issues with respect to racial and gender inequality
- Define the concept of *crime* and list different categories and social correlates of crime
- Discuss the components of the criminal justice system, such as the police, courts, and penal institutions

Overview

Deviance is inherent in social interactions. Over a lifetime, no one adheres to each and every social norm with absolute integrity. Indeed, many of us learn our social roles precisely as our deviant acts are pointed out and corrected by parents, peers, and coworkers. Emile Durkheim offered a famous example in this regard. Even in a society of cloistered monks, he argued, deviance will arise and be defined in some way: “Brother Scott sang off-key during Vespers again” and “Oh my! Brother Paul was late to his gardening tasks again. Tsk-tsk.”

Basically, the study of deviance and social responses to deviance are explorations of different methods of *social control*. The function of social control is to keep society’s members on “the same page,” assuring that most of us, most

of the time, do what's expected of us as we play our social roles. Of course, in our society this also means giving a lot of attention to types of crimes, the nature of criminal perpetrators, and the complicated social and legal ramifications of dealing with criminal behavior.

Conformity and Deviance

In any society, acceptable behavior means conformity to established social norms. And, at least for sociologists, the simplest definition of *deviance* is deviation from social norms. To be sure, deviance may be viewed as positive or functional, depending on one's frame of reference. The deviance of some, for example, helps define the conformity of others. Or, to give a different kind of example, imagine a research chemist who deviates from prescribed lab procedures and as a result discovers nylon. Or recall that when racial discrimination was normative, a civil rights protestor was punished for his or her deviance. When behavior of any kind is disapproved by a dominant majority, it's looked on negatively. Therefore, the word *deviance* generally implies bad behavior.

Societies reinforce conformity through the mechanisms of social control. *The main engine of social control is socialization.*

People internalize approved norms as part of their self-definition. However, because even "good guys" sometimes go off the rails, societies maintain mechanisms of informal social control, such as teasing, reproach, or, at worst, shunning. Meanwhile, formal social control involves laws and prescribed sanctions, such as imprisonment.

Theoretical Perspectives on Deviance

Structural-Functional Theories

Emile Durkheim determined that there was nothing abnormal about deviance. He proposed these four functions of deviance:

- ***Deviance affirms cultural values and norms.*** For example, if we value self-reliance, evidence of the absence of self-reliance may be viewed as deviant.

■ ***Our responses to deviance clarify moral boundaries.***

For example, condemning the thief reasserts the right to own personal property.

■ ***Responding to deviance promotes social solidarity.***

For instance, an outbreak of assaults in a normally peaceful neighborhood may spur neighbors to collective action.

■ ***Deviance encourages social change.*** For example, rights activists encourage and spur social change.

Probably the most famous of the structural-functional theories is Robert Merton's *strain theory*. He defined deviance in terms of the acceptance or rejection of socially prescribed means and socially prescribed goals aimed at material success—as in realizing the American dream. Given that a conformist will accept both the goals and the means, Merton identifies four deviant adaptations.

- *Innovative deviants* accept the goals but reject the means. Organized crime “wise guys” and crooked hedge fund managers are examples.
- *Ritualist deviants* accept the means, but reject the cultural goals. The petty bureaucrat in a social service agency who “goes by the book,” effectively indifferent to actually helping needy people, is an example.
- *Retreatist deviants* reject both the goals and the means. Winos, drug addicts, and inveterate drifters are examples.
- *Rebellion* is a residual category. Rebels reject cultural goals and approved means of achieving them in favor of alternative goals attained through alternative means. In a capitalist society, anarchists, radical socialists, and members of “hippie” communes are examples.

Conflict Theory

Based largely on Marxist theory, conflict theories of deviance propose that definitions of deviance are filtered through the biases inherent in the uneven and unequal resources available to the haves and have-nots, particularly in capitalist societies. Laws are made by the powerful to protect the

interests of the powerful. The poor, the powerless, and members of marginalized ethnic or racial groups are more likely to be caught up in the gears of the criminal justice system than are members of the upper classes.

Symbolic-Interactionist Theory

Symbolic-interactionist theories dominate criminology literature because they focus on human interaction in various social contexts. For example, Edwin Sutherland's *differential association theory* states that people learn conformity or deviance in the same way they learn social roles in general. If you're born into a neighborhood where car theft is more or less normative, you're more likely to learn the fine art of grand theft auto.

In the framework of Travis Hirschi's *social bond theory*, all humans will serve their amoral "id" given the opportunity. Thus, Hirschi focuses on how social attachments and commitments keep people on the straight and narrow.

In the *labeling theories* of Howard Becker, all people are deviant from time to time. He calls this *primary deviance*. However, if you're caught, booked, and sanctioned, you're now *labeled* a deviant. Becker calls this *secondary deviance*. Like Hester Prynne, the secondary deviant wears an actual or virtual "scarlet letter" and must bear the relentless weight of *stigma*.

Hester Prynne is the protagonist of Nathaniel Hawthorne's novel *The Scarlet Letter*, in which she is condemned by her Puritan society to wear a red letter "A" on her clothing to as part of her punishment for committing adultery.

Crime

A *crime* is an act against the common good, as represented by the state. The state sanctions and punishes in the name of the state based on laws and the interpretation of laws. For example, if a murderer is indicted and tried for homicide, his punishment and disposition is meant to serve the interest of the state, not the victims of the crime.

Crime categories include the following:

- *Misdemeanors* include petty theft, vandalism, trespassing, and damage to public property.

- *Felonies* include robbery (which entails physical assault), assault with intent to harm, breaking and entering, grand theft, embezzlement, vehicle theft, illegal drug dealing, arson, rape, manslaughter, and homicide.
- *Victimless crimes* include prostitution and drug abuse (as opposed to drug dealing).
- *White-collar crimes* include embezzlement and fraud.
- *Organized crime* includes crime committed by coordinated groups.

White-collar crimes have been estimated to involve far higher monetary costs to society than the total of all so-called street crimes combined. In that context, corporate malfeasance resulting in massive environmental damage, such as the BP oil spill in the Gulf of Mexico, almost never leads to criminal prosecution of corporate managers. Similarly, individual white-collar criminals often get away with their crimes or receive only light punishments. The CEOs and upper managers of Enron, Global Crossing, and so on, were rather lightly punished considering the damage done to many thousands of victims. Similarly, individuals successfully prosecuted for embezzlement often receive relatively light sentences.

Organized crime has been a significant aspect of American life at least since the mid-nineteenth century when massive immigration began to shape American urban centers. Interestingly, organized crime acquired much of its influence through providing civil services for immigrant communities—Irish, Jewish, Polish, Italian, and so on.

Organized crime in America also got an enormous boost from Prohibition. For example, by the time Prohibition was repealed, the five Italian crime “families” of New York were simply too powerful to be controlled, even given the best efforts of the FBI’s “untouchables” like Eliot Ness. Today, Italian crime families are still around. Organized criminal “syndicates,” including the assorted drug cartels, the Chinese Triads, and the Russian Mafia, operate internationally. The two latter organizations are prominent in brutal sexual trafficking operations that impacts million of young girls and boys from Southeast Asia, Russia, Ukraine, and the Balkans.

Note that criminal law is distinct from tort and contract law. *Torts* are harms against persons and are deposed in civil courts. Civil proceedings mediate disputes related to wrongs against people, which may or may not also be defined as criminal. Redress is between the disputant parties. For example, O. J. Simpson was found guilty of wrongful death in civil court, but acquitted by a criminal court.

The *correlates of crime* are, in effect, statistical comparisons of types and incidences of crimes with respect to age, sex, class, and race. For example, females commit far fewer major crimes (*felonies*) than males. Men under age 25 are disproportionately responsible for “street crimes,” such as assault with intent to harm, auto theft, drug dealing, and robbery. Black males represent an extremely disproportionate percentage of incarcerated persons, due, in part, to minimum-sentence laws that send people to prison for years, simply for possession of relatively small amounts of illegal drugs.

A far-from-negligible category of criminal behavior involves the policies and actions of nation-states. (Under Stalin, at least 20 million people died as a result of economic “reforms” that included the infamous work camps, the *gulags*.) Governments of many nation-states have been guilty of *genocide* within their national boundaries, just as they’ve also been guilty of mass murder and destruction wrought against the people of foreign states. The fact that such massive crimes tend to evade scrutiny and redress suggests that laws tend to be impotent when the governments that make the laws can also define the laws to their own advantages.

The Criminal Justice System

Presumably, punishments should serve the purposes of retribution, prevention, deterrence, or reform. Although mixtures of all these philosophies can be identified in the courts and in public policies, the U.S. criminal system seems only weakly successful as an institution of reform. Given that rates of incarceration have actually been increasing as crime rates decreased in recent years, it would seem that the deterrence function isn’t working well, even if the prevention function may or may not be. Finally, given that the United

States is the only developed Western nation to employ the death penalty, one must wonder what part retribution plays in the American criminal justice system.

In that same light, you may wonder why America has more people in prison, as a proportion of its population, than any other nation on the planet, including China, the current record holder for executions.

Now complete *Self-Check 7*. Once you've finished all the assignments in Lesson 2 and thoroughly understand the material, complete the examination for Lesson 2. At this point, you should also begin the research project associated with this course.



Self-Check 7

1. According to Alexander Liazos, the people we think of as “nuts or sluts” aren’t normally people who are bad or harmful so much as they are _____.
2. A business enterprise aimed at providing illegal goods and services to willing consumers would be committing _____ crime.
3. In Merton’s strain theory, a person who rejects society’s prescribed means for achieving material goals but accepts the prescribed goals is considered a/an _____ deviant.
4. The attribution of alcoholism to illness or chemical imbalance is an example of the _____ of deviance.
5. The four most common rationalizations given for punishing crimes include _____, prevention, deterrence, and societal protection.
6. In the view of Edwin Lemert, secondary deviance involves labeling and stigma. However, _____ deviance has little or no effect on one’s self-concept.
7. Prostitution and drug abuse are considered _____ crimes.
8. In the Marxist view, because the _____ system depends on respect for authority, people who question or reject authority are likely to be looked on as deviants.

Check your answers with those on page 135.

NOTES

Social Stratification and Social Inequality

In the assignments in Lesson 3, you'll concentrate on the ways societies sort people into socially ranked categories. What we call *social class* separates groups of people by income and wealth. They define those who have much, those who have less, and those who have little or nothing.

Among social divisions, a *gender gap* always seems to be present to some degree. Globally speaking, males tend to have considerable social advantages over females. In Western societies, social inequalities based simply on one's sex aren't so pronounced as they are in, say, Saudi Arabia. Nevertheless, even in the West, women tend to be socially disadvantaged with respect to things such as income and access to the levers of power.

Racial and ethnic divisions also tend to involve stratification. In America, whites have tended to be more socially advantaged than blacks, Hispanics, and recent immigrants. In Hawaii, *haoles* (Caucasians) may have certain social disadvantages with respect to native Polynesians. In Iraq, there are tensions between Sunni and Shi'a populations based on ethnic divisions, which, in turn, are based on distinct interpretations of Islam.

ASSIGNMENT 8: SOCIAL STRATIFICATION

Read this assignment; then read Chapter 8, "Social Stratification," in your text on pages 184–221. In *Seeing Ourselves*, read "Some Principles of Stratification" (pages 201–208) and "Nickel-and-Dimed: On (Not) Getting by in America" (pages 209–221). After completing the assigned reading, complete *Self-Check 8*.



Objectives

When you complete this assignment, you'll be able to

- Differentiate *caste* and *class* systems of stratification
- Discuss and contrast social functions of stratification with class-based conflict resulting from stratification
- Describe the impacts that technology has on stratification in the context of societal evolution while taking a global perspective
- Discuss and describe inequality in the United States, given the nature of the American class structure and lifestyle differences among America's social classes
- Define *social mobility* in the context of differential access to the idealized American dream
- Explain and describe impacts of stratification on health, politics, family, gender, and life chances
- Describe the extent and nature of poverty in the United States

Overview

In any society, one finds social distinctions. In *subsistence societies*, people recognize the wisest elders, the best pottery makers, and the most successful hunters. However, in these simple societies, social differentiations aren't lumped into categories. In the context of the evolution of societies, *stratification*—the recognition of different *social classes*—begins to appear in horticultural societies and becomes quite apparent in agricultural and industrial societies.

For sociologists, significant challenges include defining *social class*; determining the social impacts of class divisions; explaining how class divisions arise; and, in specific societies (such as American society), learning how social class is perceived by people as opposed to how class divisions actually determine social advantages or disadvantages.

Structures of Inequality

Systems of social stratification vary. Some are essentially closed; others are more or less open. The extent to which they're open corresponds to the possibilities for social mobility. The classical Hindu caste system of India identifies *fixed castes*, in which relatively fixed and closed social positions fall into one of four main castes: *Brahmin* (nobility), *Kshatriya* (warriors), *Viashya* (merchants and tradesmen), and *Sudra* (peasant farmers). A fifth social category, the *Harijan* (“untouchables”) are outcasts assigned to the lowliest tasks, such as working with dead animals and human corpses. Within castes, there are *subcastes*, called *jatis*, nearly all of which have traditionally been associated with very specific occupations and attendant social prerogatives.

Social mobility is the potential for moving from one social class to another. American society has a class system that permits some degree of social mobility—although today, social mobility is actually greater in other developed nations, such as those of Western Europe. Roughly speaking, the American class system looks like this:

- The *upper class* controls the most capital and resources. They represent about 1 percent of the population.
- The *upper-middle class* is made up mainly of well-paid professionals and represents approximately 10 percent of the population.
- The *lower-middle class* is largely made up of “respectable” lower-level managers, teachers, shopkeepers, and so on.
- The *working class* (blue-collar workers) is made up of workers engaged in manufacturing or other kinds of production and service work, generally within local or national corporations.
- The *lower class* (underclass) is made up of people living below the poverty line, including the displaced, the uneducated, the underemployed, the unemployed, and people who are socially marginalized, such as the homeless and drug addicts.

Stratification and Conflict

For Karl Marx, the capitalist mode of production is a permanent engine of social change and ever-present conflict. For Marx and for modern “neo-Marxists,” social class is, basically, one’s relationship to the mode of production. For Marx and Engels, within the capitalist mode of production, the *bourgeois* class controls mainly property and capital. The *proletariat*, the “workers of the world,” provides needed labor, even as workers are exploited under such ideological concepts as “survival of the fittest” and “the iron law” of low wages. Although the potential for social revolution simmers below the surface, *false consciousness* prevails. The proletariat “buys the con,” accepting an unjust division of labor as both normal and, perhaps, “morally correct.” With the dawning of what Marxists call *praxis*, ideology is replaced by open-eyed awareness of the actual situation, and revolution must inevitably follow. In American society, the deeply held value of self-reliance actually enables worker exploitation. People are encouraged to blame themselves for their poor wages and their failure to “succeed” in the manner that our society defines success.

