The exam will consist of materials covered in the text book (approximately 40%), class lectures (approximately 50%), and in the Footprints reader (approximately 10%). 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 10-16
- Course Packet Readings by:
  - Skolnick & Skolnick
  - Mitchell
- Guest Lecture:
  - Alexandra Stein: Cults
- Videos:
  - Global Village or Global Pillage?

Lecture material to be covered on this exam:
- Tuesday, March 29 – Tuesday, April 26 (see syllabus for topics)

Some key issues:

- Sex and Gender
- Sexual development
- Gender polarization
- Masculinity
- Femininity
- Socialization
- Structural constraints (ex. Gender wage gap)
- Social construction of gender
- Family change
- “golden age”
- Same-sex marriage
- Elderly Caregiving
- Aging (biological, psychological, social)
- Life expectancy
- Theoretical perspectives on aging
- Theoretical perspectives on religion
- Types of religious organizations
- Civil religion
- Secularization
- Fundamentalism
- Cults
- Social significance of work
Changing nature of work
Informal economy (paid, unpaid)
Portfolio workers
Contingent workers
Economic revolutions (agricultural, industrial, post-industrial)
Capitalism
Socialism
World-Systems Theory
Transnational Corporations
Political power, authority
Forms of government
Theories of democracy
Social Movements (and conditions for)
Theories of movements
Types of movements
Population pyramids (expansive, constrictive, stationary)
Demographic transition theory
Malthus and positive checks on population growth
Migration (internal, international)
Push and pull factors
Urbanization
Megacity
Chicago School
Urban underclass (economic restructuring, residential segregation)
Gentrification
Global cities
Immigration (types, waves, policies, effects)
Intro Sociology
Exam 2 Review

1. Why is American Samoa the focus for a chapter on gender?

We emphasize Samoa because in 1925 it was the place to which a 23-year old anthropologist named Margaret Mead traveled in search of answers to the questions "Are the disturbances which vex [U.S] female adolescents due to the nature of adolescence itself or to the civilization?" In Samoa does "adolescence present a different picture?" In answering these questions Mead helped us to see that if societies differ in what they define as natural differences between the sexes, in how they channel and express sexual drives, and in the ways they structure gender relations than we must look to culture and the social arrangements of a society for an explanation, not just biology.

2. Define gender. Why do sociologists find the concept of “gender” useful?

Sociologists define gender as social distinctions based on culturally conceived and learned ideas about appropriate behavior and appearance for males and females. Sociologists find gender a useful concept because a society's gender expectations are central to people's lives whether they rigidly conform or resist. For many people failure to conform to gender expectations, even if they fail deliberately or conform only reluctantly, is a source of intense confusion, pain, and/or pleasure.

3. Is male/female a clear-cut biological distinction? Why or why not?

Biological sex is not a clear-cut category, if only because a significant number of people are born intersexed (with a mixture of male and female biological characteristics). The issue of clarity becomes even more complicated when we consider that a person's primary sex characteristics may not match their sex chromosomes.

4. What is gender polarization? Give an example.

Gender polarization is "the organizing of social life around the male-female distinction," so that people's sex is connected to "virtually every other aspect of human experience, including modes of dress, social roles, and even ways of expressing emotion and experiencing sexual desire."

5. Give some examples showing how socialization operates to teach people society’s gender expectations.

Socialization theorists argue that a portion of male/female differences are products of the ways in which males and females are treated. One example can be found in the way preschool teachers respond to toddlers. According to Fagot one reason there are clear boy-girl differences in communication styles among toddlers is that teachers tend to ignore assertive acts by girls and to respond to assertive acts by boys. A second example can be found in the toys adults create and buy for children to play with. Some toys such as Ken and Barbie dolls are marketed as "aspirational," meaning that they are role models for the children who play with them.

