The exam will consist of materials covered in the text book (approximately 35%), class lectures (approximately 50%), and in the Footprints reader (approximately 15%). This review sheet is meant to help you study, however it is not a recipe for what will be on the exam. There may be some items on the exam that are not explicitly listed on this review sheet.

Reading material to be covered in this exam:
   Ferrante text book Chapters 1-9
   Footprints Readings by:
      Peter Berger
      C. Wright Mills
      Marvin Harris
      Jean Kilbourne
      Kingsley Davis
      George Ritzer
      Robert Merton
      Andrew Hacker
      Herbert Gans

Videos/Clips:
   Liar, Liar
   Office Space
   People Like Us: Social Class in America
   RACE: The Power of an Illusion

Lecture material to be covered on this exam:
   Tues, Jan. 18 – Tues, March 8 (see syllabus for topics)

Some key issues:
   Sociological imagination
   Sociological Theorists and Perspectives
   Research Methods (steps in the process, types of methods, ethical issues)
   Stanford Prison Experiment
   Culture (material & nonmaterial)
   Cultural Change
   Ethnocentrism
   Cultural Relativity
   Assimilation, Multiculturalism
   Socialization
   Nature/Nurture debate
   Theories of human development
   Looking-glass self
   Resocialization
Sociology 1001
Exam 1 Review

Some questions and answers to help you think about the issues (note, exam questions will be multiple choice and true/false. These short answer questions are just to aid in your understanding of some concepts).

1. What is the sociological imagination?

The sociological imagination is a unique perspective on the social world. It enables us to see the connection between private experiences and broad social and historical forces. More specifically, the sociological imagination is the ability to distinguish between personal troubles and public issues.

2. What major historical event shaped the discipline of sociology? Why?

The Industrial Revolution and all the changes that it encompassed had a tremendous impact on the discipline of sociology because it inspired the work of three of the most influential sociologists: Emile Durkheim, Max Weber, and Karl Marx. All three thinkers devoted much of their professional lives to understanding the nature and consequences of the Industrial Revolution.

3. Distinguish between mechanical and organic solidarity.

Mechanical solidarity consists of social order and cohesion based on a common conscience or uniform thinking and behavior. In this situation everyone views the world in much the same way. A person’s “first duty is to resemble everybody else”—that is, “not to have anything personal about one’s [core] beliefs and actions.” A society with a complex division of labor is characterized by organic solidarity—social order based on interdependence and cooperation among people performing a wide range of diverse and specialized tasks. A complex division of labor increases differences among people, in turn leading to a decrease in similarity.

4. What is rationalization?

Rationalization is a process whereby thought and action motivated by emotion, superstition, respect for mysterious forces, and tradition become replaced by thought and action grounded in the logical assessment of the most efficient ways to achieve and valued goal or end.

5. According to the functionalist perspective, why has poverty not been eliminated?

Poverty exists because it makes a contribution to order and stability. If poverty did not make a contribution it would cease to exist. Poverty performs many functions. Some of these functions are: (a) The poor do the unskilled, dangerous, temporary, dead-end, undignified, menial work of society at low pay, (b) Affluent persons contract out at low wages many time-consuming activities such as housework, yard work, and child care, (c) The poor are medical guinea pigs of sorts (for example, they are the ones most likely to volunteer for over-the-counter and prescription drug tests), (d) Certain middle-class occupations exist to serve the poor, (e) Poor people purchase goods and services that would otherwise go unused.
6. What are the major shortcomings of the functionalist perspective?

Critics argue that the functionalist perspective has a number of shortcomings. For one, it is a conservative perspective because it seems to defend the existing order of things. Two critics also take issue with the functionalist assumption that a part exists because it serves a purpose: there are too many examples where a part's function does not become evident until it has been in existence for a long period of time. Third, a part may not perform a function in the most efficient way (e.g., public transportation versus the automobile). Fourth, sometimes functionalists' explanations can border on the absurd. Finally, functionalists have trouble explaining social conflict and other forms of instability.

7. What concepts did Robert K. Merton introduce to counter criticisms of the functionalist perspective? Briefly define each concept and explain how they strengthen the perspective. What criticism is not addressed by Merton’s concepts?