The German sociologist Max Weber recognized the significance of social class within the capitalist mode of production. However, his analysis led him to identify other determinants of social class in addition to simply one’s role in the mode of production. For Weber, *power* is the ability to influence community and state policies. *Relative power*, in turn, is associated with *class* and *status*. Here, both social class and status are sources of social prestige that give shape to one’s lifestyle.

Inequality in the United States

In comparison with the countries of the European Union, for example, economic inequality in America is quite pronounced. It has increased steadily since 1970 and is now rather similar to the have-versus-have-not divisions immediately preceding the Great Depression of the 1930s. Much of this disparity seems to have resulted from the restructuring of American society under international trade agreements. Today, 80 per-

cent of Americans work in relatively low-paying service jobs, and millions of high-wage manufacturing jobs have been shipped overseas.

Theoretical Perspectives on Inequality

In American society, some social statuses are disproportionately rewarded whereas other vital statuses aren't. For example, if nurses are so important to the health-care system, why is it that many nurses can't afford health insurance? Why do star athletes make millions per year while firefighters and teachers get by on very modest salaries?

In the structural-functional view, status and pay differentials are based on factors such as the scarcity of talent and the importance of the task. (This view is represented primarily by a theory promoted by Kingsley Davis and Wilbert Moore and is discussed in your text on page 193.) To recruit rare talent into difficult and demanding roles, high prestige and pay are needed. In short, social inequity is appropriate and functional. Of course, there are major criticisms of this view. For example, if pay were really related to the importance of the job, wouldn't firefighters be paid very well and baseball players be paid minimum wage?

In the conflict perspective, inequalities in prestige and wealth derive from class conflict. The elite class (bourgeois) has the power to extol a dominant social ideology (such as "survival of the fittest") by shaping laws. Power elites can ensure that unions are defeated and that workers (the proletariat) are exploited. In this context, just as workers are exploited by power elites, the unpaid reproductive labor of women (cooking and child-care, for example) is exploited by the working man.

The symbolic-interaction perspective provides an interesting footnote to theories of social inequality. The basic idea, as stated by sociologist W. I. Thomas, is this: *What people maintain to be real will be real in its consequences* (Chapter 4 of your text referred to this as the "Thomas theorem"). For example, recall that socialization teaches us to perceive our social world in particular ways. Thus, if we assume that it's only normal that, as proposed by the Thomas theorem, "the rich get richer and the poor get children," that assumption

becomes a self-fulfilling prophecy—too many children raised in underprivileged areas who can expect to die young or end up in prison. Meanwhile, some young people with wealthy parents may feel entitled to their privileges and take them for granted.

Determinants of Social Class Position

The determinants of social class position can be looked at in two ways. A *microstructure view* considers factors such as the parents' income and education. For example, parents can't totally control the course of their children's lives, but they can provide enhanced life chances if they have the resources to allow their kids to attend college or mingle with the "right" people. This sort of thinking supports what may be called an "inheritance" model of social life. Statistically, the best predictor of a child's eventual station in life is his or her parents' income. In addition, if the child's parents are well educated and engaged in well-paid professions, his or her chances of following a similar path are significantly improved—"To get ahead in life, choose your parents wisely."

A *macrostructure view* looks at the structure of an economy. If, as has happened in recent years, well-paid manufacturing jobs are shipped overseas, fewer such jobs will be available in the economy. In this context, sociologists talk about a segmented labor market. One segment offers well-paid, high-prestige jobs; the other offers only low-paid, low-prestige jobs. If the low-paid segment grows proportionally, economic opportunity declines in step with that proportion.

The American Dream in Perspective

Any economy has "winners" and "losers." So why do the losers put up with this disparate situation? In America, the answer seems to be a "success" ideology. People believe that through hard work and by following the rules, anyone can make it in America. Even the child of poor sharecroppers can prosper and grow rich. Above all, if you're a "loser," you have only yourself to blame. In some respects, this "American dream" ideology is an effective motivator, especially for those born into

the upper class as well as for some who are disadvantaged. However, structural arrangements of the economy, such as institutionalized racism and the impact of child poverty, are seldom addressed effectively.

Social Class and Social Life

Class differences are also differences in lifestyle, not to mention differences in worldviews. Often, the seriously rich upper class tends to remain rich, generation after generation, because great wealth provides opportunities for garnering even more wealth. Meanwhile, because the wealthy tend to associate with their “own kind,” and because most Americans are very unlikely to mingle with the rich and famous, the rich are seldom exposed to the views of those who are oppressed by inequitable distributions of wealth.

People who call themselves *middle class* are actually a diverse lot, but with some commonalities. Education is valued. Sexual equality is embraced, and a lot of time and effort is given to childcare.

In contrast, working-class lifestyles tend to leave children to fend for themselves a lot more often. Also, working-class incomes may be as high as middle-class incomes, but the chances that they’ll ever ascend the social class ladder tend to remain quite low. Today, working-class families are also less likely to receive decent pensions and many have inadequate access to health care.

Meanwhile, there are the poor, that group of folks once called “the wretched of the earth” by author Franz Fanon. Poverty is violence. It eats away at hope like acid. It can mean parents going hungry to feed their children. It can mean death at an early age due to an absence of preventive health care.

Causes of Poverty

As your text points out, there are two basic views of the causes of poverty. Some theories, in effect, blame the poor for being poor. For example, the *culture of poverty thesis* maintains that people who live in poverty absorb the norms of their environment and are likely to raise their children to

accept and expect a world of poverty. In other models, structural conditions in a social order are to blame for poverty. For example, the labor market point of view can evoke fatalistic shrugs. For, indeed, the brutal implication of *labor-market structural analysis* is that poverty is built into our current economic system. For example, with the deindustrialization of America in the context of globalization, the jobs that once supported the working class have simply vanished, as have the prospects for the poor to ascend to adequate income through decent jobs.

Social Class and Public Policy

Income inequality can be reduced to some extent by public policies. These have historically included fair-wage movements, within which unions and labor organizers have been at the forefront. However, there has also been relentless pressure from power elites to stem labor activism and to resist measures such as raising the minimum wage. These issues have become ever more problematic under globalization and deindustrialization as the power of organized labor has been steadily diluted.



Self-Check 8

1. According to the perspective of Davis and Moore, the _____ importance of a social position determines the rewards society attaches to that position. Thus, doctors are paid more than janitors.
2. Ascription or birth is the basis for social stratification in a/an _____ system.
3. In the view of Oscar Lewis, the poor perpetuate their poverty because they're trapped in a/an _____ of poverty.
4. Following the collapse of the Soviet Union and the advent of the Russian Federation, changes in social position affected millions of people in a process sociologists refer to as _____ social mobility.
5. Typically, in working-class families, children are taught to respect _____ and conform to conventional norms.
6. Regarding social mobility, sociologists refer to _____ social mobility as the degree of change in social position that occurs during a person's lifetime.
7. If old men sleeping in doorways illustrates typical homelessness, women fleeing domestic abuse and people evicted from their homes due to rent increases illustrates the _____ homeless.
8. Modern sociologists use the term socioeconomic status (SES) to assess social class position. The SES concept is derived primarily from the social class concepts developed by _____.
9. A generation ago, the burden of poverty fell most heavily on _____ people.

Check your answers with those on page 135.

ASSIGNMENT 9: GLOBAL STRATIFICATION

Read this assignment; then read Chapter 9, “Global Stratification,” in your text on pages 222–245. In *Seeing Ourselves*, read “The Uses of Global Poverty: How Economic Inequality Benefits the West” (pages 222–229). After completing the assigned reading, complete *Self-Check 9*.

Objectives

When you complete this assignment, you’ll be able to

- Differentiate countries in terms of low, middle, and high income
- Discuss the extent, distribution, and nature of global wealth and poverty
- Compare and contrast modernization and dependence theories of modernization

Overview

In this current era, the processes of globalization are connecting regions of the world through electronic communication technologies and altering the relationships between nation-states. In the United States during the era of industrial capitalism, national economies were focused primarily on serving local markets. In contrast, the engine of globalization under this new era of finance capitalism is the unrestricted flow of capital across national borders.

Much of this flow of capital has been the result of a number of free-trade agreements. The following are some of the results of these free-trade agreements:

- Upward mobility has given rise to new middle classes in countries such as India, China, and Brazil, even though millions in these countries continue to struggle with grinding poverty.

- In the United States, the marked decline in manufacturing and the rise of the so-called service economy has flattened wages and reduced financial security for millions, resulting in a stagnant or declining middle class.
- The international flow of capital has resulted in increased concentrations of wealth in the hands of the rich, as an international network of central banks manages the flow of capital in the interest of investors.
- As a result of the global dynamics of finance capitalism, there's a trend toward increasingly severe programs of fiscal austerity for millions in most Western countries, including the United States.

The increased concentrations of wealth have, indeed, been global. Carlos Slim, the world's richest man in 2012, is Mexican; he has held this title since 2010. As of 2008, the greatest concentration of billionaires is found in Moscow, according to a billionaire list published by *Forbes*.

A central aspect of globalization has been the rise of enormous multinational corporations, such as IBM, Wal-Mart, and Daimler-Chrysler. Some multinationals have larger GDPs than many nations. In this context, global communications are making people far more aware of international disparities in wealth and income.

International Inequality

Inequality exists not only within nations but also between nations. The most developed countries include the nations of North America and Western Europe, as well as Japan. The less developed nations include Russia, China, India, and Indonesia. The least developed nations are nearly all located in Southeast Asia and central Africa.

Two Views of Global Development

The two notable theories that attempt to describe global change are modernization theory and world-system theory. Modernization theory is based on a structural-functional

analysis of what can be referred to as the *global social system*. The world-system theory is based on the conflict perspective.

Modernization Theory

Developed in the 1950s and 1960s, *modernization theory* proposes that processes of nation development should follow roughly the same path as the one followed earlier by Western nations. Greater industrialization would lead to surpluses, which could then be applied to steady improvements in areas such as public health and infrastructure. However, as it has turned out, development has been uneven in developing countries and, in some cases, has increased only disparities between haves and have-nots. Over the last decade or so, increasing awareness of the links between rapid development, ecological destruction, and global climate change has greatly complicated matters.

Dependency Theory

As developed by Emanuel Wallerstein, the most well-defined dependency theory is *world-system theory*, which expresses a conflict perspective. The main idea behind world-system theory is that the patterns of international relationships that evolved during the period of Western colonialism and imperialism have been modified but never entirely reformulated.

In Marxist terms, one can think of the developed countries as the “bourgeois” states. These are the rich and powerful *core societies*, such as those of America and Western Europe. By contrast, the *peripheral societies* have inherited a “proletarian” role as sources of raw materials and cheap labor. The model assumes an inherent state of conflict and antagonism between the core and peripheral states. World-system theory, like modernization theory, has yet to deal with the reality of recent trends in globalization. For example, thinking of China as a “peripheral society” is becoming increasingly difficult.



Self-Check 9

1. In the view of Immanuel Wallerstein, the world's poor countries are referred to as _____ countries.
2. The form of slavery in which people literally own other people is called _____ slavery.
3. Social inequality is greater in _____ societies than in industrial societies.
4. Of the two kinds of poverty, _____ poverty is a life-threatening lack of resources.
5. In the context of Western _____, Great Britain once controlled one-fourth of the world's lands.
6. The theory that explains global inequality in terms of technological and cultural differences between countries is called _____ theory.
7. A process that occurs in overpopulated Latin American cities is referred to as _____ cleansing.

Check your answers with those on page 135.

ASSIGNMENT 10: GENDER STRATIFICATION

Read this assignment; then read Chapter 10, “Gender Stratification,” in your text on pages 246–271. In *Seeing Ourselves*, read “Sex and Temperament in Three Primitive Societies” (pages 230–235) and “‘Night to His Day’: The Social Construction of Gender” (pages 236–241). After completing the assigned reading, complete *Self-Check 10*.

Objectives

When you complete this assignment, you’ll be able to

- Differentiate between *sex* and *gender* and explain the nature of gender socialization
- Describe the development of feminist ideals
- Explain and describe the effects of gender inequality as it pertains to stratification within institutional frameworks, such as education, politics, and the military, and within family life
- Discuss the nature and extent of violence against men and against women
- Discuss and explain the main sociological perspectives on gender inequality

Overview

Globally, across virtually all civilizations over recorded history, one can see an ancient pattern of male dominance. In that context, the devaluation of both women and of feminine virtues—such as compassion and cooperative sharing—has been quite common. Why this is the case is beyond the scope of this course. Nevertheless, it’s simply historical fact. The Greek philosopher Aristotle saw women as “unfinished men.” A major founder of sociology, Emile Durkheim, viewed women as morally and intellectually inferior to men. Sigmund Freud assured himself and many others that girls suffered from “penis envy.” Women couldn’t vote in America until ratifica-

tion of the Nineteenth Amendment in 1920. So in this assignment, you're challenged to ponder the sources and social costs of *sexism*, the social devaluation of women and of all things deemed "feminine." In an important way, you have an advantage in taking on this challenge because you live in an era that seriously questions sexism and increasingly honors the social goals of feminism.

Alarming, across the globe we find that norms of male domination and assumptions of female inferiority are correlated to widespread abuse of women and girls. Indeed, rape and physical violence against females are common in many parts of the world, including the United States.

Perspectives on Gender Inequality

In the structural-functional perspective, gender role distinctions are built into the division of labor, courtesy of biology. Women should bear and care for children because women give birth and men don't. Men should hunt, defend the group, and make decisions related to those functions. In effect, a basic division of labor based on sex is functional and, therefore, adaptive for the species.

In the conflict perspective, sexism is viewed as an unfounded ideology; that is, the notion of inherent gender inequalities based on biological sex is simply a form of social discrimination. Given that this sort of ideology typically promotes the idea that women are morally and intellectually inferior to men, it rationalizes male domination at the expense of women and girls.

In the symbolic-interaction perspective, sexist attitudes develop as socialization informs interactions and behaviors of daily life. For example, in Western cultures such as the United States, "normal" behavior for boys is to define other males as "girly men" or "sissies" when they fail to "act like men" or when they fail to endorse teasing or the devaluing of girls.