6. How does one’s position in the social structure channel behavior in stereotypically male or female directions?
Expectations and the established and customary ways of doing things shape the way men and women make decisions about themselves and others. For example, in the area of careers, men and women limit their job search to positions that are considered sex-appropriate; even when women are in professional and management positions, they choose specialties and fields that handle children and young adults, that involve supervising other women, and/or that are otherwise considered feminine (a professor of social work versus a professor of mathematics or computer sciences); and employers steer males and females into different gender-appropriate assignments, offer different training opportunities and chances to move into better-paying jobs.

7. Why is Japan the focus of a chapter on family and aging? How does the U.S. compare to Japan on indicators related to family well-being and stability?

On many indicators associated with family well-being and stability, Japan seems to do better than the United States. The country has lower infant mortality, cohabitation, and divorce rates. Japan has a low teen birth rate and very small percentage of single parent households. A relatively high percentage of Japanese elderly live with their children. In comparison to the number of reported domestic and child abuse cases in the United States, Japan's reported cases are miniscule. On the other hand, people in the United States seem more optimistic about marriage and children. Relative to Japan, the United States has a higher marriage rate, a smaller percentage of single women and men and a higher fertility rate. Both the United States and Japan have aging populations. This means that the percentage of the population 65 and older is increasing relative to other age groups. Currently 12.6 percent of the U.S. and 17.4 percent of Japan's population is 65 years or older. In 2010 over 20 percent of Japan's population will be 65 and older compared to 13 percent in the United States.

8. How does the family contribute to order and stability in society? What are some problems with defining family in terms of social functions?

Family and marriage systems perform at least five functions. They regulate sexual behavior, replace the members of society who die, socialize the young, provide care and emotional support, and confer a social status. While everyone would agree that families should fulfill the functions listed above, we must acknowledge that families often fail to achieve one of more of these functions as illustrated the following facts.

9. How would a conflict theorist respond to a functionalist’s assessment of the family?

Conflict theorists argue that while it is true that family members often support one another and have common interests, it is also true that family members have competing interests and, depending on their position and status in the family group, have the power to exercise their will over other members. It is also true that actions some members take on behalf of the family do not always benefit everyone in the family or the society at large. As examples, conflict theorists argue that marriage and family systems are structured to devalue reproductive work, maintain and perpetuate social inequalities within the larger society, and foster racial divisions and boundaries.

10. Distinguish between productive and reproductive work. Which type of work is more valued?

Productive work involves the production of the means of existence, of food, clothing, and shelter and the tools necessary for that production. Reproductive work involves not only bearing children, but care giving, managing households, and educating children. Both activities—production and reproduction—are work and are equally important to human survival. Yet in spite
of the fact that both forms of work are necessary for human survival, productive work is seen as essential, and reproductive work is [usually] relegated to a subsidiary and contingent position.

11. How has family created racial divisions and boundaries?

In the U.S. ethnic, and especially racial, categories have persisted because most people “choose” partners they believe belong to their own racial category. At one time in the United States there were laws to enforce this choice. The legacy of these “forced” choices can be found in the small percentage of couples—2 percent—that the U.S. Census Bureau classified as “mixed marriages.”

12. How did the Industrial Revolution destroy the household-based economy and lead to the breadwinner system?

The Industrial Revolution separated the workplace from the home and altered the division of labor between men and women. It destroyed the household economy by removing economic production from the home and taking it out of women’s hands. Davis asks, “Why did the separation of home and workplace lead to the breadwinner system in most mechanized rich countries?” The major reason, he believes, is that women had too many children to engage in work outside the home. Thus the husband assumed the role of the breadwinner while his wife stayed home.