Robert K. Merton introduced the concepts of dysfunction, manifest and latent. These concepts encourage a more detailed and balanced analysis of a part than the single concept of function. Although a part may contribute to order and stability at some level, it is also clear that parts can have dysfunctions (disruptive consequences to the system or to some segment of the society) and can have manifest and latent consequences. Manifest refers to the intended, recognized, and expected consequences. Latent refers to the unintended, unrecognized, unanticipated, or unpredicted consequences. The concepts can be used in combination with function and dysfunction. Manifest dysfunctions are the expected or anticipated disruptions that a part causes in some segment of the system. Latent dysfunctions, on the other hand, are the unintended, unanticipated negative consequences. Similarly, manifest functions are the intended, recognized, expected, or predictable consequences that contribute to the smooth operation of some segment of society. Latent functions are the unintended, unrecognized, unexpected consequences that contribute to the smooth operation of some segment of society. The broader functionalist perspective introduces a new problem: it gives us no technique for adding up the pluses and minuses and thus determining the overall impact of an event.

8. What are the major shortcomings of the conflict perspective?

Critics of conflict theory argue that it overemphasizes tensions and divisions in society between dominant and subordinate groups and underemphasizes the stability and order that exists within societies. Conflict theorists write as if capitalists are all-powerful and as if they face no resistance from workers. This theory also ignores real contributions industrialization had made in improving people's standard of living and building relationships between inhabitants of different countries.

9. What central concepts and questions guide the symbolic interactionist perspective? What are the major shortcomings of this perspective?

The central question that guides the symbolic interactionist perspective is: How do people define reality? Critics of this perspective point out that symbolic interactionists have established no systematic frameworks for predicting which symbolic meanings will be generated, for determining how meanings persist, or for understanding how meanings change.
10. What is the Hawthorne effect?

The Hawthorne effect is a phenomenon whereby research subjects alter their behavior when they learn they are being observed. This is a danger when conducting participation observation.

11. What is generalizability? Under what conditions can findings be considered generalizable?

Generalizability is the extent to which findings can be applied to the larger population from which the sample is drawn. The CDC study illustrates their importance of collecting data that is generalizable because their survey to determine the prevalence of HIV infection as abandoned when they could not secure a high enough response rate to be confident in its estimate. Although 85 percent of those asked agreed to take a blood test, CDC researchers wondered whether the 15 percent who refused to participate might have a higher risk of HIV infection than those who agreed. Researchers contacted those 15 percent a second time and convinced about half to participate. They found that the “reluctant participants” were twice as likely as the original participants to have used intravenous drugs and to have reported male-to-male sex. The fact that CDC still knew nothing about the other 7.5 percent who refused to participate at all caused them to decide to abandon the study rather than risk making inaccurate generalizations about rates of HIV infection among the general population (Hilts 1991).

12. What are norms? Distinguish between folkways and mores.

Norms are the written and unwritten rules that specify how people should behave in particular kinds of situations. There are two categories of norms: folkways and mores. Folkways are customary ways of doing things that apply to everyday matters -- appearance, ways of greeting others, eating, sleeping arrangements, and so forth. People follow folkways without giving much thought to the matter. Mores are norms that people consider pivotal to the well-being of the nation or the group. People who violate mores often provoke intense reactions or may be severely punished by society.

13. How are people products of cultural experiences yet not cultural replicas of one another?

People are products of cultural experiences yet are not cultural replicas of one another because individuals are products and carriers of cultural experiences and pass on those experiences selectively with varying degrees of clarity and confusion. The people to whom they transmit these experiences then repeat the process. Because individuals perceive, interpret, select, manipulate, revive, and create culture, they cannot be viewed as passive agents who absorb one version of culture.

14. What is diffusion? Give two examples of the diffusion process. Why is diffusion a selective process?

Diffusion is the process by which an idea, invention, or some other cultural item is borrowed from a foreign source. In recent times we have observed the diffusion of technology from developed countries like the United States to China and other industrializing nations. But for centuries, Chinese innovations spread to Western societies where they have become indispensable to modern life. The West is indebted to China for a wealth of basic inventions and discoveries: navigational aids such as ships' rudders, the seed drill, the iron plow, and printing. People may forget what items they borrow from other cultures, but the diffusion process is not indiscriminate. People of one society borrow selectively from others, taking only what is useful to their own culture.
15. What are the various types of ethnocentrism? Give examples of each. (Don't forget reverse ethnocentrism.)