Gender as Social Construction and Social Structure

We develop gender identities in the same way that we learn social roles. Some behaviors are encouraged and reinforced whereas others are subtly or explicitly punished. In America, as many sociological studies have noted, boys and girls literally grow up in different cultures. “Girl culture” emphasizes cooperative play through games like “playing house.” Dolls, miniature tea sets, and child-size kitchen appliances are preferred toys. “Boy culture” encourages rough-and-tumble play, games like “cops and robbers,” and a preference for toy trucks and guns along with a repudiation of “girl stuff.” As we grow into adulthood, we continue to “do gender” with respect to everything from clothing to preferred films and novels to attitudes about Monday Night Football.

Differences in Life Chances by Sex

Women have fewer opportunities to achieve success in many fields of endeavor, such as science or engineering. Generally speaking, women also have less social and political power, even though there are recent countertrends in this respect. In contrast, men have a shorter life expectancy than women. In part, this seems to be the case; “proving one’s masculinity” can lead to risky behavior and stress-related illnesses, such as heart disease. Also, the masculine gender role tends to bottle up emotions and cut off sources of social support and nurturance.

Although there are definite countertrends these days, women are still disadvantaged when it comes to education. In particular, gender role patterns tend to guide women into fields such as primary school teaching and nursing, where they are often underpaid and underappreciated. At the same time, as an effect of gender role stereotyping, teachers typically expect more of male than female students. The resulting self-fulfilling prophecies should come as no surprise. Males are encouraged to pursue mathematics and science, while females are encouraged to pursue fields in which verbal skills are essential, such as English literature.

When it comes to work and income differentials between men and women, consider the following:

- Men and women tend to be differently represented in the labor market (they tend to have different kinds of jobs). We tend to think of nurses as positions filled by women. In contrast, we tend to think of cops, construction workers, corporate executives, and soldiers as positions filled by men.
- Even as women are gaining ground in many occupations and industries, equal pay for equal work remains an ideal yet to be attained.
- Women are much more likely than men to quit work for a period of years and stay home to raise children. This career interruption leaves them playing catch-up with their male counterparts.

Gender and Power

Globally, the advances of the feminist movement continue, but rather unevenly. For example, one index of uneven power between men and women is the incidence of sexual harassment. By that measure, gender equality remains a rather remote ideal.

You may or may not be surprised to know that the percentage of women holding legislative positions is highest (30–45 percent) in Iceland, the Scandinavian countries, Germany, Ireland, and Spain. It might also surprise you that Argentina, a number of southeast African states, and New Zealand also rank at the top in this regard. (New Zealand was the first British Commonwealth nation to grant women the right to vote.) The United States ranks below Canada, Great Britain, Australia, Mexico, and China.



Self-Check 10

1. In the view of Talcott Parsons, women and men are linked into family units, which, in turn, shape children's socialization, by sets of _____ gender roles.
2. Comments, gestures, and/or physical contacts that are deliberate and unwelcome are known as sexual _____.
3. Margaret Mead's class studies of New Guinea cultures revealed that culture, not biology, is the source of radical variations in _____ roles.
4. With respect to minorities and minority discrimination, _____ theory is the analysis of the interaction of race, class, and gender.
5. In the view of Friedrich Engels, _____ makes male domination even more prevalent than it was in stratified agrarian societies.
6. The main cause of _____-based income inequality is strongly related to cultural norms that identify "women's work."
7. The type of feminism which maintains that patriarchy is so deeply rooted in most societies that even a socialist revolution wouldn't end gender discrimination is _____ feminism.
8. While a matriarchy is found in rare cases, a/an _____ is, by far, the more dominant cultural pattern.

Check your answers with those on page 136.

ASSIGNMENT 11: RACE AND ETHNICITY

Read this assignment; then read Chapter 11, “Race and Ethnicity,” in your text on pages 272–299. In *Seeing Ourselves*, read “The Souls of Black Folk” (pages 254–258) and “How Did Jews Become White Folks?” (pages 266–275). After completing the assigned reading, complete *Self-Check 11*.

Objectives

When you complete this assignment, you’ll be able to

- Explain basic concepts that are used to describe racial and ethnic inequality, such as the fact that race and ethnicity are social constructions
- Discuss and explain the nature of *stereotypes* and *prejudice*
- Describe and explain the contexts of discrimination
- Explain patterns of interaction related to pluralism, assimilation, segregation, and genocide
- Describe and discuss racial and ethnic inequality in the United States as it applies to minority groups, such as African Americans, Hispanics, and Native Americans

Overview

The study of racial and ethnic inequality begins with a couple of salient observations. First, the term *race* has virtually no meaning today among population geneticists. The concern of scientists is genetic variation within or between populations. In this regard, geneticists have found that there can be far greater genetic variation between two villages in Kenya or Pakistan than can be identified between any of the outdated racial categories, such as Caucasian, Negroid, or Mongoloid.

Second, antagonistic racial or ethnic relations are mainly about perceived disadvantages with respect to scarce resources. And, almost without exception, these perceived disadvantages result from social factors. For example, for

many generations the Hutu and Tutsi tribal peoples of Rwanda lived in harmony. Then along came the Belgians. Upon colonizing the Rwandan region, the Belgians arbitrarily decided to favor Tutsis over Hutus for training and appointments to the colonial government. As a result, after Rwanda gained independence, a simmering stew of resentment existed between the two tribal groups. The eventual outcome, *genocide*, would likely have never occurred had it not been for the influences of Western colonialism.

Understanding Racial and Ethnic Inequality

Concepts of race and ethnicity are social constructions. This may surprise some people. Many of us are taught to believe that race is an “objective” category based on genetic inheritance. To be sure, genetic inheritance happens, but, in fact, across cultures skin color and distinctive or typical facial features are looked on differently. For example, in Brazil ideas about skin color are miles away from the American tendency to pigeonhole anyone who looks in any way African as “black.” (The case of Tiger Woods, who has both Asian and African American ancestry, is a case in point.) Among most Brazilians, skin color is noted, but sharp distinctions or stereotypes in that regard are either relatively innocuous or entirely absent. In a Colombian beauty contest, different skin color shades are perceived as contributing to a woman’s unique charm and beauty.

Many of us tend to think of ethnic groups in roughly the same way we tend to think about race. In the nineteenth century, for example, Irish immigrants were stereotyped as being lazy, unwashed, and dim. Similarly, many Americans today still assume that Italians are often gangsters and that Jewish mothers thrive on making their children feel guilty. All these assumptions are absurd generalizations. More specifically, they tell us that our ideas about both race and ethnic groups are dependent on the nature of a culture and the way we’re socialized to think about people who are “different.”

Conflict theory tends to be the dominant perspective in trying to make sense of racial and ethnic inequality. In situations in which there’s perceived competition over scarce resources,

such as jobs, members of the majority group may feel threatened. And to the extent that segregation separates neighborhoods and communities, there's less ability for everyday contact to dissolve perceptions that may be more fiction than fact. In that regard, for example, sociologists speak of *environmental racism* to describe the reality that minorities are often forced to live in unhealthy neighborhoods—perhaps next to landfills and hazardous waste dumps. And when a new landfill is proposed, it's much more likely to be located next to a poor or minority neighborhood than a wealthier majority neighborhood.

In considering the relationships between majority and minority groups, such as whites and blacks in America, sociologists recognize typical patterns of interaction:

- *Conflict* is open struggle over scarce resources.
- *Accommodation* occurs when two distinct ethnic or racial groups live together in what amounts to parallel cultures. The French and Anglo regions of Canada offer one example.
- *Acculturation* may occur as members of a minority group absorb and adopt cultural elements from a dominant majority culture.
- *Social integration* can occur when disparate groups begin to live with each other in ways that don't involve social and economic disparities based on race or ethnicity.

Study tip: Compare and contrast the concepts outlined above with your text's discussion on patterns of interaction, which include pluralism, assimilation, segregation, and genocide.

Maintaining Racial and Ethnic Inequality

Racism is learned; it's simply a form of prejudice. *Prejudice* is an internalized attitude. By contrast, *discrimination* is an action, which may or may not be motivated by prejudice. For example, in the South under the Jim Crow laws, not all white

people were prejudiced. Even so, they had to go along with things such as white-only waiting rooms and white-only seating in restaurants simply to keep their jobs and avoid social stigma.

One social mechanism that causes prejudice to continue across generations is racial *stereotypes* that become *self-fulfilling prophecies*. For example, consider the stereotype that all women are bad drivers. A person who maintains this belief will seek evidence to support and maintain his or her prejudice, even if, in fact, statistics show that women tend to drive more cautiously and have fewer auto accidents than men.

Authoritarianism can maintain prejudice. People with authoritarian personalities tend to defer to authority and tend to think in either-or categories that ignore shades of gray. In America, authoritarianism tends toward virulent prejudice against feminists, blacks, Jews, and homosexuals. Authoritarianism is characteristic of fascist states, such as Hitler's Third Reich and Italy under Mussolini, as well as communist states like the former Soviet Union and present-day China.

Scapegoating is often found in places where prejudice and authoritarianism flourish. For example, in Hitler's Germany the injustices imposed on Germany after World War I by the Treaty of Versailles were blamed on Jewish bankers and Communist Bolsheviks. Likewise, lynching in the Jim Crow South was scapegoating aimed at blacks.

Racial and Ethnic Inequality in the United States

In this assignment, you'll explore American racial and ethnic inequality with respect to African Americans, Hispanic Americans, Asian Americans, Native Americans, and Arab Americans. You're invited to compare the relative disadvantages of all these groups. However, you might want to note

that Hispanic Americans, not African Americans, are now the largest minority group in America. You should also take note that Native Americans are both the smallest and the most disadvantaged minority group in the United States and Canada.

The Future of Racial and Ethnic Inequality in the United States

Institutionalized racism exists when everyday social and economic situations and practices are taken to be fair and normal when, in fact, they perpetuate prejudice and racial discrimination. Among the most significant indicators of institutionalized racism in America is the de facto segregation of housing and neighborhoods. Another concept to register and digest is the notion of *double jeopardy*. This means that having a low class status and also being a racial minority compounds the difficulty of changing one's status. For example, the reality of racial profiling in America ends up landing a disproportionate number of poor black males in prison. Put another way, the double jeopardy for young black males is, in many cases, poverty plus a high likelihood of being arrested and imprisoned.

Now, complete the Online Exploration and then complete *Self-Check 11*. Once you've finished all the assignments in this lesson and feel comfortable with the material presented, complete the examination for Lesson 3.

ONLINE EXPLORATION

Topic: Racial profiling

Read the review of the book *Good Cop, Bad Cop: Racial Profiling and Competing Views of Justice* by Milton Heumann and Lance Cassak by visiting the following website:

<http://www.bsos.umd.edu/gvpt/lpbr/subpages/reviews/heumann-cassak904.htm>.

Then read the *Time* magazine article "What's Race Got to Do with It?" at the following site:

<http://www.time.com/time/magazine/article/0,9171,1000421,00.html>. Based on these readings, write your own definition of *racial profiling*. Then, in one or two paragraphs, outline your impressions of the arguments for and against racial profiling.



Self-Check 11

1. Prejudice against a socially defined group that arises from the frustration of other groups who are similarly disadvantaged occurs according to the _____ theory.
2. Ethnicity is to a shared cultural heritage as _____ is to inherited biological traits considered socially relevant in particular societies.
3. Pluralism, segregation, _____, and genocide are patterns of majority-minority interaction.
4. In the acronym WASP, the "P" stands for _____.
5. A simplified description applied to every member of a socially defined group is called a/an _____.
6. Because their numbers were smaller and they preferred rural farming, Japanese immigrants living in places like California were less likely to experience the hostility and discrimination experienced by _____ immigrants.
7. Bias and discrimination built into social institutions, such as schools, hospitals, and work-places, is called _____ prejudice.
8. The Bogardus _____ scale was devised to measure degrees of prejudice.

Check your answers with those on page 136.

INSTRUCTIONS

To successfully complete this course, you must write an essay based on information found in your textbook *Sociology: The Basics*, Twelfth Edition, by John J. Macionis and selected readings from *Seeing Ourselves: Classic, Contemporary, and Cultural Readings in Sociology* by John J. Macionis and Nijole V. Benokraitis. The great thing about this assignment is there is **NO outside research necessary!**

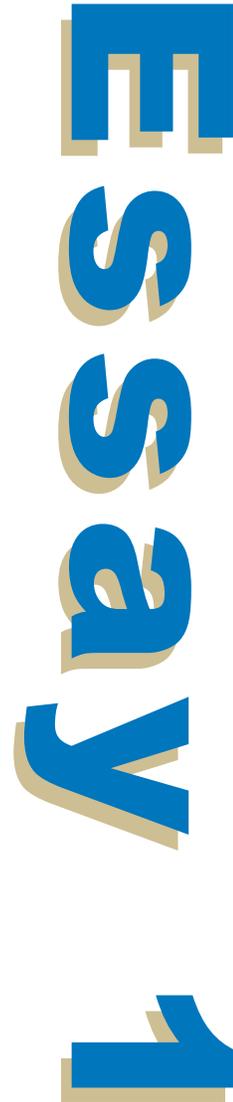
Based on the subjects below, you will choose **one** of the topics and submit a well-written argument based on one of the topics that is 750 to 1,000 words in length. Remember: If you use the exact word of any of the authors, you must use quotation marks and cite the information properly. Visit www2.liu.edu/cwis/cwp/library/workshop/citapa.htm to learn more about proper formatting of citations for both in-text and a reference page.

Topics

Conformity

Begin by reviewing Chapter 5, “Groups and Organization,” beginning on page 108 in your textbook. In addition, read “Primary Groups” by Charles Horton Cooley beginning on page 117, “McJobs: McDonaldization and the Workplace” by George Ritzer beginning on page 125, and “Even If I Don’t Know What I’m Doing, I Can Make It Look Like I Do: Becoming a Doctor in Canada” by Breda L. Beagan beginning on page 130 in your reader.

Your textbook discusses modern society as moving from one primary social group to another, and Cooley states that these groups are vital to the process of socialization. However, Beagan and Ritzer claim that quite often, one group works to erase or suppress the teachings of earlier groups particularly if one is to survive in the workplace. Discuss the role of social groups and argue the right of the workplace to “erase” teachings of earlier groups.



Deviance

Begin by reviewing Chapter 7, “Deviance,” beginning on page 154 in your textbook. You might also want to backtrack to Chapter 3, “Socialization: From Infancy to Old Age,” beginning on page 62, and think about the topic of nature-nurture debate and the socialization process. In addition, read “The Functions of Crime” by Emille Durkheim beginning on page 141 and “The Code of the Streets” by Elijah Anderson beginning on page 157 in your reader.

According to Durkheim, crime should be considered a normal element of our society. Anderson theorizes that crime is not crime but simply “playing by different rules.” Based on what you have read in your textbook and in the assigned essays choose one of these topics and argue the point. To be successful, you must choose one of the sociological theories discussed in your text as the basis for your position for your argument.