13. How do increases in life expectancy alter the composition of the family?

Sociologist Holger R. Stub describes at least four ways that increases in life expectancy have altered the composition of the family since 1900. First, the chances that children will lose one or both parents before they reach 16 years of age has decreased sharply. At the same time, parents can expect that their children will survive infancy and early childhood. Second, the potential length of marriages has increased. In 1900, newly married couples could expect their marriage to last an average of 23 years before one partner died (if we assume they did not divorce). Today, assuming no divorce, newly married couples can expect to be married for 53 years before one partner dies. This structural change may be one of several factors underlying the high divorce rates today. Third, people now have more time to choose and get to know a partner, settle on an occupation, attend school, and decide whether they want children. Moreover, an initial decision made in any one of these areas is not final. Finally, the number of people living a long life has increased to a level without historical precedent.

14. What is “caregiver burden”? Is caregiving only a burden?

Caregiver burden is the extent to which caregivers believe that their emotional balance, physical health, social life, and financial status suffer because of the caregiver role. However keep in mind family care giving is a complex activity that goes beyond time commitments and perceived burdens. Care giving also satisfied (1) the need to pay back recipients for the sacrifices they made raising and caring for the caregiver or her husband; (2) the emotional bond between the caregiver and the recipient; (3) a desire to live a life free of regret—the belief that failure to fulfill the caregiver role would lead to a life of regret; (4) a feeling of accomplishment for a job well-done especially when recipient expresses appreciation and satisfaction; and (5) personal growth derived from the care giving experience.

15. What are some of the major differences between the elderly-caregiver relationship in Japan and the US?
In the United States one in four households provide some assistance to elderly family members. In Japan elderly family members are more likely to co-reside with caretakers. It is also interesting that in Japan (as in the U.S.) females are more likely to be caregivers. However, the most likely ethnic/racial group in the United States to involve males in care giving of elderly family members is Asian.

16. According to Durkheim, what are three fundamental and indispensable features of religion? How do these features figure into a definition of religion?

The three features named by Durkheim are (a) beliefs about the sacred and the profane, (b) rituals, and (c) a community of worshipers. Durkheim incorporated these elements to define religion as a system of shared beliefs and rituals with reference to the sacred that bind together a community of worshipers.

17. According to Durkheim, what are rituals? What are the most important outcomes of rituals?

Rituals are rules governing the conduct of people when in the presence of the sacred. These rules may take the form of instructions detailing the appropriate context, the roles of various participants, acceptable attire, and the precise words of chants, songs, and prayers. The instructions must be carried out with great care and precision if a desired goal is to be achieved. Durkheim maintains that the nature of the ritual is relatively unimportant. The important element is that the ritual must evoke certain ideas and sentiments, attach the present to the past, or unite the individual to the group. It is also important that rituals be shared by a community of worshipers.

18. Explain what Durkheim means by the statement, "The something out there that people worship is actually society." How is it that society is worthy of such worship?

The fact that all religions are true in their own fashion, that the variety of religious responses is virtually endless, and that people play a fundamental role in determining what is sacred and profane suggests that people create religion. Thus, the something they worship is society. Durkheim maintained that society is worthy of such worship because it transcends an individual life and because it frees us from the bondage of nature (as in "nature and nurture"). Deprived of the influence of society, humans cannot develop into social beings.

19. Is religion strictly an integrative force? Why or why not?

No. If religion were truly integrative in every sense of the word, there would be no conflict or tensions among religious groups within the same society. Moreover, if religion were entirely integrative, religious beliefs and sacred symbols would never be important to ingroup-outgroup distinctions. That is, religious symbols that function to unite a community of worshipers would not unite them to the point that they would be willing to destroy those who do not share their beliefs.

20. How did Karl Marx conceptualize religion?

Karl Marx believed that religion was the most humane feature of an inhumane world and that it arose from the tragedies and injustices of human experiences. He described religion as "the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions. It is the opium of the people." People need the comfort of religion in order to make the world bearable and to justify their existence in it. In this sense, religion is analogous to a sedative.
Even while Marx acknowledged the comforting role of religion, he focused on religion's repressive, constraining, and exploitative qualities. In particular, he conceptualized religion as an ideology that justifies existing inequalities. Marx maintained that religious teachings encourage the oppressed to accept inequality because they will be rewarded in the end. Marx believed that religion offered theological justification for existing inequalities and that it inhibited protest and revolutionary change.