The mildest form of ethnocentrism is simply defining the ways of foreigners as strange or peculiar. This is the basis of American jokes about the Korean practice of eating dogs. Another type of ethnocentrism is acting as though other cultures do not concern us, that we have no use for them. Americans show this kind of ethnocentrism by the fact that we rarely study and learn other languages, yet expect foreigners to know English. This sort of ethnocentric thinking is also apparent in the unwillingness of Americans stationed in Korea to learn about Korean culture and the refusal of American producers to customize their products for Koreans. The most extreme form of ethnocentrism is cultural genocide, wherein one culture finds the other so intolerable that it actively seeks to destroy it. This form of ethnocentrism was responsible for the Nazi extermination of millions of Jews in Europe during World War II. Closer to home, it inspired the killings of Native Americans and the confiscation of their lands by whites during the westward expansion. A final form of ethnocentrism is reverse ethnocentrism -- the tendency to see the home culture as inferior to a foreign culture.

16. What is resocialization? What are the types of resocialization?

Resocialization is the process of discarding values and behaviors unsuited to new circumstances and replacing them with new, more appropriate values. Unsystematic resocialization involves no formal preparation. People resocialize as they go, when they remarry, change jobs, become parents, retire, and so on. A more formal kind of resocialization, called systematic resocialization, can be either voluntary or imposed. It is voluntary when people choose to participate in a process to "remake" themselves, such as enrolling in a recovery program for alcoholics, or training for a profession like medicine. Resocialization is imposed when people are forced to undergo a program designed to rehabilitate them. Prisons, mental institutions, and military boot camps are a few examples of environments where this occurs.

17. How can people interact smoothly with people they know nothing about? Explain.

They eliminate "strangeness" by identifying the social position or social status of the strangers with whom they interact. Knowing a person's social status gives us some idea of the behaviors we can expect from someone in that status. It also affects how we will interact with that person.

18. What is impression management? What interaction dilemmas are associated with impression management?

Impression management is the term Erving Goffman applied to the process by which people in social settings manage how they present themselves to correspond to the impressions they are trying to make or the image they are trying to project. Impression management presents the following dilemma. If we do not conceal inappropriate thoughts and behavior, we risk losing or offending our audience. If we do conceal our true reactions, we may feel we are being dishonest or deceitful. Usually people try to strike a balance between the two extremes in the course of social interaction.

19. What sociological concepts would you draw upon to analyze the content of interaction?

When examining content sociologists identify the statuses of those people involved. Once statuses have been identified, they focus on the roles expected of each status in relation to the
other, with emphasis on rights and obligations. Sociologists use a dramaturgical model to think about how people enact roles. Thus they focus on impression management (how people manage the setting, their dress, their words, and their gestures) to correspond to role expectations. Knowing about status, roles, impression management, and front/back stages helps sociologists predict much of the content of social interaction. During interaction people also position explanations for their own and others’ behavior and act accordingly. A theoretical approach that sociologists draw upon to understand how people arrive at explanations is attribution theory.

20. What is an organization? How do sociologists approach the study of organizations?

An organization is a coordinating mechanism created by people to achieve stated objectives. From a sociological perspective, organizations can be studied apart from the people who make them up. This is because organizations have a life that extend to some degree beyond the people who constitute them.

21. How did Karl Marx define alienation? What are the four levels of alienation? Give concrete examples of alienation.

Alienation in general is a state in which human life is dominated by the forces of human invention that give us control over nature. The particular alienation that Marx described is the loss of control people feel in the workplace as a result of the separation of workers from the products of their labor. The four levels of alienation are alienation from (1) the process of production, (2) the product, (3) the family and the community of fellow workers, and (4) the self. Workers are alienated from the process of production because they do not produce products for themselves or known consumers but for an abstract, impersonal market. They are alienated from the product because their roles are rote and limited. Workers are alienated from the family and fellow workers because work and family environment are separate from one another. Workers are alienated from themselves because their skills are used at the convenience of management in the quest for private profit.

22. What is deviance? How is it related to conformity and social control?

Deviance is any behavior or physical appearance that is challenged by society because it departs from group norms or expectations. Deviance is the opposite of conformity which sociologists define as behavior and appearances that follow and maintain group standards. Mechanisms of social control are the methods societies use to teach, persuade, or force their members to conform and not deviate from shared norms and expectations.

23. What are the major mechanisms of social control? Why do all societies have such mechanisms in place?

Sanctions--reactions of approval and disapproval to behavior and appearances--are the principal mechanisms of social control. Positive sanctions are rewards for conforming to an expected norm--for example, applause, a smile, a letter of congratulations. Negative sanctions are penalties for violating a social norm--for example, ridicule, physical harm, imprisonment. Informal sanctions include unofficial pressure to conform to certain appearances or behavior. Formal sanctions are embodied in systematic laws, rules, and policies such as medals, fines, or prison sentences. Because socialization is not adequate to ensure conformity to society's norms, mechanisms of control are in effect to teach, persuade, or force individuals to conform.
24. Labeling theorists believe that rules are socially constructed and that members of social groups do not enforce them in uniform or consistent ways. Explain.

Labeling theorists emphasize the relativity of deviance. They also stress that deviant labels are socially constructed—that is, they are assigned by people themselves in the course of social interaction. In the language of labeling theory, violating a "rule" does not in itself make someone deviant. Whether an act is deviant depends on whether people notice it, and if they do notice it, whether they react to it and subsequently apply sanctions.

25. What is structural strain? What are the sources of structural strain in the United States?

Structural strain is any situation where (a) The valued cultural goals have unclear limits, leaving people unsure about whether they have achieved them. (b) There is uncertainty whether the legitimate means that society provides will lead to the valued goals. (c) The legitimate opportunities for meeting these goals (e.g., education, a well-paying job) are closed to a significant portion of people. The rate of deviance is likely to be high under any one of these conditions. The high value that American society places on the goal of monetary success and social advancement is a major source of structural strain in the United States. The poor in American society are especially vulnerable to strain because the cultural assumption is not only that monetary success is possible for all but also that poverty is a disadvantage that can be overcome through personal effort. According to Robert Merton, the originator of the structural strain theory, this culturally valued goal of economic affluence has no clear limits: the measure of "monetary success" is conveniently indefinite and relative. Moreover, the legitimate means to the goal are not entirely clear. It is up to the individual to choose a path that leads to success.

26. What are the responses to structural strain?

Merton devised a typology of potential responses to structural strain. Each response involves some combination of acceptance and rejection of the culturally valued goals and legitimate means. In Merton's typology, conformity is the only nondeviant response. It is the acceptance of the valued goals and the pursuit of these goals through legitimate means. The other three responses—innovation, ritualism, and retreatism—are all deviant to some degree. Innovators are deviant because they accept the goals but reject the legitimate means to attain them. Ritualists abandon the goals but adhere rigidly to the accepted means. Retreatists are the people who reject both the goals and the means and thus "resign" from society.

27. Summarize the major assumptions underlying the theory of differential association.

The theory of differential association provides insights into how people come to engage in deviant behavior. The theory assumes that deviance is learned in the same way as conforming, acceptable behavior is learned—through interaction with others. A person associates with deviant subcultures whose members approve of criminal behaviors and adhere to norms that favor violation of the larger society's norms. The theory of differential association does not explain how a person makes contact with deviant subcultures in the first place. But once contact is made, the individual learns the subculture's rules for behavior in the same way all behavior is learned.

28. What characteristics distinguish a caste from a class system of stratification?

Three characteristics distinguish a class from a caste system: (a) the rigidity of the system; (b) the relative importance of ascribed and achieved characteristics in determining a person's rank in a hierarchy of social strata; and (c) the extent to which there are restrictions on social interaction.
between people in higher and lower social strata. Caste systems are considered closed because they are rigid, rank is based on ascribed characteristics, and there are restrictions on social interaction with people from different strata. In comparison to caste systems, class systems are considered open because they are considerably less rigid, rank is based on achievements, and there are fewer barriers to social interaction with people from different social strata.

29. How do functionalists (Davis and Moore) explain stratification? What are some of the shortcomings of their explanations?

Davis and Moore argue that society must offer extra incentives in order to induce the most talented individuals to undergo the long and arduous training that is needed to fill the most functionally important positions. They specify that the incentives must be large enough to prevent the best-qualified and most capable people from finding less functionally important positions as attractive as the most important positions. Tumin and Simpson, two critics of the functionalist perspective, do not believe that a position commands greater social rewards simply because it is functionally important or because the available personnel are scarce. Some positions command large salaries and bring other valued rewards even though their contribution to the society is questionable or comparable to that of other low-paying positions. In addition, both writers argue that it is very difficult to determine the functional importance of a position, especially in societies characterized by a complex division of labor. The specialization and interdependence that accompany a complex division of labor imply that every individual contributes to the whole operation. Finally, both Tumin and Simpson believe that the functional theory of stratification implies that a system of stratification evolves as it does in order to meet the needs of the society. In evaluating such a claim, one must question b whose needs are being met by the system.

30. What general structural changes in the American economy have created an underclass?

A number of structural changes in the United States economy helped to create an underclass. In particular a number of economic transformations have taken place including (a) the restructuring of the American economy from a manufacturing-based to a service and an information-based economy; (b) a labor surplus that began in the 1970s, marked by the entry of women and the large baby boom segment into the labor market; (c) a massive exodus of jobs from the central part of cities to the suburbs; and (d) the transfer of low-skilled manufacturing jobs out of the United States to offshore locations.

31. What are the shortcoming associated with assigning people to clear-cut racial categories?

Assigning people to one racial category has many shortcomings. First, many people do not fit clearly into a racial category because no sharp dividing line distinguishes characteristics such as black skin from white skin or tightly curled hair from wavy. A second problem with the idea of clear-cut racial categories is that boundaries between races can never be fixed and definite, if only because males and females of any alleged race can produce offspring. Millions of people in the world have mixed ancestry and possess physical traits that make it impossible to assign them to any one of the six narrow racial categories currently used by the U.S. government. A third shortcoming of racial classification is that racial categories and guidelines for placing people in them are often vague, contradictory, unevenly applied, and subject to change. While the U.S has addressed the problem of forcing people into clear-cut categories, it has not addressed other shortcomings of racial classification. For one, there is a tremendous amount of variation among people designated as belonging to a particular race or combination of races. Another shortcoming
associated with U.S. racial categories and classification rules is that they do not correspond to
categories and rules other governments use.

32. How does the U.S. Census Bureau define Hispanic? Do those classified as Hispanic see
themselves as “Hispanic”? Why or why not?

The government defines a Hispanic/Spanish person as “a person of Mexican, Puerto Rican,
Cuban, Central or South American culture or origin, regardless of race.” The term applies to
people living in 21 Latin American countries, each consisting of peoples with distinct histories,
cultures, and languages. However most of the people known in the U.S. as Hispanics do not
define themselves as such. The label Hispanic is confusing because it forces people to identify
with conquistadors and settlers from Spain who imposed their culture, language, and religion on
indigenous people and on the African peoples they enslaved. “For Latin Americans, who, like
North Americans, fought hard to win their independence from European rule, identity is derived
from their native lands and from the heterogeneous cultures that thrive within their borders.”.

33. Define chance, choice, and context. How is race a product of these factors?

**Chance** relates to those things not subject to human will, choice, or effort. We do not choose our
biological parents nor can we control the physical characteristics we inherit from them. **Context**
is the larger social setting in which racial and ethnic categories are recognized, constructed, and
challenged. **Choice** involves the act of choosing from a range of possible behaviors or
appearances. The choice one makes may emphasize or de-emphasize the behaviors and
appearances that have come to be associated with a racial or ethnic group. In the United States,
people have come to equate race with physical features. The preoccupation with physical features
suggests that the biological facts of one’s ancestry do not matter. What matters is chance—the
eye shape, hair color and texture, skin color, and nose structure one has inherited from parents
over which they have no control. Individual choice about racial identity can not be separated
from chance or context. Clearly, one’s physical characteristics affects his or her ability to choose
a particular racial identity.

34. Distinguish between absorption assimilation and melting pot assimilation.

Absorption assimilation is a process in which members of a minority ethnic or racial group adapt
to the ways of the dominant group, which sets the standards to which they must adjust. Melting
pot assimilation is a process by which groups involved accept many new behaviors and values
from one another. The exchange produces a new cultural system, which is a blend.

35. What is a stigma? How is this concept relevant to issues of race and ethnicity?

A stigma is an attribute that is deeply discrediting—that is, it breaks the claims on all other
attributes a person might possess. The important quality underlying all stigmas is that those who
possess them are not seen by others as multidimensional, complex persons but as one-
dimensional beings.