Economy

Begin by reviewing Chapter 8, “Social Stratification,” beginning on page 186 in your textbook. In addition, read “Some Principles of Stratification” by Kingsley Davis and Wilbert E. Moore beginning on page 201 and “Nickel-and-Dimed: On (Not) Getting by in America” by Barbara Ehrenreich beginning on page 209 in your reader.

Sections of Chapter 8 discuss social stratification as either a positive or at least necessary part of society; the first article in your reader further discusses this concept. The second article by Ehrenreich focuses on the loss of high-paying jobs. Based on all that you’ve read, choose one of the readings, argue if a family can survive on a minimum wage income and if America can be America with the loss of higher-paying jobs or if stratification is necessary and positive in America.

The purpose of your paper is to use factual information from your research to persuade readers that your position on the chosen subject is the most suitable, logical way to view the topic.

Process

Your essay assignment must include

1. A cover sheet
2. The body of your paper (750–1,000 words)
3. A reference page, if needed

The Cover Sheet

The first page of your paper will be the cover sheet. Provide the following information:

- The title of your chosen topic and the article you are basing your topic on
- Your name and student ID
- Current date (e.g., November 1, 2013)
- Introduction to Sociology 125
- Essay 1 25087800

Developing the Body of Your Paper

As stated earlier, you are to choose **one** of the assigned topics and create a thoughtful, well-written essay of 750 to 1,000 words based solely from the sources provided (i.e., your textbook and the reader). If you use the exact words of any of the authors, you are required to use quotation marks and provide proper citations both in the text and a properly formatted reference page. If you don't know how to do this, please refer to **www2.liu.edu/cwis/cwp/library/workshop/citapa.htm** to learn more about proper formatting of citations for both in-text and a reference page.

Formatting

Format your paper using a standard font, such as Times New Roman, 12 point, double-spaced. Set the margins at a standard 1 inch on all sides. Since you've given your information on the cover sheet, no header is necessary. The standard style format for citations is *American Psychological Association (APA)*. If you need help with this, refer to www2.liu.edu/cwis/cwp/library/workshop/citapa.htm.

Submitting Your Assignment

Follow this procedure to submit your assignment:

1. Save a revised and corrected version of your project on your computer.
2. Go to <http://www.pennfoster.edu> and log in as a student.
3. Go to **My Courses**.
4. Click **Take Exam** next to the lesson on which you're working.
5. Enter your e-mail address in the box provided.
(*Note:* This information is required for online submission.)
6. Attach your file as follows:
 - a. Click on the **Browse box**.
 - b. Locate the file you wish to attach.
 - c. **Double-click** this file.
 - d. Click **Upload File**.
7. Click **Submit File**.

Grading Criteria

Turn to the appendix that starts on page 139 to view the rubric outlining the criteria by which you'll be graded.

Social Institutions

In the assignments in Lesson 4, you'll learn about *social institutions*, which include economies, political structures, families, religions, organized education, and health care. Among these, family is the primal institution. This should come as no surprise, considering that the earliest form of human society was a band that acted, in effect, as an extended family. All other human institutions, including governance and economy, arose over a very long period during which human interactions were personal and face-to-face, even if the institution being faced was an invading stranger.

ASSIGNMENT 12: ECONOMICS AND POLITICS

Read this assignment; then read Chapter 12, “Economics and Politics,” in your text on pages 300–337. In *Seeing Ourselves*, read “Alienated Labor” (pages 282–285) and “The Power Elite” (pages 305–310). After completing the assigned reading, complete *Self-Check 12*.

Objectives

When you complete this assignment, you'll be able to

- Outline the evolution of different kinds of economies, from the agricultural revolution to the advent of the postindustrial system
- Describe and differentiate among the different kinds of modern economies
- Explain the nature of work in the postindustrial economy
- Discuss the nature of corporations and their roles in the current global economy
- Differentiate among modes of governance, including monarchies, democracies, and authoritarian and totalitarian systems
- Discuss politics in the United States



- Define *pluralist*, *Marxist*, and *political-elite* approaches to the analysis of power
- Discuss and explain concepts of *revolution* and *terrorism* in the context of the nature and causes of armed conflict within and between nation states
- Explain the costs of militarism

Overview

In Assignment 12, you'll be introduced to two major institutions: economy and politics. You'll also learn about politics and economy in the same assignment because, in the current global system, these two institutions not only wield immense power over our lives, but also are entangled. Because they're entangled, issues of economic equity and social well-being associated, in principle, with governance are inextricably related.

Keep the following point in mind: The concept of *political economy* recognizes the intimate interactions between political power and the economic system. The works of Adam Smith, Karl Marx, and modern economists, such as Alfred Keynes, are treatises in political economy. Put another way, the nature of the means of production tends to be reflected in the nature of the dominant political system. For example, the American social class system, until recent years, reflected the economic realities of a highly developed industrial economy.

Economy

Economies are strategies and systems societies use for adapting to the Earth system. For individual social actors, it's all about making a living. For thousands of years, humans lived in rather small bands or, a bit later on, in tribal societies. People decided collectively how to solve the problems of making a living and how to live in harmony with one another. As time passed, these functions continued to be carried out within family and extended-family relationships. Indeed, the Greek root of the word *economy* is *oikos*, meaning "household."

Over time, the modes of production that characterized particular economies evolved from being relatively simple to incredibly complex. Bands of hunters and gatherers evolved into more complex tribes that practiced *horticulture*, which is gardening. As human populations grew, a far more complex division of labor emerged during the agricultural revolution that first appeared in central and eastern Asia some 7,000 years ago. Many centuries later, particularly in the West—initially in England—the industrial system arose. In recent decades, the industrial system has been subsumed under a global economic system, and we now speak of the postindustrial era.

Politics

Politics is all about who decides. It's about getting and keeping power. Although there are power struggles within all institutions, including families, your focus will be on formal institutions of power. Preeminent among these is the nation-state. Because power is concentrated and wielded differently in different states, you'll consider the distinctions between authoritarian and democratic systems.

Economic Systems

As Western states began to dominate the planet, especially as they were empowered by the Industrial Revolution, a radical transformation occurred. Gradually, then rapidly, economic and power decisions were removed from the sphere of personal relations. Economic and power structures took on lives of their own. Today, the conduct of these immensely powerful institutions has been largely detached from people's direct influence. Can you directly influence federal policies? Can you effectively confront, for example, General Electric, Time Warner, and IBM with your personal opinions?

A modern economic institution is an immensely complex web of interacting organizations that produce and distribute goods and services. The complexity is mainly due to the highly elaborated division of labor. Particular goods and services are produced by an astonishingly large array of individual enterprises, small businesses, and large corporations.

Capitalism

In the modern world, the two basic economic systems are capitalism and socialism. Under *capitalism*, most wealth (real property and capital) is in private hands. A dominant form of private ownership is the corporation. A *corporation* is a business form wherein shares of the company are sold to individuals, called *shareholders* or *stockholders*. There can be many shareholders or only a few. Yet whether a corporation's *equities* (stocks and bonds) are held in private hands (as is the case with Wal-Mart) or owned by many shareholders when stock is publicly traded, shareholders are liable to creditors only to the extent of their investments. Corporate managers have a fiduciary (good-faith) legal responsibility to act in the shareholders' best interests.

In capitalist systems, and particularly in the United States, corporations are legally defined as persons with the same rights (except for voting) as individual citizens. This legally stipulated assumption has the effect of creating "super-pseudo individuals" that can wield immense power. Thus, the eternal problem of capitalist systems is an uneven playing field between labor and those who control capital. Both labor and capital are needed for production, but government has historically tended to support business interests over the interests of workers.

In the United States and elsewhere, the privatization of government functions has become common. Tasks and services formerly assigned to government agencies are being outsourced to private contractors. For example, many basic operations of the State Department are now performed by private contractors. Prisons are also increasingly run by for-profit companies. In Iraq, the number of private security contractors (also called mercenaries) rivals the number of U.S. military personnel. This presents certain problems because these mercenaries aren't subject to the same rules of combat as U.S. soldiers.

Socialism

Under pure *socialism*—if there is such a thing—the means of production, including incorporated enterprises, are owned and managed by the government on behalf of workers. Thus, the objective of a socialist system is efficient production and distribution for the common good.

In an *ideal socialist system*, the workers own and manage the means of production. However, ideals tend to be elusive. Indeed, the main problem with unabashed socialism is that its goals elude realization. The socialist ideal, “from each according to their ability, to each according to their need,” tends to be thwarted by individual self-interest and the seemingly inevitable trend toward a social reality in which some are “more equal” than others. In addition, if greater effort isn’t rewarded with greater payoff, then there’s no incentive to put out a greater effort than is minimally required. As workers in the former Soviet Union framed the matter, “They pretend to pay us, and we pretend to work.”

Mixed Economies

Modern states are, in fact, mixed economies. Even in the rightward-inclined United States, people depend on Social Security, unemployment insurance, and medical entitlements to survive. What one can say, fairly accurately, is that there are “capitalist-socialist” systems like that of the United States and “socialist-capitalist” systems like that of Sweden. Swedish socialism is represented by universal health care, subsidized education, a hefty minimum wage, and paid vacations. Swedish capitalism is represented by globally powerful corporate enterprises that produce Volvos, Electrolux vacuum cleaners, and the world’s finest surgical steel.

The U.S. Economic System

Three perspectives inform American views on just how “mixed” the economy should be:

- The *conservative approach* emphasizes the notion of free markets.
- The *liberal approach* proposes the need for government to regulate laissez-faire capitalism in the interests of people’s needs.
- The *social-investment approach* encourages investment in education, technology, scientific research, and infrastructure.

All these points of view are considered ways to create high-paying jobs and an American advantage in the global economy. You can decide for yourself which perspective or perspectives might seem best from your sociologically informed point of view.

Work in the United States

American workers face opportunities and contingencies. For example, professions require specialized credentials and offer some measure of creative freedom. Lawyers, physicians, and other professionals may attain considerable prestige and substantial financial rewards. Meanwhile, middle-class white-collar and working-class blue-collar workers can expect fewer rewards and generally confront more contingencies, such as flat pay and the threat of layoffs. (Traditionally, laborers wore blue denim work clothes and their managers wore suits and white shirts; this is where the terms “white collar” and “blue collar” come from.)

Occupations are primary identities for Americans. In that context, work satisfaction can be based on *intrinsic rewards*, such as interesting and challenging work, or *extrinsic rewards*, such as pay and job security.

Many kinds of work are repetitive and boring. Such jobs may produce alienation when workers have no control over their labor. In other cases, service work that involves dealing with

the public can create a pattern of stress from what's called *emotional labor*. People are forced to maintain a pleasant attitude toward customers even when the customers are unpleasant; this leads to emotional fatigue and feelings of alienation.

The increasing role of technology in current tasks and jobs is problematic for several reasons:

- It can mean the deskilling of jobs that simply require monitoring machines or following protocols. Both scenarios eventually lead to lower wages. Because there are more workers able to perform the tasks, employees are unable to demand higher pay.
- It can mean displacements in the labor force as robots replace workers. Another result is that customers wind up doing a lot of customer-service work themselves; an example is the self-checkout aisles where people scan and bag their own purchases.
- It can also mean oppressive supervision for clerical and other office workers who perform their tasks on networked computers and are constantly monitored by their employers.

Power and Political Institutions

Power has normally been defined as being able to direct the behavior of others, even against their wishes. Through much of human history, the exercise of power has been *coercive*. Coercion is based on fear and intimidation, as in “My way or the highway.” *Vested authority*, in contrast, is a form of power based on society's norms and values. Authority must be backed by the ability to apply coercion when that authority is challenged. Even vested and recognized authority tends to be tinged with threat and fear. We're all reminded of that at tax time.

Max Weber's classic formulation of vested power is as follows:

- Legitimate power is, or should be, recognized as such by people within a society.

- *Traditional authority* is based on social tradition. In the Roman family, the authority of the paterfamilias (father) gave him ultimate life-and-death power over his wife, children, and slaves. Indeed, as sociologist Randall Collins points out, the Latin root of the word *family* is *familias*, which means “servant.”
- *Charismatic authority* is based on the remarkable ability of some people to attract and influence others. Martin Luther King, Jr., was a charismatic figure, as was Robert Kennedy. On the other hand, both Mussolini and Adolph Hitler also radiated charisma, although of a different sort.
- *Rational-legal authority* is based on law. In the United States political system, the federal and state courts exercise rational-legal authority. The same goes for federal and state legislators and the many agencies of the executive branch.

Keep in mind that particular individuals may wield all these kinds of power. John F. Kennedy, for example had both the traditional and rational-legal power of his position as president. At the same time, he was a charismatic leader.

Power and the State

Political institutions are structures that wield power. The state is the primary political institution in modern societies. And, as many have noted, as the complexity of modern states has grown, the jurisdiction and scope of the state have increased. In effect, this means that government agencies can and do override the authority of localities, churches, and even families.

States reserve to themselves a monopoly on the means of coercion. Police and law-enforcement agencies at every level of government represent the force of the state, as do courts and prisons. Even in nation-states considered to be democracies, the state has the power to impose taxes and draft people into military service. However, the extent of state coercion varies. For example, one objective of the state is monopolizing lethal power. It's illegal for an individual to kill someone, but the government imposes the death penalty on some criminals.

In *authoritarian systems*, which include absolute monarchies, power and wealth are concentrated in the hands of power elites. Authoritarian regimes may be relatively benevolent or they may border on totalitarian police states, as was the case of Egypt under Hosni Mubarak. But in either case, the citizenry has little or no direct influence on public policies. Although the recent “Arab Spring” seems to have altered political dynamics in a number of countries, authoritarian states include Syria, Saudi Arabia, Iran, Oman, and the United Arab Emirates.

In *totalitarian systems*, the people have virtually no voice in public policies. In *fascist regimes*, such as those of Mussolini and Adolph Hitler, an alliance of government and corporate power made and enforced public policy, often to enact militaristic or imperialist agendas.

Roughly the same can be said of ideologically rigid communist regimes such as the former Soviet Union. Especially under Stalin, the economy was arbitrarily organized and controlled under autocratic state bureaucracies. In that context, “work camps” called *gulags*, visited untold misery on millions. In both of these systems, civil dissent was brutally suppressed by way of relentless propaganda and the ever-present fear evoked by clandestine bodies such as the Nazi’s Gestapo and the Soviet Union’s KGB.