21. What are some criticisms of Marx's views of religion?

Religion is not always "the sigh of the oppressed creature." The oppressed have used religion as a vehicle by which to protest and change inequities. Liberation theology is an example. Liberation theologians demand social justice for the marginalized peoples of the world and work at the grass-roots level to achieve social, political, and economic justice. In addition, through this doctrine liberation theologians work to raise the consciousness of the poor and teach them empowerment strategies.

22. According to Weber, what role did the Protestant ethic play in the origins and development of modern capitalism? In what ways has Weber been misinterpreted?

Weber concluded that Calvinism, a branch of Protestant tradition, supplied a "spirit" or ethic that supported capitalist motivations and orientations. Calvinism emphasized this-worldly asceticism (a belief that people are instruments of divine will and that their activities are determined and directed by God). Consequently, people glorify God when they accept the tasks assigned to them and carry them out in an exemplary and disciplined fashion, and when they do not indulge in the fruits of their labor. The Calvinists conceptualized God as all-powerful and all-knowing, and they emphasized predestination and believed that people could do nothing to change their fate. To compound matters, only a relatively small portion of people were destined to attain salvation. Weber maintained that such beliefs created a crisis of meaning among Calvinists as they tried to determine to behave in the face of the fact that their fate was already determined. Such pressures led them to look for concrete signs that they were among God's chosen people destined for salvation. Consequently, the amount of wealth accumulated became one important indicator of whether one was among the chosen. At the same time, this-worldly asceticism restricted consumption, especially of luxuries. Such frugal behavior encouraged people to accumulate wealth and make investments (important actions for the success of capitalism). Many people misread the role that Weber attributed to the Protestant ethic in supporting the rise of a capitalistic economy. For Weber, the ethic was a significant ideological force, not the sole cause of capitalism. Unfortunately, many people misunderstand the importance he assigned to the Protestant ethic for achieving economic success and they draw a conclusion that Weber himself never reached. The reason some groups and societies were disadvantaged was simply that they lacked the Protestant ethic.

23. Define economic system. Name three revolutions that have shaped economic systems.

A society's economic system is the institution that coordinates human activity in the effort to produce, distribute, and consume goods and services. Three major and ongoing revolutions have shaped the economic system. Those overlapping and revolutions include the Agricultural Revolution, the Industrial Revolution, and the Information Revolution.

24. Name one of the most fundamental features of the Industrial Revolutions? Why is this feature fundamental?
One fundamental feature of the Industrial Revolution was mechanization, the addition of external sources of power such as oil or steam to hand tools and modes of transportation. This innovation turned the spinning wheel into a spinning machine, the hand loom into a power loom, and the blacksmith's hammer into a power machine. It replaced wind-powered sailboats with steamships and horse-drawn carriages with trains. On a societal level, it changed the nature of work. The new forms of energy supported machines, factories, and mass production reducing the physical requirements needed to produce goods. As a result industrialization transformed individual workshops into factories, craftspeople into machine operators, and hand production into machine production. Products previously designed as unique entities and assembled by a few people were now standardized and assembled by many workers, each performing a specific task in the overall production process. Factory works became wage laborers meaning they sold their labor for an price to an employer rather than working for themselves or a household.

25. What characteristics distinguish a capitalist economic system from a socialist one?

Capitalism is an economic system in which the raw materials and the means of producing and distributing goods and services are privately owned. Capitalist systems are profit-driven and characterized by private ownership of the means of production. Capitalist systems are free of government regulations and other types of interference and are governed by the laws of supply and demand. In contrast to capitalism, socialism is an economic system in which the raw materials and the means of producing and distributing goods and services are collectively owned. Public ownership rather than private ownership is an essential characteristic. Government plays a central role in regulating and controlling economic activity.

26. From a world system perspective, how has capitalism come to dominate the global network of economic relationships?

One answer lies in the ways in which capitalists respond to changes in the economy, especially to economic stagnation. Historically, there been five important responses, all designed to generate profits through economic growth: a) lowering production costs by hiring employees who will work for wages (for example, by busting unions, buying out workers' contracts, or offering early retirement plans), by introducing labor-saving technologies (such as automating the production process), by moving production facilities out of high-wage zones and into lower-wage zones inside or outside the country; b) creating a new product that consumers "need" to buy such as the videocassette recorder, the computer, or the fax machine, cellular phones; c) improving on an existing product and thus making previous versions obsolete; d) expanding the outer boundaries of the world-economy and creating new markets; e) redistributing wealth to enable more people to purchase products and services. As a result of these five responses to economic stagnation, capitalism has spread steadily to encompass the globe and facilitate interconnections.

27. Distinguish among core, peripheral, and semiperipheral economies. How would you classify the economies of Brazil, Vietnam, and the U.S.?

Core economies include the wealthiest, most-highly diversified economies with strong stable governments. The G-7 countries (Japan, Germany, France, the United States, Canada, Great Britain, and Italy) are examples of core economies absorbing nearly two-thirds of the other countries' exports. Peripheral economies are not very diversified as their economies revolve around a few or even a single commodity such as coffee, peanuts, or tobacco or a single mineral resource such as tin, copper, or zinc. Between the core and the periphery are the semiperipheral economies, characterized by moderate wealth (but extreme inequality) and moderately diverse economies. Semiperipheral economies exploit peripheral economies and are exploited by core
economies. The United States is an example of a core economy; Brazil is a semiperipheral economy, and Vietnam is a peripheral economy.

28. What is the difference between a monopoly and an oligopoly?

A monopoly exists when a single producer dominates a market. Monopolies are illegal because without competition one corporation can set prices without challenge. Another kind of marketplace domination is oligopoly, a situation in which a few producers dominate a market. For example, three foreign-headquartered corporations control 90 percent of technical, medical, and scientific publishing in the United States.

29. What is authority? How many types of authority did Weber identify? Give examples of each kind of authority.

Authority is legitimate power in which people believe that the differences in power are just and proper - that is, people see a leader as entitled to give orders. Max Weber identified three types of authority - traditional, charismatic and legal-rational. Traditional authority rests on the sanctity of time-honored norms that govern the selection of someone to a powerful position (chief, king, queen) and specify responsibilities and appropriate conduct for those selected. People comply because they believe they are accountable to the past and have an obligation to perpetuate it. Charismatic authority rests on the exceptional and exemplary qualities of the person issuing the commands. Charismatic leaders are obeyed because their followers believe in and are attracted irresistibly to the leaders' vision. Examples of charismatic leaders include Martin Luther King, Chico Mendes, and Ho Chi Minh. Legal-rational authority rests on a system of impersonal rules that formally specifies the qualifications for occupying a powerful position. The rules also regulate the scope of power and the conduct appropriate to someone holding a particular position. In cases of legal-rational authority, people comply with commands, decisions, and directives because they believe that those who have issued them have earned the right to rule. The president of the United States power is legal-rational.

30. What are the essential characteristics of a democracy?

Democracy is a system of government in which power is vested in the citizen body, in which its members participate directly or indirectly in the decision-making process. The size of the citizen body usually makes direct participation possible. Decision-making is usually indirect through elected representatives. This indirect form is known as representative democracy. In representative democracies elections are free; every citizen has the right to vote. Candidates and parties are free to campaign in opposition to the party holding power and the choice of candidates is not limited to a single party. In addition when a majority votes the party in power out there is an orderly and peaceful change in government. Democratic forms of government extend basic rights to all its citizens (and legal residents). These rights include freedom of speech, movement, religion, press, and of assembly, the right to form and belong to parties and other associations; and freedom from "arbitrary arrest and imprisonment."

31. How do we distinguish between totalitarianism and authoritarian governments?

Totalitarianism is a system of government characterized by a single ruling party lead by a dictator, an unchallenged official ideology that defines a vision of the "perfect" society and the means to achieve that vision, a system of social control that suppresses dissent and opposition, and centralized control over the media and the economy. Ideological goals vary and may include overthrowing capitalist and foreign influences (China under Mao Tse Tung), creating the perfect
race (Nazi Germany under Hitler), or meeting certain economic and development goals (the China's Great Leap Forward) Whatever the goals, the leaders, military, and secret police intimidate and mobilize masses to help the state meet them. Under authoritarian governments there is no separation of powers; a single person (dictator), group (family, military, single party) or social class holds all the power. Unlike communist governments no official ideology projects a vision of the "perfect" society or guides a government's political or economic policies. As a result leaders do not seek to mobilize masses to help realize a vision or meet ideological goals. The government functions to serve those in power who may or may not be interested in the general welfare of the people. Common to all authoritarian systems is the "leader's freedom to exercise power without restraint, unencumbered by a commitment to law, ideology, or values."

32. Why is India the focus of a chapter on population? How does the U.S. compare to India in terms of population size?

In this chapter we focus on India which has the second largest population in the world after the People’s Republic of China. India is projected to add 500 million more people in the next 50 years and to become the world’s most populous country in 2050. At the time of this writing, India’s population stands at 1.03 billion and China’s stands at 1.27 billion. The third largest country in the world—the United States with approximately 284.3 million people—has 746 million fewer people than India.

33. According to the model of the demographic transition, which factors contributed to a decline in the death rate? To a rise and than an eventual decline in fertility?

The decline in the death rate was triggered by a complex array of factors associated with the onset of the Industrial Revolution. The two most important factors were (a) Increases in the food supply improved the nutritional status of the population and increased its ability to resist diseases. (b) Public health and sanitation measures, including the use of cotton to make clothing and new ways of preparing and preserving food, contributed to a healthier lifestyle. As death rates declined, fertility remained high. It may even have increased temporarily, because improvements in sanitation and nutrition enabled women to carry more babies to term. About 1880, fertility began to decline. The factors that caused birthrates to drop are unclear and are subject to debate among demographers. But one thing is certain, the decline was not caused by innovations in contraceptive technology, because the methods available in 1880 had been available throughout history. Instead the decline in fertility seems to be associated with (a) the decline in the economic value of children; (b) the decline in infant and childhood mortality so that women must no longer bear a large number of children in order to ensure that a few survive; and (c) a change in the status of women that gave them greater control over their reproductive lives and makes childbearing less central.

34. What factors contribute to declines in total fertility? To what extent has India realized these factors?

Some important “thresholds” associated with industrialization and declines in fertility follow: 1. Less than 50 percent of the labor force is employed in agriculture. (The economic value of children decreases in industrial and urban settings). 2. At least 50 percent of persons between the ages of 5 and 19 are enrolled in school. (Especially for women education "widens horizons, sparks hope, changes status concepts, looses tradition, and reduces infant mortality. 3. Life expectancy is at least 60 years. (With increased life expectancy, parents can expect their children will survive infancy and early childhood.). 4. Infant mortality is less than 65 per 1,000 live births. (When parents have confidence that their babies and children will survive they limit the size of
their families.)

5. Eighty percent of the females between the ages of 15 and 19 are unmarried. (Delayed marriage is important when it is accompanied by delayed sexual activity or protected premarital sex.) In India, total fertility has declined during the past four decades from 5.9 children in 1960 to 3.11 children per woman today. Yet only one of the conditions Berelson names (#2 above) has been met in India.

35. Distinguish among a central city, a suburb, and a non-metropolitan area.

Metropolitan statistical areas [MSAs] include one or more cities with at least 50,000 residents surrounded by densely populated counties. There are 261 geographical areas in the U.S. classified as MSAs. These 86.4 million units can be further classified as being either part of a central city or a suburb. A central city is the largest city within a MSA. In some cases two or more additional cities in an MSA are designated as central. A suburb is an urban area outside the political boundaries of a city. Of the 86.4 million MSA housing units, 52.1 million are located in the suburbs. The remaining 27.6 million housing units are located in geographical areas classified as non-metropolitan, geographical areas beyond the political boundaries of a central city and its suburbs.

36. What is a social movement? What conditions are necessary for social movements to occur?

A social movement is formed when a substantial number of people organize to change, to resist change, or to undo change in some area of society. A social movement depends on three conditions: 1) an actual or imagined condition that enough people find objectionable; 2) a shared belief that something needs to be done about the condition; and 3) some organized effort aimed at attracting supporters, articulating the problem, and defining a strategy for addressing those conditions.

37. What are the types of social movements? Give a brief description of each.

Regressive or reactionary social movements seek to turn back the hands of time to an earlier condition or state-of-being sometimes defined as a golden era. La Leche League International (2001) was founded in 1956 after breastfeeding rates dropped below 20 percent in the United States. The organization offers information and encouragement to mothers in 63 countries who want to breastfeed their babies. Reformist movements target some specific feature of society as needing change. The targeted cause may be as specific as suicidal-levels of depression and loneliness or as broad as supporting thousands of tribal groups facing extinction. Befrienders International is a movement that seeks to prevent suicide. It has attracted 44,000 volunteers in 41 countries. Its website can be accessed in 11 languages. Revolutionary movements seek broad, sweeping, and radical structural changes to a society’s basic social institutions or to the world order. Al-Qaida represents a revolutionary movement with a goal of waging war against the United States, in particular against its military, political and economic might. Counterrevolutionary movements seek to maintain a social order that reform and revolutionary movements are seeking to change. The World Congress of Families [WCF] seeks to build a pro-family movement on a global scale. The WCF aims to counter the effects of social movements that it believes promote confusion over sexual identity, individualism, sexual revolution, abortion, and morally relativistic principles.

38. Distinguish between objective and relative deprivation. How are these concepts related to social movements?
Objective deprivation is a condition that applies to those who are the worst off or most disadvantaged—people with the lowest incomes, the least education, the lowest social status, the fewest opportunities, and so on. Relative deprivation is a condition that is measured, not by objective standards, but by comparing one group’s situation to that of those who are more advantaged. Someone earning an annual income of $100,000 is not deprived in any objective sense. However, he or she may feel deprived relative to someone making $300,000 or more a year. The research on social movements shows that the objectively deprived are less likely than those relatively deprived to form or join social movements to address their condition.

39. What are the three stages in the life of a social movement?

In the first stage, every authority structure contains at least two groups with different interests. Those with power have an interest in preserving the system; those without power have an interest in changing it. These different interests, however, remain below the surface until those without power decide to organize. Often a significant event makes seemingly powerless people aware that they share an interest in seeing the system changed. Sometimes, too, people organize because they have nothing left to lose. In the second stage, if those without authority have opportunities to communicate with one another, some freedom to meet with one another, the necessary resources, and a leader, then they will organize. At the same time, those in positions of authority often use the power of their positions to censor information, restrict resources, and undermine leaders’ attempts to organize. In the third stage, those seeking change enter into a state of conflict with those in power. The capacity of the ruling group to stay in power and the amount and kind of pressure exerted from below affect the speed and the depth of change. The intensity of the conflict can range from heated debate to violent civil war, but it is contingent on many factors including the belief that change is possible and the ability of those in power to control the conflict. If protestors believe that their voice will eventually be heard, the conflict is unlikely to become violent or revolutionary.