In contrast, in democracies, mechanisms are in place to check the powers of the state. In the United States, these include a rule of law based on a national constitution. The U.S. Constitution provides a system of checks and balances by distributing power among the executive, legislative, and judicial branches. Further, amendments to the U.S. Constitution guarantee civil rights. These include freedom of expression and of the press, protection from unwarranted searches and seizures, and the principle of *habeas corpus*, which guarantees due process of law and the right of those charged with offenses to hear the evidence against them and call witnesses in their defense.

Globalization and State Power

In the view of some analysts, as giant multinational corporations have gained power through globalization, the power of nation-states and, by extension, their citizens, is declining. This is the case because international corporations can dictate conditions amenable to investment and trade by wielding their considerable economic power.

Who Governs? Models of U.S. Democracy

Structural-functionalists embrace the *pluralist model*, in which power is shared by multiple interest groups. For example, the American system of checks and balances distributes power by differentiating the prerogatives of the executive branch, the judicial system, and the legislative branch. At the same time, shifting alliances among interest groups, including unions and nongovernmental organizations such as the Sierra Club, also have an impact on public policies.

The work of C. Wright Mills expresses well the currently influential conflict theories of power. Mills proposed that actual and effective power is wielded by three kinds of power elites, all of which are interconnected in various ways. For Mills, these were the military, big business, and the executive branch of the federal government. Revisionists argue that power elites continue to wield power, but that they're checked to some extent by other vested interests, such as the politically organized Religious Right.

Individual Participation in U.S. Government

Who votes? This is a good question, but one that lacks a simple answer. As the American political and corporate landscape has changed over the few decades, old assumptions are beginning to look dated. However, what seems to still be the case is that most voters tend to be older and generally from the middle class. Disturbingly, roughly 50 per-

cent of citizens simply don't bother to vote. Why this is so is uncertain, but some analysts suspect that low voter participation may reflect apathy for some people and mistrust of government for others.



Self-Check 12

1. Theoretical perspectives on power in society include the pluralist, power elite, and _____ models.
2. Theoretical knowledge, self-regulation, and authority over clients are characteristics of _____.
3. Regarding the pursuit of peace, the concept of _____ maintains that security comes from a "balance of terror."
4. The sector of an economy that transforms raw materials into finished goods is called the _____ sector.
5. In international relations, causes of _____ include perceived threats, social problems, and political objectives.
6. Collective ownership of property and the pursuit of collective goals are characteristics of _____.
7. In Transylvania, government programs and agencies provide various kinds of financial and security benefits to the population. Thus, Transylvania is best classified as a/an _____ state.
8. In contrast with coerciveness, power based on _____ is viewed as legitimate.
9. Rising expectations, unresponsive government, and efforts to establish a new legitimacy are common features of political _____.

Check your answers with those on page 136.

ASSIGNMENT 13: FAMILY AND RELIGION

Read this assignment; then read Chapter 13, “Family and Religion,” in your text on pages 338–371. In *Seeing Ourselves*, read “The Mommy Myth” (pages 327–332), “The Protestant Ethic and the Spirit of Capitalism” (pages 339–344), and “Women and Islam” (pages 351–357). After completing the assigned reading, complete *Self-Check 13*.

Objectives

When you complete this assignment, you’ll be able to

- Explain basic, cross-cultural patterns of the communal groups we refer to as *family*, including patterns for marriage, residence, descent, and authority
- Discuss and explain alternative sociological perspectives on marriage and family life
- Discuss the relevance of family in America over the life course and, in that context, describe alternative family forms in America
- Describe trends in the roles and relationships in American families within the context of changes in views on marriage and mate-choice trends
- Discuss major problem areas in American family life
- Explain basic concepts of religion in light of alternative sociological perspectives on religion
- Discuss views of religion’s role in social change
- Describe the types of religious organizations
- Discuss and describe religion in the United States and, in that context, the changing profile of American religious life

Overview

Family and religion have long been entangled. Early in humanity's social evolution, when virtually all the major institutional concerns were encompassed by families and clans, religious and sacred rites centered on family life. Rites of passage into adulthood were imbued with sacred elements. Among the Lakota and other North American tribal peoples, young people became adults after pursuing a *vision quest*—a direct experiential encounter with the spiritual world. In ancient Rome, the central deities of family life, the hearth gods, provided the spiritual underpinnings of family roles and their attendant role obligations. As the agricultural revolution gave rise to a complex division of labor and, thus, to social stratification, distinct institutional forms and functions came into existence. Among these were cosmic narratives embraced and interpreted by formal priesthoods.

In the West, as Catholicism became a dominant power on par with secular monarchies, Europe was known simply as “Christendom.” The Bishop of Rome became recognized as the heir of St. Peter and the spiritual father (Pope) of all Christians. The word *pope* is a version of the Italian *papa*. As all this transpired, marriage became both a sacrament and the basis for a legally recognized union. In present-day postmodern America, religion continues to inform family life in overt or subtle ways.

Family

Family and marriage mean different things in different cultures. Even so, regardless of the type of kinship system or the norms governing marriage, family has universal functions. These functions include

- Replacing the population through reproduction
- Regulating sexual behavior
- Caring for dependent children and the elderly
- Socializing the young
- Providing intimacy, emotional support, and social identity

Your assignment focuses primarily on the nature of family in the United States. You'll explore the significance of family over the life course, from childhood to old age. You'll also explore the roles and relationships within marriage, contemporary marriage choices, and social problems related to marriage and family.

Marriage and Family: Basic Institutions of Society

Cross-cultural variations in family norms are fascinating. In most parts of the world, extended families closely link siblings, cousins, aunts, uncles, other relatives, and the members of two or three generations. The pattern in the United States and other Western societies is distinctive in that the *nuclear family*—husband, wife, and children—is the typical family unit. Typically, too, these particular Western marriages are *monogamous*: that is, one husband and one wife. However, the most favored marriage pattern globally is a form of *polygamy* (multiple spouses) called *polygyny* (multiple wives).

Even in polygamous cultures, however, typical marriages are monogamous because most men don't have the resources to support multiple wives and their children. In a rare form of polygamy, called *polyandry*, a woman has more than one spouse, usually a group of brothers.

The U.S. Family over the Life Course

Family tends to be an anchoring institution for nearly all of us over the course of our lifetime. In childhood, families provide a child's primary socialization. During adolescence, many aspects of secondary socialization, such as educational and occupational aspirations, tend to reflect family attitudes, beliefs, and values. The transition to adulthood typically involves rites of passage nested in family traditions. First communion and confirmation are rites of passage for Catholics. A bar mitzvah for boys or a bas mitzvah for girls is a Jewish tradition. Graduation from high school is also a widely valued rite of passage. Transitions from adolescence to adulthood are

somewhat ambiguous in our society because adolescence is a time of betwixt and between. One is no longer a child, but not quite an adult.

Early adulthood is marked by dating and mate selection. Trends in this regard are changing. The age at first marriage, for example, is considerably later now than it was in the 1950s. At the same time, a fairly large number of young people are opting against marriage and are content to maintain a live-in arrangement with a significant other. In fact, dating and mate selection can coexist with later stages of adulthood as people divorce and remarry. (The chance of a first marriage ending in divorce is about 50-50.)

There are two main factors that govern mate selection. The first is *homogamy*, which refers to marrying people from similar backgrounds. The second is *propinquity*, which refers to the fact that people tend to marry people with whom they interact frequently within a community, neighborhood, or workplace. *Endogamy* is a less frequent factor, wherein people are expected to marry people from within their own social group. For example, Jews may be expected to marry Jews and Catholics may be expected to marry Catholics. (Physical attractiveness seems not to be as important as some may suppose, except perhaps with respect to first impressions.)

In middle age and in later adulthood, people tend to be preoccupied with child-raising and careers. This would seem to be a period when practical partnership may trump the trappings and trimming of romance. In any case, family continues to be important as we move into old age. The emphasis in one's later years may be on maintaining family ties and doting on grandchildren.

Roles and Relationships in Marriage

As more and more women must work outside the home to sustain family income, child care has become more challenging. As social change fosters a dialog between spouses, gender roles and the division of family labor are under revision, at least in some marriages. Fathers are taking more responsibilities for child care and housekeeping, but a high proportion of women must still contend with the *second*

shift, trying to balance a job against the assumption that they should still be the primary child caregiver and home-maker. Matters become even more complicated when remarriage presents the challenges of step-parenting.

Contemporary Family Choices

Cohabitation increasingly serves as an interim stage prior to actual marriage—if, indeed, marriage occurs at all. In light of such trends, some have argued that we’re witnessing the de-institutionalization of marriage. Prior family norms are fading away, and marriage has become more like an option than a social norm.

Large numbers of single mothers are now raising children. Quite often, this is a result of divorce or abandonment. In other cases, women are choosing single motherhood as a preferred option. Meanwhile, as adoption becomes a more popular option, many married couples are choosing not to have children. (In France, this trend has led the government to reward childbirth monetarily to offset population decline.)

Problems in the American Family

Two major problems are identified with regard to the American family: violence and divorce. Violence is endemic in American families. Whether this is a new trend or an old pattern now getting more attention is somewhat uncertain. But there’s no question that violence against women and child abuse are very common in America.

Divorce has become all but normative. In working with this section, be sure to differentiate the divorce rate from the divorce probability. The *divorce rate* is the number of divorces each year per 1,000 women (sociologists look at divorce per woman rather than per person so they don’t end up counting a single divorce twice). More significantly, the *divorce probability* estimates the likelihood of divorce occurring over specified time periods. Variables correlated to the probability of divorce include age at marriage, having a child before marriage, the spouses’ levels of education, race, and religion. It’s up to you to discover which of these factors is “positive” or “negative.”

ONLINE EXPLORATION

Topic: Teen pregnancy

Use the Internet to search for articles about teen pregnancy. Try to get some sense of comparative statistics in different countries. Write a paragraph or two summarizing your impressions of the article. Among these impressions, describe your feelings about the importance of this problem.

Religion

Defining *religion* isn't for the faint of heart. According to Emile Durkheim, "Religion is a system of beliefs and practices related to sacred things that unites believers in a moral community." However, one is left to decide how to define *sacred*. For example, among tribal peoples the natural world is experienced as being alive and infused with "spirit." By contrast, Western religions tend to see nature as inert and lifeless; the invisible spiritual realm is elsewhere. Based on this view, now all you must do is define terms such as *spirit* and *spiritual*. Well, good luck. By its very nature, defining a concept that can't be measured and that's different for different cultures is all but impossible.

Theoretical Perspectives on Religion

Emile Durkheim adopted a structural-functional view of religion. According to this view, religion serves the following three functions:

1. Religion divides the world-as-perceived into sacred and profane aspects.
2. All religions sustain supernatural beliefs that help people cope with contingencies and uncertainties, such as death.
3. All religions provide rituals and practices (*rites of passage*) to mark significant life events, such as births, marriages, and so on.

Durkheim offered some interesting and controversial ideas about religion. Among these was the notion that God, or gods, is a projection from the collective consciousness of a people or a community. As a child of his times, Durkheim, like many of his contemporaries, assumed that reason would eventually reveal religion as childish fantasy.

In the context of conflict theory, Karl Marx saw religion as a tool of power elites. It was the “opiate of the masses.” More recent conflict-based theories propose that antagonism and conflict between adherents of different religions can be either amplified or reduced to the extent that the opposing views can be reconciled. For example, after years of bloody conflict, a dialectic discourse between the Protestants and Catholics of Northern Ireland helped ease interfaith tensions and greatly reduce violence.

Max Weber contributed immensely to the sociology of religion. All his many books on the subject remain classics. However, Weber’s views on religion were rife with ambivalence and conflict. Indeed, pundits have suggested that his compulsive interest in religion may have had something to do with the fact that his mother was a pious Catholic and his father a lukewarm Protestant. Be that as it may, for Weber religion was a search for the unknown, a built-in impulse in an uncertain world. However, given that any such quest is immensely challenging, the appearance of *charismatic spiritual teachers* must inevitably attract seekers-after-truth. Historically significant charismatic leaders include Moses, Jesus, Buddha, and Muhammad.

The experience of seekers in the presence of a spiritual master is one thing; what happens when the master departs is another. Weber wrote of the *routinization* of charisma, whereby direct experience is replaced by *dogma*; that is, the personal spiritual quest is displaced by prepackaged formulas dispensed by priests, bishops, and other sorts of religious leaders.

Weber’s most famous study proposes that the vitality of early Christianity was routinized in a remarkable way with the rise of capitalism and the Industrial Revolution. Early ideas of salvation through transformative direct experience (as in the biblical account of Paul’s experience on the road to Damascus) became too ephemeral for practical application. Instead, early

apologists for capitalism adopted the notion of *worldly asceticism*. In effect, hard work and acquired material success became an indicator of salvation. However, one must not overvalue material success. One was to wear prosperity lightly while, for goodness' sake, being sure not to enjoy it too much.

Tension between Religion and Society

Early on in the sociological study of religion, an effort was made to distinguish established churches from breakaway groups. At the outset of post-Roman Western history, the medieval world was simply known as Christendom. There was but one acceptable Christian faith—Catholicism. Then, along came the Protestant Reformation of Martin Luther. Thereafter, the Lutheran Protestant Church began almost immediately to fragment into breakaway sects. Over time many of these sects—Presbyterian, Methodist, Baptist, and so on—would become established denominations—that is, *churches*. Today in America the menu of established churches, rising *sects* (such as Evangelical congregations), and all kinds of cults is complex and broad. The diversity of the religious menu has tended to reflect social conflicts over religion.

Religion in the United States

As follows, at least three general trends can be identified in contemporary American religious practice:

- The traditional mainline Protestant churches (that is, Methodist, Presbyterian, Episcopal, and so on) are losing membership.
- Evangelical and fundamentalist congregations have grown considerably.
- Increasing numbers of Americans are withdrawing from organized religions. Some of these people are pursuing individual spiritual paths. In this regard, one often hears people say they're not "religious," but they're "spiritual."

Clarification of Terms

To gain insights from the text's discussion of religion, you should understand the following terms:

- *Religiosity* refers to the level of religious commitment people express.
- *Civil religion* is mainly a structural-functional notion offered by Talcott Parsons, who proposes that a peculiar blend of Judeo-Christian ideals, patriotic citizenship, and nationalism have imbued Americans with a common set of values. The concept of an unregulated religious economy proposes that in the United States there's "free-market" competition among religious groups. One may think of it as being similar to various fast-food chains competing for customers.
- *Sects* are religious groups that adopt a distinctive perspective on one of the major religions. For example, the Old Order Amish is a sect informed by a unique perspective on Christianity. In the Muslim world, the Shi'a and Sunni sects differ on the correct way to select a Caliph. (In the Muslim world, the caliphate role vanished as the Ottoman Empire collapsed following World War I.)
- The term *religious right* is primarily a political affiliation of various evangelical and fundamentalist groups, generally referred to as sects.
- A *cult* is generally defined as a sectlike religious group that rejects or opposes the religious traditions of a society. Cults tend to be rather small, with exceptions such as the Hare Krishna sect. Pagan cults adopt some interpretation of ancient, generally Celtic, religious practice to form covens; Wicca is an example. In any case, cult beliefs and practices range from UFO fetishism to Satan worshippers to New Age cults too diverse to imagine.



Self-Check 13

1. The three major functions of religion recognized by Emile Durkheim are social cohesion, social _____, and providing meaning and purpose to people's lives.
2. Functions of the family include social placement, regulation of sexual activity, emotional support, and _____.
3. The practice of _____ in lieu of marriage is increasingly popular in Sweden and some other European countries.
4. With respect to divorce rates, in our society the emphasis on _____ means that people are more concerned with personal happiness than with the well-being of partners or children.
5. Western culture emphasizes _____ love as the ideal basis for marriage.
6. Often characterized as Marxist, _____ theology combines Christian principles with political activism.
7. A *nuclear family* is also called a *conjugal family*, meaning "based on _____."
8. With respect to the organization of religion, _____ are viewed as churches that are independent of the state.
9. Marriage between people of the same social category is called _____.

Check your answers with those on page 137.

ASSIGNMENT 14: EDUCATION, HEALTH, AND MEDICINE

Read this assignment; then read Chapter 14, “Education, Health, and Medicine,” in your text on pages 372–407. In *Seeing Ourselves*, read “Savage Inequalities: Children in U.S. Schools” (pages 364–369) and “The Social Structure of Medicine” (pages 375–378). After completing the assigned reading, complete *Self-Check 14*.

Objectives

When you complete this assignment, you’ll be able to

- Discuss a global survey of education in India, Japan, and the United States and explain the relationship between education and economic development
- Outline and explain the functions of education
- Discuss the relationship between levels of education and social inequality
- Outline problems in U.S. schools as they relate to current issues in U.S. education
- Discuss a sociological overview of health and medicine around the world
- Explain and describe different theoretical perspectives on illness and health
- Describe important social causes of health and illness
- Discuss the distribution of health and illness with respect to gender, social class, race, ethnicity, and age
- Describe the extent and distribution of mental illness in terms of factors such as gender and social class
- Explain the challenges facing medical professionals in America and offer explanations for the U.S. health-care crisis

Overview

Looking back on the band and tribal societies in which humans lived for thousands of years, we can easily grasp that health and healing and education fulfilled needs within the context of personal interactions. The needs for health and healing were typically tended to through trial-and-error experience with simple procedures (such as applying splints to fractures) and with the properties of native herbs. Education was generally acquired from relatives and elders. Meanwhile, ideas and customs related to the invisible world of spirits and the sacred were often guided by *shamans* (who could be men or women), who were also consulted as healers.

In modern industrialized societies, a diverse group of corporate players and complex organizations provide everything from medical training to pharmaceuticals and medical technology. Primary educational structures train medical practitioners, such as doctors and nurses. Hospitals and clinics provide locales for treatment. For sociologists, a major concern in studying and appraising institutionalized medical care is differential access to care. Health and illness are strongly correlated to factors such as sex, social class, age, race, and ethnicity. Thus, the study of health care is, in large part, the study of social problems related to health and health care.

Education

From the structural-functional perspective, education serves a number of specific functions, such as

- Providing training and knowledge
- Acting as an agent of socialization
- Sorting out talent from mediocrity
- Promoting functional and adaptive change

For conflict theorists, education is a mechanism for perpetuating social inequality. A *hidden curriculum* conditions students to accept social-class inequities. Schools promote an ideology that supports American ethnocentrism while extolling the virtues of capitalism and individual self-reliance. At the same time, the system sorts people by way of ascribed *social-status markers*, such as the results of standardized achievement tests. Implicitly or explicitly, teachers tend to reinforce values of the middle class and underserve minority children. In addition, they tend to neglect girls while concentrating on boys.

From the symbolic-interaction frame of reference, education tends to establish class and academic achievement distinctions through *self-fulfilling prophecies*. Girls are discouraged from pursuing mathematics and science, with the result being that they tend to avoid those subjects and the careers related to them. In more general terms, studies have shown that students, regardless of background, tend to achieve and learn more when teachers establish high expectations. Conversely, particular categories of students, such as minority and working-class children, when expected to attain only the benchmarks of lowered expectations, tend to meet those expectations. Kids subtly taught that they're "slow" get the message and often internalize it. In either case, a self-fulfilling prophecy tends to result.

Current Controversies in American Education

Tracking is the use of evaluation criteria, such as educational readiness test scores, to recommend an educational "track" for students. Tracking amounts to sorting students into categories. "Dumb" students get one curriculum; "bright" students get college prep. There are serious problems with tracking. Students placed on slow tracks may not be ready for analytical geometry, but they're not social idiots. They know they've been labeled; they know that from the school's perspective they might as well have the word "loser" written

on their foreheads. In fact, young people, regardless of where they start, are challenged by higher expectations, not dumbed-down, simplistic curricula.

High-stakes testing is a result of the government's emphasis on "quality control" in education. Students can't be passed on to higher grades unless they pass standardized tests in areas like reading and math. This approach may have value with respect to basic "ABC" skills, but under No Child Left Behind mandates schools and teachers are penalized or rewarded based on the results of this constant testing. The result is a one-size-fits-all approach that homogenizes the curriculum and that squeezes out time for individual students' needs, exercises in critical thinking, art, field trips, and in-depth approaches to literature. Also, both tracking and "teaching to the test" may have the overall effect of maintaining social class boundaries and, thus, social and economic inequality.

Some families seek alternatives to the neighborhood public school, a search that results in their children attending private schools. Most private school students attend *parochial schools* operated by the Roman Catholic church, although Protestants also have their own schools, which are referred to as Christian academies. Schools such as these are preferred by parents who want religious instruction for their children, as well as higher academic and disciplinary standards. There are also nonreligious private schools modeled on British boarding schools that enroll primarily young people from well-to-do families. These typically prestigious and expensive schools provide strong academic programs and teach the way of the upper class, and the students maintain lifelong school-based personal contacts that provide numerous social advantages. Research shows that private school students often outperform those who attend public school, a result of smaller classes, greater discipline, and more demanding coursework.

College and Society

Opportunities in higher education are strongly correlated to racial-ethnic social identities. In this context, they're also correlated to the life chances afforded by one's social class. So, as you work through this assignment, you should ponder the following question: "Who goes to college and why?"

Historically, education and religion had close ties. In ancient Egypt and Mesopotamia, education was closely associated with literate priesthoods. In medieval Europe and onward through the Renaissance, institutions of higher education had close ties to established religions. This pattern was exported to America. However, over time, American education has tended toward secular purposes, while religion has tended to be dissociated from the stated purposes and functions of education.

In much of the developing world, education continues to be informed by a religious context. Thus, in parts of the Muslim world, especially in Arab-dominated societies such as Saudi Arabia, *madrassas* (schools) infuse education with religious doctrines, which, in turn, inform political agendas.

Theoretical Perspectives on Illness

From the structural-functional perspective, illness is, as a rule, a social dysfunction. However, in the view of theorist Talcott Parsons, claiming illness can also be functional. To make sense of this idea, recall that most illnesses are rather minor things—colds, skin rashes, sprains, and so on. People can and will perceive such problems differently. Some will more or less ignore minor illnesses and show up for work. In other cases, people will call in sick or decide to take a "mental health day." In our stress-laden society, taking a break from stress can be functional.

Be that as it may, in sociological terms, Parsons's sick role implies these four socially acceptable norms:

- Sick people have an acceptable excuse for not performing social roles.

- The assumption in our culture is that people aren't responsible for their illness.
- Sick people are expected to do what's needed to get well.
- Sick people are expected to follow medical advice.

In the *conflict perspective*, ideas about illness reflect competing interests among social groups, especially social classes. For example, capitalists may view employee illness as “laziness” or even as unwarranted rebellion.

One of the more interesting concepts to arise from the conflict perspective is the notion of *medicalization*, which occurs when a behavior pattern becomes defined as a medical problem that requires a medical remedy. Thus, we observe the medicalization of deviance. Amoral sexual behavior may lead to one being labeled a “sex addict.” Resistance to authority may be defined as some form of mental illness. Normally active and occasionally disruptive schoolchildren may be diagnosed as suffering from attention deficit disorder (ADD) and treated with a powerful psychoactive drug, such as Ritalin.

The focus of the symbolic-interaction perspective is on what people experience when they're ill. This view can help us understand why we may observe medical noncompliance. People may perceive their illness in ways contrary to accepted norms of standard medicine and opt for traditional or holistic alternatives.

Social Causes of Health and Illness

Human behavior is often at the root of human ills. Today, most of us recognize that a fat-rich diet, excessive drinking, smoking, and failing to wash one's hands after using the restroom can be related to illness and early death.

At the *micro level*, one may ask what factors bear on a person's likelihood of adopting risky behaviors. One answer is given by the *health belief model*. Basically, the model presumes that people are more likely to reform a risky behavior if they feel that (1) they're at risk, (2) the risk is serious, (3) preventive behavior can change the risk, and (4) there are no barriers to adopting that preventive behavior.

At the *macro level*, related to patterns of group behavior, one may focus on manufacturers of illness, such as the tobacco industry. Given that smoking is learned in social context, individual responsibility is less pronounced than in the case, say, of being addicted to really fast driving. In other cases, industries that require workers to perform in unsafe or risky conditions pretty much deny any authentic personal choice.

The Social Distribution of Health and Illness

Health and illness are related to demographic factors, such as sex, age, social class, race, and ethnicity. The details of all these relationships comprise quite a large body of study. Your challenge here is to understand the overall picture. For example, why do women live longer than men? Why does race have such an impact on health and wellness? Is there a relationship between social factors and mental illness?

Mental and emotional disorders, especially those related to stress and depression, are remarkably widespread in the United States and in Western societies generally. In your reading in the text, note that the incidence of mental illness is correlated to demographic factors such as social class and gender. People in the lower social classes are decidedly more subject to stress. Women experience depression at roughly twice the rate of men.

Health Care USA

The United States stands alone among the high-income nations in having no universal, government-sponsored medical care program. Instead, patients pay directly for the services of physicians and hospitals; this is called a *direct-fee system*. The wealthy can buy excellent health care; however, low-income individuals can't afford quality coverage, and this translates into relatively high death rates among both infants and adults in the United States compared to many European countries.

Medical care in this country can be very expensive, and there are several ways to pay for it, such as private insurance programs (i.e., receiving medical care benefits via an employer or labor union or purchasing another kind of private coverage on one's own), public insurance programs (e.g., Medicare and Medicaid), and *health maintenance organizations* (HMOs), which are organizations that provide comprehensive medical care to subscribers for a fixed fee.

In 2010, Congress passed a law regarding the way people in the United States pay for health care. This law requires all families to purchase insurance coverage and penalizes those who don't, and insurance companies are no longer allowed to refuse coverage to those with preexisting conditions or set caps on amounts they'll pay for individuals' medical expenses over a lifetime. This still falls short of universal health care coverage, but it's a step toward that direction.

Another issue affecting the health care in United States is a nursing shortage that leaves hundreds of thousands of positions unfulfilled. There are many reasons for the shortage, which causes great harm: a study showed that more than 6,000 patients die each year for lack of immediate treatment that nurses can provide. This is prompting change in the profession in regard to salaries, starting bonuses, and recruitment methods.

Once you've finished all of the assignments in this lesson and feel comfortable with the information presented, complete *Self-Check 14* and the examination for Lesson 4.



Self-Check 14

1. Keeping millions of school-age children out of the workforce is one _____ function of education.
2. Schools that offer special facilities and programs aimed at producing excellence in particular fields, such as science and foreign languages, are called _____ schools.
3. In the United States, the _____ system requires patients to pay directly for medical services provided by physicians and hospitals.
4. Bureaucracy, rigid uniformity, and specialized teaching are considered to be features of schools that promote student _____.
5. The most serious eating-related disease in America is _____.
6. Talcott Parsons identified patterns of behavior considered socially appropriate for people who are ill in conceiving of the _____ role.
7. In the United States, there's an emphasis on _____ learning that can prepare students for jobs and careers.
8. Treating patients as people and recognizing the unique characteristics of different people suffering from different ailments are emphases of _____ medicine.
9. Illiteracy that can be defined as a lack of reading and writing skills needed in everyday life is _____ illiteracy.

Check your answers with those on page 137.

Social Worlds in Transition

In Lesson 5, you'll be introduced to *demography*, the sociological study of populations. In that context, you'll discover how population characteristics, such as age distributions, birth rates, and death rates, shape entire societies. And, because so many of us now live in urban environments, you'll have a chance to think about what that means both for urbanites and for those who live in suburbs, small towns, and rural settings.

You'll also explore social change. Today, such explorations can be quite unsettling. Our species is presently coping with a convergence of powerful forces that include population pressures, civil unrest on a global scale, and massive immigration, along with the problematic economic and environmental impacts of globalized finance capitalism. All these challenges are daunting. We're all passengers on what Buckminster Fuller called "Spaceship Earth." There's no Planet B.

ASSIGNMENT 15: POPULATION, URBANIZATION, AND ENVIRONMENT

Read this assignment; then read Chapter 15, "Population, Urbanization, and Environment," in your text on pages 408–437. In *Seeing Ourselves*, read "The Metropolis and Mental Life" (pages 392–397) and "Let's Reduce Global Population" (pages 413–417). After completing the assigned reading, complete *Self-Check 15*.

Objectives

When you complete this assignment, you'll be able to

- Explain key concepts of demography as they're used to analyze and understand population growth and decline



- Explain the concept of the demographic transition as it has occurred in the West and, less certainly, in developing nations
- Define *urbanization* and outline phases in the evolution of cities over time
- Discuss the ways in which social relations are impacted by life in urban, suburban, small town, and rural settings
- Describe demographic and resource factors in regard to how they relate to urbanization and environmental problems in poor countries

Overview

Demography is the study of populations. While the science of demography is crucial as a subdiscipline of sociology, it's also vital to other areas of the human sciences, including economics and political science. *Demographic analysis* permeates the business world for purposes of identifying markets, creating advertising, and developing products and services. For example, you may read about businesses trying to target their advertising to Baby Boomers or teenagers. To do so, the advertisers likely perform a demographic analysis as part of their advertising plan.

In this assignment, you'll consider different aspects of demography, including population growth, the relationship of populations to social structures, and social problems related to population demographics. Your main focus will be the United States, but you'll also gain some insight into global population issues, such as overurbanization and population problems in developing countries.

An important trick for mastering this material is learning basic terms. So, just to get you started, here are a few terms with which you should become familiar:

- *Fertility* is the incidence of live births among women whose age spans the period from menstruation to menopause within a given country.

- The *crude birth rate* is the number of births in a given year for every 1,000 people in a given population.
- The *crude death rate* is the number of deaths per 1,000 people per year in a given population.
- The *mortality rate* is the incidence of deaths within a population as measured by the crude death rate.
- *Migration* is a big issue in demography today. In particular, demographers are interested in *net migration*, which is the difference between outward migration (*emigration*) and inward migration (*immigration*).

Understanding Population Growth

Three measures are of special interest in measuring populations: the crude birth rate, the crude death rate, and the net increase or decrease in a population. The *net population change* is the ratio of live births to deaths per year as a percentage of the total population.

The human population has been increasing geometrically over the last century. Most countries see a net increase in population each year; however, some countries, such as Russia, are seeing net decreases in population.

A phenomenon known as *demographic transition* has been noted in many Western nations. If you look at a graph of human population over time in the West, you'll observe what's called an "S" curve. For example, between 1000 and 1400, the population growth rate in Europe was either flat or ascending only gradually. Then, starting off slowly in the 1500s, population growth rates mounted evermore rapidly as birth rates exceeded death rates. The steep climb began to level off in the late twentieth century. Today, rates of natural increase in Europe, particularly if one discounts immigration, are flat or declining. When this pattern is graphed, it looks like an "S."

Modernization theorists assumed that similar demographic transitions would occur in developing countries. In fact, this has been the case in industrial nations, such as South Korea. However, not at all evident is whether the rate of

natural increase will flatten any time soon in India, China, or in many Middle East countries, including poor countries, such as Pakistan, Oman, and Yemen.

Population and Social Structure

To think about population growth and social structure, let's compare the West African state of Ghana and a developed European country, such as Italy. The fertility rate in Ghana is desperately high given the economic conditions of that region. Its population could double in 30 years if fertility rates go unchecked. In Italy, the policy debate is over increasing fertility rates sufficiently to replace the current population. This concept is also referred to as *zero population growth (ZPG)*. One major effect of a low fertility rate in a developed state, such as Italy or the United States, is a proportionally increasing percentage of older citizens. This becomes a problem because the younger generation supports the elderly, either directly through family ties or indirectly through taxes paid into government support systems. In contrast, where fertility is high, the proportion of young people will be very high. In the Philippines, for example, the median age is around 15.

Study tip: Study Figure 15-2 on page 414 to compare the age-sex population pyramids of the United States and Mexico.

Population and Social Problems

Environmental degradation, such as the burning of tropical rain forests, is, in large part, a response to burgeoning populations in nations such as Brazil and Indonesia. The practice is related, in part, to corporate logging and agribusiness operations, but the major pressure is the increasing numbers of people clearing land for marginal farming. (It's *marginal* because rainforest soils aren't resilient or well adapted to farming.) The short-term outcomes in these cases include the destruction of a natural resource base; longer-term problems include how forest destruction relates to global climate change.

Meanwhile, poverty in less developed nations is frightful, particularly in extremely disadvantaged states such as Afghanistan and the nations of the African Sahel (the belt devoted to farming in areas south of the Sahara). Add to this interstate and ethnic warfare, political corruption, and international exploitation in regions of rich natural resources, and you have a recipe for untold human misery.

The policy initiatives that might alleviate some of this suffering include economic development, education, and improving the status of women. The latter has two parts: economic support and birth control. In poor nations, women contribute a disproportionate amount of labor. This fact can be accommodated in positive ways by providing micro loans to female enterprises, such as for weaving and small craft production, thus increasing these women's ability to provide for their families. In addition, realistic (culturally sensitive) family-planning programs and education for women should be widely provided. One often-observed outcome of such policies is lower fertility and healthier children. However, family planning doesn't work as it might without improving the status of women. When women are unable to make decisions for themselves and when they're unable to support themselves, they're less likely to be able to control their reproductive capacity. They also may feel that they need to have many children to ensure that they'll be cared for later in life.

Population in the United States

For the last 20 years, fertility rates in America have been about 2.1—just about right for population replacement. Significantly, too, this trend is similar across racial lines. In the meantime, although U.S. *life expectancy* has dropped behind that of many developed nations, mortality isn't a significant factor. Americans still tend to live into their 70s or beyond.

The American population has increased during the last 20 years for two reasons: its base potential and immigration. Twenty years ago, the U.S. population base was sufficiently large that the natural rate of increase is still “filling” that

base potential. In other words, children born to the children of the 1980s and 1990s are still around and having children. It takes a while for a replacement birth rate to go “flat.”

Immigration is a population growth factor in the United States, particularly as a result of migration from Mexico, Central America, and other areas of Latin America. Migration has no particular effect on global populations, but it does impact particular nations. Indeed, similar migration patterns, from North Africa, Asia, and the Middle East, are also impacting the population levels of Western Europe.

Study tip: If your geographic knowledge is sketchy, study maps and/or access <http://www.cia.gov> to get excellent information from the CIA World Fact Book.

Urbanization and How It Develops

Globally, about 25 percent of populations live in cities. Some of the largest are in developing or less developed nations. Mexico City, Mexico; Mumbai, India; and Sao Paulo, Brazil, are now among the largest cities on the planet, although most of the inhabitants live in appalling slumlike conditions. In the United States, about two-thirds of the population lives in cities of 100,000 or larger.

The structural-functional model of urban ecology applies primarily to the United States. The initial studies, many of them conducted at the University of Chicago, were begun in the 1920s and 1930s. The models varied. Some saw cities growing outward in concentric circles from a central business district. Others determined that cities grew in edgelike segments reflecting transit routes, such as railroads, canals, and main highways. Frankly, except as “footnotes” that help explain early urban growth patterns, these models are somewhat dated. Largely, this is because many American industrial cities, such as Gary, Indiana, and Detroit, Michigan, have become little more than rusted shells of earlier times, due to collapse of the local industry and economy. Conflict perspectives on urbanization focus on factors such as *white flight* and government subsidies, both of which encouraged suburbanization. White flight refers to outmigration of white populations from city cen-

ters to suburbs, especially as African American migration within the United States shifted from the rural south to the urban north.

Meanwhile, for a time, state and federal governments backed banks and land developers to create suburban tract homes at the margins of urban boundaries to provide housing for World War II veterans and their families. Levittown, Long Island, is one example.

Today, the fate of suburban sprawl is in question. Most recently, economic conditions generally—and the price of gasoline specifically—have made lengthy, vehicle-based commuting less attractive. Urban planners are also beginning to gaze toward a future wherein food production may require reclaiming farmlands rather than covering them with homes.

The nature of cities has evolved over time. Early industrial cities in the United States, such as Boston, Philadelphia, New York, and San Francisco, supported high population densities, including large immigrant populations. Central business districts developed during this period and remain quite significant in New York and some other cities. However, as manufacturing ebbed, beginning in the 1950s, suburbs and so-called edge cities began to develop along with a trend toward a postindustrial service economy.

Urbanization and Social Relationships

The German sociologist Ferdinand Tönnies proposed that patterns of social relationships take two main forms. What he called *Gemeinschaft* (community-centered) patterns apply to small towns and rural settings where we find close personal ties with friends and neighbors. In contrast, *Gesellschaft* (corporate-like) patterns predominate in cities and many suburbs. Close personal ties fade away. People don't know their neighbors. Relationships are mainly impersonal and instrumental. However, modern researchers have concluded that neither rural nor urban life can be said to be "better." Urban people can have personal relationships, and rural people can have impersonal or antagonistic relationships.



Self-Check 15

1. A fertility rate of 2.1 is roughly what one can expect if population growth is sufficient for population _____.
2. The number of males for every 100 females in a given population is called the _____ ratio.
3. High mortality due to poor nutrition is the common pattern prior to a/an _____ transition.
4. Located near the Dead Sea, _____ is the first known city.
5. By determining the number of deaths in a given year for every 1,000 people in the population, demographers can measure _____.
6. A notable American _____ consists of essentially continuous urban and suburban development that extends from New England to Virginia.
7. In a given population, the number of live births per 1,000 people per year is the _____ birth rate.
8. The striking differences in demographic measures for rich and poor countries is referred to as the _____ divide.

Check your answers with those on page 137.

ASSIGNMENT 16: SOCIAL CHANGE: MODERN AND POSTMODERN SOCIETIES

Read this assignment; then read Chapter 16, “Social Change: Modern and Postmodern Societies,” on pages 438–463 of your text. In *Seeing Ourselves*, read “The Disenchantment of Modern Life” (pages 423–424) and “Global Mass Media” (pages 430–435). After completing the assigned reading, complete *Self-Check 16*.

Objectives

When you complete this assignment, you’ll be able to

- Define *social change*
- Describe and explain the various causes of social change
- Discuss basic perspectives on social movements and why they succeed or fail
- Describe the nature of *countermovements* and the conditions under which they’re likely to be successful
- Discuss and describe classical sociological views on the effects of modernity, including the views of Durkheim, Weber, Marx, and Tönnies
- Explain important relationships between technology and social change
- Discuss current patterns of social change and the various challenges that face the people of the United States and the world at large

Overview

Social change, regardless of whether it’s defined as positive or negative, or functional or dysfunctional, consists of modifications and alterations of social structures that occur over time. After wood became scarce in the early phases of the Industrial Revolution, coal became a primary source of fuel.

At the end of World War II, the patterns of Western colonialism collapsed as former colonies gained their independence. After atomic bombs were dropped on Hiroshima and Nagasaki in 1945, geopolitical strategies changed forever. Without much warning, in 1989 the Berlin Wall was torn down, signaling the end of the Soviet Union. With the rise of information technology, the world became linked in an electronic web of information, and cell phones seemed to appear as if by magic, all of them glued to human ears. Social change happens. In our era, it's happening at a dizzying pace. The challenge for those who dare adopt the sociological imagination is making sense of what Alvin Toffler called "future shock." For it seems we live in an unprecedented era of rapid, transformative, and global social change. And it's that reality that this assignment invites you to contemplate and explore.

Like organisms, social systems evolve through dynamic processes of all kinds, such as advancing technology, ideological movements, demographic change, climate change, and so on. Obviously, social change may be adaptive or maladaptive. It may or may not serve the common good, and it may or may not enhance the prospects for the survival of our species.

Collective Behavior

A factor in social change is *collective behavior*, which can be defined as group behavior in response to people's perceptions of a situation, such as drought, invasion, or the quality of a dramatic play. Collective behavior may be banal and transient. Baseball caps turned backwards is an example. However, collective behavior may also have serious social impacts. When it does, cultural rules may suddenly appear vague or inadequate, and they may be contested. For example, a military draft during the Civil War inspired rioting in New York City. An absence of clear information encourages grapevine chatter and rumors. People will seek information to define perceived situations or simply because it's fun to pass on scintillating stories.

Social Movements

Social movements unite individuals, groups, and organizations in response to social issues. The issues may range from abortion to unfair wages to perceptions of ecological crisis—to name only three. The difference between a social movement and collective behavior is that a social movement is attempting to make some sort of change to society, whereas collective behavior is just a short-term response to a particular condition or event.

The structural-functional perspective on social movements embraces *relative-deprivation theory*. According to this theory, social movements arise as people perceive that they should have more than they have—for example, higher wages, safer working conditions, or expanded civil liberties. The theory is based on the assumption that poverty and injustice are universal realities. However, one problem with the theory is that many social movements don't arise from among people who are the most disadvantaged. Indeed, many social reformers, including Karl Marx and Florence Nightingale, have come from the upper-middle class.

Conflict theorists embrace the *theory of resource mobilization*, which happens to be the theory embraced by most sociologists. According to this theory, social movements result not from dissatisfaction and resentment, but from marshalling resources that can bring about change. People get organized, get serious, and get things done.

In the symbolic-interaction perspective, *political process theory* is the preferred model. People actualize change when they can use existing organizations and resources in the light of widespread “insurgent consciousness”—that is, when a sufficient number of people desire change and think it's possible.

Social movements succeed or fail depending on basic factors. Through mobilization, a social movement gains needed resources. Frame alignment occurs when a movement can convince people and organizations that the movement's goals serve their interests. Effective tactics promote the movement's goals and attract supporters. In today's world, gaining the attention of the media is often a crucial tactical advantage.

Countermovements are social movements that aim to repress or reverse change. They tend to occur under three conditions:

- They arise when an unliked movement has achieved some success, but not so much as to make the countermovement members believe that resistance is futile.
- They arise when people feel that their status and privileges are being threatened.
- They're more likely to arise when the countermovement members can enlist powerful allies.

Technology

Technology can be simple or complex. Making clay pots requires simple technology. Creating information technology through the application of logic circuits and digitally coded algorithms to produce a software application represents complex technology. You must understand that technology has two parts: (1) tools and techniques and (2) human perception of the meaningful uses of these tools and techniques. Here, we're talking about a difference between material and nonmaterial culture. In any case, changes in technology often have an immense impact on social change. Think about life before and after Henry Ford and the mass-produced automobile to contemplate but one example.

In the structural-functional view, social change evolves. Social structures adapt to new technologies. For example, teenage courtship patterns have changed in light of the Internet and the Chevy van. William T. Ogburn's concept of *cultural lag* has been added to the evolutionary view. Ogburn's concept simply states that social norms lag behind technological change. In that light, the adoption of new norms may be functional or dysfunctional and/or manifest or latent. *Manifest functions* are apparent and intended. In contrast, *latent functions* are unintended consequences. For example, the mass production of automobiles was great for the steel, rubber, petroleum, and highway construction industries. Those were manifest functions. However, over time, latent dysfunctions appeared, such as suburban sprawl and reduced farmland.

From the conflict perspective, theorists question the structural-functional assumption that social change tends to be evolutionary and consensual. Instead, especially in industrial and postindustrial societies, technologies arise through a dialectic (argument) among vested interests. In particular (as in the classic theories of Thorstein Veblen), there's a struggle between haves and have-nots. The upper classes favor technology that maintains the status quo from which they benefit. The less advantaged social classes favor technology that benefits their vested interests. For example, capitalists like the idea of replacing workers with machines to reduce labor costs, whereas workers prefer technologies that provide more rather than fewer jobs.

The Costs and Benefits of New Technologies

Consider the following information as a supplement for pondering the pros and cons of technological change:

- New reproductive technologies have radically altered women's options for having or not having children. The pro side of these technologies is empowering women to control their fertility. Fewer unwanted children should improve children's life chances. On the con side, some people and groups may oppose these technologies as unnatural and immoral, thus contributing to a "culture war."
- Information technologies, including personal computers and the Internet, have radically transformed the ways in which people interact and pursue many kinds of work roles. The upside of all this certainly includes a global explosion of information access and, in many cases, expanded worker productivity. On the downside, electronic communications have reduced personal interaction and, in some ways, dehumanized work processes.
- A technological imperative has been observed. To wit, once a new technology is developed and has gained adherents, it's very likely to be adopted. Some social critics have characterized this phenomenon as an irrational predilec-

tion to technology for technology's sake. To the extent that this may be true, the unintended negative consequences of adopting new technologies may work against the common good.

- The concept of normal accidents reflects our growing dependence on technologies that the average person can't control.

In effect, as complex technologies are combined in application, the likelihood (the expected, or “normal,” probability) of system failure is amplified. For example, the electric power grid is now married to digital information technology (IT) that monitors power load and fluctuating demand. If a substation fails due to bad weather, integrated sections of the grid may fail due to IT errors. At the same time, IT glitches may overload the grid and cause a substation to fail, which, in turn, may trigger a cascade of transmission failures resulting in a widespread blackout.

Now, complete *Self-Check 16*. Once you've finished all of the assignments in this lesson and feel comfortable with the information, complete the examination for Lesson 5.



Self-Check 16

1. If you were to mount a social movement that would be least threatening to the status quo, you would organize a/an _____ movement.
2. According to Marx, science as an ideology that justifies the status quo is a view held by _____.
3. Bureaucracy and prosperity have weakened social ties in a/an _____ society, like that found in the United States.
4. Social movements arise when people perceive that they should have more than they have in contrast with other groups is the notion upheld by _____ theory,
5. For Max Weber, modernity “disenchanted” the world as cold _____ became the standard for social progress and productive efficiency.
6. For Emile Durkheim, a social condition in which society fails to offer moral guidance to individuals is called _____.
7. Invention, discovery, and _____ are three major sources of cultural change.
8. For Emile Durkheim, what Tönnies refers to as an organically integrated Gemeinschaft society is the equivalent of a social order based on _____ solidarity.
9. Faith in progress is fading and science is no longer seen as having all the answers to global problems in the era of _____.

Check your answers with those on page 138.

NOTES

INSTRUCTIONS

To successfully complete this research project, you must choose one of the following readings from *Seeing Ourselves: Classic, Contemporary, and Cross-Cultural Readings in Sociology*:

- “On Being Sane in Insane Places” by David L. Rosenhan on pages 144–156
- “The Power Elite” by C. Wright Mills on pages 305–310

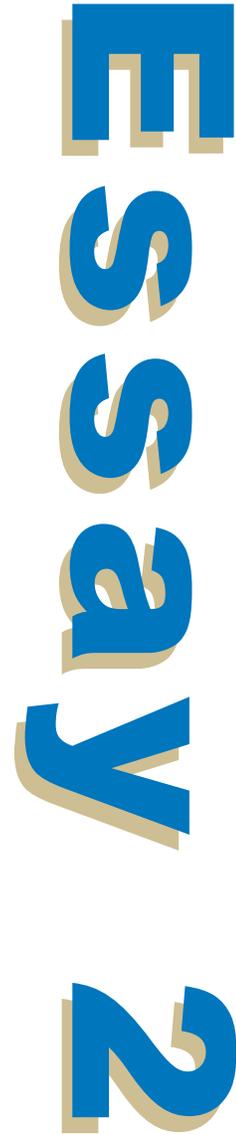
After you choose a reading, answer the following questions in this study guide that go along with that reading. Do *not* answer the questions that follow the reading in the textbook.

Topics

“On Being Sane in Insane Places”

After a careful reading of “On Being Sane in Insane Places” by David L. Rosenhan on pages 144–156, use your own words to respond to the following four questions:

1. How did the pseudo-patients react to their confinement in the various hospitals of the study?
2. Regarding the study participants, how were the views of hospital patients and hospital staff different?
3. According to the findings of the Rosenhan study, we can *not* objectively or scientifically distinguish sanity from insanity. In that light, how does Rosenhan characterize mental hospital staff members?
4. What recommendations does Rosenhan offer for addressing the problems revealed by his research?



“The Power Elite”

After a careful reading of “The Power Elite” by C. Wright Mills on pages 305–310, use your own words to respond to the following questions:

1. What institutions form the *interlocking triangle* in Mills’s analysis? Why does Mills think they’re the most powerful social institutions?
2. Some may feel that big historical events imply the existence of power elites. Others, taking their cues from the self descriptions of influential individuals, assume that there are no power brokers whose actions wield decisive consequences. In what way is Mills critical of these perspectives?
3. In Mills’s view, what role do celebrities have with regard to the power elite? What evidence do you see of this in contemporary times?
4. Does the lack of aristocratic history mean that power is dispersed throughout U.S. society?

Formatting

The first page of your paper will be the cover sheet. Provide the following information:

- The title of your chosen topic
- Your name and student ID
- Current date (e.g., November 1, 2013)
- Introduction to Sociology 125
- Essay 2 25087900

Format your paper using a standard font, such as Times New Roman, 12 point, double-spaced. Set the margins at a standard 1 inch on all sides. Since you’ve given your information on the cover sheet, no header is necessary. The standard style format for citations is *American Psychological Association (APA)*. If you need help with this, refer to **I have attached instructions for this**

Grading Criteria

Turn to the appendix that starts on page 139 to view the rubric outlining the criteria by which you'll be graded.

NOTES

Self-Check 1

1. participant
2. independent
3. latent function
4. inequality
5. critical
6. spurious
7. positivism
8. overgeneralization

Self-Check 2

1. popular
2. integration
3. universals
4. mores
5. natural selection
6. pastoral
7. transmission
8. ethnocentrism

Self-Check 3

1. total
2. preopertional
3. superego
4. intimate
5. significant
6. self-image
7. gerontology
8. conventional

**A
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Self-Check 4

1. nonverbal
2. performances
3. conventional
4. ascribed
5. masculine
6. demeanor
7. ethnomethodology
8. Thomas

Self-Check 5

1. uniformity
2. oligarchy
3. conformity
4. inertia
5. instrumental
6. groupthink
7. bureaucracy
8. dyad

Self-Check 6

1. call
2. queer
3. intersexual
4. incest
5. extramarital
6. asexuality
7. latent

Self-Check 7

1. powerless
2. organized
3. innovative
4. medicalization
5. retribution
6. primary
7. victimless
8. capitalist

Self-Check 8

1. functional
2. caste
3. culture
4. structural
5. authority
6. intragenerational
7. new
8. Max Weber
9. elderly

Self-Check 9

1. peripheral
2. chattel
3. agrarian
4. absolute
5. colonialism
6. modernization
7. urban

Self-Check 10

1. complementary
2. harassment
3. gender
4. intersection
5. capitalism
6. gender
7. radical
8. patriarchy

Self-Check 11

1. scapegoat
2. race
3. assimilation
4. Protestant
5. stereotype
6. Chinese
7. institutional
8. social distance

Self-Check 12

1. Marxist
2. professions
3. deterrence
4. secondary
5. war
6. socialism
7. welfare
8. authority
9. revolution

Self-Check 13

1. control
2. socialization
3. cohabitation
4. individualism
5. romantic
6. liberation
7. marriage
8. denominations
9. endogamy

Self-Check 14

1. latent
2. magnet
3. direct-fee
4. passivity
5. obesity
6. sick
7. practical
8. holistic
9. functional

Self-Check 15

1. replacement
2. sex
3. demographic
4. Jericho
5. mortality
6. megalopolis

7. crude
8. demographic

Self-Check 16

1. alternative
2. capitalism
3. mass
4. relative-deprivation
5. rationalization
6. anomie
7. diffusion
8. mechanical
9. postmodernity

Appendix

Your instructor will use the rubrics on the following pages when grading your essays. You may use these rubrics as guides when writing and completing your assignments.

For Essay 1, the criteria varies slightly, depending on the topic you choose (i.e., conformity [page 140], deviance [page 141], or economy [page 142]). All Essay 2 submissions will be assessed using the same rubric on page 143.

As a reminder, further instructions on Essay 1 can be found on pages 79–82, and information regarding Essay 2 is on pages 129–131.

Note that each rubric is subject to change. If you have any questions, contact your instructor for clarification.

**Introduction to Sociology
Essay 1 25087800
Conformity**

Name: Student ID:	Skill Realized		Skill Developing		Skill Emerging		Skill Not Evident
<p>CONTENT</p> <p>Discuss the role of social groups and argue the right of the workplace to “erase” teachings of earlier groups.</p> <ul style="list-style-type: none"> • The student made reference to the different types of groups encountered according to the textual readings. _ / 10 • The student discussed the role of each of these groups. _ / 10 • The student stated opinion on whether or not the workplace does or does not actually attempt to erase the teachings of earlier groups by referencing the readings. _ / 25 • The student logically argued their opinion either based on personal experience or that of others. _ / 25 	70	60	50	30	20	10	0
<p>GRAMMAR, SENTENCES, and MECHANICS</p> <ul style="list-style-type: none"> • The student proofread his or her paper. _ / 2 • The student used correct grammar, spelling, punctuation, and sentence structure. _ / 5 • The student made sure that there was no typographical errors and chose appropriate and correct words. _ / 3 • The student formed proper paragraphs. _ / 5 	15	12	10	7	6	4	0
<p>FORMAT and LENGTH</p> <ul style="list-style-type: none"> • The student developed his/her essay in 750 to 1,000 words. _ / 5 • The student’s cover page contains all the required information (the title in all capital letters; his/her name and student number; the current date; the course title and number, Introduction to Sociology, SSC 125; and the research project number 25087800). _ / 3 • The student used a standard 12-point font and 1-inch margins. _ / 2 • The student used quotations and provided a reference page. _ / 5 	15	12	10	7	6	4	0

Essay Grade:

Date of Evaluation:

Evaluator:

**Introduction to Sociology
Essay 1 25087800
Deviance**

Name:	Skill Realized		Skill Developing		Skill Emerging		Skill Not Evident							
Student ID:														
CONTENT														
<p>According to Durkheim, crime should be considered a normal element of our society. Anderson theorizes that crime is not crime but simply "playing by different rules." Based on what you have read in your textbook and in the assigned essays, choose one of these topics and argue the point. To be successful you must choose one of the sociological theories discussed in your text as the basis for your position for your argument.</p> <ul style="list-style-type: none"> • The student defined deviance according to the text and then in his/her own words. _ / 10 • The student stated an opinion on the assigned topic. _ / 10 • The student chose a specific sociological theory as the basis for his/her discussion and defined that theory as well as tying it to his/her discussion. _ / 25 • Based on the theory chosen, the student logically argued his/her opinion using information provided from the reading, personal experience, and/or that of others that of others. _ / 25 								0	60	50	30	20	10	0
GRAMMAR, SENTENCES, and MECHANICS														
<ul style="list-style-type: none"> • The student proofread his or her paper. _ / 2 • The student used correct grammar, spelling, punctuation, and sentence structure. _ / 5 • The student made sure that there was no typographical errors and chose appropriate and correct words. _ / 3 • The student formed proper paragraphs. _ / 5 								15	12	10	7	6	4	0
FORMAT and LENGTH														
<ul style="list-style-type: none"> • The student developed his/her essay in 750 to 1,000 words. _ / 5 • The student's cover page contains all the required information (the title in all capital letters; his/her name and student number; the current date; the course title and number, Introduction to Sociology, SSC 125; and the research project number 25087800). _ / 3 • The student used a standard 12-point font and 1-inch margins. _ / 2 • The student used quotations and provided a reference page. _ / 5 								15	12	10	7	6	4	0

Essay Grade:

Date of Evaluation:

Evaluator:

**Introduction to Sociology
Essay 1 25087800
Economy**

Name:	Skill Realized		Skill Developing		Skill Emerging		Skill Not Evident
Student ID:							
CONTENT							
Based on all that you have read, choose one of the readings, argue if a family can survive on a minimum wage income and if America can be America with the loss of higher-paying jobs or if stratification is necessary and positive in America.							
<ul style="list-style-type: none"> • The student defined social stratification based on the information in the text in his/her own words. _ / 10 • The student stated an opinion on whether a family can survive on a minimum wage income. _ / 10 • The student gave an opinion on the process of social stratification and applied one of the sociological theories to his/her discussion. _ / 25 • The student logically argued his/her opinion based on either the readings and personal experience or that of others. _ / 25 							
	70	60	50	30	20	10	0
GRAMMAR, SENTENCES, and MECHANICS							
<ul style="list-style-type: none"> • The student proofread his or her paper. _ / 2 • The student used correct grammar, spelling, punctuation, and sentence structure. _ / 5 • The student made sure that there was no typographical errors and chose appropriate and correct words. _ / 3 • The student formed proper paragraphs. _ / 5 							
	15	12	10	7	6	4	0
FORMAT and LENGTH							
<ul style="list-style-type: none"> • The student developed his/her essay in 750 to 1,000 words. _ / 5 • The student's cover page contains all the required information (the title in all capital letters; his/her name and student number; the current date; the course title and number, Introduction to Sociology, SSC 125; and the research project number 25087800). _ / 3 • The student used a standard 12-point font and 1-inch margins. _ / 2 • The student used quotations and provided a reference page. _ / 5 							
	15	12	10	7	6	4	0

Essay Grade:

Date of Evaluation:

Evaluator:

**Introduction to Sociology
Essay 2 25087900**

Name:	Skill Realized		Skill Developing		Skill Emerging		Skill Not Evident							
Student ID:														
CONTENT														
<ul style="list-style-type: none"> • The student chose one of the assigned readings (either Rosenhan or Mills). • The student answered each question fully. <ul style="list-style-type: none"> ➤ Question 1 _ /20 points ➤ Question 2 _ /20 points ➤ Question 3 _ /20 points ➤ Question 4 _ /20 points • The student used his/her own words. 								80	65	50	30	20	10	0
GRAMMAR, SENTENCES, and MECHANICS														
The student proofread his/her paper. The student used correct grammar, spelling, punctuation, and sentence structure. The student made sure that there were no typographical errors and that he/she chose the correct words.								10	9	8	7	6	4	0
FORMAT and LENGTH														
The student's cover page contains all the required information (the title of your chosen topic, his/her name and student ID, the current date (e.g., November 1, 2013), Introduction to Sociology 125, and Essay 2 25087900). The student wrote the essay in 12-point Times New Roman and used 1-inch margins and double-spaces. If citations were used, the student followed American Psychological Association (APA) style.								10	9	8	7	6	4	0

Essay Grade:

Date of Evaluation:

Evaluator: