INTRODUCTION TO SOCIOLOGY



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Introduction to Sociology (Hammond et al.)

Ron J. Hammond & Paul Cheney

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Licensing

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About the Authors and Book

Hi, my name is Ron J. Hammond. I earned a Ph.D. in Sociology-Family Studies in 1991. I wrote this book for you because I have a deep and abiding commitment to make knowledge available to all people of the world no matter their race, color, sex, creed, income, national origin, life style, or other personal traits that might work against them unfairly. I wrote this book because I love sociology as a profession, a science, and a way of approaching life with a sense of personal confidence that isn't there for those who never get to take a sociology course.

I've been teaching Introduction to Sociology for about 20 years now and have to brag a bit. My colleagues who teach in other disciplines complain to me a great deal about keeping their students' attention during class. They say that students just don't care about what it is they want to teach them. I have never faced that particular issue. War, crime, divorce, poverty, religious conflict, terrorism, economic woes, rape and sexual assault, battle of the sexes, dating, graduating, scandals, the list goes on and on of the many interesting things that sociologists deal with and study all the time.

Sociology is the most exciting course I ever took in college. My own students find it to be one of their favorite courses in college, even though most of them major in another discipline. Let me give you an example. I just finished another semester and asked my Introduction to Sociology students to give me some feedback on what they got out of their Introduction to Sociology course. They said:

- "I learned to see my life (the personal level) in the context of the complicated society I live in (larger social level). I'm not so confused any more about things that used to just scare me."
- "This class made me a much better critical thinker. I dissect the news now."
- "Like, all this confusing stuff that happens in the economy used to overwhelm me. Now I see the Conflict Theory in how we get exploited by the smarter and wealthier people."
- "This class was just interesting. I'd tell my roommates about stuff we learned in class that day."
- "I really feel like I'm not as closed minded as I used to be. I especially loved learning about all the different religions."
- "I walked out of class with a bunch of advice about how to live my life better. Don't get too big-headed, the advice came from sociology not you."
- "I think I understand why my parents' divorce happened now."
- "And tell all those new students who get to use your book how jealous we are. Ron talked to us about this, but it wasn't finished in time for our class. Ron saved me at least 50 bucks by not using a printed textbook."

These are real observations by my students who echo the teacher evaluation comments I've read about sociology courses over the last 2 decades. Prior to this book being on the Internet I used articles and Web pages in place of textbooks. Why no textbook? It's simple. Textbooks are too expensive and are anchored in the same technology used 5 centuries ago when Gutenberg Press was invented. Textbooks are harmful to the environment, costs too much money to ship back and forth, are as old fashioned as newspapers (which by the way newspapers are collapsing nationwide right now because of free advertising on the Internet), and textbooks will probably not be around in paper form by the year 2020 when most readings will be electronic.

The problem is that textbooks are way too expensive. They have been priced so high that thousands of students can't afford them anymore. Do we really want to go back to the era when only the richest people's children get a higher education? I'm totally in support of people making a modest profit. But, textbook prices have outpaced inflation so much so that the average student feels violated at the bookstore. It's not the bookstore's profit, it is the corporation that prints the textbooks who are to blame. Just for kicks, Google "Ron Hammond textbook protest" and you'll read some supportive and antagonistic articles about my 1-professor protest efforts these last few years. This textbook is my ultimate statement in my protest.

Now I want you to know a bit about me, because it will help you to understand where I am coming from as an author. First, I was born a REDNECK! In 1963 I was born in Atlanta, Georgia, Fulton County. My parents both graduated high school, got divorced 3 times, and raised children who didn't care about formal education. I was the odd one.

By the time I graduated high school from Lithia Springs High, I had earned 8 Fs, 3 Ds, 15 Cs, 20 Bs, and all my As were in PE. My basketball coach urged me to try college. I did and flunked everything. I was academically dismissed after only 2 quarters. Yes, a 20 year college/university professor was once a college flunk out. After being dismissed, I worked in a factory for a few years and it bored me so much that I came back to a junior college and worked very hard. I got on the Dean's list my second semester. After that I was determined and I earned 4 degrees in 8 years then did a post-doctoral fellowship in Ohio. In all, I attended 5 colleges and

universities. I can honestly say that I know how it feels to be the dumb kid in the class and I also know how it feels to succeed. I wrote this book to help you find your path to success. Keep this in mind while you read it.

Cost of Textbooks on the Rise

Over the last fifteen years the cost of textbooks has outpaced inflation at a phenomenal rate. USA Today reports that over the past 25 years the average cost of tuition and fees has risen (35%) faster than personal income, consumer prices and even health insurance (Block, 2007).This increases the financial burden on college students at UVU and elsewhere who are trying to afford a bachelors degree.

If you are using this textbook for any purpose we would like to hear from you. Please email us at ronh@uvu.edu .

Design & Delivery

This on-line textbook is specially formatted for three delivery methods.

Laptop or computer display

When displayed on a computer screen, the side navigation allows instant access to all chapters. The fixed width display insures that text and images stay in the same place just as they do in a textbook. The sans-serif font used was designed specifically for low resolution screens.

Printing

When printed on paper, the non essential navigation elements have been removed and the text is rendered using a font appropriate for paper. Research indicates that fonts with serifs are easier to read on paper.

iPod

With the increase in the number of students using mobile learning devices, we have designed this to display on an iPod. To maximize the use of the small screen, the side navigation has been removed and the page with adjusted to fit a smaller screen. This prevents the reader from having to scroll horizontally. We have also included a custom icon if you want to add a bookmaark to your iPod home screen.

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CHAPTER OVERVIEW

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1.1: History and Introduction

This New Science of Societies: Sociology

Sociology is a relatively new discipline in comparison to chemistry, math, biology, philosophy and other disciplines that trace back thousands of years. Sociology began as an intellectual/philosophical effort by a French man named Auguste Comte (born 1798 and died 1857). He is considered the founder of sociology and coined "Sociology." Comte's Definition of **Sociology is the science of society**. In his observation Comte believed that society's knowledge passed through 3 stages which he observed in France. His life came in what he called the positivism stage (science-based). **Positivism is the objective and value-free observation, comparison, and experimentation applied to scientific inquiry**. Positivism was Comte's way of describing the science needed for sociology to takes its place among the other scientific disciplines.

His core work, "The Positive Philosophy of Auguste Comte" was translated by a British-born philosopher named Harriet Martineau (1802-1876). She literally clarified Comte's original writing as she condensed it into a concise English language version. This expanded the interest in sociology to include English speakers. Martineau held values that are common today but were way before her time. She opposed oppression, especially of women and Black slaves in the US. Her own work about society which first addressed this, Society In America has been scanned and is free (public domain) to read at http://books.google.co.uk/books?id=A...ummary_s&cad=0 .

Why did thinkers of the day find a need for a new science of sociology? Societies had change in unprecedented ways and had formed a new collective of social complexities that the world had never witnessed before. Western Europe was transformed by the **Industrial Revolution, a technological development of knowledge and manufacturing that began in the late 1600s and continued until the early 1900s**. The Industrial Revolution transformed society at every level. Look at Table 1 below to see pre and post-Industrial Revolution social patterns and how different they were.

Table 1. Pre-Industrial and Post-Industrial Revolution Social Patterns

Pre-Industrial Revolution	Post-Industrial Revolution
Farm/ Cottage	Factories
Family Work	Breadwinners /Homemakers
Small Towns	Large Cities
Large Families	Small Families
Homogamous Towns	Heterogamous Cities
Lower Standards of Living	Higher Standards of Living
People Died Younger	Peopled died older

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Prior to the Industrial Revolution, families lived on smaller farms and every able member of the family did work to support and sustain the family economy. Towns were small and very similar (homogamy) and families were large (more children=more workers). There was a lower standard of living and because of poor sanitation people died earlier.

After the Industrial Revolution, farm work was replaced by factory work. Men left their homes and became breadwinners earning money to buy many of the goods that used to be made by hand at home (or bartered for by trading one's own homemade goods with another's). Women became the supervisors of home work. Much was still done by families to develop their own home goods while many women and children also went to the factories to work. Cities became larger and more diverse (heterogamy). Families became smaller (less farm work required fewer children). Eventually, standards of living increased and death rates declined.

It is important to note the value of women's work before and after the Industrial Revolution. Hard work was the norm and still is today for most women. Homemaking included much unpaid work. For example, my 93 year old Granny is an example of this. She worked hard her entire life both in a cotton factory and at home raising her children, grand-children, and at times great grand-children. When I was a boy, she taught me how to make lye soap by saving the fat from animals they ate. She'd take a metal bucket and poked holes in the bottom of it. Then she burned twigs and small branches until a pile of ashes built up in the bottom of the bucket. After that she filtered water from the well through the ashes and collected the lye water runoff in a can. She heated the animal fat and mixed it in the lye water from the can. When it cooled, it was cut up and used as lye soap. They'd also take that lye water runoff and soak dried white corn in it. The corn kernel shells would become loose and slip off after being soaked. They'd rinse this and use it for hominy. Or grind it up and make grits from it. We'll talk more about women and work in Chapter 10.

These pre and post-industrial changes impacted all of Western civilization because the Industrial Revolution hit all of these countries about the same way: Western Europe, United States, Canada, and later Japan and Australia. The Industrial Revolution brought some rather severe social conditions which included: deplorable city living conditions; crowding; crime; extensive poverty; inadequate water and sewage; early death, frequent accidents, and high illness rates. The new social problems required a new science that was unique from any scientific disciplines of the day. Comte wanted a strong scientific basis for sociology, but because of various distractions he never quite established it.

Core Founders of Sociology

Emile Durkheim (1858-1917) was the first to take a position in a university and because of the scientific journal he edited, L'AnnŽe Sociologique (the sociological year) and his scientific work, he was able to help sociology to become part of higher education's academic culture. He was also French and took the first position at a university as a sociology professor.

Durkheim discussed **Social Facts, a phenomena within society that typically exists independent of individual choices and actions**. Durkheim approached a subject that most thought of as being exclusively individualistic in nature-suicide. But, he defined suicide from a social fact perspective which helped him to establish the unique wisdom of sociological analysis.

To Durkheim, individual people don't cause suicide, suicide is a social fact that some members of society participate in for various social reason. Durkheim studied suicide among categories of people in various contexts in Western Europe. He found 4 distinct types of suicide that occur as social facts and that could be collectively remedied by adjusting social processes. Before we explain these let's look at 2 core sociological concepts.

Social Integration is the degree to which people are connected to their social groups. Let's check your own personal degree of social integration. On a piece of paper right down how many close family members you have. Then add in how many close friends and coworkers you have. Finally add in all others whose name you know and they know yours. This number is one measure of your social integration. But, to really get an idea you might evaluate these relationships. In other words list your top 6 closest relationships in order. Make a short list of the 6 closest relationships you have. Now, rank 1 for the closest, 2 for next closest and so

on up to 6th. Durkheim realized from his suicide studies that the closer we are to others, the more socially integrated we are and the less likely we are to commit suicide. The second concept to understand is called anomie.



Anomie is a state of relative normlessness that comes from the disintegration of our routines and regulations. Anomie is common when we go through sudden changes in our lives or when we live in larger cities. Sudden changes bring stress and frustration. To illustrate this, I often tell my students to remember how they felt the day after high school graduation. They walk for graduation then wake up the next morning with very few demands on their time and energies. This sudden shift in demands from very intense to almost absent, leads many to feel extremely frustrated and lost. Add to that they are now adults and no longer students (children) and you get a prime formula for anomie (role shift + vague expectations about what is expected + sudden change=anomie).

One of my college students told me that at the end of last semester she had 4 finals, one paper, two presentations, and one lab project all due in the last 5 days of class. She finished it all, packed, and moved back home. The first morning she woke up at home she got out her planner and realized that all she had to do that day, in other words all the demands placed upon her were to eat and shower. She was not a full-time university student for now and was between significant roles. "It took a week to get my life back into a routine for the break," she explained.

As a larger social fact, anomie is a byproduct of large complex societies, especially around large cities. It's easier to get lost in the crowd, not be noticed, and to rarely receive praise or criticism for personal actions. Durkheim and others were aware that society impacted the life of the individual even if the individual had very little impact on society. By the way, Durkheim measured suicide rates and so do we in our day. **Suicide is the purposeful ending of one's own life for any reason. Suicide Rate is the numbers of suicides per 100,000 people in a population**.

Durkheim's first 2 types of suicide had to do with the degree of social integration of the individual into their groups. **Altruistic Suicide is suicide which occurs when people are over involved and over committed to a group or society as a whole**. This occurs when the needs of society as a whole override the needs of the individual. Soldiers often do this to protect their comrades.

Egoistic Suicide is suicide which occurs when people are under-involved or under-committed to groups. This is the loner-type suicide when an individual is disconnected (or never connected) to others. Certain social pressures isolate us more than others and suicide becomes more risky for the isolated. Certain social forces within society create this isolated state within us (TV viewing, video games, online time, and other solo activities that preoccupy us with our own interest and isolate us from our groups and relationships; see www.youtube.com and search "James at war Halo3" for a humorous example of technology isolating us from others).

Interestingly, the Suicide Prevention Resource Center gives a few suicide prevention strategies that relate to social integration:. "Strong connections to family and community supportÉcultural and religious beliefs that discourage suicide and support self-preservationsÉand various other types of social support are recommended" (retrieved 13 January, 2009 from www.sprc.org the "Risk and Protective Factors for Suicide," National Strategy for Suicide Prevention: Goals and Objectives for Action, 2001). Interestingly Durkheim's work is quoted multiple times on this Website.

The next 2 types of suicide described by Durkheim have to do with the levels of social control and social regulation. **Anomic Suicide is suicide which occurs when people are under-regulated by familiar norms that serve as anchors to their social reality**. You'd expect this type of suicide in very large cities or when dramatic social changes have transpired (IE: 9-11 terrorist attacks or recent economic recessions).

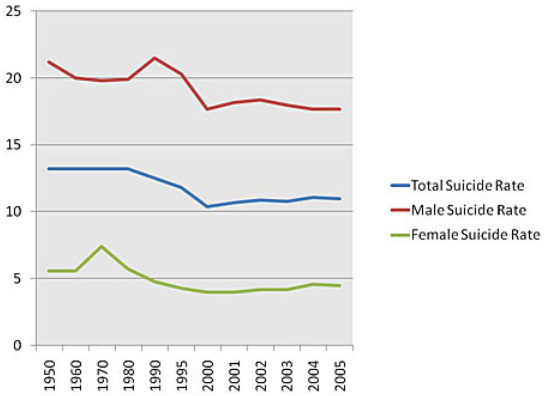
Fatalistic Suicide is suicide which occurs when people are over regulated or over-constrained. This might happen in oppressive societies where people prefer to die rather than continue under the hopeless state of oppression (IE: prisoners of war, inmates, and refugees). The US Center for Disease Control list Suicide as the 11th most common form of death with about 32,000+ US suicides reported last year. That's a rate of 11 suicides per 100,000 living people (retrieved 23 April, 2009 from Suicide and Self-inflicted Injury at http://www.cdc.gov/nchs/fastats/suicide.htm).

In Durkheim's day he found highest suicide rates for Protestants, males, singles, and wealthy persons. He found lowest rates for Jews, Catholics, females, marrieds, and poor persons. Many of these are still common predictors of suicide today. The World Health Organization reported that worldwide the suicide rates show clear patterns being higher for males at all ages and especially higher for the elderly (retrieved 23 April, 2009 from http://www.who.int/violence_injury_p...n/en/chap7.pdf). This report also noted that the highest suicide rates in the world were reported in: Lithuania 51.6; Russian Federation 43.1; and Belarus 41.5/100,000 population. Interesting isn't it at the 3 worst countries are geographically close together? Durkheim found geographic patterns within his researched countries, too. The countries with the 3 lowest suicide rates were: Azerbaijan 1.1; Kuwait 2.0; and Philippines 2.1/100,000 population (*retrieved 23 April 2009 from World Report on Violence and Health, Table 7.1, "Age-Adjusted suicide rates by country from www.UN.org English).

Look at Figure 1 below to see a recent pattern of suicide rates in the United States. Since 1950 male rates (red line) have gone down overall, but did experience a slight increase in the early 1990s. Male's rates are the highest. The blue line is the combination of males and females into the total and it parallels the other lines about mid-range. The green line represents females. Females typically commit less suicide than males in most countries of the world.

I use many figures and charts in this books so let me just point out a few tricks to reading them. Look at the legend on the side or bottom of the charts. It tells you which lines represent which categories. Also look at the title to make sure you read the details of what is being represented.

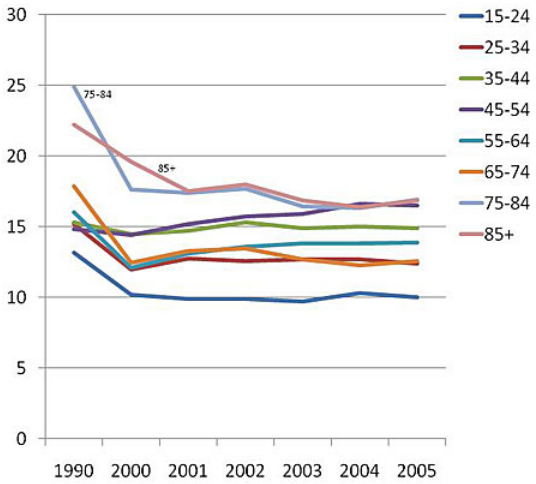
Figure 1. Suicide Rates per 100,000 United States, Various Categories 1950 to 2005*



*Centers of Disease Control and Prevention (CDC) WWW.suicide.org/suicide-statistics.html

Now let's consider the US rates by age. Look at Figure 2 below. Ironic, isn't it that the older persons (persons with the most wisdom and experience) would have the highest suicide rates? The 75-84 and 85+ age categories have the highest suicide rates while the 15-24 years olds have the lowest. Durkheim would argue that these rates are social facts and that at the core of the problem lies social level processes that either facilitate or inhibit personal choices by exerting social pressures.

Figure 2. Suicide Rates per 100,000 United States, Age Categories 1990 to 2005*



*Retrieved 24 April, 2009 from Table 120. Death Rates From Suicide, by Selected Characteristics: 1990 to 2005, http://www.cdc.gov/nchs/hus.htm

Karl Marx (1818-1883) was an influential person in the development of sociology as a strong academic discipline. He was not a sociologist. He was an economist, philosopher, and revolutionary. Marx was born in Germany and his writings on the class struggles that existed in society wherein the poor masses are exploited by the few wealthy elite still apply today (perhaps even more so than in his day). His philosophy and the timing of his writings helped early sociologists in the development of social theories and scientific approaches. We will talk more about Marx and Conflict Theory in Chapter 3.

Another key German founder of sociology was Max Weber (pronounced vey-bur) (1864-1920). He was a very intelligent person who strongly influenced the development of sociology and taught some of the other early sociologists of his day. Weber studied economics and his work gave balance to Karl Marx's extreme ideas. He studied religion and the economy and published a work called, "The Protestant Ethic and the Spirit of Capitalism." He also studied bureaucracies and defined Ideal Type as the abstract description of a social phenomena by which actual social phenomena may be compared (You'll see an ideal type in Chapter 9 on caste versus class economic systems). Ideal Types are given as hypothetical examples and we can compare current economic systems to them.

Another early sociologist was a British man named Herbert Spencer (1820-1903). Herbert is remembered for his failed ideas about survival of the fittest in society (not the animal kingdom). He is most remembered for the sociology that wasn't. In other words, he believed that survival of the fittest applied to classes within society and that the wealthy aristocrats were the fittest. Whatever the wealthy people did was in effect better for society in the long run. The problem with his philosophy is that it was not supported by scientific inquiry. In fact his complex ideas were interesting, but not a good explanation of social processes and their causes when put to scientific rigors.

Eventually scientists adopted sociology in the US. Lester Ward is considered the founder of US sociology (1841-1913). Ward saw sociology and its potential to better the society in the US as tool. He emphasized the scientific methodology in using sociology to solve real world social ills such as poverty. He, like Martineau felt that women had rights and should be treated as equals (most in his day thought he was wrong about women at the time because the prevailing belief was the inferiority of women). Ward is the founder of US sociology and first president of the American Sociological Association (see www.asanet.org). His sociological principles and processes are still utilized by many who work in governmental and social service sectors today.

Another sociologist from the US was Talcott Parsons (1902-1979). Parsons was a Functional Theorist who did extensive work on Systems Theory (see Chapter 3). Parsons was also a president of the American Sociological Association and for a short period of time was the world's premier sociologist. His work at Harvard supported much of the professionalism sociology has today.

Sociology began in France, Germany, the United Kingdom, then the United States. Sociology waxed and waned in popularity outside of the US over its short history. Today, sociology has become a United States-centered scientific discipline with most sociologists living in the US. There is significant sociological work being done in various countries of the world, but most of the 14,000 members of the American Sociological Association (the world's largest professional sociology organization) live in the US.

During the 1920s and 1930s the Chicago School was a center for sociological research that focuses on urban and ecological sociological issues. Within the Chicago School were 2 other important US sociologists, Charles H. Cooley (1864-1929) and George Herbert Mead (1863-1931). Their work together gave tremendous support to the Symbolic Interactionism Theory (Chapter 3). The construction of how we form the "I" and the "me", the self-concept, and the looking glass self (see Chapter 6) was crucial and is still widely used in today's scientific inquiry.

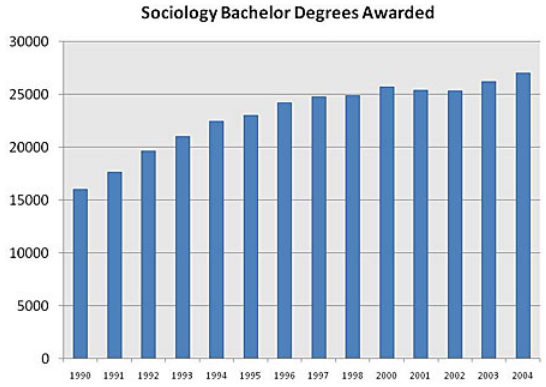
United States Sociology: A Career?

Other notable people who majored or made a career in sociology include: The Reverend Martin Luther King Jr.; W. E. B. Du Bois; Georg Simmel, Alex de Tocqueville, Jorgen Habermas; Amati Etzioni; Ronald Reagan; Robin Williams and Dan Aykroyd; Anthony Giddens; and First Lady, Michelle Obama. Most people who take sociology take only 1 course (that's estimated to be 600,000 US students per year). But more and more are choosing it as a major. The next 3 figures, Figures 3, 4, and 5 show the numbers of sociology graduates from 1990 to 2004 at the Bachelor's, Master's and Doctoral level.

In Figure 3 you can see that over 20,000 students graduate each year with a sociology Bachelor's degree. Many of them find work in government, social service, business, and other service-related sectors of the economy. Figure 4 shows that about 2,000 graduates earn their Master's degree in sociology each year. And in Figure 4 you can see that about 550 students graduate each year

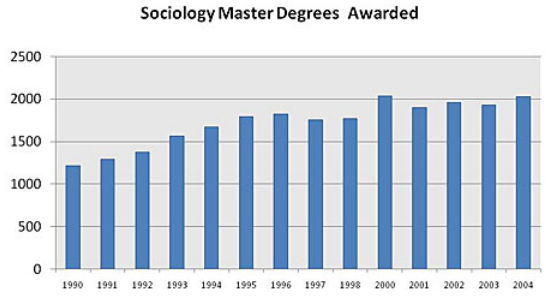
with their Doctorate in sociology. Of course the career with a doctorate pays the best, has the best career advancement opportunities, and is the most comprehensive training for research and theory that a student could acquire.

Figure 3. Numbers Graduating in Sociology-Bachelor's Degrees 1990 to 2004*



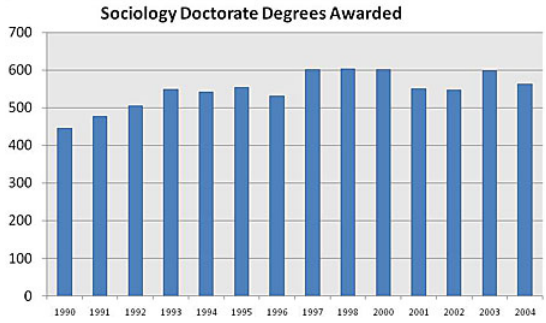
*U.S. Department of Education, National Center of Education Statistics , Integrated Postsecondary Education Data System,1990-2004 (Washington, DC: NCES, 2006). www.caspar.nsf.gov. Retrieved 12 October 2008.

Figure 4. Numbers Graduating in Sociology-Master's Degrees 1990 to 2004*



*U.S. Department of Education, National Center of Education Statistics , Integrated Postsecondary Education Data System,1990-2004 (Washington, DC: NCES, 2006). www.caspar.nsf.gov. Retrieved 12 October 2008.

Figure 5. Numbers Graduating in Sociology-Doctoral Degrees 1990 to 2004*



*U.S. Department of Education, National Center of Education Statistics , Integrated Postsecondary Education Data System,1990-2004 (Washington, DC: NCES, 2006). www.caspar.nsf.gov. Retrieved 12 October 2008.

Sociology is a good 4-year program and also offers good career opportunities. Money Magazine often rates good jobs in the US. Sociologists had an average pay of $68,724 with an estimated high range of about $138,000 per year (retrieved 24 April, 2009 from http://money.cnn.com/magazines/money...shots/196.html

Best Jobs in America). This report also ranked college professors as the 2nd best job in America. Over half full-time doctoral-level sociologists are faculty at colleges and universities (www.asanet.org).

If I'm right, you probably won't major in sociology and you likely just needed the 3 credits of social science elective. I admire you for being in higher education. I urge you to graduate with your four-year degree. This course and textbook will enhance your

thinking, science, and writing skills and make you an overall better student. Enjoy it. Ask questions of your professor. Participate in the classroom discussion. If you do choose sociology as a major, then look me up at your next sociological conference meetings.

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1.2: Sociological Imagination

Seeing the Social World in A New Light: Personal & Larger Social

The average person lives too narrow a life to get a clear and concise understanding of today's complex social world. Our daily lives are spent among friends and family; at work and at play. We spend many hours watching TV and surfing the Internet. No way can one person grasp the big picture from their relatively isolated lives. There are thousands of communities, millions of interpersonal interactions, billions of Internet information sources, and countless trends that transpire without many of us even knowing they exist. What can we do to make sense of it all?

When I learned of the sociological imagination by Mills, I realized that it gives us a framework for understanding our social world that far surpasses any common sense notion we might derive from our limited social experiences. C. Wright Mills (1916-1962) was a contemporary sociologist who brought tremendous insight into the daily lives of society's members. Mills stated that "neither the life of an individual nor the history of a society can be understood without understanding both" (Mills, C. W. 1959. The Sociological Imagination page ii; Oxford U. Press). Mills identified "Troubles" (personal challenges) and "Issues" (Larger social challenges) that are key principles for providing us with a framework for really wrapping our minds around many of the hidden social processes that transpire in an almost invisible manner in today's societies. Before we discuss personal troubles and larger social issues let's define a social fact.

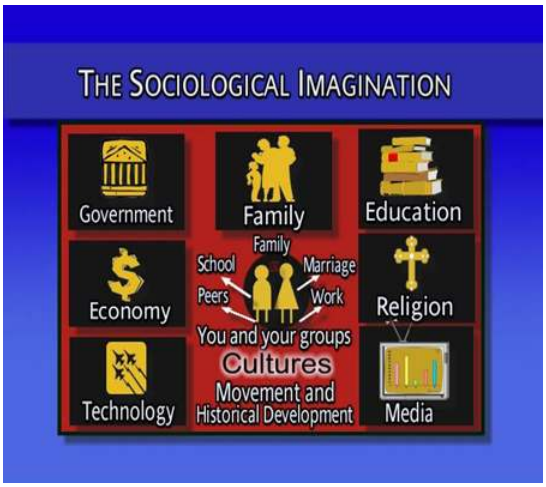
Social Facts are social processes rooted in society rather than in the individual. Émile Durkheim (1858-1917, France) studied the "science of social facts" in an effort to identify social correlations and ultimately social laws designed to make sense of how modern societies worked given that they became increasingly diverse and complex(see Émile Durkheim, The Rules of the Sociological Method, (Edited by Steven Lukes; translated by W.D. Halls). New York: Free Press, 1982, pp. 50-59). See the Sociological Imagination diagram below.

The national cost of a gallon of gas, the War in the Middle East, the repressed economy, the trend of having too few females in the 18-24 year old singles market, and the ever-increasing demand for plastic surgery are just a few of the social facts at play today. Social facts are typically outside of the control of average people. They occur in the complexities of modern society and impact us, but we rarely find a way to significantly impact them back. This is because, as Mills taught, we live much of our lives on the personal level and much of society happens at the larger social level. Without knowledge of the larger social and personal levels of social experiences, we live in what Mills called a **False Social Conscious which is an ignorance of social facts and the larger social picture**.

Personal troubles are private problems experienced within the character of the individual and the range of their immediate relation to others. Mills identified the fact that we function in our personal lives as actors and actresses who make choices about our friends, family, groups, work, school, and other issues within our control. A college student who parties 4 nights out of 7, who rarely attends class, and who never does his homework has a personal trouble that interferes with his odds of success in college. On the other hand, when 50 percent of all college students in the country never graduate, we call that a larger social issue.

Larger Social Issues are those that lie beyond one's personal control and the range of one's inner life. These pertain to society's organizations and processes. These are rooted in society rather than in the individual. Nationwide, students come to college as freshmen ill-prepared to understand the rigors of college life. They haven't often been challenged enough in high school to make the necessary adjustments required to succeed as college students. Nationwide, the average teenager text messages, surfs the net, plays video or online games, hangs out at the mall, watches tv and movies, spends hours each day with friends, and works at least part-time. Where and when would he or she get experience focusing attention on college studies and the rigors of self-discipline required to transition into college credits, a quarter or a semester, studying, papers, projects, field trips, group work, or test taking.

Figure 1. Diagram of the Seven Social Institutions and the Sociological Imagination



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In a survey conducted each year by the US Census Bureau, findings suggest that, in 2006, the US had about 84 percent of the population who graduated high school. They also found that only 27 percent had a bachelors degree. Given the numbers of Freshmen students enrolling in college, the percentage with a bachelors degree should be closer to 50 percent.

The majority of college first year students drop out, because nationwide we have a deficit in the preparation and readiness of Freshmen attending college and a real disconnect in their ability to connect to college in such a way that they feel they belong to it. In fact, college dropouts are an example of both a larger social issue and personal trouble. Thousands of studies and millions of dollars have been spent on how to increase a Freshman student's odds of success in college (graduating with a 4-year degree). There are millions of dollars worth of grant money awarded each year to help retain college students. Interestingly, almost all of the grants are targeted in such a way that a specific college can create a specific program to help each individual student stay in college and graduate.

The real power of the sociological imagination is found in how you and I learn to distinguish between the personal and social levels in our own lives. Once we do, we can make personal choices that serve us best, given the larger social forces that we face. In 1991, I graduated with my Ph.D. and found myself in a very competitive job market for University professor/researcher. positions. With hundreds of my own job applications out there, I kept finishing second or third and was losing out to 10 year veteran professors who applied for entry level jobs. I looked carefully at the job market, keeping in mind my deep interest in teaching, the struggling economy, and my sense of urgency in obtaining a salary and benefits. I came to the decision to switch my job search focus from university research to college teaching positions. Again, the competition was intense. On my 301st job application (that's not an exaggeration),I interviewed and beat out 47 other candidates for my current position. In this case, knowing and seeing the larger social troubles that impacted my success or failure helped in finding a position. Because of the Sociological Imagination, I was empowered because I understood the larger social job market ,and was able to best situate myself within it.

Making Sense of Divorce Using the Sociological Imagination

Let's apply the sociological imagination to something most students are deeply concerned about—divorce. Are there larger social and personal factors that will impact your own risk of divorce? Yes. In spite of the fact that 223,000,000 people are married in the U.S., divorce continues to be a very common occurrence (see http://www.Census.gov). Divorce happens and since millions of us (me included) had our parent's divorce, we are especially concerned about the success of our own marriage.

What's in the larger social picture? Estimates for the U.S. suggest that 85 percent of us will marry (Popenoe, D. 2007 in 5 June, 2008 from marriage.rutgers.edu/Publicat...XTSOOU2007.htm). Yet, so many of us feel tremendous anxiety about marriage. Consider the marriage and divorce rates in Table 1 below. The first thing you notice is that both have been declining since 1990. The second thing you notice is that the ratio of marriages to divorces is consistently 2 marriages to 1 divorce (2:1). To point out, the divorce and marriage rates in Table 1 are called Crude Divorce and Crude Marriage rates because they compare the divorces and marriages to everyone in the population for a given year, even though children and others have virtually no risk of either marrying or divorcing.

Table 1: Comparison of US Marriages/1,000 Persons to Divorces/1,000 Persons 1990, 2000, and 2005*

	1990 Rates	2000 Rates	2005 Rates	3-year Average
US Marriages	9.8/1,000	8.3/1,000	7.5/1,000	8.5/1,000
US Divorces	4.7/1,000	4.1/1,000	3.6/1,000	4.1/1,000
US Ratio of Marriages to Divorces	2:1	2:1	2:1	2:1

*Statistical Abstracts online: Table 121. Marriages and Divorces—Number and Rate by State: 1990 to 2005 Taken from the Internet on 5 June, 2008 from www.census.gov/compendia/stat..._divorces.html

Does sociology provide personal and larger social insight into what we can do to have a good marriage and avoid divorce? Absolutely! However; before we discuss these, lets set the record straight. There never was a 1 in 2 chance of getting divorced in the U.S. (see http://www.Rutgers.edu the National Marriage Project, 2004 “The State of Our Unions” or Kalman Heller “The Myth of the High Rate of Divorce taken from Internet 5 June, 2008 from http://www.isnare.com/?aid=217950&ca=Marriage). Divorce rates peaked in the 1980’s and have steadily declined since then (See Figure 1 below). Even though all married people are at risk of divorce, most of them will not face this reality. Many studies have consistently shown exactly how our personal choices and behaviors can actually minimize our chances of divorce. Here’s a brief summary:



-Wait to marry until you reach your mid-20’s. Teens who marry have the highest risk of divorce (see Center for Disease Control “First Marriage Dissolution, Divorce, and Remarriage: United States taken from Internet 5 July, 2008 from http://www.cdc.gov/nchs/data/ad/ad323.pdf).

-Avoid cohabitation if you plan to ever marry. While cohabitation is on the rise in the U.S., it is still associated with higher risks of divorce once one is married. Numerous studies have rigorously researched the impact of having cohabited on the odds of marital success. (see Lisa Mincieli and Kristin Moore, "The Relationship Context of Births Outside of Marriage: The Rise of Cohabitation," Child Trends Research Brief 2007-13 (May 2007); or Matthew D. Bramlett and William D. Mosher, Cohabitation, Marriage, Divorce and Remarriage in the United States, National Center for Health Statistics, Vital and Health Statistics, 23 (22), 2002; Or Larry Bumpass and Hsien-Hen Lu, "Trends in Cohabitation and Implications for Children’s Family Contexts in the U. S.," Population Studies 54 (2000): 29-41; or Jay Teachman, "Premarital Sex, Premarital Cohabitation, and the Risk of Subsequent Marital Disruption among Women," Journal of Marriage and the Family 65 (2003): 444-455.

-Finish college. College graduates divorce less then dropouts or high school graduates (see mtsu32.mtsu.edu:11422/315/adu...divfactos.html).

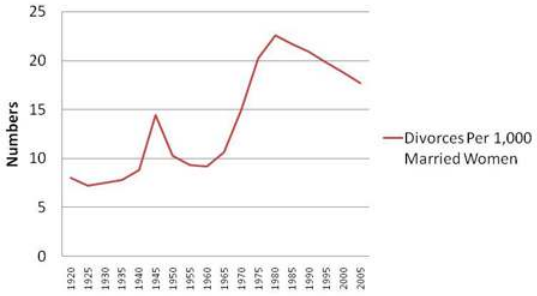
-Be aware of the three-strike issue: Strike 1, you are poor; Strike 2, you are a teenager when you marry; and Strike 3, you are pregnant when you marry. These issues could prove to be a terminal combination of risk factors as far as staying married is concerned. These three in combination with others listed below may increase your risk of divorce.

-Know which factors you can control that will likely impact your marital success odds. Other scientifically identified divorce risk factors include: high personal debt; falling out of love; not proactively maintaining your marital relationship; marrying someone who has little in common with you; infidelity; remaining mentally “on the marriage market…waiting for someone better to come along,” having parents who divorced; neither preparing for nor managing the stresses that come with raising children, and divorcing because the marriage appears unhappy and hopeless in terms of resolving negative issues (see Glenn, N. 1991 “Recent trends in Marital Success in the US” May, J. of Marriage and the Family, pages 261-270). Often couples on the fringe of divorce later emerge from those states of unhappiness and hopelessness with renewed happiness and hope, by simply enduring the difficult years together.

In all of these factors listed above you can decide how to best situate yourself to deal with the certain issues before divorce becomes the ultimate outcome. But, as Mills taught, you must consider both personal and larger social issues simultaneously to

fully benefit from the sociological imagination. It is true that divorce is still very common in the U.S. Notice the peak on this figure found in the 1980s, and the trend (at least up to the most recent 2005 data) shows a slightly decreased pattern since then.

Figure 2: United States Historical Data-Divorce Trends 1920-2005 *



*US. Bureau of the Census Historical Statistics of the United States, Colonial Times to 1970, Bicentennial Edition, Part 2; Washington, D.C., 1975Series B 216-220 “Divorce 1920-1970 and Statistical Abstracts of the United States 2001 Page 87 Table 117 and 2002 Page 88 Table 111.

What are some of the larger social factors that have historically contributed to these patterns of divorce? You’ll notice a brief spike in divorce after World War II. The post-war year, 1946, was a true anomaly as far as rates measuring the family are concerned. It was the highest rate of marriages, highest rate of births (The Baby Boom began in 1946), and the lowest median age at marriage in U.S. history. Divorce rates surged in 1946 as all the soldiers returned home having been changed by the trauma, isolation from their families, and challenges of the war. They were probably less compatible with their wives once they came back. Divorces tended to follow wars for marriages where one spouse is deployed into combat (WWI, WWII, Vietnam, Korea, Kuwait, and Iraq).

Other factors influencing this divorce pattern have to do with the economy, marriage market, and other factors. Divorces continue to be high during economic prosperity and often decline during economic hardships. Divorces tend to be higher if there is an abundance of single women in the society. And divorces tend to be more common in: urban rather than rural areas; the Western US than in the Eastern; among the poor, less educated, remarried, less religiously devout, and children of divorce. Please note that recession, war, secularism, and western US cultures don’t cause divorce. Scientists have never identified a “cause” for divorce. But, they have clearly identified risk factors.

Could there be larger social factors pressuring your marriage right now? Yes, but you are probably not enslaved to those forces. They still impact you, and you can follow Mill’s ideas and manage as best you can within your power concerning consequences of these forces. What can you do about it? Well, if you are single, you’d best situate yourself in terms of marital success by waiting to marry until you are in your 20’s, finishing and graduating from college, paying careful attention to finding the right person (especially one with common values similar to your own), and doing some sort of self-analysis to assess working proactively to nurture your marriage relationship on an ongoing basis. Finding counseling to help mediate the influence of your parents' divorce on your current marital relationship can also be helpful. If you are married and things appear to hit a wall, consider counseling, consulting with other couples, and reading self-help books. Often the insurmountable walls that couples face in marriage slowly collapse with time and concerted effort.

Years ago, a colleague and I wrote a self-assessment to help students identify the personal divorce risks so that they could strategize what to do when faced with those risks. Take 10 minutes and learn what you can about your own divorce risks. (also take the time to watch another example of the Sociological Imagination in the case of W. E. B. Du Bois below).

Divorce Risks Assessment Questionaire PDF

One last note about the Sociological Imagination. One of my personal heroes is W.E.B. Du Bois. He was the first black Harvard Graduate, the first to scientifically analyze U.S. blacks (See The Philadelphia Negro), and one of the most prolific Sociological writers ever. Watch my short lecture video on how the Sociological Imagination helps us to understand the personal lives of this hero, and think about the tragedy that could have been had he grown up in the U.S. Southern states instead of in Massachusetts.

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1.3: Social Theories

Making Sense of Abstract Theories

Sociological theories are the core and underlying strength of the discipline. They guide researchers in their studies. They also guide practitioners in their intervention strategies. And they will provide you with a basic understanding of how to see the larger social picture in your own personal life. A **Theory is a set of interrelated concepts used to describe, explain, and predict how society and its parts are related to each other**. The metaphor I've used for many years to illustrate the usefulness of a theory is what I call the "goggles metaphor." Goggles are a set of inter-related parts that help us see things more clearly. Goggles work because the best scientific components work together to magnify, enlarge, clarify, and expand to our view of the thing we are studying.

Theories are sets of inter-related concepts and ideas that have been scientifically tested and combined to magnify, enlarge, clarify, and expand our understanding of people, their behaviors, and their societies. Without theories, science would be a futile exercise in statistics. In the diagram below you can see the process by which a theory leads sociologist to perform a certain type of study with certain types of questions that can test the assumptions of the theory. Once the study is administered the findings and generalizations can be considered to see if they support the theory. If they do, similar studies will be performed to repeat and fine-tune the process. If the findings and generalizations do not support the theory, the sociologist rethinks and revisits the assumptions they made.

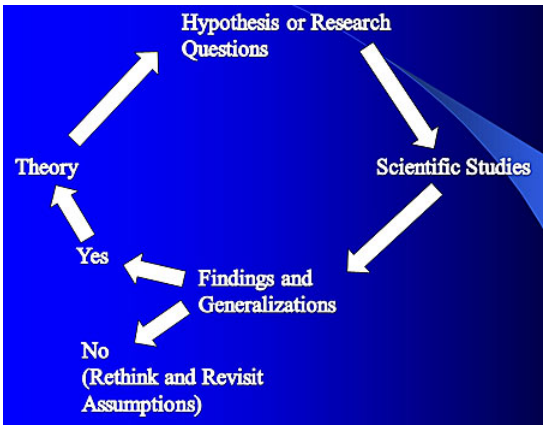


Figure 1: The Theory Research Cycle. © 2009 Ron J. Hammond, Ph.D.

Here's a real-life scientific example. In the 1960's two researchers named Cumming and Henry studied the processes of aging. They devised a theory on aging that had assumptions built into it. These were simply put, that all elderly people realize the inevitability of death and begin to systematically disengage from their previous youthful roles while at the same time society prepares to disengage from them (see Maddox et al. 1987 The Encyclopedia of Aging, Springer Pub. NY for much more detail. Cumming and Henry tested their theory on a large number of elderly persons. Findings and generalization consistently yielded a "no" in terms of support for this theory. For all intents and purposes this theory was abandoned and is only used in references such as these (for a more scientifically supported theory on aging Google "Activity Theory and/or Continuity Theory"). Theories have to be supported by research and they also provide a framework for how specific research should be conducted.

By the way, theories can be used to study society-millions of people in a state, country, or even at the world level. When theories are used at this level they are referred to as **Macro Theories, theories which best fit the study of massive numbers of people** (typically Conflict and Functional theories). When theories are used to study small groups or individuals, say a couple, family, or team, they are referred to as being **Micro Theories, theories which best fit the study of small groups and their members (typically Symbolic Interactionism or Social Exchange theories).** In many cases, any of the four main theories can be applied at either the macro or micro levels.

There are really two distinct types of theories: first, **Grand Theory, which is a theory which deals with the universal aspects of social processes or problems and is based on abstract ideas and concepts rather than on case specific evidence**. These include Conflict, Functionalism, Symbolic Interactionism, and Social Exchange Theories; second, **Middle-Range Theory, which is a theory derived from specific scientific findings and focuses on the interrelation of two or more concepts applied to a very specific social process or problem.** Robert K. Merton (1910-2003) was a functional theory-based sociologist who taught the value of using smaller more specifically precise theories in trying to explain smaller and more specific social phenomena. These theories

include: Continuity, Activity, Differential Association, and Labeling theories. (see American Sociology Association, Theory http://www.asatheory.org/).

Let's consider the four grand theories one at a time. The Conflict Theory is a macro theory. A **Macro Theory is a sociological theory designed to study the larger social, global, and societal level of sociological phenomena**. This theory was founded by a German philosopher, economist, sociologist, and revolutionary (1818-1883). Marx was a witness to oppression perpetrated by society's elite members against the masses of poor. He had very little patience for the capitalistic ideals that undergirded these powerful acts of inhumane exploitation of the average person. To him struggle was innate to all human societies. Later another German named Max Weber (1864-1920; pronounced "Veybur") further developed this sociological theory and refined it to a more moderate position. Weber studied capitalism further but argued against Marx's outright rejection of it.

Conflict Theory

Conflict theory is especially useful in understanding: war, wealth and poverty, the haves and the have nots, revolutions, political strife, exploitation, divorce, ghettos, discrimination and prejudice, domestic violence, rape, child abuse, slavery, and more conflict-related social phenomena. **Conflict Theory claims that society is in a state of perpetual conflict and competition for limited resources**. Marx and Weber, were they alive today, would likely use Conflict Theory to study the unprecedented bail outs by the US government which have proven to be a rich-to-rich wealth transfer.

Conflict Theory assumes that those who have perpetually try to increase their wealth at the expense and suffering of those who have not. It is a power struggle which is most often won by wealthy elite and lost by the common person of common means. **Power is the ability to get what one wants even in the presence of opposition. Authority is the institutionalized legitimate power**. By far the **Bourgeoisie, or wealthy elite (royalty, political, and corporate leaders), have the most power.** Bourgeoisie are the "Goliaths" in society who often bully their wishes into outcomes. The **Proletariat are the common working class, lower class, and poor members of society.** According to Marx (see diagram below) the Bourgeoisie and Proletariat cannot both have it their way and in order to offset the wealth and power of the Bourgeoisie the proletariat often rise up and revolt against their oppressors (The French, Bolshevik, United States, Mexican, and other revolutions are examples).

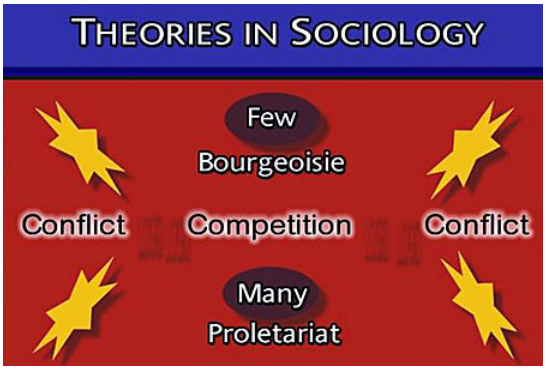


Figure 2: The Core Issues in the Conflict Theory. © 2009 Ron J. Hammond, Ph.D.

In fact Marx and Weber realized long ago that society does have different classes and a similar pattern of relatively few rich persons in comparison to the majority who are poor. The rich call the shots. Look below at the photographic montage of homes in one US neighborhood which were run down, poor, trashy, and worth very little. They were on the West side of this gully and frustrated many who lived on the East side who were forced to drive through these "slums" to reach their own mansions.

Figure 3. Photo Montage of Haves and Have Nots in a US Neighborhood



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The Conflict Theory has been repeatedly tested against scientifically derived data and it repeatedly proves to have a wide application among many different levels of sociological study. That is not to say that all sociological phenomena are conflict-based. But, most Conflict theorists would argue that more often than not Conflict assumptions do apply. Feminist theory is a theoretical perspective that is couched primarily in Conflict Theory assumptions.

Functionalism or Structural Functionalism Theory

The next grand theory is called Functionalism or Structural Functionalism. The **Functionalist Theory claims that society is in a state of balance and kept that way through the function of society's component parts.** This theory has underpinnings in biological and ecological concepts (see diagram below). Society can be studied the same way the human body can be studied - by analyzing what specific systems are working or not working, diagnosing problems, and devising solutions to restore balance. Socialization, religious involvement, friendship, health care, economic recovery, peace, justice and injustice, population growth or decline, community, romantic relationships, marriage and divorce, and normal and abnormal family experiences are just a few of the evidences of functional processes in our society.

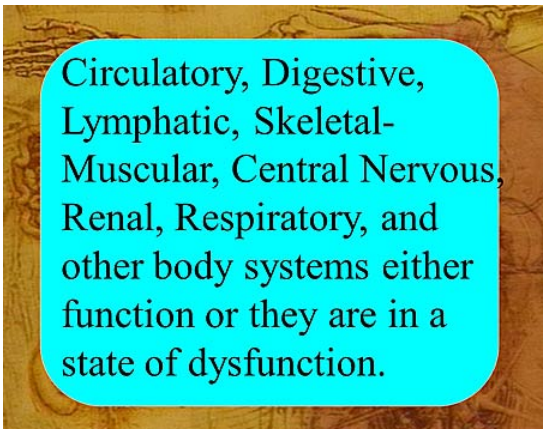


Figure 4: The Core Issues in the Functional Theory. © 2009 Ron J. Hammond, Ph.D.

Sure, Functionalists would agree with Conflict Theorists that things break down in society and that unfair treatment of others is common. These break downs are called **Dysfunctions, which are breakdowns or disruptions in society and its parts that threaten social stability.** Enron's collapse, the ruination of 14,000 employees' retirement funds, the loss of millions in shareholder investments, and the serious doubt it left in the mind of US investors about the Stock Market's credibility and reliability which lasted for nearly a decade are examples of dysfunctions in the economic sector of the economy. But, Functionalists also look at two types of functions: manifest and latent functions. **Manifest Functions are the apparent and intended functions of institutions in society. Latent Functions are the less apparent, unintended, and often unrecognized functions in social institutions and processes**.

Back to Enron, the government's manifest function includes regulation of investment rules and laws in the Stock market to ensure credibility and reliability. After the Enron collapse, every company offering stocks for trade underwent a government supervised audit of its accounting processes in order to restore the public trust. For the most part balance was restored in the Stock Market (to

a certain degree at least). There are still many imbalances in the investment, mortgage, and banking sectors which have to be readjusted; but, that's the point - society does readjust and eventually recover some degree of function.

Does the government also provide latent or accidental functions to society? Yes. Take for example the US military bases. Of all the currently open US military bases, all are economic boons for the local communities surrounding them. All provide jobs, taxes, tourism, retail, and government contract monies that would otherwise go somewhere else. When the discussion about closing military bases comes up in Washington DC, Senators and members of Congress go to work trying to keep their community's bases open.

As you can already tell, Functionalism is more positive and optimistic that Conflict Theory (the basis for much criticism by many Conflict Theorists). Functionalists realize that just like the body, societies get "sick" or dysfunction. By studying society's parts and processes, Functionalists can better understand how society remains stable or adjust to destabilizing forces when unwanted change is threatened. According to this theory most societies find that healthy balance and maintain it (unless they don't and collapse as many have in the history of the world. **Equilibrium is the state of balance maintained by social processes that help society adjust and compensate for forces that might tilt it onto a path of destruction.**

Getting back to the Conflict example of the gully separating extremely wealthy and poor neighborhoods, look at this Habitat for Humanity picture below. I took this close to my own home, because it represents what Functional Theorists claim happens - component parts of society respond to dysfunctions in ways that help to resolve problems. In this house the foundation was dug, poured, and dried within a week. From the foundation to this point was three working days. This house is now finished and lived in, thanks mostly to the Habitat non-profit process and the work of many volunteers. From the Functionalism perspective, optimism is appropriate and fits the empirical data gathered in society.

Figure 2. Photo of a Recently Finished Habitat for Humanity Home



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Symbolic Interactionism Theory

Interactionism comes in two theoretical forms: Symbolic Interaction and Social Exchange. By far, my favorite sociological theory is Symbolic Interactionism. **Symbolic Interaction claims that society is composed of ever-present interactions among individuals who share symbols and their meanings**. This is a very useful theory for: understanding other people; improving communications; learning and teaching skills in cross-cultural relations; and generally speaking, "not doing harm to your roommates" as many of my students often say after understanding this theory. Values, communication, witch hunting, crisis management, fear from crime, fads, love and all that comes with it, "evil and sin," what's hot and what's not, alien abduction beliefs, "who I am," litigation, mate selection, arbitration, dating joys and woes, and both personal and national meanings and definitions (September 1, 2001-WTC) can all be better understood using Symbolic Interactionism.

Once you realize that individuals are, by their social natures, very symbolic with one another, then you begin to understand how to persuade your friends and family, how to understand others' points of view, and how to resolve misunderstandings. This theory magnifies the concepts of meanings. Think about these three words, LOVE, LUST, and LARD. Each letter is a symbol. When combined in specific order, each word can be defined. Because we memorize words and their meanings we know that there is a striking difference between LOVE and LUST. We also know that LARD has nothing to do with either of these two terms. Contrast these word pairs: hate versus hope; help versus hurt; advise versus abuse; and connect versus corrupt. These words, like many others carry immense meaning and when juxtaposed sound like the beginning of philosophical ideas.

Symbolic Interactionism makes it possible for you to be a college student. It makes it so you understand your professors' expectations and know how to step up to them. Our daily interactions are filled with symbols and an ongoing process of interactions with other people based on the meanings of these symbols. "How's it going?" Ever had anyone you've greeted actually answer that question? Most of us never have. It's a greeting, not a question in the US culture (see culture chapter).

If you want to surprise someone, answer them next time they say "How's it going?" If they have a sense of humor, they might get a kick out of it. If not, you may have to explain yourself. Symbolic Interactionism Theory explores the way we communicate and helps us to understand how we grow up with our self-concept (see socialization chapter). It helps you to know what the expectations of your roles are and if you perceive yourself as doing a good job or not in meeting those expectations.

There are many other Symbolic Interactionism concepts out there to study, let's just talk about one more-The Thomas Theorem or Definition of the Situation. **The Thomas Theorem is often called the "Definition of the situation" which is basically if people perceive or define something as being real then it is real in its consequences.** I give a few examples from the media: a woman was diagnosed as HIV positive. She made her funeral plans, made sure her children would be cared for then prepared to die. Two-years later she was retested. It turned out her first test results were a false positive, yet she acted as though she had AIDS and was certainly going to die soon from it.

In a hypothetical case, a famous athlete (you pick the sport) defines himself as invincible and too famous to be held legally accountable for his criminal behavior. He is subsequently found guilty. A politician (you pick the party and level of governance) believes that his/her constituents will tolerate anything. When he/she doesn't get reelected no one is surprised. The point is that when we define our situation as being real, we act as though it is real (regardless of the objective facts in the matter).

Symbolic Interactionism is very powerful in helping people to understand each other. Newlyweds, roommates, life-long friends, young adult children and their parents, and teammates can all utilize the principles to "walk a mile in the other's shoes;" "see the world through their glasses;" and/or simply "get it." One of the major realization that comes with Symbolic Interactionism is that you begin to understand the other people in your life and come to know that they are neither right nor wrong, just of a different point of view. They just define social symbols with varying meanings.

To understand the other person's symbols and meanings, is to approach common ground. Listen to this statement by Rosa Parks (1913-2005), "All I was doing was trying to get home from work." In 1955 when she refused to give up her seat on the bus to a White person, it proved to be a spark for the Civil Rights Movement that involved the leadership of Martin Luther King Jr. and many other notable leaders. It was Rosa Parks' simple and honest statement that made her act of defiance so meaningful. The lion share of the nation was collectively tired and sick of the mistreatment of Blacks. Many Whites joined the protests while others quietly sympathized. After all that was written in the history books about it, a simple yet symbolic gesture by Rosa Parks symbolically started the healing process for the United States.

Social Exchange Theory

The remaining theory and second interactionist theory is Social Exchange. **Social Exchange claims that society is composed of ever present interactions among individuals who attempt to maximize rewards while minimizing costs.** Assumptions in this theory are similar to Conflict theory assumptions yet have their interactistic underpinnings. Basically, human beings are rational creatures, capable of making sound choices once the pros and cons of the choice are understood. This theory uses a formula to measure the choice making processes.

(REWARDS-COSTS)=OUTCOMES

or

("What I get out of it"-"What I lose by doing it")="My decision"

We look at the options available to us and weigh as best we can how to maximize our rewards and minimize our losses. Sometimes we get it right and other times we make a bad choice. One of the powerful aspects of this theory is the concept of Equity. **Equity is a sense that the interactions are fair to us and fair to others involved by the consequences of our choices**. For example, why is it that women who work 40 hours a week and have husbands who work 40 hours per week do not perform the same number of weekly hours of housework and childcare? Scientists have surveyed many couples to find the answer. Most often, it boils down to a sense of fairness or equity. Because she defines it as her role to do housework and childcare, while he doesn't; because they tend to fight when she does try to get him to perform housework, and because she may think he's incompetent, they live with an inequitable arrangement as though it were equitable (don't get me started on the evidence that supports men sharing the actual roles of housekeepers and childcare providers-see Joseph Pleck, "Working Wives/ Working Husbands" Sage Pub, CA).

Each of us tries constantly to weigh pros and cons and to maximize the outcomes of our choices. I often provide a rhetorical challenge to my students when I ask them to go down to the cafeteria, pick the least attractive person they can find, take them on a date where they drive and they pay for everything, then give the person a 7 second kiss at the end of the date. "Why would we do that?" they typically ask. "That's my point," I typically reply, having increased a bit of their understanding of the Social Exchange Theory.

Any of the four theories can be used to study any individual and collective behaviors. But, some do work better than others because their assumptions more precisely match the issue of interest. Divorce might be studied from the Conflict Theory to understand how things become adversarial and how and why contested divorces sometimes become violent. Divorce might be studied from the Functionalism Theory to understand how divorce is a means to resolving untenable social circumstance-it is a gesture designed to restore balance and equilibrium. Divorce might be studied using the Symbolic Interactionism Theory to identify how people define their roles before, during, and after the divorce and how they reestablish new roles as unmarried adults. Divorce might also be studied using the Social Exchange Theory to understand the processes and choices that lead to the final divorce decision, distribution of assets, child custody decrees and the final legal change of status (see Levinger and Moles, "Divorce and Separation: Context, Causes, and Consequences" 1979, Basic Books).

I've enclosed a simple summary sheet of the four basic theories used most by sociologists. It serves well as a reference guide, but can't really replace your efforts to study sociological theories in more detail. On the next page I've enclosed a self-assessment that may help you to assess your leanings towards these four main theories and two others that are often used by sociologists. On the self-assessment don't be surprised if you find that all four theories fit your world-view. Keep in mind they have been extensively studied for a very long time.

Comparing the Four Sociological Theories

Introduction to Sociology: 4 Basic Theories			
Conflict	Functionalism	Symbolic Interactionism	Social Exchange
Macro	Macro	Micro	Micro
-Inequality lies at the core of society which leads to conflict -Resources are limited -Power is not evenly distributed -Competition is inevitable (winners & losers) -Negotiations based on influence, threats, promises, and consensus -Threats and coercion -Any resource can be used as tool of power or exploitation -War is natural -Haves and have nots -Privileges are protected by haves -Order is challenged by have nots -Examples of: Gender & Feminist	-Uses biological model (society is like a living organism) -Society has interrelated parts -What are functions or dysfunctions of parts -Society finds balance and is stable -Equilibrium -Society adjusts to maintain balance -How are parts integrated -Manifest functions -Latent functions and dysfunctions -Example of: Systems Theory	-Society is an ongoing process of many social interactions -Interactions based on symbolic context in which they occur -Subjective perceptions are critical to how symbols are interpreted -Communications -Meanings -Significant others -Roles -Relative deprivation -Self -Reality shaping in self and with others -Key Ideas: Social construction of reality Thomas Theorem Definition of situation -Example of: theories of self	-Society is an ongoing series of exchanges which occur during interactions -Interactions based on formula: (Rewards- Costs)=Outcomes Rewards -Costs -Profit/Loss -Comparisons -Limited resources -Power -Legitimacy -Equity -Negotiations -Tradeoffs -Example of: Levinger=s model on divorce: (Attractions +/- Barriers)=/-(Alternative Attractions)

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1.4: Scientific Sociology

One of the most remarkable traits that August Comte mandated for Sociology was a core of scientific rigor. He proposed the concept of **Positivism is the scientifically-based sociological research that uses scientific tools such as survey, sampling, objective measurement, and cultural and historical analysis to study and understand society**. Although the current definition of positivism expands far beyond Comte's original vision, Sociological scientific methodology is used through government and industry researchers and across higher education and the private sector. Comte was originally interested in why societies remain the same (social statics) and why societies change (social dynamics). Most sociological research today falls within these broad categories. Sociologists strive for **Objectivity is the ability to study and observe without distortion or bias, especially personal bias**. Bias-free research is an ideal that, if not present, will open the door to extreme misinterpretation of research findings.

Sociological science is both different and similar to other scientific principles. It differs from Chemistry, Biology, and Physics in that sociology does not manipulate the physical environment using established natural science theories and principles. It's similar to Chemistry, Biology, and Physics in that statistical principles guide the discovery and confirmation of data findings. Yet, Sociology has no universally social laws that resemble: gravity ($E=MC^{2)}$ or the speed of light. This is because Chemistry, Biology, and Physics have the luxury of studying phenomenon which are acted upon by laws of nature. Sociologist study people, groups, communities, and societies which are comprised of **Agents are people who use their agency to make choices based on their varied motivations** (Google Anthony Giddens-human agency, January 18, 1938 British Sociologist).

Sociologist Perform Survey Research

Sociologists study people who chose, decide, succeed, fail, harm others, harm themselves, and behave in rational and irrational ways. I've often explained to my students that if I took an ounce of gasoline and placed a burning match upon it, the gas would have to burn. The gas has no choice just as the flame has no choice. But, if someone placed a burning match on your arm, or the arm of your classmate, you or they might respond in any number of ways. Most would find the experience to be painful. Some might enjoy it, others might retaliate with violence, and yet others might feel an emotional bond to the one who burned them. Sociologist must focus on the subjective definitions and perceptions that people place in their choices and motivations. In fact, sociologists account for human subjectivity very well in their research studies. The most common form of Sociological research is survey research. **Surveys are research instruments designed to obtain information from individuals who belong to a larger group, organization, or society**. The information gathered is used to describe, explain, and at times predict attitudes, behaviors, aspirations, and intended behaviors. Types of surveys include: political polls, opinion surveys, national Censuses, paper surveys, verbal interviews, online surveys, and audience voting- call in (American Idol votes), and polls. **Polls are typically surveys which collect opinions** (such as who one might vote for in an election, how one feels about the outcome of a controversial issue, or how one evaluates a public official or organization. The Census Bureau (http://www.census.gov/) by the Constitutional mandate must count its entire population every 10 years. A **Population is the entire membership of a country, organization, group, or category of people to be surveyed** (IE: US population=305,000,000). A **Sample is some portion of the population but not all of it** (IE: a US Census Bureau's American Community Survey of 35,000 US Citizens. See http://www.census.gov/acs/www/). Surveys can ask a certain category of people on a one-time basis; a **Cross-Sectional Survey is a survey given once to a group of people**. Surveys can also ask the same people to fill out a survey over an extended number of years. A **Longitudinal Survey is a survey given to the same people more than once and typically over a set of years or decades**.

Table 1. Hypothetical University Student Body Population ABC University with 10,000 students

Females= 5,000/50%	Males=5,000/50%
African American=1,000/10%	African American=1,000/10%
Hispanic=1,000/10%	Hispanic=1,000/10%
Asian=1,000/10%	Asian=1,000/10%
Caucasian=1,000/10%	Caucasian=1,000/10%
Other Races=1,000/10%	Other Races=1,000/10

Look above at the box and we'll use this hypothetical ABC university student body population to better understand sampling. One of the most important issues when doing survey research is to ensure a good scientific sample. A **Random Sample** is a portion of

the population that is drawn in such a way that every member of the population has an equal chance of being selected for the survey. (IE: ABC University Registrar's office uses their computer software to randomly select 1 out of every 10 students for a survey about student opinions in favor of or against getting a football team). A **Representative Sample** is a sample drawn from the population, the composition of which very much resembles that of the population. Typically this is obtained via a stratified random sample. A **Stratified Random Sample** is a portion of the population is drawn in such a way that every member of the population and important sub-categories of the population have an equal chance of being selected for the survey, yielding a sample that is demographically similar to population (IE: using the demographic table above, ABC U. would sample 1 out of 10 students or 1,000. They would also want half of those students to be female and half male. They would also want to select for the racial groups. The easiest strategy to do this would be for the Registrar to program the computer to select only the female student's files. Then they would have the computer select only the African American files and select 1 out of 10 students until they have 100 selected. They would repeat this for all other racial groups and then do the same for the males. Ideally, every student would respond to the request to take the survey and they would have a 1,000 student sample that was ½ female and ½ male; with all 5 racial groups represented equally (see box below for example). This is both ideal and hypothetical, but it's typical of the goal sample takers have of a stratified random and representative sample and the closer they get to this ideal the better the sample)

Table 2. The Hypothetical ABC U.Sample Composition of 10,000 students (this never happens in the real world)

Total Student Body Numbers/Proportions	Sample Student Body Numbers	Sample Student Body Proportions	Percentage Comparison of Population and Sample Proportions
Females 5,000/50%	500	50%	100% representative
Males 5,000/50%	500	50%	100% representative
African American=2,000/20%	100 Females/100 Males	10% Females/ 10% Males	100% representative
Hispanic=2,000/20%	100 Females/100 Males	10% Females/ 10% Males	100% representative
Asian=2,000/20%	100 Females/100 Males	10% Females/ 10% Males	100% representative
Caucasian=2,000/20%	100 Females/100 Males	10% Females/ 10% Males	100% representative
Other Races=2,000/20%	100 Females/100 Males	10% Females/ 10% Males	100% representative

A **Convenience Sample is a portion of the population that is NOT scientifically drawn, but is collected because they are easy to access** (IE: a group of ABC U. students waiting at a bus stop; a group of ABC U. students who respond to a radio talk show web poll; or a group of ABC U. students walking around the Student Center). Convenience samples yield weak results. Or as one of my Mentors, Dr. Tim Heaton, BYU once said, "If you start the presentation of your research results with we didn't really do good science, but here's what we found...then few will stick around or care about what you found."

It is also important to consider a few other scientific principles when conducting survey research. You need an adequate number of respondents or **Sample Size, which is the number of respondents who are designated to take the survey** (30 minimum in order to establish statistical confidence in the findings).You also have to obtain a relatively high **Response Rate, which is the percentage of the original sample who successfully completed the survey.** For example, at ABC university if we set out to survey 1,000 out of the student body of 10,000 students, but only got 200 to take the survey then our response rate risk being too low. One would say that 200/1,000=20 percent response rate. While 750/1,000=75 percent response rate. A sample of only 200 would likely not yield enough diversity in responses to get a broad understanding of the entire student body's reaction to the football team issue.

With a high enough response rate and a good scientific sample, one could feel comfortable comparing the sample's results to what the entire student body population might have said, had they all been surveyed. **Generalizability means that the results from the sample can be assumed to apply to the population with confidence** (as though the population itself had been studied). Also important is the quality of the survey itself as a scientific instrument. **Valid Survey Questions are questions that are accurate and measure what they claim they'll measure** (IE: If the football survey asked "Every campus needs a football team" versus "This campus would benefit from a football team." The first lacks validity because it isn't really getting the answer needed for the study, it's seeking an opinion about campuses and football teams in general). **Reliable Survey Questions are survey questions that are relatively free from bias errors which might taint the findings**. In other words, reliable survey questions are consistent.

Components of Good Surveys

There are 2 types of survey questions. **Open Survey Questions are questions designed to get respondents to answer in their own words** (IE: "what might be the benefits of having a football team?"_____ or "what might be a negative consequence of having a football team?"_____). **Closed Survey Questions are questions designed to get respondents to choose from a list of responses you provide to them** (IE: About how many college football games have you ever attended? __1 __2 __3 __4 __5 __6 __7 __8 __9 __10+). **Likert Scale Questions are the most common response scale used in surveys and questionnaires**. **These questions are statements which respondents are asked to agree or disagree with** (IE: Our campus would be deeply hurt by a football team). The respondents choose from the scale below for their answer:

1. Strongly disagree 2. Disagree 3. Neither agree nor disagree 4. Agree 5. Strongly agree

Demographic Questions are questions which provide the basic categorical information about your respondent including: age, sex, race, education level, marital status, birth date, birth place, income, etc. In order to run statistical analysis on survey results, one must enter the data into Excel, Statistical Packages for the Social Science (SPSS), or Statistical Analysis Software (SAS) in order to run analysis. Most statistics are run on numbers. By converting responses into numbers, most results can be analyzed. For example on the Disagree...Agree scale above one would use the number 1 in lieu of Strongly Disagree. Words can be analyzed using content analysis software. **Content Analysis is the counting and tabulating of words, sentences, and themes from written, audio, video, and other forms of communication**. The goal of content analysis is to find common themes among the words. For example if an open ended question such as this were asked, "what might be a negative consequence of having a football team?" then the results would be carefully read with tabulations of common responses. When we asked this question to our university students in a random sample, the worry about the high expenses required to fund the team and program was one of the most common negative consequence reported.

There are a few specific types of data that can be analyzed using statistical measures. **Nominal Data is data with no standard numerical values**. This is often referred to as categorical data (IE: what is your favorite type of pet? __Reptile __Canine __Feline __Bird __Other). There is no numerical value associated with reptile that makes it more or less valuable than a canine or other type pet. Other examples include favorite color, street addresses, town you grew up in, or ice cream flavor. **Ordinal Data is rank ordered data which has standard numerical values**. This is often referred to as numerical data. (IE: How many movies have you seen in the last two weeks? __0 __1 __2 __3 __4 __5). Ordinal data has the assumption that seeing 2 movies took twice as much effort than seeing just 1 movie and seeing 4 movies was twice the effort of seeing just 2. The values are equally weighted. The same could be said about how many A's you earned last semester, how much you get paid per hour at work, or how many cars your family drives; they are numerical values that can be compared and contrasted. **Ratio Data is data that is shown in comparison to other data**. For example, the **Sex Ratio is the number of males per 100 females in a society**. The sex ratio in the US is reported as follows on 5 February, 2009: Alaska 107/100; US Total 97.1/100; Rhode Island 93.6/100 (these were 2006 estimates from factfinder.census.gov/servlet/GRTTable?_bm=y&-_box_head_nbr=R0102&-ds_name=ACS_2005_EST_G00_&-_lang=en&-format=US-30) Ratios provide comparative information and we can see that in 2006 Alaska had more males than females, 7 extra per 100 females. Rhode Island had nearly 7 fewer males per 100 females.

All of the examples above of football team related questions are considered variables. **Variables are survey questions that measure some characteristic of the population** (IE: if married students were more financially strapped than single students, one might find that they were more or less supportive of a football team based on their perception of how adding a football team might hinder or support their personal needs. Marital status as a consideration when comparing the findings of the survey becomes a variable in its own right). Two types of variables are measured: dependent and independent variables. **Dependent Variables are survey variables that change in response to the influence of independent variables**. The dependent variable would be desire or opposition for a football team and **Independent Variables are survey variables that when manipulated will stimulate a change upon the dependent variables** (IE: by considering married, widowed, divorced, separated, cohabiting, and never married students, one might find differing support/opposition to an ABC U. football team).

When basic statistics are performed on data, we often call theme measures of central tendency (Mean, Median, or Mode). Consider this list of numbers which represents the number of movies that 9 separate ABC U. students had seen in the last 2 weeks:

0

1 1 1 3 4 4 5 8 9

The **Mean is the arithmetic score of all the numbers divided by the total number of students** (IE: 27÷9=3). The **Median is the exact mid-point value in the ranked list of scores** (IE:0, 1, 1, & 1 fall below and 4, 4, 5, & 8 fall above the number 3 thus 3 is the median). The **Mode is the number which occurs the most in a list of numbers** (IE:1 occurs the most, so the mode is 1). The **Extreme Value is the especially low or high number in the series** (IE: 8 movies in 2 weeks takes an inordinate amount of time for an average student). Notice that if you removed the 9th student's score and averaged only the remaining scores the mean=2.375. Extreme values can throw the mean way off. If you'd like to learn more about survey research, then take a research methods class. Chances are you will enjoy taking on the role of statistical detective. Here is an overview of simple questions to see if you are building a good survey.

1. What do you want to accomplish in this survey?
2. Who will your survey serve?
3. Who is the target audience for the survey?
4. How will the survey be designed?
5. How will you obtain a sample for the survey?
6. How will the survey be administered?
7. How big should your response rate be to give your results credibility?
8. How will the data be analyzed?
9. How will the results be presented?
10. Are humans or animals going to be at risk of harm in the survey?

Components of a good survey include: clear purpose for taking the survey; clear understanding of desired outcomes of survey; good research supporting development and design of survey; appropriate sampling technique when collecting survey; reliability and validity in survey and its question and design; and clear and accurate presentation of survey findings that are appropriate for the type of survey used.

Can You Figure Out What Might Be Wrong With These Survey Questions?

1. Have you ever attended a college football or basketball game? __Yes __No
2. Are you in favor of spending all of ABC U's money on an expensive football program? __Yes __No
3. Are you not opposed to supporting a football program? __Yes __No
4. I think the ABC U's administration pays too much attention to community service. 1 Strongly Disagree 2 Disagree 3 Donít know 4 Agree 5 Strongly Agree
5. It would be fiducially incompetent to initiate the cost-to-benefit ratio projections for a football team. 1 Strongly Disagree 2 Disagree 3 Donít know 4 Agree 5 Strongly Agree

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1. Double barreled question...it asks two questions in one and you canít clearly answer.
2. Biased question...uses emotionally laden language which might change the response.
3. Double negative...creates confusion.
4. Irrelevant question for the survey about student interest in a football team.
5. Too many technical words that the average person would not understand...creates confusion.

Better Versions of the Same Questions

1. Have you ever attended a college football game? __Yes __No
2. Have you ever attended a college basketball game? __Yes __No
3. Are you in favor of ABC U. spending student fees on a football program? __Yes __No
4. Are you in favor of a football program? __Yes __No
5. I think the ABC U.'s administration should hold forums with students about the issue of a future football program. 1 Strongly Disagree 2 Disagree 3 Don't know 4 Agree 5 Strongly Agree
6. I am concerned about a new football program being too expensive. 1 Strongly Disagree 2 Disagree 3 Don't know 4 Agree 5 Strongly Agree

Which Responses Categories Are Useful For Which Survey Question?

It Depends on the Question!

1. **1** ___Yes **0**___No
2. **4** Excellent **3** Good **2** Fair **1** Poor
3. **5** Very Likely **4** Somewhat Likely **3** No Preference **2** Unlikely **1** Very Unlikely
4. **0** Never **1** Seldom **2** Often **3** Regularly
5. **1** Strongly Disagree **2** Disagree **3** Don't know **4** Agree **5** Strongly Agree
6. **1** Strongly Disapprove **2** Disapprove **3** Don't know **4** Approve **5** Strongly Approve
7. **3** Better **2** About the Same **1** Worse

When doing sociological research it helps if you understand the SMART Paradigm

- **S**amples
- **M**ethods
- **A**ttitude of skepticism
- **R**esearcher bias
- **T**horough understanding of literature

Samples have to be random and representative. If not the results are fairly worthless. Remember that you shouldn't start a conversation about your data by saying "We didn't really do good scientific sampling, but here's what we've found..." Most people won't care about your findings after they know your science was weak. I compare it to this hypothetical incident. Your car is broken down late at night in a dangerous part of town. A passerby stops to help and says, "I don't know how to fix cars, but I'll go ask those people hanging out at the bus stop. He returns 10 minutes later and explains that 3 of the people there once had their cars break down and every time it was their spark plugs. So I'd recommend you change your spark plugs." Believe me, I know this is a cheesy example, but it conveys the point. Asking three people at a bus stop is a convenience sample of people (not even mechanics). True, it does look and feel like a survey, but it is a terrible sample.

I watch this all the time on TV news stories where a few people on the street give their opinions; Internet polls where people who visit certain Websites give their opinions; and radio talk shows where votes are counted among those who are selected to comment on the air are treated as though they somehow represent all people everywhere. Smart people always check the sample for representativeness and random selection.

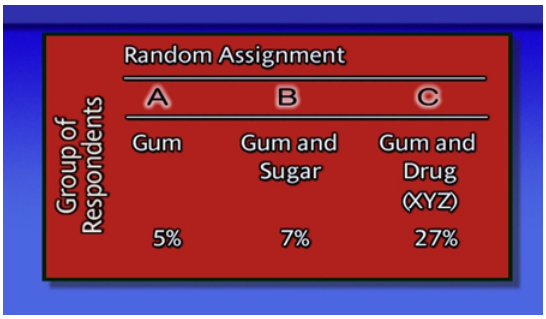
Methods typically include: experiments, participant observations, non-participant observations, surveys, and secondary analysis. **Experiments are studies in which researchers can observe phenomena while holding other variables constant or controlling them**. In experiments, the experimental group gets the treatment and the Control group does not get the treatment. Even though Sociologists rarely perform experimental surveys, it is important to understand the rigors required to execute this type of research. In this example let's assume that researchers are testing the affect of a drug called XYZ. Among Herpes sufferers, XYZ may help to completely repel an outbreak. But, how can you discern if it was the medicine or simply that patient improvement came because they were in the study? We'd need some form of control/controls. In the diagram below you can see how scientists might administer an experimental study. If they took 300 patients and randomly assign them to: Group A which was an inert gum-only control; Group B which was the gum and sugar control (yes, sometimes 2 control groups are needed); or Group B which is the experimental XYZ laced gum.

Figure 1. Experimental Research Design

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Let's assume that the patients chewed their respective chewing gums for 11 months then the medical results were gathered. Look at the next diagram below to see a set of hypothetical results. Group A was the control-gum only group and they showed a 5 percent improvement. Group B was the control-gum and sugar group and they showed a 7 percent improvement. Group C was the experimental/treatment group and they showed a whopping 27 percent improvement. Now one study like this does not an FDA approved drug make. But, the results are promising. Interestingly, this is a pharmaceutical, medical study...not a sociology study. Almost all experiments are very tightly controlled and many transpire in laboratories or under professional clinical supervision. Sociologists rarely study in laboratories. Scientists who do perform experiments can make causal conclusions. In order to establish cause there must be 3 criteria that are met: a correlation, time ordering (one preceded the other); and no spurious correlations. In the case of education and crime these 3 are not met. **Causation means that a change in one variable leads to or causes a change in another variable, or XYZ chewing gum causes less Herpes outbreaks**.

Figure 2. Example of a Drug-Related Experimental Research Design



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Sociologists do perform studies that allow for correlation research conclusions. There are three types of correlations. **Direct Correlation means that the variables change in the same direction** (IE: the more education you have the more money you make). **Inverse Correlation means that the variables change in opposite directions** (IE: the more education you have the less criminal activity you get caught doing). **Spurious Correlation is an apparent relationship between two variables which indicates their relationship to a third variable and not to each other** (IE: the more education you have, the higher your family's standard of living and the lower your likelihood of participating in criminal activities). In other words, there are other correlated factors that influence criminal behavior which are simultaneously at play.

Sometimes Sociologists perform **Field Experiments -** studies which utilize experimental design but are initiated in everyday settings and non-laboratory environments. For example, a sociologist might manipulate the levels of lighting to study how factory work performance is impacted (Google Hawthorn Effect). A few other methods are sometimes used by Sociologists. Participant Observation=a research method where the researcher participates in activities and more or less assumes membership in the group she studies. **Content Analysis** is when the researcher systematically and quantitatively describes the contents of some form of media. Secondary Analysis= the analysis of data that have already been gathered by others.

Just for fun I've added an interesting survey my students and I developed to study dating patterns here at UVU in 2006. Some of my students were interested in why we are drawn to those we date and which factors lead us toward staying together or breaking up. In this survey we are trying to establish some of the top reasons people are breaking off their relationships. We have established three influential categories: safety, economics, and attractiveness. This focus group will help us to organize our concerns about why individuals and their partners are "breaking up." Please take a few moments to answer the questions below and please be ready to discuss some of your comments or concerns.

Please respond to the questions below using this response scale:

1 Strongly Disagree 2 Disagree 3 Don't know 4 Agree 5 Strongly Agree or __1 __2 __3 __4 __5

1. Safety
2. I consider sexual security more important than Emotional security __1 __2 __3 __4 __5
3. I have a fear of date rape when I am out on a date __1 __2 __3 __4 __5
4. I feel that while on a date I am aware of the other person's safety __1 __2 __3 __4 __5
5. When confronted with a potentially dangerous situation in a date setting I am likely to suggest a safer alternative __1 __2 __3 __4 __5
6. Adventure is more important to me then safety __1 __2 __3 __4 __5
7. Abstinence before marriage is an important attribute to me __1 __2 __3 __4 __5
8. Economics
9. Love is more important to me then money __1 __2 __3 __4 __5
10. Education in someone I am dating is important to me in my economic security __1 __2 __3 __4 __5
11. I am attracted to the leader type __1 __2 __3 __4 __5
12. It is important in my future for the other person to be financially supportive __1 __2 __3 __4 __5
13. I expect my date to be willing to pay for my dating expenses __1 __2 __3 __4 __5
14. At the end of the date I expect some sort of physical assurance __1 __2 __3 __4 __5
15. I am more attracted to physical appearance then I am to money __1 __2 __3 __4 __5
16. Attraction

17. I am more drawn to physical appearance then I am to personality __1 __2 __3 __4 __5
18. I am more drawn to a potential girlfriend/boyfriend if they express the same interests as me __1 __2 __3 __4 __5
19. I am more drawn to a potential girlfriend/boyfriend if they express the same spiritual interests as me __1 __2 __3 __4 __5
20. I am attracted to skill over charm __1 __2 __3 __4 __5
21. I am drawn to someone in control over someone who is sensitive __1 __2 __3 __4 __5
22. I am drawn to someone who is capable over someone who is needy __1 __2 __3 __4 __5
23. I prefer to date someone my age or younger. __1 __2 __3 __4 __5
24. I agree with the statement: "Once a cheater, always a cheater?" __1 __2 __3 __4 __5
25. I feel that my chances of potential marriage are diminished after ages __19-22 __23-25 __26-29 ____30+
26. My age in years:____
27. My sex: __Female __Male
28. My class standing: __Freshmen __Sophomore __Junior __Senior
29. My Marital Status: __Never Married __Live with someone (cohabit) __Divorced/Sep. __Widowed __Married
30. My race: __Native American __Asian __Hispanic __African American __Caucasian __Mixed
31. I consider the home I grew up in to be: __Upper class __Middle class __Lower class __Working poor
32. I'd like to find someone with whom I can live: __Upper class __Middle class __Lower class __Working poor
33. About how many dates have you had to this point in your life: ___Lots __Average __Few __None

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1.5: Culture

It is estimated by the Encyclopedia of World Cultures that there are about 500+ unique cultures on the earth in our modern world (Gall, T. L. 1997 Gale Pub). This reference manual addresses the following uniquenesses of these cultures: historical origins; location; language; folklore; religion; major holidays; rites of passage; interpersonal relations; living conditions; family; clothing; food; education; heritage; work; sports; entertainment ; crafts and hobbies; and social problems. It is obvious that cultures are complex and require focused efforts to be properly understood.

What Paints The Cultural Canvas of Our World Today?

To better understand the diversity of the world we live in I have enclosed a summary from the CIA World Factbook (see Tables 1-5). This shows you a quick snapshot of the social structures that underlie our very populated world and the 500+ cultures in it. In Table 1 you can see that collectively Christians make up about one-third of the world populations. But, for the first time ever, Muslims at 21 percent represent the largest religion having surpassed the Roman Catholic Church. The Muslim faith (Islam) grows rapidly because Muslims often practice polygamy and have a higher birthrate than parents in other religions.

Table 1: Religions of the World 2007 (Estimated by CIA)

- Christians all combined 33.32%
  - Roman Catholics 16.99%
  - Protestants 11.55%
  - Orthodox 3.53%
  - Anglicans 1.25%
- Muslims 21.01%
- Hindus 13.26%
- Buddhists 5.84%
- Sikhs 0.35%
- Jews 0.23%
- Baha'is 0.12%
- Other 11.78%
- Non-religious 11.77%
- Atheists 2.32

2009 www.CIA.gov

In Table 2 you can see the commonality of Chinese, Spanish, and English. Although the 13.22 percent does not appear to be very high, keep in mind that it's 13.22 percent of 6.7+ billion. China has 1.3 billion inhabitants and comprises roughly 1 out of 6 people on the planet (India has about 1 billion and almost the same percentage of the world population). Many languages are not listed because there are thousands of dialects and local variations on these major languages. China with 1.3 billion has two forms of Chinese language: Mandarin and Cantonese. Sheer massive numbers in populations speaking Chinese explain part of the data below.

Table 2: Languages of the World 2005 (Estimated by CIA)

- Mandarin Chinese 13.22%
- Spanish 4.88%
- English 4.68%
- Arabic 3.12%
- Hindi 2.74%
- Portuguese 2.69%
- Bengali 2.59%
- Russian 2.20%
- Japanese 1.85%
- Standard German 1.44%
- Wu Chinese 1.17%

NEE2009 www.CIA.gov

Table 3 shows that the world's population has exploded in the last century and continues to grow rapidly. Never in the history of this world have so many numbers of people lived at the same time with so many co-existing and equally valid cultural heritages. World Population Grows 19.97 births per 1,000 - 8.32 deaths per 1,000= 11.65 natural increase (net growth) and you can see simulated real-time population growth chart at http://www.worldometers.info/ . The world's population is continuing to grow. I'd like to live long enough to see the year 2050. Many scientists have predicted the population growth to reach 9 billion worldwide by 2050 (see http://www.prb.org/pdf08/08WPDS_Eng.pdf). This implies a continuation of increasing numbers of people belonging to the cultures of the world from this point forward.

Table 3: World Population Estimate (Estimated by CIA for July 2008)

- Total world population grew from:
- 1820=1 billion
- 1930=2 billion
- 1960=3 billion
- 1974=4 billion
- 1988=5 billion
- 2000=6 billion
- 2008 July= 6,677,563,921 (The US has only 1/16th of the world's size with 305 million people)

2009 www.CIA.gov

Table 4 shows that the males and females are not equally distributed throughout the world's population. In the childhood years there are more males (about 56 million more). In the working years of 15-64 there are 53 million more males. But, in the 65 and older age group, there are far more females with 62 million more. By the time people age into the later years males have died off sooner than females and we find that the worldwide aging experience is dominated more by the female rather than male experience.

Table 4: The World by Age (Estimated by CIA)

- 0-14=27% (Male 933,716,943/877,734,429 female)
- 15-64=65% (Male 2,205,342,972/ 2,153,959,605 female)
- 65+=8% (Male 222,346,221/ 284,463,751 female)
- Median Age 27.4 years-Male 28.7 years –Female

2009 www.CIA.gov

Table 5 shows more detail of gender differences in the world by showing the **Sex Ratio, the number of males per 100 females**. Again the sex ratio is highest for newborns, children, and working ages. Yet, the older the age group the lower the sex ratio.

Table 5: The World by Sex Ratios (Estimated by CIA)

- At birth=107 males/100 females
- Under =15 106 males/100 females
- 15-64=102 males/ 100 females
- 65+=78 males/100 females
- Total of all ages 101 males/100 females

Tables 1-5 were taken from Internet on 22 May, 2008 from https://www.cia.gov/library/publicat...k/geos/xx.html

I hope that you can see some of the global picture in terms of who lives in the world today and which cultures they are a part of in their daily lives. In order to truly understand these varying cultures you must first understand the concept of one's **World-taken-for-granted, which is all of the assumptions about our fit into our social and physical environment**. Each of us has a unique world-taken-for granted. Each has myriad interactions, experiences, interactions, and life course progressions that are too numerable to calculate. So, our world-taken-for-granted is unique, even though we may grow up in a society with 305 million others. The assumptions is that our world-taken-for-granted works much the same way corrective lenses work on our vision—subtle; barely noticeable unless you are not wearing them; invisible unless your attention is focused to them; and since you've worn them for a while, hidden to your conscious mind.

Can We Learn To Appreciate Cultures?

I sometimes bring all my students who wear glasses down to the front of the room and have them rotate their glasses to the person on the left, rotate them again, and again until eventually they get their own pair back. Rarely does one student's pair of glasses

work for another. I ask them this rhetorical question, “What’s the last thing a fish would ever notice?” After a brief discussion, someone suggest, “The water they swim in.” For humans the last thing we pay attention to is air. This is true for us and our world-taken-for-granted. It is so subtle to us, that it is often the last thing we notice until we travel and find ourselves in a foreign place where we encounter diverse cultures.

Cultures are part of the human social experience. They are comparable to ice-cream flavors, each tends to be sweet and desirable while still having a vast variety of ingredients and textures. To help my students understand the value of cultures, I often ask them to go to Baskin Robbins 31 Flavors and chose which flavor is the “Good” flavor and “which flavor is the ‘bad or evil” flavor. They tend to be confused because we typically don’t judge ice cream flavors.

Yet, even though cultures tend to be universal and desirable, we often judge cultures as being “good, bad, or evil,” with our own culture typically being judged good. We have to consider our perspective when engaging people from different cultures. Are we ethnocentric or culturally relativistic?

Ethnocentrism **is the tendency to judge others based on our own experiences**. In this perspective our culture is right while cultures which differ from our own are wrong. I once visited a beautiful Catholic cathedral, Cathédrale St. Jean in Lyon, France. I fell in love with this beautiful and historic monument to the religious devotion of generations of builders. I learned that it took about 300 years to build, that England’s King Henry the VIII married his Italian bride there, and that a few families had 9 generations of builders working on it. I left with such a deep sense of appreciation for it all. On the bus back to our hotel, we met some American tourists who were angry about their vacation in France. The gentleman said, “these people will eat anything that crawls under the front porch, they never bathe, they dress funny, and they can’t speak one *#&@ word of English!”

I tried to redirect the conversation back to the cathedral and the things I really enjoyed in France. He was too frustrated to listen. If a person harbors these negative and judgmental feeling after considerable time has passed in the culture, then he may be ethnocentric. It’s not ethnocentric to need time for adjustment to a new and different culture. If he had just arrived and was transitioning to the diversity we call it culture shock. **Culture Shock is the disoriented feeling which occurs in the context of being in a new culture**. It tends to leave over a few days or weeks and the greater the familiarity with the culture the less the shock.

Another more valuable and helpful perspective about differing cultures is the perspective called **Cultural Relativism**, **or the tendency to look for the cultural context in which differences in cultures occu**r. Cultural relativists like all the ice-cream flavors, if you will. They respect and appreciate cultural differences even if only from the spectators’ point of view. They tend to be teachable, child-like, and open-minded. They tend to enjoy or learn to enjoy the many varieties of the human experience.

An ethnocentric thinks on the level of carrot soup: peel carrots, and water, and boil. The cultural relativist tends to think on the level of a complex stew: peel and prepare carrots, potatoes, onions, mushrooms, broth, tofu, and 10 secret herbs and spices and simmer for 2 hours. The diversity of the human experience is what makes it rich and flavorful.

But, do cultural relativists have to accept all versions of morality, ethics, values, and traditions in order to be teachable? No, of course not. Anyone who is planning a trip to another community, state, or country would be wise to do their cultural homework and prepare in advance how they will immerse themselves into the parts of the culture that fit their value system. They can begin their homework at: www.cia.gov/library/publicat...orld-factbook/ and look up their destination and as many of the details that will help prepare them; or by studying on the Brigham Young University Culturegram Website at kennedy.byu.edu/travelsmart/six.php). Always do you cultural homework before you travel even if you are just spending time across the state for a day. Remember that your best cultural skills may be antagonistic to those from other cultures (see box below)

Understanding the Nature of Culture

Also before traveling consider your own values and stereotypes. A **Stereotype is a broad generalization about groups based solely on the group affiliation**. Although it will be discussed more in the Race chapter, stereotypes have to be managed, especially among ethnocentric persons.

Culture is the shared values, norms, symbols, language, objects, and way of life that is passed on from one generation to the next. Culture is what we learn from our parents, family, friends, peers, and schools. It is shared, not biologically determined. In other words, you are only born with drives, not culture.

Humans have **Biological Needs, which are the innate urges that require some action on our part if we are to survive**. These include the need to urinate, breath, eat, drink, and sleep or else we eventually collapse and die. If we urinate in enclosed bathrooms,

behind a tree, or in an open air urinal depends as much on our cultural traditions as it does on our biology. Likewise, we may eat ground beef, snails, worms, fermented cabbage, fish eggs, or animal lard depending on our cultural assumptions.

Values are defined standards of what is good, bad, desirable, or undesirable for ourselves and others. Typical American values—considered for the entire nation and described by Williams, 1970 were: achievement and success ; equality; individualism; racism and group superiority; activity and work ; education; efficiency and practicality; religiosity; progress; romantic love/monogamy; science and technology; equal opportunity; material comfort; nationalism/patriotism; humanitarianism; external conformity; freedom; and democracy and free enterprise (see Williams, R. M. (1970). American Society: A Sociological Interpretation, 3rd Ed. NY; Knopf). Do these collective values apply to your own personal values? It helps to do your homework about your country and your own personal values before you experience another culture. After you've researched the cultures you will visit, compare them to your own using this continuum :

Not Very Extremely

Morally ←----------→Morally

Significant Significant

Key Point: You should never, ever be required to forfeit your own values in the pursuit of teachability, cultural relativism, and skilled cross-cultural relationships. If the typical US culture is more like your world-taken-for-granted and you travel to an equatorial country where they behave in a different manner, then your enthusiastic hand shaking, personal questioning, and space intrusions might land you in hot water (see Table 6 below). It's best not to assume that a polite American also makes a polite Costa Rican and vice versa.

Table 6: Aren't My Best Cultural Skills (the ones that work so well for me at Home) Good Enough to Interact Successfully in Another Culture? Perhaps not.

Typical Mainstream US Cultural traits	**Typical Equatorial Cultural Traits**
-Shake hands	-Bow, Nod, or Gesture
-Ask personal questions about family, friends, and health	-Ask only general questions about weather and business
-Speak informally by first names	-Speak formally by titles and last names
-Stand close to the other person	-Stand at a distance
-Pat other on back, shoulder, or arm	-No touching at all
-Men and/or women may speak to anyone	-Men speak to men and women to women

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At a very personal level, you might better understand your own values if you knew that most younger college students today share very similar values to others their age. In fact, you may be a "Generation Y" or "Millennial" aka "Millennials." This generation of today's US and Canadian youth were born in the 1980s and 1990s. They are also called "Screenagers" as opposed to teenagers because they grew up with: Cell phones, TV's, computers, and video games. Collectively, Millennials are much better with computer-based technology than any generation that came before them. Odds are, that your children will be much better than you at a technology that has not yet emerged onto the market.

Millennials hold somewhat unique values in comparison to older members of our society. They tend to: seek for sense of purpose in what they have to do; desire a clear work-life balance; have a relatively short attention span; really enjoy having fun; enjoy variety; respect others; feel unlimited ambition; can be more demanding and will question everything; won't do something they're asked if they don't see a good reason for it; want to make a difference; may quit what they committed to if some or all of these expectations are not met; and are very loyal to families, friends, and themselves (from Hira, N. A. May 15, 2007 Fortune).

One recent survey of Millennials found that: 97% own a computer; 94% own a cell phone; 76% can instant message; 15% are logged on to Instant messaging 24/7; 75% who are college students already have a Facebook account; and 60% have a portable music player (see Reynol Junco and Jeanna Mastrodicasa Connecting to the Net.Generation: What higher education professionals need to know about today's students, NASPA; First edition (March 29, 2007)).

Interestingly your parents and perhaps your grandparents are probably Baby Boomers (Born between 1946-1964). They represent a huge segment of the US population today. The American Association for Retired Persons (AARP) created a report on them. They are people 50 years and older who are more than a third of the population, but … they own 80 percent of financial assets; and dispose of 50 percent of discretionary income; and the 50+ population is going to double in the next 35 years. AARP also reported that "We know a lot about the Boomers: They love choice: set up the smorgasbord and let them help themselves. They will. They want information-and the more sources the better because… …They are not afraid to make decisions-but only on their own clock and in their own terms. They want many things and they want them now. The ideal for typical Baby Boomers is to have something delivered before they even knew they wanted it… yesterday would be just fine. They lean more to independence than blending in to the crowd. They are usually fairly sophisticated buyers… of anything and everything. They love bells and whistles because they are bells and whistles" (See AARP taken from the Internet on 29 May 2008 from http://www.aarp.org/about_aarp/aarp_..._in_place.html).

In understanding cultures (ours and others) you must realize how crucial values are to the overall culture. Our values are the basis of norms, which in turn are the basis for folkways and morés and eventually laws. It flows like this:

Values → Norms → Folkways/Morés → Laws

Norms are shared expectations or rules of behavior. Norms are what are normal in a given social circumstance. For example, I lived in France for a year or so as a young man. The beaches were filled with completely naked swimmers (this is common in many places throughout the world). In France, nude beaches are normal. In the US, that would still be considered not normal, or deviant, as will be discussed later. In the 1990's a young Berkley U. student attended about half of his 4-year degree program with not much more than a bandana around his waist (Google "Berkley Naked Guy" for more information). Even at a very liberal university like Berkley, a male nude student was eventually ruled unacceptable.

Norms guide our countless interactions on a day to day basis. All the subtleties of everyday life, what we expect for ourselves and others, are found in our commonly shared norms. George Simmel claimed that outsiders (you in another culture or someone else new in our culture) appear "remote" to locals because they respond differently, having different norms (see Simmel, G. (1950). "The Stranger" in The Sociology of Georg Simmel, ed by Wolff, K. H.; NY Free Press).

Some norms are the basis of a **Folkway, which is a traditional or customary norm governing everyday social behaviors.** Folkways are the simple things in society such as how we eat our soup (with a spoon, chopsticks, or sipped from the edge of the bowl). They also include our greetings, clothing, rules of politeness, and hand gestures. Norms are also the basis for **Morés, which are deeply held, informal norms that are strictly enforced**.

Morés are much more important to people than folkways. They might include a strongly held belief against sexual exploitation of women and children; respect for religious edifices; abstaining from using street drugs; and in the cultures of millions of Muslims the clear boundaries between males and females which often prohibits average men from talking to women who are not their wives or in seeing the hands, feet, and face of women who are not their wives. Not following folkways may lead to ridicule while not following morés may lead to harsh punishments.

From our Values, Norms, Folkways, and Morés we derive our laws. **Laws are codified norms or norms written and recorded from which the behavior of society's members can be judged**. The US Law Code is available on the Internet and can be downloaded free from uscode.house.gov/download/download.shtml . Your state laws are probably not as large, but are also on the Internet for you to study if so desired. Laws come in two varieties: **Prescriptive Laws are laws that state what must be done** and **Proscriptive Laws are laws which state what is forbidden**. If you want to drive, set up a small business, or not be in trouble with the IRS for failing to file taxes, then you must follow prescriptive laws. They tell you the rules of how things must be done.

Proscriptive laws tell us what we cannot do such as murder, rape, steal, etc. Violating these laws brings negative sanctions. A **Negative Sanction is a punishment or negative reaction toward breaking codified norms (laws)**. Jail time, criminal record, fines, and penalties are just of few of the sanctions available to law breakers. Remember that folkways rarely become laws while many morés are codified.

Why are city, state, and national laws so different? The answer is simply that values vary from city, to city; state to state, and country to country. Because values change over time, laws change with them. Go to www.dumblaws.com/ and see if you can find a city which gives a $500 dollar fine for detonating a nuclear weapon within city limits; a city which made it illegal to carry an ice-cream cone in one's pocket; or a city which made it illegal to have sex in the back of an ambulance while it's on a rescue call.

Older laws prohibiting women from voting, driving, and owning businesses have been changed over the last century because our values today find such oppressive laws unreasonable and unacceptable. The values are socially agreed upon and are communicated

via language.

Another interesting and indirect measure of cultural values, norms, folkways, and morés can be found on http://www.google.com/trends . Go there and search the phrase “family history”. Type it then hit search trends. Now go to the first box on the bar and select United States as a region. As of 12 March 2009, Utah was the state with the highest search of this phrase with Salt Lake City being the highest city.

Search the following phrases and see which states and cities score in the top 10: Ice cream; Pepsi; American idol; Mohammed; Jesus Christ; Dali Lama; Face Book; My Space, and dirt bikes. Indirectly you can measure the values and norms of a state or city by identifying their common search phrases.

Does Language Shape our Cultural Understandings?

One very powerful tool used by human beings is our capacity for language. **Language is a complex set of symbols which allow us to communicate verbally, nonverbally, and in written form**. Chinese, Spanish, English, Arabic, Hindi, Portuguese, Bengali, Russian, Japanese, Standard German, and Wu Chinese comprise about 40 percent of the spoken languages in the world. How you view the world around you, your social construction of reality, and your world-taken-for-granted all stem in part from the language you learn to speak. The **Sapir-Whorf Hypothesis claims that when we learn a language, we also learn a framework for understanding and interpreting our social reality and environment**. That means that your rules of conjugation, sentence structure, math, etc. shape your thought patterns. For example, in English (a language which descended from German) we describe our physical condition using the “to be” verb of “I am.”

We say “I am: cold, hot, hungry, tired, 22 years old, or fat.” In many Latin-derived languages such as Spanish and French, they describe their physical condition using the “to have” verb. “I have: cold, hot, hunger, fatigue, 22 years, or extra weight.” Given the enormous pressure felt by women to be thin and to conform to unrealistic beauty standards, the “To have” verb is much more palatable. Since the language is the vehicle that facilitates socialization of the culture, it becomes a crucial factor in either the survival or eventual death of a culture—if the language disappears, so does the culture (Google search “Dalmatian language” for an example).

In Quebec, Canada the French language was suppressed after Napoleon agreed to the Louisiana Purchase. The British systematically deported the Arcadian French speakers to Baton Rouge, Louisiana (they later became known as the “Cajuns”). The French speakers who remained in Quebec found themselves oppressed by the dominant English speaking rulers. For decades the French struggled to keep their language alive—and thereby keep their cultural traditions alive. In the 1960’s social conditions lead to the formation of a political terrorist group which used terror to advance the cause of the French language and culture in Quebec.

The **Quebec Sovereignty Movement** (French: **Mouvement souverainiste du Québec**) was in full swing and efforts were being made to formally create an independent nation state in Quebec. A series of legislative pieces and referendum ballots on the succession of Quebec (and therefore sovereignty of Quebec) ultimately lead to a 1995 vote in which only 50.56% voted "No" and a close 49.44% voted "YES" out of 94% of the 5 million registered voters voting (see Wiki at http://en.Wikipedia.org/wiki/Quebec_...ignty_movement).

What was the big deal? The big deal was that if a political body wants to eliminate a sub-culture, it can effectively do so by eliminating the language spoken by members of the sub-culture. Likewise members of the sub-culture can unite their efforts in preserving their heritage as the French speakers did in Quebec.

You see, in each society you have the **Main Stream Culture**, **or the culture shared by the dominant groups, coinciding with the culture shared in the main social institutions** (government, education, religion, family, technology, media, and the economy). Then within a larger society there are always sub- and counter-cultures. A **Subculture is one in which groups which have different folkways, mores, and norms, exist within but are not completely a part of the larger society**. Whereas a **Counterculture occurs when a group's values, norms, and beliefs are in conflict or opposition to those of the larger society and mainstream culture**.

The Amish are an example of a sub-culture while the Branch Davidians are an example of a counter-culture. Counter-cultural groups often come into conflict with authority and typically one dominates the other. But, sometimes, authority is misused against sub-cultural groups. This was the case in Japan with the Ainu people.

On the Japanese island of Hokkaido a group of indigenous people named the Ainu once flourished in their traditional culture (Ainu people called themselves “Utari” which means comrade since Ainu has negative connotations for them; see also Navajo and Diné

for similar cultural rejection of dominant group imposed negative labels). The Ainu are a historical component of the early history of Japan, but few live the traditional cultural, tribal, and religious traditions of this formally noble civilization.

What diffused this culture? Japan forced all its citizens claiming to be Japanese to attend public schools. Tremendous pressure came to bear on the Ainu people and many continue to hide their ethnicity to this day because of fear of racism. Even though some Ainu lived in Russia, the average Japanese Ainu seeks invisibility among other Japanese citizens (see http://www.japan-guide.com/e/e2244.html or http://www.japanforum.com/).

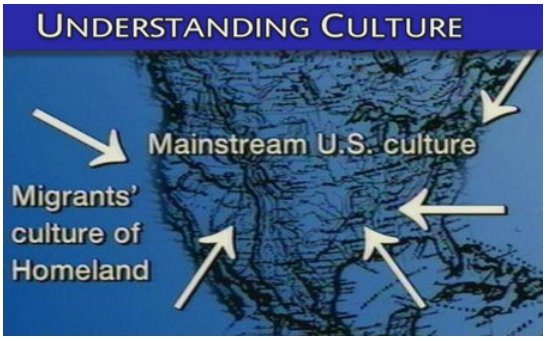
It is very common for sub-cultural and main stream cultural groups to co-exists. Often their cultural traits and traditions spread back and forth between one another. **Cultural Diffusion** is when certain aspects of one culture are spread to another culture. An example in the US is the consumption of salsa. According to Wolfe and Ferland (2000), salsa was rarely consumed in the US, but in the mid 1990's salsa consumption surpassed ketchup consumption and remains in the lead today with over $1 billion in annual sales (see www.agecon.uga.edu/~caed/SalsaIndustry.pdf). Salsa is a food traditional to the Spanish and Portuguese speaking nations of the Americas. It's move northward coincided with shifts in immigration patterns including more Mexican, Central, and South American immigrants to the US.

Interestingly ketchup is still consumed as much as it was in the past. Salsa was added to the American diet, rather than adopted as a replacement to ketchup. Food is only one area where cultural diffusion can be readily observed. Clothing, music, television shows, movies, cars, technologies and many other aspects of cultures spread throughout the world today, diffusing cultures to a great extent. **Cultural Leveling is the process in which cultures of the world become similar**. As yet, we do not have a world-wide mainstream culture; however, there are those who've argued that oil is one aspect of our daily lives that is leveled throughout much of the world.

Culture In the Larger Social Context

What happens when people have grown into adulthood in their own cultures outside of the US then later migrate here? Can they hold onto their culture of their homeland? Before we answer this let's dispel one very entrenched myth that the US has a melting pot of cultures. The **Melting Pot Theory is an ideology which suggested that all the diverse people coming to the U.S. as immigrants would blend biologically and culturally in order to form a new unique breed of "Americans."** The US has never had a melting pot. Those who've migrated here (numbering 10s of millions) have found themselves pressured to accept the Anglo-Saxon (British) version of the main stream culture. **Acculturation is the process by which immigrant people adjust and adapt their way of life to the host culture**. The map below shows the major migratory routes of many immigrants to the US over the course of US history.

Figure 1. How Do Immigrants Experience the Mainstream Culture Once Here?



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Once in the US they realize that they have to make some adjustments in order to experience success in their daily interactions with members of the mainstream society. **Assimilation** is the process by which people from different cultures are acculturated and ultimately absorbed into the mainstream culture. In much of the US history of immigration throughout the 18th, 19th, and early 20th Centuries assimilation was more or less forced toward the deeply British-influenced mainstream culture.

Forced Assimilation is where those in power in the mainstream refuse to allow immigrants to maintain their various cultures. Since the US immigration policy switched in favor of more non-European immigrants being allowed to migrate here, much of the assimilation is voluntary and considered permissible. **Permissible Assimilation permits newcomers to adapt to the mainstream culture naturally**.

It is fascinating to observe the assimilation and acculturation of adult migrants to the US who have children born here and who have children enrolled in public school systems. Many adult immigrants hold dear their homeland cultures and adapt as little as possible to the main-stream US cultural norms. Because of this they experience marginalization. **Marginalization is the tendency for adult immigrants to be rendered powerless in comparison to native-born adults because they live as a half citizen not fully capable of realizing the individual opportunities often found available to average native-born adults**.

Their US born children find themselves living in a culturally transitioning family structure. Their parents are more like permanent tourists here while they become fully "Americanized" (for better or for worse) because public schools are tremendous socialization agencies which effectively acculturate most children into the main-stream. These children often serve as cultural liaisons to their parents and the main-stream culture.

There are three other levels of consideration for assimilation for adults who immigrate to the US: **Cultural (acculturation into the host culture); Marital (vast intermarriage between mainstream members and newcomers); and Structural (large scale entrance into the various parts of the social structure including clubs, religions, workplace, schools, etc...)**.

Regardless of which culture a person grows up in, there are cultural universals which are for the most part common to all cultures. **Cultural Universals are certain aspects of cultures which are found among peoples of all cultures throughout the world**. All societies have universal social tasks which include the meeting of basic human needs such as breathing, eating, sleeping, drinking, having sex, and remaining safe. These universals include: adapting to and coping with physical environment; assigning of roles; controlling reproduction and relations between the sexes; communicating; maintaining some form of authorized government; and socializing Children .

In the history of sociology, there were early scientists who applied evolutionary thought to the evaluation of cultures. **Sociobiology claims that human behavior is the result of natural selection**. Suffice it to say here that most studies do not support this approach—specifically, human agency proves to be much more potent than genetic determinism. Also, genes are not grouped neatly with the various cultures in such a way as to biologically distinguish one culture's members from another.

One final issue for discussion is the fact that technology moves and advances so quickly that often our values, norms, folkways, and morés evolve at a much slower pace. **Cultural Lag** is the process whereby one part of culture changes faster than another part to which it is related. Thus we find ourselves collectively having the scientifically-developed: euthanasia, congenital birth defect detection, and other scientific procedures that were available to us before the ethics and values of how we place importance upon the many complex issues surrounding these and other procedures.

What might happen if in our day and age a small group of people lived isolated from the rest of the world? Seems impossible, huh? It's not. Today there are an estimated 100 "uncontacted tribes" of people living in various remote corners of the world (see http://survival-international.org/home). They have no cell phones, TV's, Internet, cars, sinks, toilets, or beds as we know them. And they have no idea that such technologies even exist. An **Uncontacted Tribe is a native tribe, typically a small group of people, living in a remote and isolated place who have not yet had contact with members of a technologically advanced society**.

On 30th May, 2008 CNN News reported that an uncontacted tribe of Brazilian Indians were photographed from a small airplane and the news story spread quickly around the world (see http://www.cnn.com/2008/WORLD/americ...bes/index.html). The Website, "Survival: The Movement of Tribal People" reported that these tribal people had to be photographed in order to deter illegal loggers from Peru and Brazil from coming into contact with them and chasing them away in armed conflict (which always ends with modern guns winning out over traditional spears and arrows; See http://www.survival-international.org/).

Brazil constantly monitors its 200 tribal communities and keeps track of all their tribal people via their governmental agency FUNAI. The government has to make efforts to protect them from opportunists looking to obtain immense national resources located near their villages (see www.brazilsf.org/culture_indian_eng.htm). Previous encounters between tribal people and main stream civilization has left vast numbers of tribal people dead or exploited from diseases, slave labor, prostitution, racism and discrimination, or lost armed conflicts.

The irony about the news story mentioned above is that the men of this tribe shot arrows at the plane and threatened the plane with spears…they now have been exposed to contact with more civilized societies and therefore not technically uncontacted anymore. One of my students wondered what they must have thought about the small airplane that threatened their safety. It must have looked like a dragon, evil spirit, or omen of some sort. Yet, had the photos not been taken and the loggers allowed to run these people off, the results certainly would have ended in lost lives.

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1.6: Socialization

How Do We Become Human?

Socialization is simply the process by which we become human social beings. George Herbert Mead and Charles Cooley (from the "Chicago School") contributed the Symbolic Interactionism perspective-most widely used today by sociologists. Mead and Cooley focused on how all the symbol-based interactions we have with others shape and form our self, our roles, our becoming "human," and ultimately our experiencing socialization throughout our life stages. **Socialization is the process by which people learn characteristics of their group's norms, values, attitudes, and behaviors**.

Newborns are not born human—at least not in the social or emotional sense of being human. They have to learn all the nuances of proper behavior, how to meet expectations for what is expected of them, and everything else needed to become a member of society. A newborn in the presence of others, interacting with family and friends typically acquires their socialization by the time they reach young adulthood. 

From the first moments of life, children begin a process of socialization wherein parents, family, and friends establish an infant's Social Construction of Reality**, or what people define as real because of their background assumptions and life experiences with others. An average US child's social construc**tion of reality includes: knowledge that he or she belongs, can depend on others to meet their needs, and has privileges and obligations that accompany membership in their family and community. In a typical set of social circumstances, children grow up through a predictable set of life stages: infancy, preschool, K-12 school years, young adulthood, adulthood, middle adulthood, and finally later-life adulthood. Most will leave home as young adults, find a spouse or life partner in their mid-to late 20s and work in a job for pay. To expect that of the average US Child is normal.

Three Levels of Socialization

Also when discussing the average US child, it's safe to say that the most important socialization takes place early in life and in identifiable levels. Primary socialization typically begins at birth and moves forward until the beginning of the school years. **Primary Socialization** includes all the ways the newborn is molded into a social being capable of interacting in and meeting the expectations of society. Most primary socialization is facilitated by the family, friends, day care, and to a certain degree various forms of media. Children watch about 3 hours of TV per day (by the time the average child attends kindergarten she has watched about 5,000 hours of TV). They also play video games, surf the Internet, play with friends, and read.

Children learn how to talk, interact with others, share, manage frustrations, follow the "rules", and grow up to be like older family and friends they know. When they live up to expectations they are "big boys and girls," when they don't they are naughty. In the early years, tremendous attention is required in the safety and nurturance of infants. As they begin to walk and talk they learn to communicate their needs and wants and to feed and clothe themselves. Younger children do not have strong abstract reasoning skills until adolescence, so they rely heavily on the judgment of their caregivers. Most importantly, they form significant attachments to the older people who care for them.

Around age 4-5 pre-school and kindergarten are presented as expectations for the children. Once they begin their schooling, they begin another different level of socialization. **Secondary Socialization occurs in later childhood and adolescence when children go to school and come under the influence of non-family members**. This level runs concurrently with primary socialization. Children realize at school that they are judged for their performance now and are no longer accepted unconditionally. In fact, to obtain approval from teachers and school employees a tremendous amount of conformity is required—this is in contrast to having been accepted at home for being "mommy's little man or woman." Now, as students, children have to learn to belong and cooperate in large groups. They learn a new culture that extends beyond their narrow family culture and that has complexities and challenges that require effort on their part and that create stressors for the children. By the time of graduation from high school the average US child has attended 15,000 hours of school away from home. They've also probably watched 15,000 hours of TV, and spent 5-10,000 playing (video games, friends, Internet, text messaging, etc.).

Friends, class mates, and peers become increasingly important in the lives of children in their secondary educational stage of socialization. Most 0-5 year olds yearn for their parents and family member's affection and approval. By the time of pre-teen years, the desire for family diminishes and the yearning now becomes for friends and peers. Parents often lament the loss of influence over their children once the teen years arrive. Studies show that parents preserve at least some of their influence over their children by influencing their children's peers. Parents who host parties, excursions, and get-togethers find that their relationship with their children's friends keeps them better connected to their children. They learn that they can persuade their children at times through the peers.

The K-12 schooling years are brutal in terms of peer pressures. Often, people live much of their adult lives under the labels they were given in high school. Then it happens. You've probably already done this—graduation! Many new high school graduates face the strikingly harsh realities of adulthood shortly after graduation. Anomie often follows and it takes months and years at times for young adults to discover new regulating norms which ground them back into expectable routines of life.

The third level of socialization includes college, work, marriage/significant relationships, and a variety of adult roles and adventures. **Adult Socialization occurs as we assume adult roles such as wife/husband/employee/etc**. We adapt to new roles which meet our needs and wants throughout the adult life course. Freshmen in college, new recruits in the military, volunteers for Peace Corps and Vista, employees, missionaries, travelers, and others find themselves following the same game plan that lead to their success during their primary and secondary socialization years—find out what's expected and strive to reach those expectations.

Though we articulate an average life course as follows: infancy, preschool, K-12 school years, young adulthood, adulthood, middle adulthood, and finally later-life adulthood; few life paths conform perfectly to it. People die of heart disease, cancer, brain and lung diseases, and accidents. People marry and divorce, become parents, or finish raising their children. They start a career and change after 5-10 years to another, and later even another. They go bankrupt, win lotteries, or simply pay off their mortgages. In each change that comes into their life, they find themselves adapting to new roles, new expectations, and new limitations. Socialization is an ongoing process for everyone until the day they die.

What if Your Social Construction of Reality Is Not Average?

Life is full of diversity and surprises. Not every socialization experience is normal, typical, or otherwise universally identical. A few groups of religious extremists were exposed in the manner in which they socialized their children. Once it hit the national news, many were shocked by it.

Imagine a commune where 13-15 year old girls are married to men over twice their age, where 15-16 year old boys are kicked out, and where the average man has 3-6 wives. Who was the group? The Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS) which is a splinter group from the Mormons that has a history dating back to the 1890's after Mormons stopped the practice of polygamy. The FLDS were originally excommunicated from the Mormon Church (officially known as The Church of Jesus Christ of Latter-day Saints), placing the word "Fundamentalist" in front of the Mormon Church's name. Much of the FLDS is a mimicry of the Mormon Church's practices during the mid-1800's. There are tens of Mormon splinter groups, most of which have splintered over polygamy or claims to original priesthood authority. The Mormon Church has made concerted efforts to distance themselves from these splinter groups and their extreme behaviors.

I have a close personal friend who left a group formerly affiliated with the FLDS sect. They do not hold the current leader in a very high regard. Warren Jeffs is the FLDS leader in the news today. He followed in the role of his late father, Rulon Jeffs. Their version of polygamy and isolated communal living is open knowledge now. But that was not always the case. In 1890, polygamists who left the Mormon faith lived private lives, taught their own children, and created a sub-culture that was different, but rarely at odds with the main-stream culture.

The Short Creek raid of 1953 was a major turning point for American polygamists. The federal and state law enforcement agencies raided Short Creek, Utah taking custody of children and putting husbands in Jail. After the mothers were shown by national media as being martyr-like, all charges were dropped and the children were returned to their homes. Short Creek eventually became

known as Hilldale, Utah and Colorado City, Arizona (the current head quarters of FLDS members church; see Carter, M. Associated Press, 1998 at www.skeptictank.org/mormnut2.htm). This raid proved to be the precipitating event in the eventual ultra-seclusion of the FLDS members. Most Americans are very leery of secretive actions by groups of people.

Because of an inability among FLDS members to agree upon the next prophet, they split into two groups. By 1968 Rulon Jeff's (Warren's father) became the self-declared and agreed upon FLDS prophet. At the time Rulon taught a strong anti-black theology that persists today. The FLDS group is listed as a hate group by the Southern Poverty Laws Center (www.splcenter.org/index.jsp). Rulon Jeffs prophesied that he would live to be 350 years old and would turn the world over to God on his 350th birthday. The last decade of his life, Rulon became increasingly ill and died in 2002 (3 May, 2005, NPR.org at http://www.npr.org/templates/story/s...toryId=4629320).

His son Warren became extremely controlling and dissolved the 7-member priesthood leadership council, assuming sole control and bringing changes that have led to most of the current clashes with authority faced by the FLDS. Warren became even more extreme and isolationistic in his leadership including: the excommunication of nearly hundreds of teenage "lost boys" (Leaders claimed the inherent need to keep a 3-1 female to male ratio and the boys were inconvenient (because a man can't get to heaven without 3 wives); excommunication of men from their wives, children, and faith with their families being given to other men; the marriage of very young girls to men in their mid-life stages of adulthood; and ultimately, the building of a receptacle for God's coming to earth in the Yearning for Zion Ranch (YFZ) in Eldorado, Texas (about half of teen girls taken into custody in 2008 from the YFZ ranch were already mothers and polygamist wives: Google Search Warren Jeffs Images/Photos to see wedding photos of him with some very young brides). This extreme isolation of church members from the main stream of society has included no outside contact, no newspapers or TV, no Internet, and a deeply held belief that Jesus Christ would return and rescue them from a fallen world (see Messianic Movement in the Collective Behaviors chapter).

Jeffs went onto the FBI's most wanted list. After fleeing custody for a series of months, Warren was arrested on 28 August, 2006 on I-15 North of Vegas. The official media report was that good law enforcement lead to his arrest (in fact the officer did practice remarkable calm and professionalism during the arrest). On a personal note, living in Utah for 20 plus years, I have interviewed a number of polygamist family members and have a few inside contacts today. Among them, the rumor is that Jeffs was "turned over to the justice of the land…and to God for all that he had done." In other words, among themselves, polygamists discuss the high probability that law enforcement received inside information about Jeff's whereabouts from Polygamists themselves.

In September, 2007 Jeffs was convicted on 2 counts of rape as an accomplice for the forced marriage of a 16 year old girl to her relative. More charges and civil suits are pending in Arizona and Utah for similar allegations and many of the FLDS Lost Boys, who were put onto the streets, depended on welfare and the criminal justice system for sustenance. (20 May, 2008 from http://www.apologeticsindex.org/f/f39ae.html).

In fact, Jeffs prophesized the end of the world 3 times (April 6, 2005 was the most recent; see 20 May, 2008 from http://www.religioustolerance.org/end_wrl19.htm). On 27, March, 2007 Jeffs was recorded as admitting he was not a prophet and was not worthy of serving in that role since he'd had sex with his sister (taken 20 May, 2008 from http://www.ksl.com/index.php?nid=508...&comments=true). But his followers continue forward in much of the same path that their socialization leads them. They see themselves as members of an elite religious group, following God's will. Even when their leaders fall. Such devotion is rare unless group members are raised in social isolation from TV, media, and interactions with "outsiders." But for Rulon and Warren Jeffs this was accomplished by design not by accident.

Now that you've read a brief history of the YFZ, FLDS culture and socialization and recent history, contrast the average US child's socialization into their life stages to an average FLDS Child's. FLDS children might follow this course for females: infancy, preschool, home school years, teen marriage as second or third wife to middle-aged man, motherhood, 7-12 children by age 40, adulthood, middle adulthood, and finally later-life adulthood—with years as a widow since she might have been 16 when she married her 40 year-old husband and he would likely die 25 years later, leaving her a widow at 41. The life stages for males would be infancy, home school years, adolescences, and excommunication (from family, friends, church, and world taken from granted around age 15-16), abrupt dislocation from a familiar world-taken-for-granted into a strange, and at times dangerous, work, then who knows after that.

Is It Nature or Nurture?

There has been much said and written and said about how important the socialization is to our eventual human adult natures. Historically, there has also been much research into the biological influence of who we eventually become. Think about this question, "how much of our socialization is influenced by our genetics and biology and how much is influenced by the social

environment we are born into and in which we are raised?" **Heritability is the proportion of our personality, self, and biological traits which stem from our genetic or socialization environmental factors. Nature versus Nurture is the debate over the influence of biological versus social influences in socialization**.

In the history of social science the Blank Slate Theory was widely accepted. Tabula Rasa is Latin for Blank Slate. It was a theoretical claim that humans are born with no mental or intellectual capacities and all that they learn is written upon them by those who provide their primary and secondary socialization (this claim was for 100% nurture in how we become human). Most social scientist reject any notion of 100 percent nurture, simply because the research does not support the theory. Socialization alone does not explain adult outcomes.

But, is our socialization 100 percent biology? Not really. In the biological sciences, geneticists have regal position on the nature argument. Their studies of heritability have yielded overriding conclusion that biological factors alone do not explain socialization outcomes. Biological and socialization factors are both influential, yet neither are deterministic. In 2004, Steven Pinker argued that the brain is the core issue in understanding how biology and social environment interact in the process of how we become human. He argues that current scientific knowledge has articulated much of the biological factor and some of the sociological factor, but fail to consider the brain's influence in how a child becomes an adult wherever she grows up in this world. He states in his conclusion:

"The human brain has been called the most complex object in the known universe.

No doubt hypotheses that pit nature against nurture as a dichotomy or that correlate genes or environment with behavior without looking at the intervening brain will turn out to be simplistic or wrong. But that complexity does not mean we should fuzz up the issues by saying that it's all just too complicated to think about, or that some hypotheses should be treated a priori as obviously true, obviously false, or too dangerous to mention. As with inflation, cancer, and global warming, we have no choice but to try to disentangle the multiple causes ("Why Nature and Nurture Won't Go Away" in Dædalus, Fall 2004, pages 1-13)." Musical talents, genius intelligence levels, athletic abilities, various forms of intelligence, homosexuality, heterosexuality, conformity, and other traits have been correlated with biological and environmental factors. Most scientists can conclude at this time that the biological factors are only correlated to, not causally deterministic to any adult outcomes. From the sociological perspective, the focus is heavily on environmental factors which account for conflict, functional, symbolic interactionism, and social exchange theoretical underpinnings of nature versus nurture studies. In other words, it's very important to consider socialization (nurture) because biologists have yet to find any causal factors in our human natures that can be applied to raising children into adults in a society that will manifest desired traits.

"DJBirth" is a photo of his first few seconds of life. In this picture he has not yet taken his first breath. His bluish color is there because he still getting oxygen through the umbilical cord. In "DJwithDad" this is me as a new father, lying beside him. Not only is his primary socialization in full swing, his father is experiencing rather dramatic adult socialization in terms of becoming a good Father. In "DJwithsis" he is shown on the first day of first grade with his little sister (kindergartner).



Figure 1: Photo Montage of DJ and His Sister. © 2009 Ron J. Hammond, Ph.D.

Secondary socialization was on when this picture was taken. Both have graduated high school and are in college now. In "DJearnsbike" he is shown with a bike he earned over three months at 25 cents per chore. He earned half and we paid the other half. He not only learned to work but he learned to be a consumer and he learned how crime can occur to him. This bike was stolen twice and destroyed on the second theft (he earned another one). In "DJGoldminingwithDad" he is shown in Fairbanks Alaska at a tourist gold mining camp. When our children turn 12 years old we take them on a trip somewhere in the country. DJ and I panned about ½ an ounce of gold together and made awesome memories. In "DJwatchesUncleflirt" we were visiting the Alaska pipeline when DJ's uncle started flirting with a college student who was working in Alaska to save money for college. DJ observed and later

imitated his Uncle's flirting skills. In "DJsnowboarding" and "DJ4wheeler" we see him in his adult roles where he is self-taught in snowboarding and in 4-wheeling in the Utah sand dunes. He holds a solid job, attends college, and has a hectic social life (like most of you). His adult socialization has been varied and ongoing.



Figure 2: Photo Montage of DJ. © 2009 Ron J. Hammond, Ph.D.

As was mentioned, part of the socialization is the development of self-concept in each of us. It begins at birth and continues dramatic development through the school years, with slight modifications throughout the adult years. Your **Self is at the core of your personality, representing your conscious experience of having a separate and unique identity**. Your **Self-Concept is the sum total of your perceptions and beliefs about yourself**. It is crucial to note that your self-concept is based heavily on your social construction of reality—that means others influence your perception of your self-worth and definition.

Wild Human Children/Animals

We need to discuss one extremely rare and harsh environment children grow up in—feral childhood. **Feral Children are wild or untamed children who grow up without typical adult socialization influences**. They are rare because most human newborns will not typically survive if they are not cared for by an older individual. One of the earliest documented sociological studies of an isolated feral child was reported on by Kingsley Davis in 1940. He discussed two similar cases of Anna and Isabelle. Anna was a five year old girl when she was discovered. She lived for years isolated in an attic and kept barely alive. Anna only learned a few basic life skills before she died at age 10. Isabelle was also isolated, but in her case she had the company of her deaf and mute mother. When Isabelle was discovered at age six she quickly learned the basic human social skills needed and was able to eventually attend school. Davis attributes the difference in outcome to nutrition and the fact that Isabelle had at least some social interaction with her mother. (See Davis, K. 1940 "Extreme Social Isolation of A Child" in *The American Journal of Sociology*, Vol. 45, No. 4 (Jan., 1940), pp. 554-565 Published by: The University of Chicago Press; Davis, K. 1949 "Human Society by McMillan Pub. New York; and Davis, K. (1993, "Final Note on a Case of extreme Isolation" Irvington Pub. CA.)

In rare cases, human feral children have survived and documentation of their feral childhood is available. See Feral Children.com or http://www.feralchildren.com/en/index.php . This website discusses three categories of feral children: 1) Children raised in isolation; 2) children raised in confinement; and 3) children raised by animals (much less common). They also refute hoaxes of feral children which are not true. To grow up feral is perhaps the cruelest version of child abuse because the crucial primary socialization does not occur. This means that pubescent feral children lack a sense of self-concept; a pattern of multiple attachments and significant others; probable lack of awareness of self, others, groups, and society; and ultimately a void where socialization and acculturation should be.

A few movies are available that portray the complications of being a feral child, especially when he or she tries to interact with socialized members of society. Nell is based on a true story about a Girl who grew up alone in the Carolina back woods after her mother and sister died. The Young Savage of Aveyron (France), is a true story about a French boy discovered in the woods and taken into the care of a physician. Tarzan and Jungle Book is believed to be inspired by true accounts of feral children raised by animals. For example, Amala (8 years old) and Kamala (1 ½ years old) were discovered living with wolves (I know it sounds fantastic, but go with me on this) in Mindapore, India in 1920. Photographs are available in various text and Websites. I've included an artist sketch below.

Figure 3. Artist Caricature of Amala (8 years old) and Kamala (1 ½ years old)



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You already know that most humans can't co-exist with wolves and other carnivorous animals. It is rare to survive such an encounter, especially for 18 month old children. Yet, cross-species nurturing has been documented from time to time (e.g., dogs nurtured kittens and pigs).

As a side note on human-carnivorous animal co-habitation in the wild, there's a true account of a heart-rending story of a naturalist and Grizzly activist, Timothy Treadwell and his partner Amie Huguenard who moved to Alaska and lived with Grizzly Bears, as though he'd become one of them. It has been made into a documentary and TV Series. Timothy documented his success in living among and with the bears. However, he was killed in 2003 by a rogue Grizzly. (movie called "Grizzly Man", 2005).

Another Feral child was discovered in 1970 in a Los Angeles suburb. A neighbor reported that a child was locked in the back of a house. Police discovered a girl that was eventually nicknamed "Genie" (a genie pops out of a bottle and emerges into society without having really been raised in society). Genie was about 12. Nova created a documentary on her called "Genie, Anatomy of a Wild Child." In it you see what Feral really means in the deprivation of acting, understanding, experiencing, and living without having been socialized. I've included an artist sketch of Genie.



Figure 4: Artist Caricature of "Jeanie". © 2009 Ron J. Hammond, Ph.D.

Genie's hair was cut short to keep her from eating it. Even though she was chained to a potty chair her entire life, she needed to wear diapers. She spat, clawed, rubbed, and self-groomed more like an animal than a human. She had to be taught the basics of everything and she did learn, but nowhere near at the capacity of an average child.

George Herbert Mead argued that the Self emerged out of social interactions as a result of countless symbolic interactions with other human beings. To Mead, play and playful interactions laid the foundation of becoming human and gaining our sense of self. Knowing that, how troubling must it be for children kept in isolation to play, gain the experiences through interaction, and come to know their Self?

To better understand "Feral" by contrasting it to the animal kingdom, check out the American Humane Society where they address the issue of feral animals www.americanhumane.org/site/PageServer. They assist in the rescue of hundreds of thousands of animals each year, many of which were born without families or owners and therefore behave more instinctively than trained.

Self-Concept: Who Are You?

Feral children lack a sense of self, in part because they've not had interactions with others with whom they could distinguish themselves. They also have not had feedback on their value, performance, talents, strengths, and weaknesses. Sociologists using concepts from Cooley and Mead have identified an insightful way of understanding our self-concept. The **Looking-Glass Self is the reflection of who we think we see by observing the treatment and behaviors of others towards us**.

The metaphor used in this concept is a mirror—we see ourselves reflected in the actions and behaviors of those around us (like we see ourselves in a mirror). The Looking Glass Self has three distinct steps to it:

Steps to the Looking-glass self:

1. We imagine how we appear to others
2. We imagine and interpret their judgment of us
3. We react positively or negatively to that perceived judgment while developing a self-concept

Yes, we do watch how others react to us and how they might judge us. But, not everyone in our lives is equal in their potency of evaluation and how we respond to them. Let me show you what I mean. Make a list of the 10 closest people to you in your life. Once you've made the list then put a star beside the 3 with whom you feel the closest bond—you really value their opinion and are connected to them and vice versa. These top ten and top three represent your significant others.

Significant Others are those other people whose evaluations of the individual are important and regularly considered during interactions. Strangers you see on campus and in the grocery store do not have the same importance as roommates, close friends, parents, and others you listed. And not all significant others are valued equally. Your fraternity brothers' or sorority sisters' opinion of your Halloween costume probably means more than your younger sibling's opinion.

The process leading up to a self-concept is easy to grasp. I've taught my students for decades to think of how they get feedback from others and watch others to get an idea of their expectations in a given role as though they were a weight lifter. The key to understanding self-concept is to understand that balanced self-concept works the same way as balanced weights. Ever try to lift a set of weight with 30 pounds on one side and only 20 pounds on the other? Please don't! This would prove to be destructive to your physical health.

The same can be said of those who try to balance too high of an "Ideal" expectation in a role, because they're most likely to perform less than expected in their "Actual" performance in this role. Again, the balance between "Ideal" and "Actual" is crucial. In this example, imagine that you are looking at the self-concept formed by a young female college graduate. She has been accepted into a prestigious corporate internship role and has actually been labeled the "Intern."

Figure 5. Self-Concept and the New College Graduate—Corporate Intern



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Once on the job she asked her supervisors, co-workers, and former interns what was expected of her—this information provided the "Ideal" side of the weights. She wrote down her ideal expectations and decided that to perform well and later be considered for full-time employment she should: be on time; be prepared for every meeting; be zealous about doing specifically what her direct supervisor requested; and try to solve at least one lingering corporate problem related to her tasks.

By the end of her first year, she had established a strong pattern of being on time; had come to meetings prepared with additional information to supplement the agenda of the meeting; had accomplished every assignment given to her by her supervisor; but had

not solved any lingering corporate problem. She did though discuss a lingering problem with her supervisor and volunteered for an inter-departmental ad hoc committee to study the issue and look for solutions. Because her ideals closely matched with her actual performance, she had a fairly balanced perception of her self-concept. Regardless of the corporation decision to hire or not hire her, she finished her internship and felt good about herself in the process (a balanced self-concept). Another intern might have set far too low of goals for her expectations or far too high. She might also have given herself little credit and under-evaluated her own performance based on comparisons of other interns who've worked there. In either case the imbalance typically shows up in imbalanced self-concept.

In the next example, a Freshmen student who desperately wanted to fit in and be accepted into a fraternity set way to high of goals in his college student expectations.



Figure 6: Self-Concept of A Distracted Fraternity Pledge. © 2009 Ron J. Hammond, Ph.D.

Once on campus he registered for pre-law. He wanted to be a lawyer like his father. He also pledged into a fraternity. Being young, and not knowing his own limitations, he took very tough GE courses yet spent over half his waking time supporting fraternity activities. By the end of his first term he failed 4 out of 5 classes. But, he was a member of the fraternity. His father and he had a long talk over the winter holiday break. In either case, assessing too high or low of ideals or too high or low of actual performance leaves a person imbalanced in their self-concept.

Please notice I have not spoken about a high self-esteem. **Self-Esteem is pride in oneself, a positive self-regard, an inordinately high positive self-regard, or a high self-respect**. This concept originated in psychological research and has lost popularity among psychologists and sociologists because a high-self esteem is often found among individuals who misbehave in their communities and relationships. Search self-esteem and narcissism on the Internet for more information about the complexities of self-esteem.

As far as our self-concept is concerned we learn early on that we must perform to a certain level if we are to receive the much desired approval from others. As children grow up and into adolescence they begin to develop their abstract reasoning skills. Eventually they develop the ability to sympathize with others. **Taking the Role of Other is when children put themselves in someone else's shoes, understand how he/she feels, and anticipate how he/she will act**. This happens frequently when children hear sad news about other children. They can put themselves in those circumstances to a certain degree.

George Herbert Mead's "Mind Self, and Society" discusses the fact that we do take the role of others and by so doing begin to see the "other" within our own selves. By doing so, we conform, fit in, and criticize ourselves when we fall short of the expectations we perceive in the "other" (see Mind, Self, and Society, ed. C.W. Morris; University of Chicago 1934; and Blumer, Herbert.

"Sociological Implications of the Thought of G.H. Mead," *American J. of Sociology*, 71 (1966): 535-44 or Blumer, Herbert. "Mead & Blumer: Social Behaviorism & Symbolic Interactionism," *American Sociological Review*, 45 (1980): 409-19).

In the Symbolic Interactionism perspective, the average person has a common perspective on what they think other members of society expect, do, and think. When we imagine what an average person would do in a situation we take on the perspective of the generalized other. The **Generalized Other** are classes of people with whom a person interacts on the basis of generalized roles rather than individualized characteristics. Mead also believed that it is through role playing as children that we learn to take on the role of other. This helps us to imagine and visualize the perspective of others in various groups. In other words, without really becoming a terrorist, we can imagine their point of view—like the role of fundamentalism with religious terrorists who blew up a federal building in Oklahoma or the World Trade Towers in New York (see Mead, G. H. and C. W. Morris (1934) Mind, Self, and Society from the Standpoint of a Social Behaviorist, University of Chicago Press, Chicago).

As children grow into young adulthood they prepare for significant roles. They may focus heavily on their athletic talents and grades so they can attend college on a scholarship. They might join the Junior ROTC so they can become a military officer. They might volunteer for Peace Corps (see http://www.peacecorps.gov/) or some other charitable service mission. In either case, they are practicing anticipatory socialization. **Anticipatory Socialization** is practice in advance for some future role.

Larger Social Issues

Let's shift the focus of attention away from the socialization of individuals and towards the larger socialization picture. In every society in the world today, there are both agents and agencies of socialization. In the US our agents include parents, other family, friends, day care employees, teachers, religious leaders, bosses, and peers. Our agencies include the family, religion, daycare, schools, and employment. The cultures vary dramatically between the US and Darfur, but the structure of agents and agencies is very similar. In Darfur, "Homeland of the Peasants," agents are parents, other family, friends, Sheppard's, farmers, military leaders, religious leaders, and tribal leaders. The agencies also include the family, religion, clan or tribe, military, and political structures. In general, **Agents** are people involved in our socialization while **Agencies** represent the organizations involved in our socialization.

Many members of society experience a total institution and the intense socialization that come with them. A **Total Institution is an institution that controls almost all aspects of its members' lives and all aspects of the individual life is controlled by those in authority in the institution**. Boarding schools, orphanages, military branches, juvenile detention, and prisons are examples of total institutions. To a certain degree sororities and fraternities mimic the nature of a total institution in their strict rules and regulations required if members choose to remain members. A core difference among these total institutions is the fact that some are voluntary while others are mandated.

Erving Goffman was a well-published Canadian Sociologist who lived from 1922-1982. Among his many studies of society was a monograph entitled, "Asylums: Essays on the Social Situation of Mental Patients and other Inmates" (1961' NY Doubleday). Goffman defines total institutions as places where "like-situated individuals are cut off from the wider society for an appreciable period of time, together lead an enclosed, formally administered round of life…*(page xiii)*." He also suggested that total institutions have a method of depriving individuals of their former life. The recruit comes into the establishment with a conception of himself made possible by certain stable social arrangements in his home world. Upon entrance, he is immediately stripped of the support provided by these arrangements. In the accurate language of some of our oldest total institutions, he begins a series of abasements, degradations, humiliations and profanations of self. His self systematically, if often unintentionally, mortified…*(Page 14)*."

Do fraternity orientation rituals fit the definition of what Goffman described above? True enough, fraternities often strip down pledges emotionally, physically, and at times sexually to degrade and humiliate them. Many force pledges to eat and drink disgusting things, while all the time testing their loyalty to the fraternity. But, keep in mind that few if any fraternities incarcerate their pledges, have total control of every aspect of their lives for extended periods of time ("rounds of life" as Goffman put it), and rarely attempt to deprive pledges of their former life. Yet, urban legends abound about how institutionalized fraternities and their rituals have become. Many pledges are misinformed to believe that the US Library of Congress has almost all orientation rituals in writing in their collection. Not true says Rousey, E.L. Kappa Alpha Order, "The Library of Congress Fraternity Ritual Myth" (Taken form Internet on 27 May 2008 from www.phigam.org/history/ritualmyth.pdf).

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1.7: Society and Groups

Understanding Past and Current Societies

Society is defined as a population of people which shares the same geographic territory and culture. In sociology this typically refers to an entire country or community. Average people tend to use the word society differently than do sociologists. You might be thinking about the difference in the American Human Society (The Humane Society of the United States at http://www.hsus.org/); the American Cancer Society (at http://www.cancer.org/docroot/home/index.asp); or the Society of Plastics Engineers (at www.4spe.org/) and US main stream society.

For sociologists a society is defined in terms of its functions. There are five:

1. reproduction;
2. sustenance;
3. shelter;
4. management of its membership;
5. defense.

In the sociological definition of society, these three organizations listed above with their URL's are not societies. They are **Voluntary Organizations - formalized groups of individuals who work toward a common organizational (and often personal) set of goals**. These voluntary organizations typically only concern themselves with 1 of the 5 functions—management of its membership.

There are three other types of organizations:

1. **Normative Organizations are organizations that people join because they perceive their goals as being socially or morally worthwhile (IE: Greenpeace);**
2. **Coercive Organizations are organizations that people typically are forced into against their will (prison);**
3. **Utilitarian Organizations are organizations that people typically join because of some tangible benefit which they expect to receive (Girl Scouts, PTA, or a political party).**

All organizations exist in the structures of broader society.

Societies have been around for many thousands of years. Technological availability greatly influenced the size and durability of these societies. Rocks, sticks, spears, axes, bows and arrows, darts, plows, hand tools, dowels and nails, steam engines, electricity, factories, watches, computer chips, and other technological advances have greatly changed the nature of societies over these many years.

Early on, **Hunting and Gathering Societies, those whose economies which are based on hunting animals and gathering vegetation, were very common throughout the history of the world**. Eventually, **Horticultural and Pastoral Societies, those characterized by domestication of animals and the use of hand tools to cultivate plants, developed and have also endured for centuries.** In the last few centuries the Agricultural Society developed. **Agricultural Societies utilize advanced technologies to support crops and livestock (plow) and in Western societies became the mainstay which enabled the Industrial Revolution to transpire by feeding society's members**.

Industrial Societies utilize machinery and energy sources (steam engine) rather than humans and animals for production. There was a time in the US when almost all the jobs were factory, production, or otherwise labor intensive jobs. Then came the computer chip which initiated

Postindustrial Societies, where societal production is based on creating, processing, and storing information. This is the modern society we live in today in the United States.

Why Do Societies Change or Remain Stable?

As far back in Sociology's history as its founder, Auguste Comte, Sociologists wanted to understand why societies changed or remained the same (Comte's full name was Isidore Marie Auguste François Xavier Compte 17 January 1798-5 September 1857). Comte referred to **Social Statics, or the study of social structure and how it influences social stability**; and **Social Dynamics, or the study of social structure and how it influences social change**. A modern example of social statics might be the official governmental intervention of US economic recovery efforts; while social dynamics might be the new "government bailout" manipulation of the economy to establish economic security in volatile markets.

Emile Durkheim's concept of Anomie focused on how daily norms (or the relative lack thereof) influenced the daily expectations and obligations of society's members. In the village with an agricultural society, most people knew what everyone else did for a living and most shared in common similar daily life patterns.

Mechanical Solidarity is a shared conscious among society's members who each has a similar form of livelihood. As industrialization emerged and transformed the rural communities while enlarging the urban-factory based, highly populated cities, norms became much more ambiguous. Durkheim called this **Organic Solidarity, which is a sense of interdependence on the specializations of occupations in modern society**. Those in larger cities had less daily regulated and organized patterns and could no longer provide the majority of their own needs—they became much more dependent on each other's specializations. As Durkheim witnessed rapid social change that accompanied the Industrial Revolution, he attributed much of the personal challenge that came with it to Anomie and the difficult and often fuzzy normative regulation.

This brings us to an important and related issue—how a society functions and dysfunctions impacts the individual. Karl Marx argued the concept of **Alienation**, which is the resulting influence of industrialization on society's members where they feel disconnected and powerless in the final direction of their destinies. To Marx, the social systems people created in turn controlled the pattern of their social life.

A later German Sociologist named Ferdinand Tönnies (1855-1936) wrote about two types of community experiences that were polar opposites. **Gemeinschaft** (Guh-mine-shoft) means "intimate community" and **Gesellschaft** (Guh-zell-shoft) means" impersonal associations." His observations, like Durkheim's and Marx's were based in the transition form rural to urban, agricultural to industrial, and small to large societies.

Gemeinschaft comes with a feeling of community togetherness and inter-relational mutual bonds where individuals and families are independent and for the most part self-sufficient. Whereas, Gesellschaft comes with a feeling of individuality in the context of large urban populations and a heavy dependence upon the specialties of others (mutual inter-dependence) to meet all one's needs.

For people living in both large and smaller cities, there is a social connection they have with others called **Social Cohesion** - the degree to which members of a group or a society feel united by shared values and other social bonds. The study of social cohesion has become much more complex as societies have grown in number, diversity, and technological sophistry. **Social Structure** refers to the recurring patterns of behavior in society which people create through their interactions and relationships. Social structure of course can be literally considered (like the anatomy of a human body specifically defines parts and how they are related to one another) or figuratively considered where social institutions, laws, processes, and cultures shape the actions of we who live in these societies.

What Are Society's Component Parts?

What are core parts of our social structure? The first and most important unit of measure in sociology is the **Group**, which is a set of two or more people who share common identity, interact regularly, and have shared expectations (roles), and function in their mutually agreed upon roles. Most people use the word, "group" differently from the sociological use. Non sociologists also use "group" differently from sociologists. They say group even if the cluster of people they are referring to don't even know each other (like 6 people standing at the same bus stop). Sociologists use **Aggregates**, or the number of people in the same place at the same time. So people in the same movie theater, people at the same bus stop, and even people at a university football game are considered in aggregates, not groups.

The sociologists discuss categories. A **Category** is a number of people who share common characteristics. Brown-eyed people, people who wear hats, and people who vote independent are categories—they don't necessarily share the same space, nor do they have shared expectations.

Figure 1. Photo of the Semi-Annual UVU Behavioral Science Poster Symposium



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In the photo above, the professor on the left, Dr. Bret Breton posed for this photo with two of our undergraduate students. Twice a year we hold student research symposia where students present findings from their research studies. For 6 hours their posters are displayed and they answer questions and discuss their findings with any of the 26,000 students who attend Utah Valley University (a category of student). Throughout the day, clusters of students stand around tables (aggregates) while research team members (groups) teach passerby students what they did and what they learned while doing it.

Figure 2. Photo of the 2007 Winning AACS Student Problem Solving Competition



© 2007 Ron J. Hammond, Ph.DIn the photo above you can see the 2007 UVU student problem solving team (common identity) who competed in the 2007 Association of Applied and Clinical Sociology's (See AACS at http://www.aacsnet.org/wp/?page_id=59) Student Problem Solving Competition. I'm with my wife (matching black T-shirts on the back left) and next to us on the left was a Social Worker we met while visiting the Ypsilanti, Michigan SOS Community Services headquarters. Trista (Pink blouse in the middle) was the student competition research team leader (specific role). She coordinated all the student team member's efforts and created subcommittees with committee chairs who reported directly back to her (shared expectations).

The problem solving challenge faced by this group of students was to create a proposal which improved the employment opportunities of single mothers who came to SOS for help in finding jobs. You need to be aware that there were very difficult financial challenges facing these single mothers: the economy was severely depressed, the labor-intensive jobs had all but left the

region, there were very few service jobs that fit the skill set of these mothers; and finally even the busses had stopped running because of fuel costs and other concerns. It was nearly impossible for a single mother to find a job! Since there are about 15,000 single mothers who come for help each year, this proposal took on a life of its own in terms of how important it would be. It transformed from a competition to a cause in the mind of my students.

This team met twice with SOS personnel; created inter-state networks between social service agencies in Utah, Michigan, and North Carolina; and held a banquet for local community service directors to brainstorm how they might approach a resolution to these issues. Many other efforts lead to a 3-pronged proposal which articulated specific strategies: first, the creation of a shuttle service where the SOS Community Center obtains a small fleet of shuttle vans which will be driven by the single mothers, exclusively for the single mothers who would pay a modest fare to get back and forth about town; second, the connection of the Sunshine Ladies Foundations Scholarship Program with the Washtenaw Community College—also in Ypsilanti (Google Doris Buffet's charitable foundation WISP); and Third, the networking of the local Marriott resort to the SOS Community Services Agency.

Once the proposal was submitted, this group disbanded and focused their energies in other life pursuits. Their proposal did win the competition, but the experience in itself is considered more valuable because they feel liked they made a small difference for single mothers (and it enhanced their graduate school applications).

Why Are Groups Crucial to Society?

Groups come in varying sizes—**Dyads** are a group of two people and **Triads** are a group of three people. The number of people in a group plays an important structural role in the nature of the group's functioning. Dyads are the simplest groups because 2 people have only 1 relationship between them. Triads have three relationships. A group of 4 has 6 relationships; 5 has 10; 6 has 15; 7 has 21; and one of my students from Brazil has 10 brothers and sisters and she counts 91 relationships just in her immediate family (not counting the brothers and sisters in law).

When triads form it looks much like a triangle and these typically take much more energy than dyads. A newly married couple experience great freedoms and opportunities to nurture their marital relationship. A triad forms when their first child is born, they experience a tremendous incursion upon their marital relationship from the child and the care demanded by the child—As Bill Cosby Said in his book "Fatherhood" "Children by their very nature are designed to ruin your marriage (see 1987, Doubleday Publisher, NY)."

Two of my Introduction to Sociology students told me a true story about how they were BFF's since elementary school and had similar last names and even been in the same homerooms until they graduated high school. They then came to college together and majored in the same major. They told me and the other students in the class about what stressed their friendship when one fell in love and dated a young man.

The other felt a great deal of pressure to get along with her best friend's boyfriend. She did and they all three were friends although each explained that the guy put more pressure on their own friendship. When the boyfriend-girlfriend relationship finally ended it put the other girl in an awkward position with the guy. They had established their own friendship, but since her best friend broke up with the guy she felt like she had to end her friendship with him too. She did.

You can begin to see how the Functional approach to studying groups gives you insight into how group structure, function, and dysfunction affect the everyday lives of group members. **Sociometry** is the study of groups and their structures (Google Jacob L. Moreno for its founder). To simply study it for the sake of creating more knowledge about it does not help groups directly. To solve problems you might be hired to come into an organization, examine the organization's groups and functions or dysfunctions , then eventually create strategies for enhancing the quality of the groups' interactions or expanding the groups social network in a beneficial way.

As sociologists further study the nature of the group's relationships they realize that there are two broad types of groups: **Primary Groups** tend to be smaller, less formal, and more intimate (family and friends); whereas **Secondary Groups** tend to be larger, more formal, and much less personal (you and your doctor, mechanic, or accountant). Look at the diagram below. Typically with your primary groups, say with your roommates, you can be much more spontaneous and informal. On Friday night you can hang out where ever you want, change your plans as you want, and experience the fun as much as you want.

Contrast that to the relationship with your doctor. You have to call someone else to get an appointment, you have to wait if the doctor is behind, you typically call her or him "Doctor," once the diagnoses and co-pay are made you leave and have to make

another formal appointment if you need another visit. Your Introduction to Sociology class is most likely large and secondary. Your friends tend to be few and primary (see Figure 3 below).

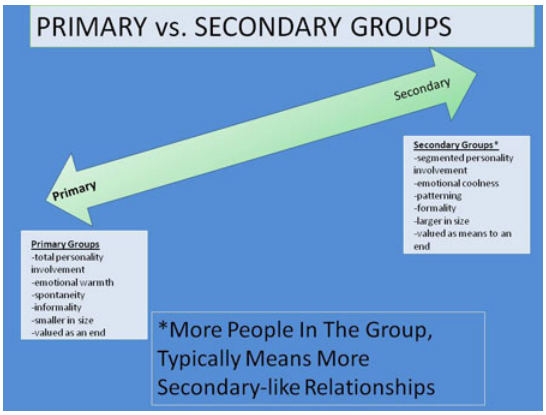


Figure 3: A Comparison of Primary Versus Secondary Groups. © 2007 Ron J. Hammond, Ph.D.

With your friends, have you noticed that one or two tend to be informally in charge of the details? You might be the one who calls everyone and makes reservations or buys the tickets for the others. If so, you would have the informal role of "organizer." Status is what you do in a role or otherwise stated, Status=is a socially defined position. There are three types of status considerations: **Ascribed Status** is present at birth (race, sex, or class); **Achieved Status** is attained through one's choices and efforts (college student, movie star, teacher, or athlete); and **Master Status** is a status which stands out above our other statuses and which distracts others from really seeing who we are.

Another consideration about groups and our roles in them is the fact that one single role can place a rather heavy burden on you (IE: student). **Role Strain** is the burden one feels within any given role. And when one role comes into direct conflict another or other roles you might experience **Role Conflict**, or the conflict and burdens one feels because the expectations of one role compete with the expectations of another role.

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1.8: Deviance and Crime

What's the Big Deal About Deviance?

As was mentioned in the culture chapter a **Norm is a set of expected behaviors for a given role and social status**. In most societies, the majority of people conform to the most important norms most of the time. For example, wearing casual clothes to class is normal on many campuses. Attending class in your European Bikini might not be normal for some. Yet, I witnessed this back in 1982 as a student in the newly accredited West Georgia University. Many of the female students wore Bikinis to classes. It was a striking departure from what I had experienced while in high school. But, I wondered back then if swimsuits were in fact deviant given that so many students at WGU wore them to class. Deviance is not as easily defined and established as some might think (especially if you are sensitive to cultural relativism and ethnocentrism). **Deviance is a violation of norms or rules of behavior that are typically outside of the norms** (see figure below).



Figure 1: Model of Deviant Versus Normal Behavior. © 2009 Ron J. Hammond, Ph.D.

A typical dictionary definition of deviance sounds something like this: "one that does not conform to the norm;" "one who behaves in sharply different ways from customs;" or "one who ignores the common and behaves in unique ways." A thesaurus might also list: "abnormal; aberration, anomaly, weird, irregular, and even unnatural" as similarly related words. Most references attest to the nature of deviance as being something that violates normal behaviors, thoughts, or actions. But, is deviance weird/cool, positive/negative, desirable/undesirable, or good/bad?

For Sociologists the answer is found by considering exactly who has the power and authority to define the behavior as being normal or deviant. Throughout the history if the United States governments, religions, education, media , and family types have influenced and shaped what is considered "normal" or "deviant" on subjects as insignificant as swimsuits on beaches and as significant as women having the same rights that men have. You see, deviance is considered at both of C. Wright Mills' larger social and personal levels.

A personal level example might be considered with the swimsuit on campus issue. Students back then did not need to look at university, governmental, or media for approval on how they dressed for class. They typically considered a source much more valuable to teenagers and young adults—their peers. Friends who also wear swimsuits to class may have defined the swim suit issue as being normal among students who were their friends, yet deviant among students who run in different crowds. Since they value their own peer evaluations the most they defer to peer-based norms.

But, would it be acceptable to wear nothing at all to class? On Wikipedia there is an interesting article about Andrew Martinez who attended naked at Berkley for a few years. Berkley is considered to be a very liberal campus in comparison to most US campuses. A controversy developed and eventually his nakedness came before the university leaders and the City of Berkley leaders (he often walked about town naked). He was eventually asked to leave Berkley and both the City and University of Berkley passed anti-nudity laws and policies to prevent nudity (taken from Internet en.Wikipedia.org/wiki/Andrew_Martinez 15 September, 2008). Martinez would often find himself being labeled "deviant" throughout the remainder of his life(he died in jail May 18 2006 from an apparent suicide).

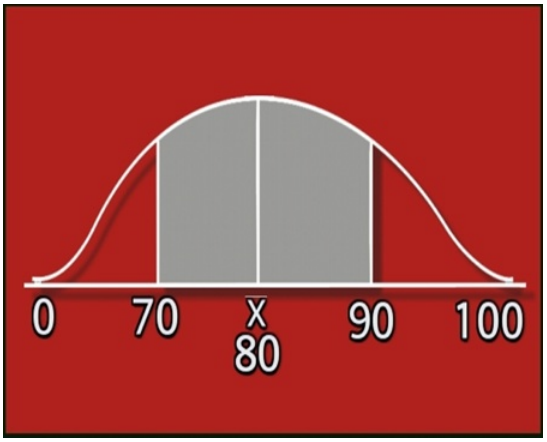
Can Deviance Be Functional?

Let's pause here to consider Emile Durkheim's observations about deviance (original text from "The Division of Labour in Society" 1893).Durkheim argued that deviance, especially extreme forms are functional in that they challenge and offend the established norms in the larger collective conscience. In other words extreme deviance pushes things enough to make members of society reconsider why they even consider some behaviors as being deviant. Building on this idea, Functionalists often argue that: deviance reaffirms norms when the deviants are punished; deviance promotes solidarity among those who support and those who oppose the deviance; deviance provides a clear contrasting point of comparison for society's members; and deviance often stimulates social change.

In Martinez's naked guy case, both the City and University had to take a serious look at why and how they defined public nudity and which formal norms they would develop to support their position. Similar formal evaluations of deviance occurred after Dr "Death" Kevorkian assisted severely ill persons in taking their own lives; after September 11, 2001 terrorist attacks on the US (Twin Towers, Pentagon, and flight crash in Pennsylvania) killed about 3,000 people; and more recently after major US corporations which have been mismanaged and have deeply shaken markets, investments, and economic stability. Extreme deviance does make us consider "normal" behavior on the personal and larger social level.

As a sociologist, you should strive for an objective stance when studying deviance. It take practice but is truly rewarding because of the clarity it brings to your evaluation. It's like you try to see society and people the same way statisticians see things. Look at the diagram below. Here you see a distribution of numbers. From a statistical point of view you can see that the mean lowest score is 0, the mean is 80, and the highest score is 100. Is a mean of 80 good or desirable? That depends on what these scores represent. If these are test scores from your first sociology test then a mean of 80 indicates that most students did well on the test. The grey area of the diagram indicates the **First Standard Deviation** is the area in the distribution where about two-thirds of the scores fall (1/3 above and 1/3 below the mean).

Figure 2. Example of Distribution of Test Scores: Standard Deviations



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A mean of 80 indicates that about two-thirds of the other scores where between 70 and 90 in this distribution. By the way, even though they are not indicated in the diagram, the **Second Standard Deviation has the next 28 percent of the scores (13.6% above and 13.6% below); the Third Standard Deviation has the next 4 percent (2.1% above and below); and the Fourth Standard Deviation has the last 0.2 percent (0.1% above and below)**. You'll learn more about deviations when you take your statistics classes.

Back to the test scores, a higher score way above the mean is good and desirable to most students. If the highest student score was 99 and the lowest was 3, both would statistically be considered deviant scores. In a sense, you'd want to deviate as high above the mean as possible, right?

But, what if this distribution was not an indicat8ion of test scores, but rather the frequency of times potential roommates stole food from the private stashes of previous roommates? You'd clearly want a score closer to 0 than 80. Likewise, what if this distribution was an indication of how many times your boyfriend or girlfriend flirted with others while they were dating you? Again 0 would be good and desirable. Finally, what if this distribution indicated the number of times during a student's college career that they

performed a “random act of senseless kindness” for others? I hope the point makes sense—the value placed upon the deviance depends greatly on how the deviance conforms to or violates the norms of the community and society you live in.

Let’s consider a sensitive and sometimes controversial issue — **Homosexuality, or a sexual preference for persons of the same sex**. I often ask my student to consider this simple question, “is homosexuality deviant or normal?” I am surprised at how passionate my students argue that it is normal or that it is deviant. Eventually when the discussion runs out of energy a student will ask me what I think. I answer like this. National studies indicate that less than 5 percent of the United States population considers itself to be exclusively homosexual.

“Does that make it more or less common and therefore more or less deviant?” I ask.

“It’s less common,” they reply.

“Yet, every society in the history of the world has typically had homosexuality among its members. That includes almost all societies with recorded histories and almost every society in the world today,” I continue. “Is it common or uncommon, deviant or normal?”

“Common and normal,” they reply. “But, how can something be deviant and normal at the same time?”

The answer is found in the complexity of modern societies. Not all members of society agree on the same issue in the same way. We rarely have total agreement on what’s normal. In the US we have over 300 million people, hundreds of religions, thousands of voluntary organizations, thousands of political interest groups, and thousands of personal interest groups, many of which are in striking opposition to other groups (IE: White supremacists vs. Nation of Islam).

Many sociologists have argued that it is normal to have deviance in a healthy society. If you regard homosexuality as being normal or deviant, as a sociologist you can step into a more objective role and understand the larger social level of consideration. It allows you to become more of an analyst and less of an advocate when understanding deviance. To build upon this idea, let’s consider how sociologists strive for objectivity when considering cross-cultural issues of deviance. Remember that ethnocentrism tends to burn cross-cultural bridges while cultural relativism tends to build them. Can we study deviance without becoming ethnocentric? Absolutely!

Deviance tends to vary on three major levels: across time; across cultures, and from group to group. When considering deviance we must realize that collectively people experience social levels of shifting values. In one example, contrast the I Love Lucy show which aired in the 1950’s to the Sex and The City show which aired 1988-2004. As a child I wondered how Little Ricky was born given that Lucy and her real-life and TV-life husband, Dezi slept in different beds on the TV show. Their kisses were controversial to some at the time.

Today, Sex and the City is an in-depth story line which follows the sexuality of four New York City women. As you read in the culture chapter, values shape norms, which in turn shape morés and folkways, which in turn shape laws. As values shift and change over time, so eventually do laws. Check out a fun Website called http://www.dumblaws.com/ to see if your home state had some rather bizarre laws (values) back in the day.

How Does Culture Influence Deviance?

Deviance varies between cultures because values vary between cultures. In Washington D.C. there is a non-profit research organization that performs international studies (see http://pewglobal.org/about/). On their Website they discuss their mission statement and organizational purpose.

> *“The project provides to journalists, academics, policymakers and the public a unique, comprehensive, internationally comparable series of surveys. Since its inception in 2001, the Pew Global Attitudes Project has released 21 major reports, as well as numerous commentaries and other releases, on topics including attitudes toward the U.S. and American foreign policy, globalization, terrorism, and democratization (taken from Internet 16 September, 2008).”*

One such study is called the “Pew Global Attitudes Project” which is a series of worldwide public opinion surveys that encompasses a broad array of subjects ranging from people's assessments of their own lives to their views about the current state of

the world and important issues of the day. More than 175,000 interviews in 54 countries have been conducted as part of the project's work."

Based on 91,000 of these surveys from 50 different countries, Kohut and Stokes (2007) wrote an insightful book comparing US to other cultures and explaining how we are perceived. America Against the World: How We are Different and Why We Are Disliked (Holt Publishing, 2007). These authors talk about the perception of non-Americans about the United States. In this book American values, culture, economic influence, and military activities have lead to a singular notion about what America does to the world. Many have misguided ideas from TV and news reports. Most see the need for another superpower to keep the US in check. In sum, the average non-American views Americans much differently from how they view themselves.

How might a value compare between countries of the world? Pew also studied the concept of trust between countries and found that Eastern Europe has lower levels of Trust than did the US when asked "Most People in Society are Trustworthy" (See Table 1).

Table 1. Pew Study: Percent who Agreed with Statement (Rank Ordered)

China	79%
Sweden	78%
Canada	71%
Britain	65%
United States	58%
Germany	56%
Russia	50%
Poland	48%
Ukraine	47%
Mexico	46%
Kuwait	27%
Kenya	25%

(Taken from Internet on 17 September, 2008 from "Since Communism's Fall, Social Trust Has Fallen in Eastern Europe", originally released 15 April, 2008). http://pewresearch.org/pubs/799/global-social-trust-crime-corruption)

Among the 47 countries included in this survey, wars, famine, economic downturns, street and organized crime, and other local social influences have contributed to higher or lower levels of trust over time.

Values also vary between groups (group to group). When I was a research professor at Case Western Reserve University, I arranged for a former Folks gang member to come and speak to my Social Problems class. He was a larger man, 6 foot 3, about 275 pounds, and also a black belt in martial arts. He explained that when he was much younger he had to go through an initiation ritual called a beat down in order to be admitted to the gang. He eventually converted to Christianity and chose to leave the gang (he qualified his comments by saying "no one ever leaves the gang"). Typically to go on an inactive status with the gang there is another beat down. Because of his stature and fighting skills it was decided to forego his beat down for the overall benefit of everyone involved. The point of this story is that in most social groups a beat down would be considered deviant. In a gang it's very much normal. Yet, in this situation, not beating him down was deviant within his gang, yet a wise choice.

Not only do values vary over time, between cultures, and between groups, it also varies a great deal between individuals. If you interviewed 11 people you personally know and asked them when abortion should be available to American women, you'd probably find some very strong opinions that change from person to person. If you polled the entire country, as did CBS and the New York Times in 2003, you would begin to see patterns that gave you a global understanding of US attitudes about abortion. In the CBS and NYT survey only 1 in 4 felt that abortion should not be permitted under any circumstances (see http://en.Wikipedia.org/wiki/Abortion_in_the_United_States#Public_Opinion Taken 17 September, 2008 from "Abortion in the United States"). These trends are very similar across political parties and gender.

But how does one person feel about abortion? It can be best understood by looking at one of three perspectives that typically frame an individual's perspective on an issue.

The **Absolutist Perspective claims that deviance resides in the very nature of an act and is wrong at all times and in all places**.

The **Normative Perspective claims that deviance is only a violation of a specific group's or society's rules at a specific point in time**.

The **Reactive Perspective claims that behavior does not become deviant unless it is disapproved of by those in authority (laws)**.

For more, Google "Moral Relativism."

Perspectives on Deviance

An absolutists would probably fall among the 1 in 4 who feel that abortion is always wrong, because it is an unacceptable act. A normative individual would consider the circumstances (rape, incest, diagnoses, or health of mother) while a reactive would consider the legality of abortion.

In every society when deviance is considered it is most often controlled. **Social Control is formal and informal attempts at enforcing norms**. There are a few basic concepts that help to understand social control. The **Pluralistic Theory of Social Control claims that society is made up of many competing groups whose diverse interests are continuously balanced**. **Social Order is the customary and typical social arrangements which society's members use to base their daily lives on**. Control is easier if attachments, commitment, involvement, and beliefs are stronger.

- Attachments: strong social mutual bonds that encourage society's members to conform
- Commitment: the stronger our loyalty to legitimate opportunity, the greater the advantages of conforming
- Involvement: the more a person participates in legitimate activities, the greater the inhibition towards deviance
- Belief: strong understanding in values of conventional morality promote conformity

Society's members use informal and formal sanctions to reinforce control efforts. **Negative Sanctions are punishments or negative reactions toward deviance. Positive Sanctions are rewards for conforming behavior** (see Table 2).

Table 2: Types of Groups and Their Sanctions

Group	Sanctions	
	Negative	Positive
Family	Spanking	Praise
Religious	Excommunication	Recognition
Work	Fired	Pay raise
School	Expulsion	Award

Finally one of the harshest forms of controls comes when intense labels are given to a person because of their actions. A **Stigma** is an attribute which is deeply discrediting and that reduces the person from a whole and usual person to a tainted or discredited one. I know of an individual who was in prison for 5 years, falsely incarcerated for child molestation and even captured on Americas Most Wanted. His charge was child abuse. Eventually he was acquitted of the charge and awarded 16 million dollars in damages for having his civil rights violated when it was revealed that his former wife and the investigating detective had an affair, eventually married, and perhaps fabricated the entire case together (see http://www.innocenceprojectmidwest.org/index.php or Google Free Ted White). A charge and conviction of child abuse are very permanent and harsh stigmas to deal with, even if you are exonerated later on.

In sum, deviance is a violation of a norm, simply not behaving in expected ways given the social circumstances. But what is the difference in conformity, crime, deviance, and both deviance and crime combined? Look at the matrix in Table 3 below:

Table 4: Robert Merton's Deviant and Criminal Behaviors

	Actor complies with legal code	Actor violates legal code
Actor complies with group norms	Conforming behaviors	Criminal behaviors
Actor violates group norms	Deviant behaviors	Deviant and criminal behaviors

See Merton's structural-functional typology of deviance

When an actor complies with group norms and the law it's called **Conformity, or an adherence to the normative and legal standards of a group in society**. An example might be the clothes you wore to class today—legal and normal. When an actor violates group norms but complies with the law, it is deviance. An example might be if you wore your Halloween costume to class…in July. If an actor complies with group norms yet breaks the law, it's called crime. **Crime is behavior which violates laws and to which governments can apply negative sanctions**. An example of this might be when you drove 10 miles over the speed limit just to avoid being rear-ended on the freeway today. If everybody speeds and you do too, it's still "normal crime." Over–reporting deductions and under-reporting income is also "normal crime." Finally, if the actor violates norms and breaks the law, then it's Deviant and Criminal behavior. An example might be when our neighbor in a middle class neighborhood started a meth lab and got busted while their 2 children watched, crying on the porch (this happened to our across-the-street neighbors during the mid-1990s).

Like deviance, crime is often found in every society. Why? Functionalist point out that: crime exist because members of society find it very difficult to reach total agreement on rules of behavior; no society can force total conformity to its rules or laws; people are normative, we continuously categorize behaviors into "right" or "wrong"; crime/deviance function as a warning light indicating an area that needs attention or consideration; crime/deviance often brings about solidarity or togetherness in society ; and there is a vital relationship between crime/deviance and societal progress. As mentioned, deviants and criminals make us reassess our values and make new rules and laws (Google search Emile Durkheim or Robert K. Merton with functionality of deviance).

Robert Merton was a Functionalist who studied why people conform or deviate (see Merton, Robert K. (1938). "Social Structure and Anomie", American Sociological Review, Vol 3 No 5, October 1938). Using Durkheim's concept of anomie (remember that **Anomie** is a state of social normlessness which occurs when our lives or society has vague norms). Merton devised a theory of deviance that brings in the concept of materialism. The average American sees the "American Dream" as a goal of monetary success. They typically desire to have the dream but realize that they often lack the means to attain it. How do they respond to this goal---means gap? Merton claimed in 1 of 5 ways (see Table).

Table 5. Robert Merton's Five Goal—Means Gap Coping Strategies***

1. Conformity

people live with what they have and get by (they accept and pursue their goals with socially accepted means—*Average US Citizen*)

2. Innovation

people commit crime to attain their goals (they accept and pursue their goals by replacing legitimate with deviant/criminal means to attain them—*Criminals*)

3. Ritualism

people try but fail and lower their goals (they appear to pursue goals but confuse means and goal—*Someone who focuses on following rules, fitting in, or conforming instead of attaining the dream*)

4. Retreatism

people withdraw and reject most of the goals (they reject and don't pursue their goals—*Street people, bag ladies, and hoboes*)

5. Rebellion

people reject both the goals and the means to attain them (They reject socially approved goals and replace with deviant goals—*Terrorists and freedom fighters*)

Theories of Deviance and Crime

Conflict theories of deviance and criminality of course focus on issues of power and powerlessness. It's about who has the power and how they attempt to force their values and rules upon those who don't have it. The wealthier, more educated, and elite of society typically have the most power. The **Power Elite are the political, corporate, and military leaders of a society are uniquely positioned to commit Elite Crimes, or crimes of insider nature that typically are difficult to punish and have broad social consequences upon the masses**. A few recent examples of this might include corporate mismanagement, embezzlement, and fraud which lead to massive Federal bailouts and prosecutions.

Another key conflict issue in studying crime is the disproportionately high level of non-whites who ended up among the 2006 1,570,861 incarcerated members of society (that's about 1 in 300 for the US) about 35 percent are White (www.ojp.usdoj.gov/bjs/pub/pdf/p06.pdf "Prisoners in the United States 2006" taken 17 September, 2008).

Among Symbolic Interactionists who study crime and deviance a few core theoretical approaches are used. The **Labeling Theory claims that the labels people are given affect their perceptions and channel their behaviors into deviance or conformity**. Perhaps people grow up and self-fulfill the expectations others have for them…they grow down to low expectations. Edward Lemert studied deviant identity formation and identified **Primary Deviance (when an individual violates a norm), becomes identified by others as being deviant while maintaining a self-definition of being a conformist**; and **Secondary Deviance** - when the individual internalizes the deviant identity others have placed upon him/her. In the Movie, Boyz n the Hood (1991 film directed by John Singleton), Cuba Gooding Jr.'s character, Tre is faced with a tremendous amount of pressure when his best friend is gunned down by street gang members and he has a profound urge to retaliate. Tre is deeply supported by his father who helps him to reject both the opportunity and label of street thug and to remember his own potential. This film was nominated for an Academy Award and was listed on the National Film Registry.

One final consideration is when someone is given a **Master Status, or a social position that is so intense it becomes the primary characteristic of the individual** (ex-con, gang banger, etc.). Understanding how powerful a master status can be as a labeling influence helps to understand why so many criminals reoffend and end up incarcerated again. **Reci**divism **is being arrested again after having served a sentence for another crime**. Recidivism rates indicate that the majority of US prisoners have been in prison before (perhaps 60-80% depending on the studies and how they were taken).

Social Learning is an approach that studies how people learn behaviors through interactions with others. In studying crime Edwin Sutherland taught the concept of **Differential Association**, or the process of learning deviance from others in your close relationships who provide role models of and opportunities for deviance. There's a useful formula to remember:

$$\frac{\text{Definitions favorable to breaking law}}{\text{Definitions unfavorable to breaking law}}$$

I used this theory to understand the neighbors who started the Meth lab. They were young, high school drop outs who had: a sports boat, Ski Doos, jet skis, new truck and car, all new furniture. The only catch is that his brother's best friend had them employed in the Meth business. Both men served time in prison, but the wife who was expecting their next child was not charged. It was a group of family and friends who saw criminal behavior as being worth the risks and acceptable given the tough economy.

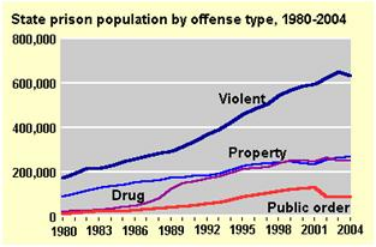
During the 1800's various scientists attempted to explain deviant and criminal behavior by searching for common patterns of shapes and bumps on the skull. **Phrenology is an outdated scientific approach of studying the shape and characteristics of the skull**. Of course the scientific data did not support the assumptions of phrenology. Other biological attempts have included body shape and size, racial-group membership, and most recently genetic factors. To date no branch of science has been able to identify universal biological predictors of unwanted behavior.

There are three classifications that need to be made about crime types: **White-Collar Crimes are crimes committed by persons of respectable and high social status committed in the course of their occupations**. These types of crime are rampant and increasing, and they are the underlying cause of the economic crises of the years 1998-present. In white-collar crime, crimes are committed in the elite suites of corporate offices. These could include insider trading, safety violations where employees are injured or killed, environmental destruction, deception and fraud, and inappropriate use of corporate funds. To commit a white-collar offense one would have to be very well educated, wealthy, and somewhat powerful—a position most in society cannot claim for themselves. When caught, laws (which were created by society's elite) rarely punish the elite criminal with the same type of justice street criminals face. One inmate said, "I walk into a bank with a gun and get 50 years. I go to college and do my stealing

using a computer or some secret technique that I can't be caught with, I get 15 months in a cushy security prison with nuptial visitation rights (my interview with ex-con who spoke to my Introduction to Sociology students).

Street Crimes are crimes committed by average persons against members, groups, and organizations. **Hate Crimes are acts of racial, religious, anti-immigration, sexual orientation, gender, and disability motivated violence**. Street crimes typically fall into a few sub-categories—misdemeanors tend to be less severe and have less-severe punishments associated with them; felonies tend to be very serious and often change the standing of a citizen, permanently denying rights such as voting, owning a gun, and having social interactions with other felons. The Federal Bureau of Investigations classifies two types of crimes: Violent and Property. Violent crimes include: forcible rape, murder, robbery, aggravated assault, and simple assault. In 2007 there were 1,408,377 violent crimes reported to police or 467 crimes/100,000 population. Property crimes include: burglary, larceny, theft, motor vehicle theft, arson, shoplifting, and vandalism. The table from the US Department of Justice below shows the trend in increasing violent crimes in comparison to property crimes.

Figure 3. US Department of Justice Crime Trend Data 1980-2004



(Taken from www.ojp.usdoj.gov/bjs/glance/corrtyp.htm on 17 September, 2008, US Department of Justice)

Hate crimes have become much more concerning in the US over the last decade. These numbers give the impression that not many occur each year, but the FBI emphasizes that not all hate crimes are reported to police agencies and therefore are excluded from this table. Race, religion, and sexual orientation continue to dominate the reported hate crime categories (see Table 6 Below).

Table 6. Incidents, Offenses, Victims, and Known Offenders by Bias Motivation

Bias motivation	Incidents	Offenses	Victims[1]	Known offenders[2]
Total	7,722	9,080	9,652	7,330
Single-Bias Incidents	7,720	9,076	9,642	7,324
Race:	4,000	4,737	5,020	3,957
Anti-White	890	1,008	1,054	1,074
Anti-Black	2,640	3,136	3,332	2,437
Anti-American Indian/Alaskan Native	60	72	75	72
Anti-Asian/Pacific Islander	181	230	239	181
Anti-Multiple Races, Group	229	291	320	193
Religion:	1,462	1,597	1,750	705
Anti-Jewish	967	1,027	1,144	362
Anti-Catholic	76	81	86	44
Anti-Protestant	59	62	65	35
Anti-Islamic	156	191	208	147
Anti-Other Religion	124	140	147	63

Anti-Multiple Religions, Group	73	88	92	49
Anti-Atheism/Agnosticism/etc.	7	8	8	5
Sexual Orientation:	1,195	1,415	1,472	1,380
Anti-Male Homosexual	747	881	913	914
Anti-Female Homosexual	163	192	202	154
Anti-Homosexual	238	293	307	268
Anti-Heterosexual	26	28	29	26
Anti-Bisexual	21	21	21	18
Ethnicity/National Origin:	984	1,233	1,305	1,209
Anti-Hispanic	576	770	819	802
Anti-Other Ethnicity/National Origin	408	463	486	407
Disability:	79	94	95	73
Anti-Physical	17	20	21	17
Anti-Mental	63	74	74	56
Multiple-Bias Incidents[3]	2	4	10	6

[1]The term victim may refer to a person, business, institution, or society as a whole.

[2]The term known offender does not imply that the identity of the suspect is known, but only that an attribute of the suspect has been identified, which distinguishes him/her from an unknown offender.

[3]In a multiple-bias incident, two conditions must be met: (a) more than one offense type must occur in the incident and (b) at least two offense types must be motivated by different biases. , 2006 From 17 Sept 2008 http://www.fbi.gov/ucr/hc2006/table1.html

Finally a word about **Organized Crime**, **or crime perpetrated by covert organizations which are extremely secretive and organized, devoted to criminal activity**. The core principle behind organized crime venture is the pursuit of wealth using socially approved and disapproved of means, that allow murder, rape, extortion, assault, street, White-collar, and even hate crime activities if profitable. Organized crime includes: 1) a complex hierarchy; 2) territorial division of authority and practice; 3) tendency towards violence at any degree; and 4) capacity to corrupt public officials at any level of government. The reason organized crime works so well is that it typically: 1) is highly organized; 2) deals with services in high demand; 3) involves lots of political corruption; 4) very little organized opposition; and 5) uses lots of violence and intimidation. Organized crime has become rooted on every continent and in almost every country of the world. It undermined the former USSR; it brought the world super power to its knees and left only a skeleton of a powerful nation in the current Russian Federation.

Organized crime-type of economic pillaging is developing dramatically with the mainstream US economy. Unlike formally organized crime types such as Mafia, national Biker gangs, yakuza, Dugan Hands Bank, Triads, etc. current organized crime is more “mom and pop” small time operator such as Madoff and others like him that, even though small, can render tremendous devastation to a national economic system.

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1.9: Stratification

Stratification and the Three P's

Did you ever live in a home where the basement was really cold and the upstairs was hot? I did while growing up; we had cold layers of air in the basement and warmer layers upstairs. I didn't know it at the time but when layers occur in nature it is called stratification. Layers occur almost everywhere in nature: in tissues of the human body, rock formations in the ground, atmospheres around the earth, and in societies of every nation on the earth. We call these layers strata and the process of layering stratification. Societies have stratification, too.

Social Stratification is the socio-economic layering of society's members according to property, power, and prestige. **Property** is all the wealth, investments, deeded and titled properties, and other tangible sources of income. **Power** is the ability to get one's way even in the face of opposition to one's goals. **Prestige** is the degree of social honor attached with your position in society. As things go, those with lots of property tend to also have lots of power and social prestige. Those with less property tend to have less power and prestige.

The key concept of this chapter is that there are layers of social stratification in every society, nation, and even at the global level- there are the "haves" who coexist with the masses or "Have nots." Does this remind you of Karl Marx and Max Weber? It should. They focused heavily on wealth and poverty in the complex social systems of their day. In our current social world there are a very few who are extremely wealthy.

At www.Forbes.com they reported that even the richest in the world got poorer between 2008-2009, "just like the rest of us." I'm not sure about that. The richest billionaires lost 23 percent of their wealth; they are still billionaires! In fact in 2008 there were 1,125 billionaires worldwide, now they are only hundreds of millionaires (I'll feel sad about that later). In March 2009 there were only 793 billionaires who had an average wealth of 3 billion US dollars with Bill Gates III leading the list (retrieved 21 April, 2009 from http://www.forbes.com/2009/03/11/wor...ires_land.html).

The GNI PPP Index Score

In spite of the rare and isolated wealth of these 793 people, billions of other people still experience hunger, poverty, preventable illness, early deaths, and famines and wars. In a reference we use often in this textbook, you will find the Population Reference Bureau's World Population Data Sheet can be very enlightening in this discussion (www.PRB.org). The PRB uses a measure of relative economic well being called the GNI PPP. The **GNI PPP is the gross national income of a country converted to international dollars using a factor called the purchasing power parity**. In other words this lets you understand how much a person could buy in the US with a given amount of money, regardless of the country's currency. It lets the United Nation and Population Reference Bureau have a common value to compare countries with when they look at international stratification issues. The 2008 estimates include key information from the World Bank.

The higher the GNI PPP the better off the average person in that country. Look at Table 1 below to see GNI PPP values for selected countries and regions of the world. The US ranks high $45, 840 per capita (per person) but is the 6th wealthiest behind Luxembourg, Norway, Kuwait, Brunei, and Singapore. Contrast that to Liberia's score of just $290 per year. The only other nation as poor as Liberia is the Democratic Republic of the Congo also at $290. You can already see that there is clear evidence of stratification at a global level. The average cell phone owner in the US spends more on their annual bill than the average Liberian makes in a year. The developed world is over 6 times wealthier than the less developed world. **More Developed Nations are nations with comparably higher wealth than most countries of the world including: Western Europe; Canada, United States, Japan, and Australia-these are also called Now Rich Countries**. **Less Developed Nations** are **nations located near to or south of the Equator which have less wealth and more of the world's population of inhabitants including: Africa, India, Central and South America, most island nations, and most of Asia (Excluding China)-these are also called Now Poor Countries**. Africa is the poorest region with the average person making less than 1/10th of what the average US person makes.

Table 1. Selected GNI PPPs for Countries and Regions of the World, 2008*

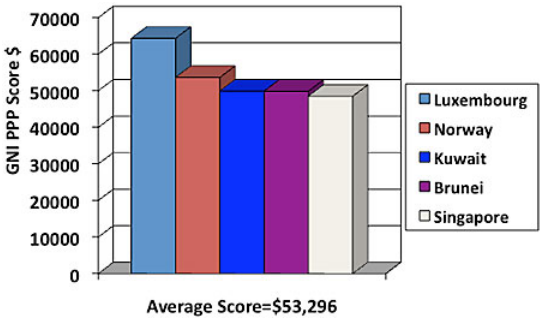
Country or Region	GNI PPP
More developed	$ 31,200
Less Developed	$ 4,760

Africa	$ 2,430
Latin America/Caribbean	$ 9,080
Asia (Excluding China)	$ 5,780
China	$ 5,370
Liberia	$ 290
Canada	$34,310
Mexico	$12,580
United States	$45,840
Italy	$29,900
Japan	$34,600
World	$ 9,600

*From 2008 World Population Data Sheet: Demographic Data and Estimates for the Countries and Regions of the World.

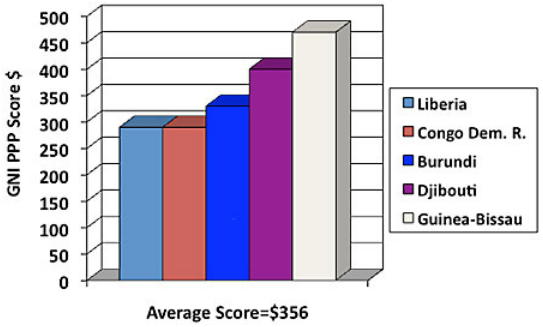
Look at Figure 1 which shows the top 5 GNI PPP countries of the world. Again Luxembourg at $64,400 has a score over 20 times higher than Africa's; 11 times higher than Asia (Excl. China); and 7 times higher than Latin America. The other top 4 countries scores follow: Norway-$53,690; Kuwait-$49,970; Brunei-$49,900; and Singapore-$48,520. Figure 2 shows a comparison of the bottom 5 lowest scoring nations in the world. Their respective incomes are as follows: Liberia-$290; Dem. Rep. of Congo-$290; Burundi-$330; Djibouti-$400; and Guinea-Bissau-$470. The average GNI PPP score for the top five was $53,296 and for the bottom 5 it was $356. That means the stratification difference between the world's top five countries is over 149 times higher than the bottom 5 countries.

Figure 1. A Comparison of the Top 5 GNI PPP Country's Scores in 2008*



*From 2008 World Population Data Sheet: Demographic Data and Estimates for the Countries and Regions of the World.

Figure 2. A Comparison of the Top 5 GNI PPP Country's Scores in 2008*

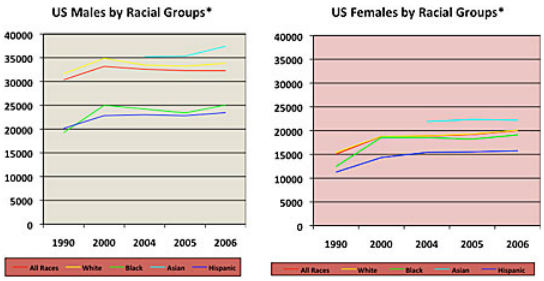


*From 2008 World Population Data Sheet: Demographic Data and Estimates for the Countries and Regions of the World.

United States Layers-Strata

There is similar stratification in the United States. Look at Figure 3 to see two line charts comparing the following All Races---red line, White---yellow line, Black---green line, Asian---blue line, and Hispanic---purple line. The chart on the left is of US males and the one on the right is of US females. The first thing you notice is visual stratification in both charts. Females made much less income than males in all categories. The Hispanic category is lowest for males and females. Among males Hispanics and Blacks are similarly low and are far below the White and even further below the Asian category. Asians had the highest personal income for both sexes (Data for Asians was not reported prior to 2004). Also notice that among females the income levels grouped closer together-in other words, males had more disparity between categories while females were collectively more similar. Data were not available for Native Americans.

Figure 3. A Comparison of the US Personal Income by Race and Between Males and Females 2006*



*Asian data not available before 2004. Retrieved 21 April 2009 from www.census.gov Table 679. Median Income of people with Income in Constant 2006 Dollars by Sex, Race, and Hispanic Origin: 1990 to 2006

Table 2 shows some of the actual dollar difference in income levels presented in Figure 3. For every single race, males make more than females. In fact if you subtract male-female (all races combined) income it equals $13,751 more income for males over these years. White males make $14,914 more than White females. Black males make $7,036; Asian males make $8,306; and Hispanic males make $7,986 more than females in the same respective categories. Based on the data in Figure 3 and Table 2 we've already seen that in the US there is race and ethnicity-based stratification (in Chapter 11 you'll learn more about race and ethnicity issues in society) along with sex-based stratification (in Chapter 10 you'll learn more about the gender issues in a society).

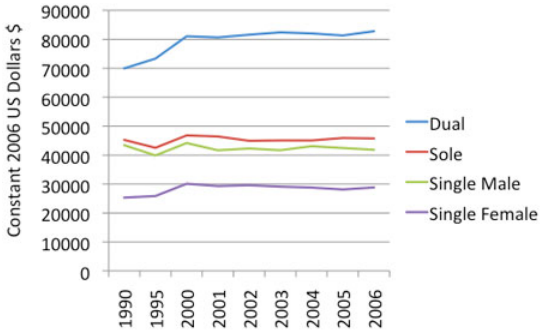
Table 2. A Comparison of the US Personal Income by Race and Between Males and Females in Constant 2006 US Dollars*

Race	Mean Male Income 1990 to 2006	Mean Female Income 1990 to 2006	Difference
All	$32,134	$18,383	$-13,751
White	$33,416	$18,502	$-14,914
Black	$35,999	$28,963	$- 7,036
Asian	$21,599	$13,293	$- 8,306
Hispanic	$22,449	$14,463	$- 7,986

*Asian data not available before 2004. Retrieved 21 April 2009 from www.census.gov Table 679. Median Income of people with Income in Constant 2006 Dollars by Sex, Race, and Hispanic Origin: 1990 to 2006

Figure 4 also shows stratification by marital status between married and single households. The data are presented in constant 2006 US dollars which simply means they are adjusted for cost of living changes for each year. The first thing you see is that dual-earner marrieds (both husband and wife work in labor force) by far have the highest income levels between 1990 and 2006. Sole-earner married (husband only in labor force) comes in next followed closely by single males. Single females reported the lowest income. In sum, the females with the highest income are married. The male with a co-breadwinner wife has the highest combined income of all. We'll discuss some family-related issues in Chapter 13.

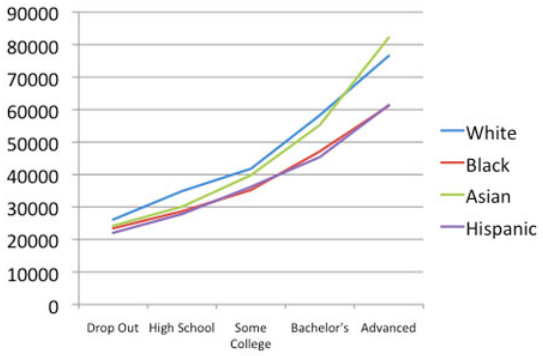
Table 4. A Comparison of the US Personal Income by Marital Status (includes duel versus sole breadwinner homes) in Constant 2006 US Dollars*



*Retrieved 21 April 2009 from www.census.gov Table 677. Median Income of Families by Type of Family in Current and Constant (2006) Dollars: 1990 to 2006

Figure 5 shows the stratification in our US society by educational levels. Basically, the higher the education, the higher the annual income in 2007. This is typically true every year. The income levels are again higher for Whites and Asians followed by Blacks and Hispanics. But, the layers are clearly visible by education level. That's what is so cool about studying stratification. Official data begin to tell you the story about how the layers look in a society.

Figure 5. A Comparison of the US Personal Income of Full-Time Workers by Education Level 2007*

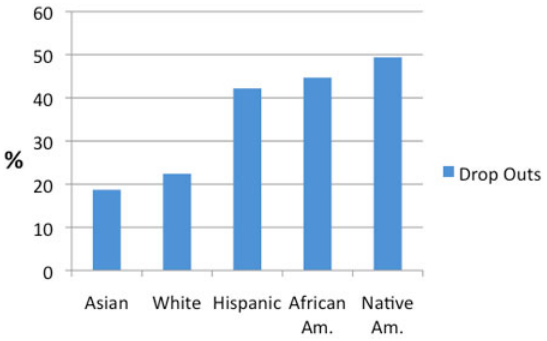


*Retrieved 21 April 2009 from ÒEducational Attainment in the United States: 2007 from www.census.gov/prod/2009pubs/p20-560.pdf

Figure 6 begins to show you why the layers look the way they do in society. As we will discuss later in Chapter 14 on education, dropping out of high school hurts your income and overall socio-economic well-being. Asians had the lowest dropout rates followed closely by Whites. Over 40 percent of Hispanics, African Americans, and Native Americans dropped out. Dropping out is a dead end personal income buster that hurts the individual, community, and society at large. Dropping out is a very bad economic choice.

But, not all economic disadvantage results from our choices. In the US, non-Whites, non-Asians, and non-males are more likely to be found in the lower layers. Figure 7 portrays what the layering of society might look like if the US population were divided into 3 groups, the top 10 percent extremely wealthy, the next 20 percent wealthy, and the remaining 70 percent of middle and lower classes. The top 10 percent of our country owns the lion share of all the wealth available to be owned in the US. They own as much as 100 times the average US person's wealth. For a relative few they make more in a year than most of us make in a lifetime. Theirs' is the life of high levels of the 3 Ps. Among the next 20 percent Upper-class, they hold the high ranking jobs, run for elected office, and run the major corporations in CEO-level positions. These types of jobs: pay more; require more education; require more abstract thought; and allow for more self-directed, autonomy in their daily activities. The blue or largest category includes the remainder of us. We fall in some layer between upper middle class, middle class, working class, labor class, and/or poor.

Figure 6. Percentage of United States High School Dropouts by Race for 2007*



*Extracted from Jason Amos, (August 2008) Dropouts, Diplomas, and Dollars: US High Schools and the Nation's Economy taken from Internet on 24 March 2009 from http://www.all4ed.org/files/Econ2008.pdf All4edu funded by Bill and Malinda gates Foundation.

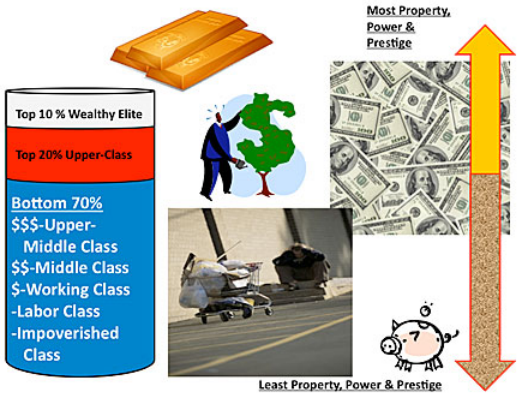


Figure 7: Portrayal of United States' Economic Layering. © 2009 Ron J. Hammond, Ph.D.

Understanding Poverty and Near Poverty

The US has an official definition of being poor or in poverty. The **Poverty Line is the official measure of those whose incomes are less than three times a lower cost food budget**. This definition has been the US 's official poverty definition since the 1930s with only a few adjustments. **Near Poverty is when one earns up to 25% above the poverty line**. We would say that a person near poverty has an income below 125% of the current poverty line.

In Table 2 below you can see the US Health and Human Services 2009 poverty guidelines with estimates of near poverty levels. Most who qualify as living below poverty also qualify for state and federal welfare which typically include health care benefits, food assistance, housing and utility assistance, and some cash aid. Those near poverty may or may not qualify depending upon current state and federal regulations.

Do you remember up above where www.Forbes.com reported that the world's 793 billionaires lost about 23 percent of their wealth (they also were worth about $3 billion each)? If they suffered that same 23 percent loss today they'd still be worth $2,310,000,000. You take your highest range of poverty line ($37,010 for a family of 10) and take 23 percent of a loss on that you see real economic hurting with only $28,478 for 10 people in the family. We've all lost during these economic downturns and we've all gained something in the upswings. But, the losses hurt the lower layers of the economic strata sometimes to the point that they fall below the ability to sustain their families. **Absolute Poverty is the level of poverty where individuals and families cannot sustain food, shelter, warmth, and safety needs**. Those below poverty are already in a bind. For example, the average home where I live in Utah cost way more than the average poor family of 10 could afford. A family that big could not find an apartment to rent. They might find a mobile home or might even on a real lucky break find some government subsidized housing assistance. Not being able to find suitable housing is correlated with many other social challenges for families.

Table 2. US Poverty Guidelines 2009 With Near Poverty Estimates*

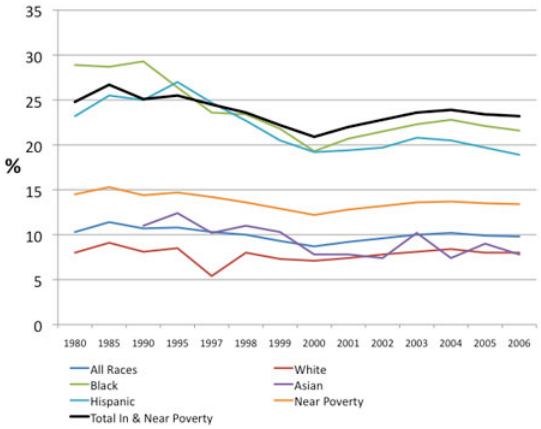
Number of People in Family	Poverty Line	Near Poverty Estimates <125% of Poverty Line

1	$10,830	$13,536
2	$14,570	$18,211
3	$18,310	$22,886
4	$22,050	$27,561
5	$25,790	$32,236
6	$29,530	$36,911
7	$33,270	$41,586
8	$37,010	$46,261

Retrieved 22 April 2009 The 2009 HHS Poverty Guidelines from http://aspe.hhs.gov/POVERTY/09poverty.shtml

In Figure 8 you can see the poverty and near poverty rates for various racial groups in the Unites States 1980 to 2006. The thick black line represents the sum of the percent in poverty and below 125 percent of the poverty line (near poverty) for each year. The line ranges about 25 percent or just below 1 in 4 being in or near poverty for the US. Whites (the redline) have the lowest rate of persons in poverty but make up the largest numbers of persons in poverty because Whites represent about 75 percent of the US population. Asians are slightly higher than Whites. The blue line represents the percent in poverty for all races. It's much lower than the high rates of poverty for Blacks and Hispanics because Whites are such a larger portion of the population that it pulls the overall average downward for all race. The near poverty line is tan. Hispanic is second worst and Black is the worst for percent in poverty. We see that the layers in the strata have racial factors for both poverty and near poverty levels (we'll discuss race issues more in Chapter 11). There are also layers in the strata based on education (we'll discuss this more in Chapter 14).

Figure 8. Poverty and Near Poverty (<125 Percent of Poverty Line) for US by Race and Hispanic for 1980 to 2006*



*Asian data not available until 1990Retrieved 22 April, 2009 from Table 693. Families Below poverty Level and Below 125 Percent of Poverty Level by Race and Hispanic Origin: 1980 to 2006 from www.census.gov/compendia/stat...es/09s0693.pdf

The US with such a high GNI PPP score has relatively high level of a standard of living. Outside the US in the poorer regions of the world a GNI PPP income of $1.25 or less per day is considered below poverty (retrieved 22 April, 2009 from www.unescap.org/stat/data/syb...inequality.asp Statistical Yearbook 17. Poverty-and-inequality).

There are differences among economic systems in which people live and have opportunities. This brings up a very important concept from Max Weber. **Life Chances are an individual's access to basic opportunities and resources in the marketplace**. Not all of us have the same life chances as others. For example, one of my best friends in high school came from a wealthy family. Her father was a neurosurgeon and they had many resources that myself and others like me didn't have. When I went to college, I was the first ever on either my mother or father's side to go to college. I had no financial aid, no family support, and such bad high school grades that I had no scholarship funding. My friend on the other hand had a new car, new Apple computer, all expenses paid apartment and living costs. She and I had very different life chances from one another. She earned her Master's degree and I earned my Ph.D. I only received help once from my father with a car repair bill (he gave me this as a graduation present). I worked

numerous part-time jobs and eventually got my GPA high enough to earn a scholarship, and later graduate assistantship. I also had to take out thousands in student loans.

But, even I had far greater life chances than most people in the world today. So do you. We have K-12 education, access to college, and the possibility of a career of our choosing. In many less developed countries low to no formal education is common fare. The United Nations has the 2015 Millennium Development Goal and the Education For All initiative (see Table 12.1 from www.unescap.org/stat/data/syb...-education.asp). It is simply that all children of the world will have access to a primary education by the year 2015.

This goal equates to them receiving K-6 education. In 2006, the world average was 83.4 percent of children getting some k-6 education with an expected number of 10.6 years for males and 11.1 years for females worldwide. In Africa many children get no formal education and in 2006, only 72.6 percent got K-6 with an expected 9.1 years for males 7.6 for females. As you can see, life chances vary from house to house, state to state, region to region, and nation to nation. It also clarifies your understanding of stratification to look to the nation's economic system.

Measuring Economic Systems: Class and Caste

The United States has an open class system of life chances and opportunities in the market place.

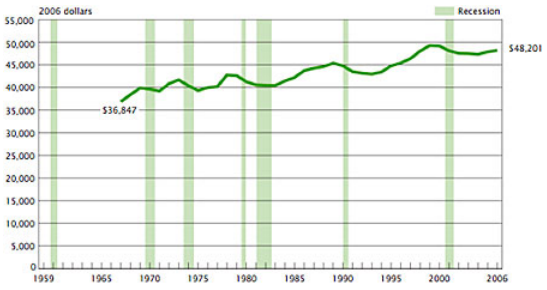
An **Open Class System** is an economic system that has upward mobility, is achievement-based, and allows social relations between the classes. India has a closed caste system. A **Closed Caste System** is an economic system that allows no mobility between caste levels: you are born into the caste you stay in your entire life, and you can't have social relations between the castes. India has a highly structured caste system which has 5 distinct cast layers called: Brahman (Priests or scholars); Kshatriya (Nobles and warriors); Vaishva (Merchants and skilled artisans); Shudra (Common laborers); and Harijan (Outcast/dirty workers).

In India you typically are born into a caste and that is your destiny for life. This was basically true up until the 1980s when multi-national corporations began to set up various types of business enterprises in India. Western corporations hired thousands and thousands based upon their personal skills and achievements (a class trait in the West). The Indians have experienced cultural disruptions because talented individuals have worked their way above higher caste members in the organizational structure. We find similar violations of caste rules here in the US where Indians who migrate here find themselves with many opportunities. Their life chances increase by virtue of their being able to shift residence from a caste to a class society.

Sociologists like to study how people improve, diminish, or leave unchanged their economic status-we call this Social Mobility=the movement between economic strata in a society's system. There are a few key types of mobility. Upward Mobility=moving from a lower to higher class. **Downward Mobility is moving from a higher to a lower class. Horizontal Mobility is remaining in the same class**. We can compare mobility between or within generations of family members. **Inter-generational Mobility is the research of mobility between generations** (IE: grandparents to parents to grandchildren to great-grandchildren). Just list the occupation your grandparents, parents, and you have and rank them by property, power, and prestige. This is a measure of inter-generational mobility at your personal level. **Intra-generational Mobility is the research of mobility *within* a generation**. Just compare your property, power, and prestige between you and your brothers and sisters (this might even work for comparisons between you and your cousins).

Structural Mobility is mobility in social class which is attributable to changes in social structure of a society at the larger social, not personal level. The United States has experienced collective upward social mobility for the entire nation over the last 40 plus years. Figure 9 shows the median household income in 2006 dollars from 1967 to 2006.

Figure 9. United States Median Household Income in 2006 Dollars from 1967 to 2006.



*Source: US Census Bureau, Current Population Survey, 1968 to 2007 Annual Social and Economic Supplements. Note: Median household incomes were not calculated for the US before 1967. Retrieved 22 April, 2009 from www.census.gov/population/www...oneyIncome.pdf

It is clear that there has been upward structural social mobility. In other words, the median household income has gone up nation-wide from 1967 to 2006. Remember these are inflation adjusted 2006 constant dollars so they can be compared between years. Notice that most of the declines were seasonal and came soon after a recessionary time in the economy. Overall, this represents one measure of upward structural mobility in the US.

Sociologists who focus on stratification typically use official data to measure the layers. This is what is called the **Objective Method, where researchers set up categories and rank people according to preset objective criteria (such as median household income)**. Sociologists also talk to people or ask their opinions about the layers and how they perceive their fit into the economic strata. The **Reputational Method is where researchers look to people who know the individual and subjectively report on his/her class**. We ask them to answer a survey question such as "which class best fits your current economic situation? __Rich, __Middle, __Working, or __Poverty Class". Notice the absence of numbers in the reputational method.

Another measure of economic well-being is health care coverage. The US Census Bureau reported that in 2007 about 15.3 percent or over 45 million in the US had no health care coverage (retrieved 22 April, 2009 from www.census.gov/prod/2008pubs/p60-235.pdf).

Table 3. US Percent of Uninsured by Selected Characteristics 2007*

Category	% Uninsured
White	14.3%
Black	19.5%
Asian	16.8%
Hispanic	32.1%
< 6 years old	10.5%
6-11 years old	10.3%
12-17 years old	12.0%
<18 years old	11.0%
18-24 years old	28.1%
25-34 years old	25.7%
35-44 years old	18.3%
45-64 years old	14.0%
65+ years old	1.9%
Children in Poverty	17.6%
<$25,000 per year income	24.5%
$25-49,999 per year income	21.1%
$50-74,999 per year income	14.5%
$75,000+ per year income	7.8%
Worked Full-time	17.0%
Worked Part-time	23.4%
Did Not Work	25.4%

*Retrieved 22 April, 2009 from Table 6. People Without Health Insurance Coverage by Selected Characteristics: 2006 and 2007& Figure 8. Uninsured Children by Poverty Status, Age, and Race and Hispanic Origin: 2007 from www.census.gov/prod/2008pubs/p60-235.pdf

Health care coverage is a major economic resource. Again, White and Asian categories are in the higher strata on this resource. They have the lowest uninsured rates. Blacks are closer to Asians than are Hispanics. Hispanics have the highest level of uninsurance by racial group and it's over twice as high as for Whites. Since nearly 60 percent of insurance is provided by employers, it makes sense that the young adult 18-34 year olds would have less insurance, because they are still getting their formal educations and establishing their careers. But, what about the nearly 11 percent of children without insurance or the nearly 18 percent of children in poverty without it?

This is difficult to justify in today's modern society. Every country that the US compares itself to as being a similarly more developed nation offers health insurance as a right to all, not just a privilege to the wealthier people in the higher strata. The less income one has per year the higher the uninsurance rates. About 1 in 4 who worked part-time or did not work at all have no insurance, while only 17 percent of full-time workers went without.

Yes, there are layers in society. Through sociology's theories and statistical style you can begin to better understand how they develop and how they are perpetuated in various forms both within and between countries.

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1.10: Sex and Gender

What Is The Difference Between Sex and Gender?

By far, sex and gender have been two of the most socially significant factors in the history of the world and the United States. **Sex is one's biological classification as male or female which is set into motion at the moment the sperm fertilizes the egg**. Sex can be precisely defined at the genetic level with XX being female and XY being male. Believe it or not, there are very few sex differences based on biological factors. Does this surprise you? Many of my students say “but what about that whole opposite sex argument?” Truth is, biologically there is no opposite sex. Look at table 1 below to see sex differences. For the sake of argument, ignore the reproductive differences and you basically see taller, stronger, and faster males. The real difference is the reproductive body parts, their function, and corresponding hormones. The average US woman has about 2 children in her lifetime. She also experiences a monthly period. Other than that and a few more related issues listed in Table 1, reproductive roles are a minor difference in the overall daily lives of women, yet so very much importance has been placed on these differences throughout history.

Table 1: Known Biological Sex Differences

Females	Males
REPRODUCTIVE	
Vagina	Penis
Uterus	Testicles
Ovaries	Scrotum
Breast development	Breast dorman
Cyclical hormones	
Shorter	Taller
Less aggression-Testosterone	More aggression-Testosterone
Runs a bit slower	Runs a bit faster
Less upper body strength	More upper body strength
Live years longer(7 years in developed countries)	Live shorter lives- (3 years shorter worldwide)

See www.prb.org World Population Data Sheet 2008

We have much more in common than differences. In table 2 you see a vast list of similarities common to both men and women. Every major system of the human body functions in very similar ways to the point that health guidelines, disease prevention and maintenance, and even organ transplants are very similar and guided under a large umbrella of shared guidelines. True, there are medical specialists in treating men and women, but again the similarities outweigh the differences. Today you probably ate breakfast, took a shower, walked in the sunlight, sweated, slept, used the bathroom, was exposed to germs and pathogens, grew more hair and finger nails, exerted your muscles to the point that they became stronger, and felt and managed stress. So did every man and woman you know and in very similar ways.

Table 2: Known Biological Sex Similarities

- *Digestive System*
- *Respiratory System*
- *Circulatory System*
- *Lymphatic System*
- *Urinary System*
- *Musculoskeletal System*
- *Nervous System*

- *Endocrine System*
- *Sensory System (your 5 senses)*
- *Immune System*
- *Integumentary System- Skin, Hair, and Nails*
- *Excretory System*

Answer this question, which sex has: Estrogen, Follicle Stimulating Hormone, Luteinizing Hormone, Prolactin, mammary glands, nipples, and even Human Chorionic Gonadotropin (at times)? Yes, you probably guessed correctly. Both males and females have all these hormones, plus many others including testosterone.

Not only are males and females very similar, but science has shown that we truly are more female than male in biological terms. So, why the big debate of the battle of the sexes? Perhaps it's because of the impact of **Gender** - the cultural definition of what it means to be a man or a woman. Gender is cultural-based and varies in a thousand subtle ways across the many diverse cultures of the world. Gender has been shaped by political, religious, philosophical, linguistic, traditional and other cultural forces for many years. To this day, in most countries of the world women are still oppressed and denied access to opportunities more often than men and boys. This can be seen through many diverse historical documents.

When reading these documents, the most common theme of how women were historically oppressed in the world's societies is the omission of women as being legally, biologically, economically, and even spiritually on par with men. The second most common theme is the assumption that women were somehow broken versions of men (Google: Aristotle's The Generation of Animals, Sigmund Freud's Penis Envy, or John Grey's Mars and Venus work).

Biology has disproven the belief that women are broken versions of men. In fact, the 23rd chromosome looks like XX in females and XY in males and the Y looks more like an X with a missing leg than a Y. Ironically, science has shown that males are broken or variant versions of females and the more X traits males have the better their health and longevity.

Debunking Myths about Women

In Table 1 you saw how females carry the lion share of the biological reproduction of the human race. Since history assumed that women were impaired because of their reproductive roles (men were not), societies have defined much of these reproductive traits as hindrances to activities. I found an old home health guide at an antique store in Ohio. I bought it and was fascinated that in 1898 the country's best physicians had very inaccurate information and knowledge about the human body and how it worked (See, if you can find one, The Book of Health A Practical Family Physician, 1898, by Robert W. Patton).

Interestingly, pregnancy was considered "normal" within most circumstances while menstruation was seen as at type of disease process that had to be treated (back then most physicians were men and still are today). On pages 892-909 it refers to menstrual problems as being "unnatural" and normal only if "painless" and thus the patient should be treated rather than the "disease." Indeed from a male scientific perspective in 1898, females and their natural reproductive cycles were problematic.

But, to the author, females were more fragile and vulnerable and should be treated more carefully than males especially during puberty. Patton states, "The fact is that the girl has a much greater physical and a more intense mental development to accomplish than the boy…" As for public education, he states that "The boy can do it; the girl can—sometimes…" He attributes most of the female sexual and reproductive problems to public school which is a byproduct of "women's rights, so called."

He'd probably be stunned to see modern medicine's discoveries today. In our day, women are not defined as being inferior in comparison to men. But, in 1898, a physician (source of authority and scientific knowledge) had no reservations about stating the cultural norm in print, that women were considered broken in contrast to men.

Gender Socialization is the shaping of individual behavior and perceptions in such a way that the individual conforms to the socially prescribed expectations for males and females. One has to wonder what might have been different if all women were born into societies that valued their uniqueness and similarities in comparison to men. How much further might civilizations have progressed? It is wisdom to avoid the exclusion of any category of people—based on biological or other traits—from full participation in the development of knowledge and progress in society. In the history of the world, such wisdom has been ignored far too often.

Gender Roles as a Social Force

One can better understand the historical oppression of women by considering three social factors throughout the world's history: religion, tradition, and labor-based economic supply and demand. In almost all of the world's major religions (Christianity, Islam, Hinduism, Buddhism, Judaism, and many others) very clear distinctions have been made about **Gender Roles, or socialized expectations of what is normal, desirable, acceptable, and conforming for males and females in specific jobs or positions in groups and organizations over the life course**. These gender roles have very specific meanings for the daily lives and activities of males and females who live under the religious cultures in nations throughout history and even in our day. The Book of Leviticus in the Judeao-Christian Old Testament has many biological rituals based specifically on Womens' hygiene.

A close friend of mine performed her Master's thesis in Ancient Near East Studies on the reproductive hygiene rituals described in the book of Leviticus (see Is God a Respecter of Persons? : another look at the purity laws in Leviticus / Anne M. Adams , 2000 in BYU Library Holdings). In brief, she found no modern-day scientific support for these religious rituals on female's health nor on their reproduction. Her conclusion was that these were religious codes of conduct, not biologically-based scientifically beneficial codes.

Many ancient writings in religions refer to the flaws of females, their reproductive disadvantages, their temperament, and the rules that should govern them in the religious community. Please don't get me wrong, if it sounds like I'm bashing religious beliefs, I'm not. In fact many current religious doctrines have transformed as society's values of gender equality have emerged. I am also a fan of religious worship and participation in whatsoever religion a person chooses to follow. My point is that throughout history, religions were a dominant social force in many nations and the religious doctrines, like the cultural values, often placed women in a subjugated role to men at a number of different levels.

The second social force is tradition. Traditions can be and have been very harsh toward women. Look at Table 3 below which shows a scale of the outcomes of oppression toward women that have and currently do exist somewhere in the world. I have always found it remarkable that even though the average woman outlives the average man by 3 years worldwide and 7 years in developed countries, there are still a few countries where cultural and social oppression literally translates into shorter life expectancies for women.

Table 3: Outcomes of the 10 Worse Forms of Oppression of Women-Worst to Least

10-Death from cultural and social oppression (Various Countries)

9-Sexual and other forms of slavery (Western Africa and Thailand)

8-Maternal deaths (Sub-Sahara Africa and developing nations)

7-Female Genital Mutilation (Mid-Africa about 120 million victims)

6-Rape and sexual abuse (South Africa and United States are worst countries)

5-Wage disparity (worldwide)

4-No/low education for females (various degrees in most countries of the world)

3-Denial of access to jobs and careers (many developing nations)

2-Mandatory covering of females' bodies head to toe (Traditional countries, Muslim)

1-Public demeaning of women (still practiced, public and private)

www.prb.org World Population Data Sheet2008; pages 7-15. http://www.prb.org/pdf08/08WPDS_Eng.pdf (Niger, Zambia, Botswana and Namibia have lower death rates for women while Kenya, Zimbabwe, Afghanistan, and Micronesia have a tie between men and women's life expectancy—this even though in developing nations the average woman outlives the average man by 3 years)

Some cultural traditions are so harsh that females are biologically trumped by males—this by withholding nutrition, abandoning wife and daughters, abuse, neglect, violence, refugee status, diseases, and complications of childbirth unsupported by the government. If you study this online looking at the Population Reference Bureau's many links and reports, you will find a worldwide concerted effort to persuade government, religious, and cultural leaders to shift their focus and efforts to nurture and protect women/females (www.PRB.org see also United Nations www.un.org). Progress has already been made to some degree, but much change is still warranted because life, health and well-being are at stake for billions of women worldwide.

One of the most repugnant traditions in our world has been and is the sale of children/women into sexual and other forms of slavery. Countless civilizations that are still influential in our modern thought and tradition have sold girls and women the same way one might sell a horse or cow. It's estimated by a variety of organizations and sources that about 1 million women are currently forced into the sex slavery industry (boys are also sold and bought into slavery). India, Western Africa, and Thailand are some of the most notorious regions for this atrocity (Google amnesty International, Sexual Slavery, PRB.org, United Nations, and search Wikipedia.org). Governments fail at 2 levels in the sexual slavery trade: First, they allow it to occur as in the case of Thailand where it's a major draw of male tourists; and second, they fail to police sexual slavery which is often criminal and/or organized crime in nature. The consequences to these girls and women are harsh at every level of human existence and is often connected to the spread of HIV and other communicable diseases.

Although pregnancy is not a disease it carries with it many health risks when governments fail to provide resources to expecting mothers before, during, and after delivery of their baby. **Maternal Death is the death of a pregnant woman resulting from pregnancy, delivery, or recovery complications**. Maternal deaths number in the hundreds of thousands and are estimated by the United Nations to be around ½ million per year worldwide (See www.UN.org). Typically very little medical attention is required to prevent infection, mediate complications, and assist in complications to mothers. To answer this problem one must approach it at the larger social level with government, health care systems, economy, family, and other institutional efforts. The Population Reference Bureau puts a woman's risk of dying from maternal causes at 1 in 92 worldwide with it being as low as 1 in 6,000 in developed countries and as high as 1 in 22 for the least developed regions of the world (See www.prb.org World Population Data Sheet 2008). The PRB reports "little improvement in maternal mortality in developing countries" (see page 3 of the Data Sheet).

Female Genital Mutilation is the traditional cutting, circumcision, and removal of most or all external genitalia of women for the end result of closing off some or part of the vagina until such time that the woman is married and cut open. In some traditions, there are religious underpinnings. In others, there are customs and rituals that have been passed down. In no way does the main body of any world religion condone or mandate this practice—many countries where this takes place are predominantly Muslim—yet local traditions have corrupted the purer form of the religion and its beliefs and female genital mutilation predates Islam (see Obermeyer, C.M. March 1999, Female Genital Surgeries: The Known and the Unknowable. Medical Anthropology Quaterly13, pages 79-106;p retrieved 5 December from www.anthrosource.net/doi/abs/...q.1999.13.1.79).

An analogy can be drawn from the Taliban which was extreme in comparison to most Muslims worldwide and which literally practiced homicide toward its females to enforce conformity. It should also be explained that there are no medical therapeutic benefits from female genital mutilation. Quite the contrary, there are many adverse medical consequence that result from it, ranging from pain, difficulty in childbirth, illness, and even death.

Many human rights groups, the United Nations, scientists, advocates, the United States, the World Health Organization, and other organizations have made aggressive efforts to influence the cessation of this practice worldwide. But, progress has come very slowly. Part of the problem is that women often perform the ritual and carry on the tradition as it was perpetrated upon them. In other words, many cases have women preparing the next generation for it and at times performing it on them.

As is mentioned in the chapter on rape and sexual assault, rape is not the same as sex. Rape is violence, motivated by men with power, anger, selfishness, and sadistic issues. Rape is dangerous and destructive and more likely to happen in the United States than in most other countries of the world. There are 195 countries in the world today. The US typically is among the worst 5 percent in terms of rape (Yes,that means 95% of the world's countries are safer for women than the US). Consecutive studies performed by the United Nations Surveys on crime Trends and the Operations of Criminal Justice Systems confirm that South Africa is the most dangerous, crime-ridden nation on the planet in all crimes including rape.(see http://www.unodc.org/unodc/en/data-a...e-Systems.html).

The world's histories with very few exceptions have recorded the pattern of sexually abusing boys, girls, and women. Slavery, conquest of war, kidnapping, assault, and other circumstances are the context of these violent practices. Online there is a Website at www.rainn.org which is a tremendous resources for knowledge and information especially about rape, assault, incest and issues relating to the United States. The United Nations reported that, "Women aged 15-44 are more at risk from rape and domestic violence than from cancer, motor accidents, war and malaria, according to World Bank data. (Retrieved 5 December, 2008 from www.un.org/women/endviolence/docs/VAW.pdf , UNite To End Violence Against Women, Feb. 2008).

The UN calls for a criminal Justice System response and for increased prioritization and awareness. Anything might help since almost every country of the world is struggling to prevent sexual violence and rape against its females.

Opportunities

Wage disparities between males and females is both traditional and labor-based economic supply and demand. Statistics show past and current discrepancies in lower pay for women. Diane White, during a 1997 presentation to the United Nations General Assembly, stated that “Today the wage disparity gap cost American women $250,000 over the course of their lives”. (Retrieved 5 December from http://www.un.org/womenwatch/osagi/s...ne%20White.pdf)

Indeed evidence supports her claim that women are paid less in comparison to men and their cumulative losses add up to staggering figures. The US Census Bureau reported in 2008 that US women earn 77 cents for every US man’s $1 (See : American Community Survey) . They also reported that in some places (Washington DC) and in certain fields (Computers and mathematical) women earn as much as 98 cents per a man’s $1. At the worldwide level, “as employees, women are still seeking equal pay with men. Closing the gap between women’s and men’s pay continues to be a major challenge in most parts of the world”. (retrieved 5 Dec., 2008 from the UNstats.org from The World’s Women 2005: Progress and Statistics http://unstats.un.org/unsd/demograph..._4_Work_BW.pdf ; page 54).

The report also discussed the fact that about 60 countries have begun to keep statistics on informal (unpaid) work by women. Needless to say even though measuring paid and unpaid work of women is not as accurate as needed for world considerations, “Women contribute to development not only through remunerated work but also through a great deal of non-remunerated work (page 47).”

Why the lower wages for women? The traditional definition of the reproductive roles of women as being “broken, diseased, or flawed” is part of the answer of wage disparity. The idea that reproductive roles interfere with the continuity of the workplace and the idea that women cannot be depended on plays heavily into the maltreatment of women. The argument can be made that traditional and economic factors have led to the existing patterns of paying women less for their same education, experience, and efforts compared to men.

Efforts to provide formal education to females worldwide have escalated over the last few decades. The 2002 Kids Count International Data Sheet estimated rates as low as 11 percent of females in primary school in Somalia. A 1993 World Bank report made it very clear that females throughout the world were being neglected in receiving their formal educations when compared to males (see Subbarro, K. and Raney, L. 1993, “Social Gains from Female Education: A Cross-National Study”. World Bank Discussion Papers 194; retried from Eric ED 363542 on 8 December, 2008).

In 1998 another example is found in efforts specific to Africa via the Forum of African Women Educationalists which focuses on governmental policies and practices for female education across the continent (retrieved 8 Dec 2008 from www.un.org/ecosocdev/geninfo/...x/114sped3.htm). Literally hundreds of studies have since focused on other regions around and below the equator where education levels for females are much lower.

In 1999 it was reported by UNICEF that 1 billion people would never learn to read as children with 130 million school aged children (73 million girls) without access to basic education (retrieved, 8 Dec 2008 from http://www.unicef.org/sowc99/). Another UNICEF 2008 report clearly identifies the importance of educating girls who grow up to be mothers because of the tremendous odds that those educated mothers will ensure that their children are also formally educated (see http://www.unicef.org/sowc08/docs/sowc08.pdf). In its statistical tables it shows that Somalia is now up to 22 percent for boys and girls in primary schools, yet in most countries females are still less likely to be educated (see www.unicef.org/sowc08/docs/sowc08_table_1.pdf). The main point from UNICEF and many other formal reports is that higher formal education for females is associated with life, health, protection from crime and sexual exploitation, and countless other benefits, especially to females in the poorer regions of the world.

In the United States most females and males attend some form of formal education. After high school, many go to college. Even though the US numbers of 18-24 year old men are higher than women (www.USCensus.gov) women are more likely to attend college based on percentages (57%) from a short article in the USA Today paper on the 19 of October, 2005, titled "College Gender Gap Widens: 57% are Women" (retrieved 8 December 2008 from www.usatoday.com/news/educati...ege-cover_xhtm).

A projection from the National Center for Education Statistics projects a continuing trend up and through the year 2016 where about 58 percent of US college students will be female (retrieved 8 December, 2008 from “Projections of Education Statistics to 2016” nces.ed.gov/programs/projecti...2016/sec2c.asp). By 2016 about 60 percent of graduated students will be females (see nces.ed.gov/programs/projecti...2016/sec4b.asp). These numbers reflect a strong and concerted push toward equality of opportunity for females in formal education that dates back over a century. The challenge is to avoid defining progress for US females in public and private education as having been made at the expense of males. That’s much too simplistic.

They also reflect a change in the culture of bread winning and the adult roles of males. Males and/or females who don't pursue a college degree will make less money than those who did. To make sense of this trend, many males have been identified as having: a prolonged adolescence (even into their 30's); video game playing mentality; and a live with your parents indefinitely strategy until their shot at the labor force has passed them by. Others have pointed out the higher rates of learning disabilities in K-12, the relatively low percentage of K-5 teachers who are males, and the higher rate of male dropouts. Still others blame attention deficit and hyperactivity as part of the problem.

Here is a truism about education in the US: Higher education=higher pay=higher social prestige=higher income=higher quality of life. Many countries of the world have neutralized the traditional, religious, and labor-force based biases against women and have moved to a merit-based system. Even in the US, there have been "men" wages, then women and childrens wages (1/10th to 2/3rd of a man's). In a sense, any hard working, talented person can pursue and obtain a high-end job, including women. Communism broke some of these barriers early on in the 20th century, but the relatively low wages afforded those pursuing these careers somewhat offset the advances women could have made. In the US progress has come more slowly. Physicians are some of the brightest and best paid specialists in the world. Salaries tend to begin in the $100,000 range and can easily reach $500,000 depending on the specialty (see www.allied-physicians.com/sal...n-salaries.htm). Prior to 1970 most physicians were white and male, but things are slowly changing. See Table 4 for trends between 1970 and 2006.

Table 4: The Percentage of Physicians who are Male and Female

Year	%Male	%Female
1970	92.4%	7.6%
1980	88.4%	11.6%
1990	83.1%	16.9%
2000	76.3%	24.0%
2002	74.8%	25.2%
2003	74.2%	25.8%
2006	72.2%	27.8%

Retrieved from the American Medical Association 8 December, 2008 from "Table 1- Physicians By Gender (Excludes Students)" www.ama-assn.org/ama/pub/category/12912.html]

The upward trend shows a concerted effort to provide equal opportunity for females and males. Engineers have also seen a concerted effort to facilitate females into the profession. The Society of Women Engineers is a non-profit organization which helps support and recognize women as engineers (see http://societyofwomenengineers.swe.org/index.php). Look at Figure 1 below. Computer-based careers are seeing striking gains in some areas for women who will be hired competitively based on merit. The same cannot be said for doctoral level employment in the more prestigious fields. In Figure 2 you can see 2005 estimates from the US National Science Foundation.

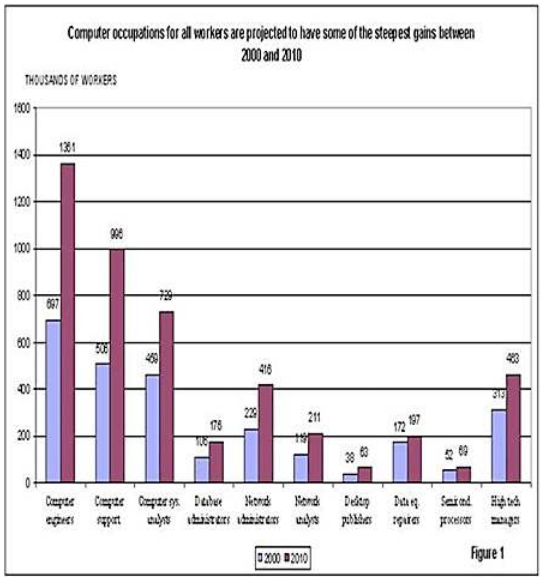


Figure 1: Women in High Tech Jobs. retrieved 8 December, 2008 from http://www.dol.gov/wb/factsheets/hitech02.htm

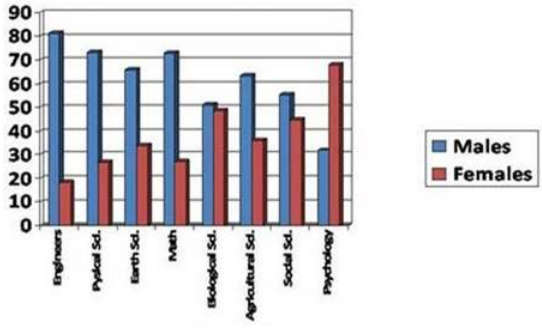


Figure 2. United Doctorates States Conferred By Characteristics of Recipients: 2005*. Retrieved 8 December, 2008 from table 786: "Doctorates Conferred By Characteristics of Recipients: 2005" from www.census.gov/compendia.stat...es/08s0786.pdf

The first 6 fields are the highest paying fields to work in while social and psychological sciences are among the least paying. Women clearly dominate Psychology and nearly tie in social sciences and biology. True, at the doctoral level pay is higher than at the masters and bachelors levels, but the difference in engineering and psychology is remarkable at every level of education (see http://www.bls.gov/oes/current/oes_nat.htm#b00-0000).

The mandatory covering of females' bodies head to toe has been opposed by some and applauded by others. Christians, Hindus, and many other religious groups have the practice of covering or veiling in their histories. Yet, over the last 30 years, as fundamentalist Muslim nations and cultures have returned to their much more traditional way of life, **Hijab which is the Arabic word that means to cover or veil** has become more common (ħijāb or حجاب,). Often Hijab means modest and private in the day to day interpretations of the practice. For some countries it is a personal choice, while for others it becomes a crime not to comply. The former Taliban punished such a crime with death (they also punished formal schooling of females and the use of makeup by death).

Many womens rights groups have brought public attention to this trend, not so much because the mandated covering of females is that oppressive, but because the veiling and covering is symbolic of the religious, traditional, and labor-forced patterns of oppression that have caused so many problems for women and continue to do so today.

I interviewed a retired OBGYN nurse who served as a training nurse for a mission in Saudi Arabia on a volunteer basis. She taught other local nurses from her 30 years of experience. Each and every day she was guarded by machine gun toting security forces everywhere she went. She was asked to cover and veil and did so. I asked her how she felt about that, given that her US culture was so relaxed on this issue.

"I wanted to teach those women and knew that they would benefit from my experience. I just had to do what I was told by the authorities," she said.

“What would have happened if you had tried to leave the compound without your veil?” I asked.

“I suspect, I would have been arrested and shot.” She chuckles. “Not shot, perhaps, but If I did not comply, my training efforts would have been stopped and I would have been sent home.”

“So, you complied because of your desire to train the nurses?”

“That and the mothers and babies,” she answered.(Interview with HB, 12June, 2005)

The public demeaning of women has been acceptable throughout various cultures because publicly demeaning members of society who are privately devalued and/or considered flawed fits the reality of most day-to-day interactions. **Misogyny is the physical or verbal abuse and mistreatment of women**. Verbal misogyny is unacceptable in public in most Western Nations today. With the ever present technology found in cell phones, video cameras, and security devices a person’s private and public misogynistic language could be easily recorded and posted for millions to see on any number of Websites.

Perhaps, this fear of being found out as a woman-hater is not the ideal motivation for creating cultural values of respect and even admiration of women and men. As was mentioned above, most of the world historical leaders assumed that women were not as valuable as men and it has been a few decades since changes have begun. Yet, an even more sinister assumption has and does persist today: that women were the totality of their reproductive role, or Sex=Gender (Biology=Culture). If this were true then women would ultimately just be breeders of the species, rather than valued human beings they are throughout the world today.

An early pioneer and one of my personal heroines is an anthropologist named Margaret Mead (1901-1978). Dr. Mead earned her Ph.D. under the direction of some of the best anthropologists of her day. But she was a woman in a mostly male-dominated academic field. In my own readings of her works—her works are regularly quoted in many different disciplines today—I marvel that she successfully challenged the sexist and misogynistic notions established in academics at the time.

Bold Research on Gender

Mead’s work entitled, Sex and Temperament in Three Primitive Societies (1935) became a major seminal work in the womens liberation movement and thereby in the redefinition of women in many Western Societies. Her observations of gender in three tribes: Arapesh, Mundugamor, and Tchambuli created a national discussion which lead many to reconsider the established **Sex-Gender assumption.** In these tribes she found the following:

Arapesh: both men and women displayed what we typically call feminine traits: sensitivity, cooperation, and low levels of aggression

Mundugamor: both men and women were: insensitive, uncooperative, and very aggressive. These were typical masculine traits at the time.

Tchambuli: women were aggressive, rational and capable and were also socially dominant. Men were passive assuming artistic and leisure roles.

Why then, Mead argued, if our reproductive roles determined our cultural and social opportunities were the gender definitions varied and unique among less civilized peoples? Were we not less civilized ourselves at one point in history and have we not progressed on a similar path the tribal people take? Could it be that tradition (culture) was the stronger social force rather than biology? Mead’s work and her public influence helped to establish the belief that biology is only a part of the Sex and Gender question (albeit an important part). Mead established that Sex≠Gender. But, even with the harshest criticism launched against her works, her critics supported and even inadvertently reinforced the idea that biology shapes but cultures are more salient in how women and men are treated by those with power.

Misogyny is easier to perpetrate if one assumes the weakness, biological frailty, and perhaps even diminished capacity that women were claimed to have had. I personally witnessed the rise and fall of some who tried to persist in the traditional definition of women. Andrew Clay Silverstein (1957-present) was a nationally successful comedian who also played in a movie and TV show (although he recently appeared on Celebrity Apprentice). His career ended abruptly because of his harsh sexist themes which were being performed in an age of clarity and understanding about gender values. Mister Clay failed to recognize the social change which surrounded him. We often overlook the change and the continuing problems ourselves. It is advantageous to you and I not to make the same mistake in our own career paths.

Professional and volunteer organizations have made concerted efforts to raise awareness of the English language and its demeaning vocabulary toward females. English as a derivative of German has many linguistic biases against women, non-whites, poor, and non-royalty. Raising awareness and discussing the assumptions within English or any other language has been part of the social

transformation toward cultural and biological fairness and equality. If we understand how the words we use influence the culture we live in and how the value of that culture influence the way we treat one another, then we begin to see the importance of language on the quality of life.

The quality of life for women is of importance at many different levels in the world. As you've read through this chapter, you've probably noticed that much is yet to be accomplished worldwide. The United States has seen much progress. But, other nations continually rank the "world's best nation for women". Many European countries far outrank the US for quality of women's lives. In Fact, in 2008 the US ranked number 27th (retrieved 9 December, 2008 from www.nation.com.pk/pakistan-ne...omen-to-live/1).

The Global Gender Gap Index was developed to measure the quality of life for women between countries. It measures the gap between males and females in objective statistics that focus on equality. There are four pillars in the index which include: economic participation and opportunity, educational attainment, political empowerment, and health and survival using 14 indicators from each country's national statistics. From 1998-2006, there was a reported net improvement for all countries (page 27).

When one considers the day-to-day lives of women in these national statistics, and perhaps more importantly in their personal lives, the concept of what women do as their contribution to the function of society becomes important. **Instrumental Tasks are goal directed activities which link the family to the surrounding society, geared toward obtaining resources**. This includes economic work, bread winning, and other resource-based efforts. **Expressive Tasks are those that pertain to the creation and maintenance of a set of positive, supportive, emotional relationships within the family unit**. This includes relationships, nurturing, and social connections needed in the family and society. Today, women do both and typically do them well.

Prior to the Industrial revolution both males and females combined their local economic efforts in homemaking. Most of these efforts were cottage industry-type where families used their children's labor to make products they needed, such as soap, thread, fabric, butter, and many other products. When the factory model of production emerged in Western Civilizations, the breadwinner and homemaker became more distinct. A **Breadwinner is a parent or spouse who earns wages outside of the home and uses them to support the family**. **A Homemaker is typically a women who occupies her life with mothering, housekeeping, and being a wife while depending heavily on the breadwinner**.

What About Men?

In the past two decades a social movement referred to as The Men's Movement has emerged. **The Men's Movement is a broad effort across societies and the world to improve the quality of life and family-related rights of men**.

Since the Industrial Revolution, men have been emotionally exiled from their families and close relationships. They have become the human piece of the factory machinery (or computer technology in our day) that forced them to disconnect from their most intimate relationships and to become money-acquisition units rather than emotionally powerful pillars of their families.

Many in this line of thought attribute higher suicide rates, death rates, accident rates, substance abuse problems, and other challenges in the lives of modern men directly to the broad social process of post-industrial breadwinning. Not only did the Industrial Revolution's changes hurt men, but the current masculine role is viewed by many as being oppressive to men, women, and children. Today a man is more likely to kill or be killed, to abuse, and to oppress others. Table 5 lists some of the issues of concern for those in the Men's Movement.

Table 5: Concerns in the Men's Movement

1. Life and health challenges
2. Emotional isolation
3. Sexual research and rights
4. Post-divorce/separation father's rights
5. False sex or physical abuse allegations
6. Early education challenges for boys
7. Declining college attendance
8. Protection from domestic abuse
9. Man-hating or bashing
10. Lack of support for fatherhood

11. Paternal rights and abortion

12. Affirmative action-sex and race

The list of concerns displays the quality of life issues mixed in with specific legal and civil rights concerns. Mens Movement sympathizers would most likely promote or support equality of rights for men and women. They are aware of the **Male Supremacy Model, when males erroneously believe that men are superior in all aspects of life and that should excel in everything they do**. They also concerns themselves with the **Sexual Objectification of Women which is when men learn to view women as objects of sexual consumption rather than as a whole person**. **Male Bashing is the verbal abuse and use of pejorative and derogatory language about men**.

These and other concerns are not being aggressively supported throughout the world as are the women's rights and suffrage efforts discussed above. Most of the Men's Movement efforts are in Western Societies, India, and a handful of others.

I've included three self-assessments to help you better understand your views and experiences with gender, men's issues, and the media portrayal of gender roles.

Gender/Androgyny Role Attitude Assessment

Please answer T=True or F=False on each of the items below. If you are married or otherwise committed then have your partner take the assessment. Compare and discuss only after each has completed it. If you are single have your parents or close friend take the assessment and discuss it.

1. T/F Women with school or preschool aged children should stay home if at all possible

2. T/F Cleaning dishes, laundry, cooking, etc... are really a woman's responsibility

3. T/F Men should be the only breadwinners in the home

4. T/F Women are less capable of making important decisions than are men

5. T/F Women are naturally dependent on men

6. T/F When a woman pursues a career, it's because she has problems with relationships

7. T/F When a woman flatters a man to get what she wants, it's O.K.

8. T/F It would be difficult for me to work for a woman

9. T/F You can tell a great deal about a woman by her appearance and sex appeal

10. T/F Most women admire the qualities of men and would like to be more like them

11. T/F Husbands should really make all the tough decisions in the home

12. T/F Women are not as dependable in terms of job stability and commitment

13. T/F Women should pursue an education that would directly benefit their homemaking role

14. T/F Women are simply not as rational/logical as men

15. T/F Women are more social than men

16. T/F If she were qualified, I'd vote for a woman for president of the U.S.

17. T/F Lawmakers should support gender equality issues in the legislation they pass

18. T/F Women are no more emotional than men tend to be

19. T/F Careers provide women with opportunities for self-fulfillment and growth

20. T/F Sexuality is enjoyed just as much by women as men

21. T/F Men are as capable of loving children as women

22. T/F Overall, genetics have little to do with the way men and women behave

23. T/F Men and women are equally as capable of dominance in society

24. T/F Pay should be based on performance, not gender

25. T/F Men tend to welcome their wife's earnings in today's tough market

26. T/F Neither men nor women are superior to one another

27. T/F Both fathers and mothers are essential to the child's upbringing

28. T/F The way men and women communicate depends more on their individuality than gender

29. T/F Couples should negotiate housework, yard work, and child care duties

30. T/F The birth of the child is cause enough to celebrate, not its sex

Scoring your gender role attitudes:

Give yourself 1 point for each True answer in questions 1-15 _____

Give yourself 1 point for each False answer in questions 16-30 _____

Total Score=

The closer your score is to 30 points the more traditional your attitudes tend to be.

Couples and family members enhance the quality of their relationships as they sit down and discuss their gender values and negotiate on those issues which are most significant to those involved. Do these findings accurately reflect you, your expectations, and life experience? Why or Why not?

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Personal Mens Issues Assessment

Answer yes or no to all of the events below that actually have or currently are occurring to you. Be as accurate as possible. Females can interview a close male friend or family member. Do not read the answer key until you have taken the assessment.

YES	EVENTS	NO
	I was labeled a trouble maker in public school	
	I had learning challenges in public school	
	I was not athletic in public school	
	I never had a good male role model in my early years	
	I feel that I never measure up	
	I feel like a mechanical cog in the big economic machinery	
	I suffer because of being a male in today's work place	
	My father is not proud of me	
	My father is out of touch with issues in my life	
	I feel an emotional gap between my father and myself	
	I long to be more intimate with my partner	
	I was not adequately socialized to nurture children	
	I feel emotionally detached from most people	

	I do things at work which I regret, but must do to keep the job	
	I've thought about suicide before	
	I lost custody of my children in a divorce or separation	
	I have overheard male bashing comments	
	I have been the direct victim of male bashing	
	I have suffered discrimination as a male	
	I fear that I will be accused of sexual crimes	

Add up all the Yes answers. This assessment is designed to measure the intensity of hardship males experience in a post-industrial society. 0=no hardship, 20=extreme hardship. Did these findings surprise you? Discuss them with someone close to you. You can learn more about Men's Issues on the Internet or in the library.

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Television Messages about Gender Roles

Many studies have established the fact that television viewing shapes our attitudes and outlook on life. Most people in the U.S. are exposed to numerous TV messages while watching 3-4 hours of television per day (that's 9.1 years equivalent by age 65). This project is designed to facilitate an understanding of the gender role messages you get from various television shows. Watch two separate shows from 7-11:00 PM and use this table to analyze their presentation of male and female roles.

Factors to Consider	Title of First Show	Title of Second Show
Are the central characters male, female, or both?		
Which characters are shown as being in control or having the most power?		
Are the male characters portrayed as being competent in their social roles? How can you tell?		
Are the female characters portrayed as being independent and capable in their roles? How can you tell?		
If the show is set in the context of a central family, are the male and female characters realistically portrayed? If not, why?		
List three words which basically describe the male characters in this show.		
List three words which basically describe the female characters.		
When comparing yourself to the main character(s) of the same sex, what is the difference (if any)? Would you be friends in real life?		

Are any of the male or female characters exploited sexually, financially, or socially? If so, how?		
Is violence used to coerce male or female characters?		

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1.11: Race and Minority

Why Do We Define Race The Way We Do?

Race is socially important yet biologically insignificant in the United States. A **Racial Group is a group of people with perceived unique biological and physical characteristics**. Race is and has been assumed for centuries as being biologically-based and even biologically distinguishable between various groups (African Americans, Whites, Asians, and Native Americans). Science has proven this to be a myth— racial groups are NOT in fact biologically different in significant ways. Current conceptions of race originated long before genetics as a scientific discipline came to be. Here's the simple scientifically-based truth about biological differences between the races—there are very few.

An article in Scientific American (December, 2003; pages 78-85) addressed the race-to-Biology question in their cover article, "Does Race Exist?" Two geneticists, Bamshad and Olson have worked on mapping the human genome and their answer was, no. Genetic studies yield more support for geographic ancestral origin than for a claim that our social definitions of race are somehow correlated to our social definitions of being White, Black, Asian, Indian, or other. There has been a great deal of intermarriage and cross-cultural unions so much so that Bamshad and Olson reported that among the billions of genetic markers:

> *"The outward signs on which most definitions of race are based—such as skin color and hair texture—are dictated by a handful of genes. But the other genes of two people of the same "race" can be very different. Conversely, two people of different "races" can share more genetic similarity than two individuals of the same race (page 80)."*

By far the significance of race and biology is social, meaning that we are culturally socialized to define race in biological terms. In fact, throughout the history of the world, most cultures defined race more in cultural rather than biological terms. Egyptian royalty were in the sacred race by birthright (even though some were Mediterranean and others African in origin). Scottish kinships were birth, not biologically based. The Old Testament, Qur'an, and Torah Abrahamic descendants were identified by birth and by religion (this includes descendants of Ishmael, Abraham's first-born son, and descendants of Isaac, Abraham's second-born son).

In Europe (where most of the early immigrants to the United States originated), various cultures had strong beliefs that Europeans were biologically superior to other peoples of the world. This made it very easy to conquer and colonize various cultures, especially for the British, French, Dutch, Italian, and Portuguese societies. These are often called racial supremist ideologies, and they came with the Euro immigrants to the US. **Ideological Racism is an ideology that considers a group's physical characteristics to be causally related to inferiority or superiority**. Slavery, genocide, and cultural destruction then replacement of the original culture by the British culture was very common between the years 1400-1800.

The US's version of ideological racism left its mark on mainstream culture which is to this day, strikingly British. British and other European founders created social constructs of non-White groups. Native Americans were either noble savages or barbarians, Blacks were amoral or caustically wild; Asians were either perilous or conniving; and Mexicans were either extremely lazy or intrusive. In the history of the US such ideas lead to extreme mistreatment of non-Whites. Oppression in various forms went unanswered by any legal attempts at justice, which at times even lead to unlawful and immoral massacres of people in these categories.

The first US Census, taken by Federal mandate was in 1790. Data extrapolated from it, indicate the presence of mostly Whites and it ignored slaves, Indians, and others. Historical studies have shown that Whites were the ones believed to be important enough to count at this time. Every 10 years another Census is taken, yielding about 22 US Census collections to date. The last one taken in 2000 was the very first to allow citizens to self-report more than one race. That was about 2.4% of the population (see Table 1 below). Previous Census enumerations (counts) forced US citizens to claim how Black they were, using complicated formulas and unfamiliar terms such as "Mulatto" ½ Black; "Quadroon" or ¼ Black; and "Octoroon" or 1/8 Black. Each was a result of misguided thinking that suggested that having a Black ancestor contaminated a White person's blood lines. **One Drop Theory** claims that if there is one drop of another race's blood (mostly targeted toward Black blood) then you are tainted by it.

Table 1: (US Census, 2000, see http://www.census.gov/main/www/cen2000.html)

Major Racial Groups in the US	%
Caucasian	75.1%

African American	12.3%
Asian	3.6%
Native American	0.9%
Native Hawaiian	0.2%
Two or More Races	2.4%
Other	**5.5%**
Hispanic/Latino	**12.5%**

Without seeing each individual can you assign a racial category to C, E, & G below? The one drop approach is simply another version of ideological racism. Let me walk you through the Figure 1 below. To help get the point, you answer a few questions as you go. Let's say a Black male-A marries a White female-B. Eventually they have a son-C. What is the race of this son? When I present that question to my students they say things like, "we need to see him to see which racial traits he has" or "that's impossible to say because there's no gene for race"(every so often I hear that "Black always dominates White in an inter-racial union). This gives us the grounds for a healthy discussion about our racial assumptions. I typically force them to vote, count hands, and even though they don't have what they feel is needed to make the call, most will vote one way or the other and we go with the majority rule (I'm not trying to make a final judgment as much as trying to get them to think out loud about their assumptions and pre-dispositions).

I explain to them that decades ago, marrying across racial groups was considered a tainting and rendered the child non-White by default. This was true even if the child looked White with red hair, blue eyes, and fair skin. I then ask them to consider the outcome of C marrying a White female-D and their eventually having a son E. Again I force them to consider the racial category that E might fit into. Again they struggle. Finally, I ask them to tell me what the racial outcome is when E marries a Japanese female-F and they have a son G (This was in fact one of my 1996 student's heritage). Children of mixed racial couples confound our ability to perpetuate the myth that race can be biologically discerned. It can't (Google Image: Keanu Reaves, Tiger Woods, or Mariah Carey and guess their racial heritage by how they appear. Do they look like their heritage?)

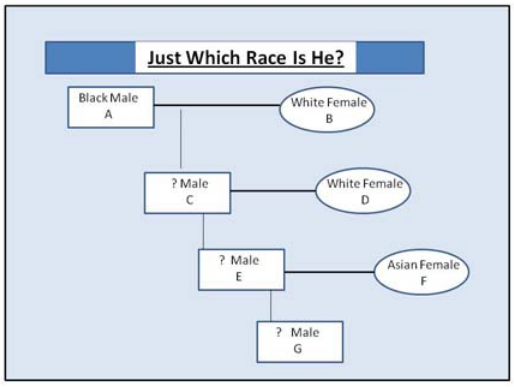


Figure 1: Just Which Race Is He?. © 2009 Ron J. Hammond, Ph.D.The 2000 US Census in Table 1 above showed a 12.5 percent portion of the US population as self-identifying as being Hispanic. Every year the US Census Bureau studies the population in a smaller sample. It produced a report showing that there were 37 plus million Hispanics in the US with 67 percent claiming Mexican heritage (see http://www.census.gov/prod/2003pubs/p20-545.pdf).

The US Census Bureau also runs complex population projection analysis to estimate future population trends in our country. In Figure 2 below you can see a diagram portraying the findings from the March, 2004 report:

> *"From 2000 to 2050, the non-Hispanic, white population should increase from 195.7 million to 210.3 million, an increase of 14.6 million or 7 percent. This group is projected to actually lose population in the 2040s and would comprise just 50.1 percent of the total population in 2050, compared with 69.4 percent in 2000. Nearly 67 million people of Hispanic origin (who may be of any race) would be*

> *added to the nation's population between 2000 and 2050. Their numbers are projected to grow from 35.6 million to 102.6 million, an increase of 188 percent. Their share of the nation's population would nearly double, from 12.6 percent to 24.4 percent" (see Press Release* taken from Internet 11 June, 2008 from www.census.gov/Press-Release/www/releases/archives/population/001720.html).*

Why So Much Racism?

You may have already noticed that even though science has established that race is not biologically based, the US Census Bureau continues to use the racial categories. Why? Most scientists will tell you that if people perceive something as being real then it becomes real in its consequences (Thomas Theorem). Race being based on biology is so intricately connected to all the subtle nuances of everyday life that the average person makes no distinction or effort at understanding. Most people simply believe it to be real. The Constitutional mandate to take a census of the US population so that the people are represented by Congress requires a count of people and their self-reported racial classification. Few argue that we should eliminate the race-biology construct, because it is still very important to the average person.

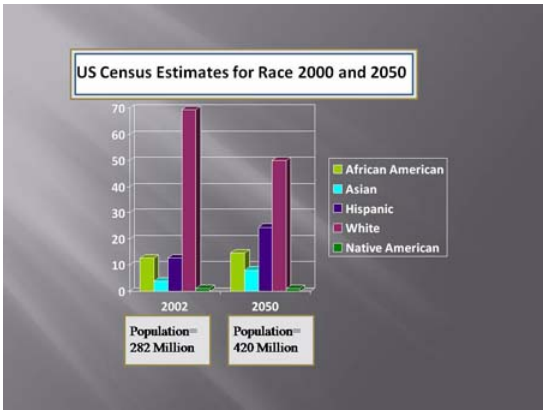


Figure 2: US Census Bureau Population Estimates By Race for 2000 and 2050*. *Retrieved from www.census.gov 3 April 2009. Notice that the Native American category is 1 percent and tends to be very constant at 1 percent of the population. It was not mentioned in this specific Census Bureau report but tends to hover at about 1 percent.

Coming back to the genetics question, there is no single gene that identifies if one is African American, White, Asian, Native American, or Hispanic. One Genetics company, AncestrybyDNA has created a precise test which can give you between an 80-95 percent accurate estimate of the geographic origins of your ancestors (see www.ancestrybydna.com/welcome/home/index.php).

Oprah Winfrey, Spike Lee, and other celebrities have purchased the test (roughly about $400 and is not covered by medical insurance). After reading about Oprah's test in a magazine, I saved my money, asked my extended family to pitch in, and bought this test for my birthday (I know I'm a real nerd). I had hoped to find out what percentage of my ancestral heritage was Native American since both my mother and father had Cherokee great-grandparents. I discovered that in fact I have no Native American ancestors. Instead I was mostly European (I have brown hair and blue eyes, and somewhat fair skin). I also had Middle-Eastern, Eastern European, and South-east Asian ancestors.

My parents and grand-parents are still confused because I have no Native American and quite a bit if Middle eastern and South east Asian. My children felt disappointed because they defined their Native American heritage (even though it was small) as cool. A few days after I shared the results with my wife and children, my youngest son told me how cool it was to be part Asian. They came to redefine their minority heritage to potentially include Japanese, Korean, and Chinese, and that was now cool. I have since learned that the odds of children who are born to the same parents having identical ancestral genetics is very rare (only the same for identical twins, triplets, etc.). The odds of randomly getting the same genetic heritage is extremely remote. So, siblings in the same families, with the same parents have different genetic markers indicating different racially diverse heritages. In the US, we make the race-biology claim a big deal because it is part of our culture and our socialization to do so. We tend to look at 4 categories of racial traits in order to distinguish ourselves from people of other races: skin color, facial features, hair color and texture, and body shape and size (body morphology). Four simple features have been used as the categorical basis of "Us and Them" thinking

patterns throughout US history. Most don't realize that there is much more variety within a given racial category than between them. For example, look around your classroom and pick a few students who might fall into just one of the five basic racial groupings. Observe their variations in skin tone, hair texture, color, thickness, or curl. In my classes, I'll ask for volunteers to come down to the front of the class and stand side by side. It becomes very obvious that not all Whites (or any racial grouping of people) look alike when compared to people considered to be of the same race. Why don't we care about variation in physical features within our own racial groups? It comes back to our culture and socialization…we are socialized to see differences between rather than within racial categories. What's the difference between a racial and ethnic group? See Figure 3 below which is a continuum of biological versus cultural traits, race is biology-based and ethnicity is culture-based. An **Ethnic Group consists of people who share a common orientation toward the world, who develop a sense of peoplehood, and who are perceived by others as having a distinctive culture**.

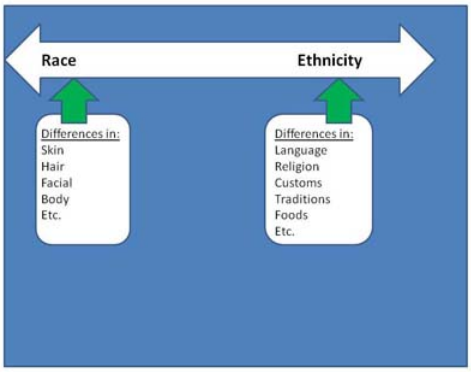


Figure 3: Race and Ethnicity Continuum. © 2009 Ron J. Hammond, Ph.D

Ethnicity is conceptually different from race (see Max Weber's 1922 work, reprinted in 1978, Economy and Society in Roth, G. and Wittich, C. U of Cal Press). Ethnicity refers to people, their religion, languages, traditions, and heritage. Much of what we discussed in the Culture chapter applies to one's ethnicity as well as one's race. One very important US ethnic classification is Hispanic; a category that was developed by the US Census Bureau to describe people of "Latin" origin and their descendents (see description in U.S. Census Bureau Guidance on the Presentation and Comparison of Race and Hispanic Origin Data. www.census.gov/population/www/socdemo/compraceho.html). Hispanic, as a categorical classification is at best an ambiguous one because there are 19 countries between Mexico and South America (including a few Spanish-speaking island nations) and 1 country in Europe-Spain that could be a nation of origin for Hispanic persons and their ancestors. By the way, Brazilians are South Americans, but their national language is Portuguese and their most common ancestral heritage is African. Are they or are they not Hispanic? Also French speaking Haitians come from the same island nation as Spanish speaking Dominicans. Aren't both Hispanic? "Hispanic" as a Census Bureau concept often leads to ambiguous conclusions and you'd do well to remember that the concept was created in an attempt to count US citizens with ethnic sensitivity. To assume homogeneity, or very similar cultural traits, among all US Hispanics is a mistake. The same mistake is made when people classify all US Whites as being homogeneous. But, there is a reason that Hispanic is an important concept. Basically, it identifies a category of sub-cultures within the mainstream US population of Spanish-speaking members (albeit a very diverse collective).

Minorities and Dominant Members of Society

In US history there have been two basic groupings of citizens: Minority and Dominant. A **minority group is a group living within a society which is disadvantaged in terms of power, control of their own lives, and wealth**. The US minority groups were originally Native Americans and Blacks, but included Irish, Catholics, and many other non-Protestant Non-White groups. Dominant group=is the group within a social system which has more power, control, and wealth. The US dominant group was the British Protestant, also known as White Anglo Saxon Protestants, WASP. The dominant group does not always have to be the most populous group in society.

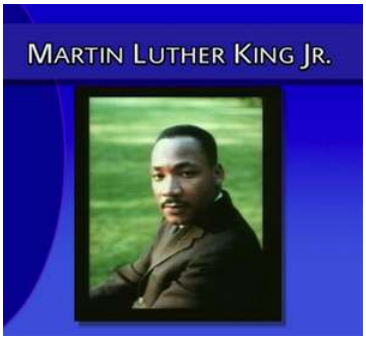
In South Africa, Blacks were by far the most numerous, yet Whites ruled cruelly with racial supremist ideologies that lead to international outcry and eventual collapse of Apartheid rule there. **Apartheid was when South African formalized separateness between Blacks and Whites, mandating White supremacy and privileged treatment between 1948 and 1990**. Apartheid was broken apart by the combined international efforts of other nations who put economic and political pressure on the South Africa Afrikaner National Government.

There are a number of ways the dominant group can treat its minority group members. Legislative controls include: anti-miscegenation laws (no inter-racial marriages); forced or reinforced segregation (keeping dominant and minority group communities separate); legal oppression (slavery, denial of right to vote, no public education, etc.); Expulsion (Cherokee Trail of Tears forced march), unjust incarceration (WWII Japanese internment camps, Native American pre-reservation incarceration, and Guantanamo Bay-GITMO); and finally out right annihilation (conquering Native Americans).

Another slightly more subtle treatment is called **Marginalization is the purposeful mistreatment of minority group members that yields them geographically part of the society while simultaneously being functionally left out of most of its opportunities**. Marginalization often results in material deprivation and exclusion. Most non-Anglo Saxon groups experienced some level of marginalization in US history.

After years, decades, and generations of living under dominant group oppression, minority group members often reach a point of standing up against the dominant group. This happened among the pro-French minority group members in Quebec, Canada; among the Blacks in South Africa; and among the Blacks in the Southern United States (like Rosa Parks). Many minority group members accept their plight and live with social circumstances regardless of how they really feel inside. Because of their frustration and long-term fatigue they sometimes self-incriminate and accuse self, family, friends, or others in their minority group of negative stereotypes and labels imposed by the dominant group.

Sometimes, minority group members rise up in defiance and become agents of social change. This was the case with the Reverend Dr. Martin Luther King Jr. (1929-1968, see photos below). He has been a personal hero of mine for many decades. You see I, too was born in Atlanta, Georgia in 1963. I was privileged to witness the transition years in the South where Blacks were once oppressed by the older generation that included my parents and grandparents and have experienced more and more equality than ever before (there's still much change to take place and I hope it will happen in my lifetime). As a child my parents forced me to drink from White-only water fountains, my teachers forced me to sit in front of Black students (in classrooms and busses). My coaches forced me to bond to high school teammates, while simultaneously discouraging any after-school interactions with non-Whites. None of that felt right to me and my friends. We felt confused about why our innocent friendships were so tightly regulated by the adults around us.



In my Junior year in high school (about 1980) the KKK distributed flyers announcing a huge rally in downtown Douglassville, Georgia. The best word I could find to describe to you our feelings as students at Lithia Springs High School was confusion. Their anger and hate did not make sense to us. Friendships and associations were laden by an uninvited awkwardness that sat like smog in the classrooms and hallways. The big day of the rally came, the local and national media showed up, but as I remember it only about 12 participants came to the rally and they were already affiliated with the KKK. Day-to-day functioning eventually returned to our school, yet we learned a lesson that adults could be stupid at times and we had to watch and protect ourselves around them. So, perhaps you can better see why Martin Luther King Jr. is my hero?

Martin Luther King's life and accomplishments were remarkable even before he became the most influential civil rights change agent in the United States. He graduated with a Bachelor's degree in Sociology in 1948. He earned another Bachelor's degree in Divinity in 1951, then his Ph.D. in Systematic Theology in 1955. He became a pastor in 1954 at the age of 25 (see http://www.thekingcenter.org). He had a unique ability to ignite a passion for unity among all people, even the White dominant group. He took a Functional approach (as opposed to the more common Conflict approach). In Table 2, you can read how he utilized his principles of Non-violent resistance to evil. These core principles guide civil rights efforts in our day:

Table 2. Martin Luther King Jr's Principles of Non-Violent Resistance

1. We should all be active in using non violent resistance to evil (racism)
2. We should not seek to defeat our enemy but to win his friendship and understanding
3. We should focus on attacking evil rather than those doing the evil
4. We should be willing to accept suffering as part of the social change process and not retaliate for it
5. We should refuse to hate our opponents
6. We should act with a firm hope that justice will prevail



This photo is of the east wall of my office on campus. My collection of Martin Luther King, Jr. posters, paintings, clocks, and quotes is important to me and often impresses students enough that they ask me why I have such a collection. That opens the door for me to talk about his concepts, speeches, sermons, efforts, and leadership. Students and faculty have contributed some of my collection after they understand my respect for Dr. King. Many signatures are on the backs of these, including the late Yolanda King who signed a postcard for me when she spoke on our campus. On the gold-framed drawing above, you'll notice a post card stuffed in its lower left side of the frame. That's an autographed card given to me by Yolonda (she passed away 15, May 2007).

Prejudice and Discrimination

One of the mighty principles taught by Martin Luther King Jr. was hope for a positive and mutually beneficial outcome. He urged those who followed his example to see evil for what it was, yet hope for things to end on the side of good. In this next section of discussion we will talk about how to build bridges between racial, ethnic, life style, cultural and other divers groups of people. To do that, we must define the difference in prejudice and discrimination. **Prejudice is attitudinal. Discrimination is behavioral.** Prejudice may be a feeling, thought, or even a predisposition towards others. Discrimination may be speech, mistreatment, illegal or legal, and behavioral (our actions). A modern-day Psychologist named Gordon W. Allport (1897-1967) wrote a profound piece called The Nature of Prejudice (1979, Perseus Books). You can now buy the 25th edition for less than $20.00 online. Yes, it's been around that long and has made a tremendous impact on students and faculty for many years. In his book he classifies prejudice into three broad levels: **Cognitive Level of Prejudice refers to our perceptions and beliefs and is based on logical and rational thoughts**; **Emotional Level of Prejudice refers to prejudiced feelings which are aroused by expression or thoughts**; **Action-Orientation Level of Prejudice is a predisposition to act in favor of or against certain groups**.

At the cognitive level prejudice, thoughts are the vehicle for carrying the prejudice. Stereotypes go hand in hand with this level. **Stereotypes are broad generalizations about a category of people who are assumed to have positive and negative traits common to every single member of that category**. I've taught race and minority relations for about 20 years at the college level. Many of my students will sincerely ask me if a certain racial or ethnic group is: "more likely to be drunk, more likely to be violent, built with genetically superior muscles and tendons, are good at math, have a gene for dancing, or are built to make babies." Inevitably, I'll get around to asking them where they heard such notions and typically it came from someone they trusted (teachers, coaches, family, friends). Thoughts can be painful to those victimized by this type of prejudice.

Shortly after 9-11, our young children were trying to sell our pedigreed toy poodles. The sales were slow in coming because of the economic state of things. The typical client who purchased them was middle class, wealthy and interested in companionship more than making a profit (most had them spaded or neutered). We posted flyers on community billboards and sold all but one (which eventually was donated to an older couple). One day I walked past our flyer only to discover that it had been written on (see photo below). "White Trash Breeder…7 million unwanted animals killed every year shame on you," it read. This is an example of cognitive prejudice. It is also an act of discrimination because the person wrote (acted) on their prejudiced feelings. I'll explain more about this below.



Emotional prejudice includes our feelings, fears, hopes, joys, jealousies, and other emotions. The concept of relative deprivation applies and often underlies emotional based prejudices. **Relative Deprivation is the perception of not being the rightful beneficiary of something a person feels entitled to receive**. I once had a student try to explain to me why his father couldn't get good work because of immigrants who would be willing to bid jobs at lower cost to the builders and often win the bid. As I discussed it with him I learned that his father's price per hour was very high by most standards. I also learned that his father typically worked 40-60 hours per week and was off only when he took vacations. I also learned that he had felt fear once at a football game when he was confronted by people who looked and talked like the immigrants that were the cause of his feeling of being deprived. He was very discontent, yet really had no reason to be. His father's meal-time anti-immigration discussions had left him feeling that perhaps his own food was being taken from their table by the immigrant laborers.

Once a person feels relative deprivation, then choose to become the victim, they make those who are the focus of their deprivation (the perceived cause) into perpetrators. This in turn justifies their prejudice and at times their discrimination against others. In general, emotional prejudice can be very dangerous because when we are emotional, we are typically feeling rather than using our complex rational thinking processes. Sometimes individuals, mobs, and hostile groups act dangerous when emotional prejudice is felt.

Allport's action-orientation levels simply mean that people are predisposed to prejudice and may not know it until circumstances present themselves in such a way that their prejudices emerge. I had a dear friend who died from cancer a few years ago. She was and to this day has been my best friend on campus. She and her husband had children my age and they considered me as a younger friend like unto their children. When their youngest son met a Japanese-Korean young lady and fell in love, he brought her home to meet them. She explained to me that she and her husband were very troubled and realized that in their generation people just didn't marry across racial and ethnic lines. After long discussions with one another and their children, they apologized to their daughter-in-law to be and were forgiven by her for their prejudices. Years after the wedding and the arrival of their new grandson, she expressed to me the joy and love she felt for her daughter-in-law and how she felt like she was truly as close to her as she was to her own daughter.

I received a call, later from her husband, informing me that she had died suddenly. He asked me to speak at her funeral alongside her sons. At the viewing, I noticed the daughter-in-law, quietly crying in the corner of the room. It was her individual way to grieve alone. I intruded on the moment and visited with her. Because I had shared an office with her mother-in-law, I was able to communicate some of my friend's thoughts and feelings toward her. This helped her to grieve and feel peace at her time of loss. I later reflected on how courageous and humble my friend and her husband were to take ownership of their prejudices, admit wrong, and work toward managing it by loving and supporting their son and daughter-in-law. It was a win-win outcome.

How Can We Overcome Prejudice?

You may have already wondered, what's the differences in prejudice, stereotypes, and my own personal preferences? I had a student ask me, "If I don't like Chinese food, does that make me prejudiced?" I think this was a sincere question. I explained that it does not make her prejudiced to simply prefer one food over another, one genre of film over another, or one style of car over another. See the Figure 4 below.

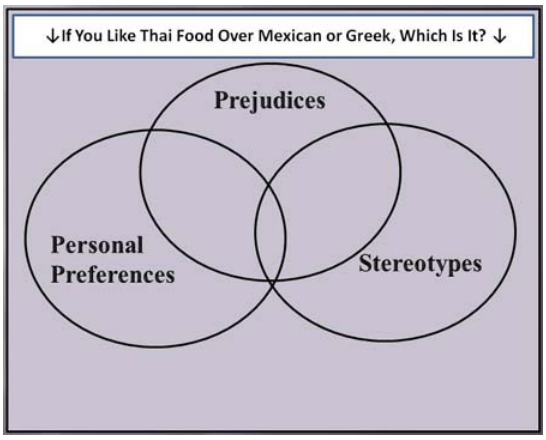


Figure 4: The Difference Between Personal Preferences, Prejudices, and Stereotypes. © 2009 Ron J. Hammond, Ph.D.

The best way to understand prejudiced thinking is to understand the concept of categorical thinking. **Categorical Thinking is the human cognitive process of storing and retrieving information in sections of our memory that are highly associated with one another**. For example, read this list: awake, dream, snore, bed, eat, slumber, sound, wake, and night.

Now pick the single best word that categorically fits into this list: computer, wheel, or sleep. Most of my students pick sleep because it so highly related to the original list of concepts. The point is, we think in associations and categories. That's why if you get wheeled into an emergency room with a fever, side ache, perspiration, and nausea that suddenly hit, doctors suspect Appendicitis. Categorical thinking saves lives, helps you to pass tests, and keeps students employed when their bosses see them as good employees. It is true that categorical thinking makes it so we can function, but it also is the thinking process which underlies prejudice and stereotypes in our relationships. The key is to control categorical thinking, prejudices, and stereotypes.

First, you have to do some self-analysis and discover where you might have learned your prejudices. Many people are taught prejudice from: family, friends, teachers, religious leaders, television, internet, and other agents and agencies of socialization. It's feels strange to think that family might teach other family members to be prejudiced, but this may be one of the more common sources. In the 1949 musical, South Pacific, Richard Rodgers and Oscar Hammerstein II, wrote a gutsy song called "You've Got To Be Carefully Taught…to hate and fear, to be afraid..and to hate all the people your relatives hate." (retrieved 12 June, 2008 from www.lyrics007.com/print.php?id=TkRRNE1USTM).

For the year 1949, this was in truth a very gutsy song that proved to be way ahead of its time. Yet, it impacted a great many people who watched the movie. Without knowing that science would someday prove these lyrics to be true as a far as how children do come to be prejudiced, Rodgers and Hammerstein were years in front of the Civil Rights movement in the US. **Socialization of Prejudice is learning prejudice from people we look up to (family, relatives, teachers, etc...)**.

Another source of our prejudices is the social structural source. **Social Structure Origin of Prejudice occurs when prejudice is built into the group, community, and social institutional components of society**. This was the case in public education when Blacks and Whites were segregated in their churches, schools, workplaces, and other agency-level social environments. Few questioned it because it appeared to be part of the world-taken-for-granted.

There is also, the **Competition Origin of Prejudice occurs when members of one group feel threatened and or deprived by members of another group for limited resources**. This ties in well with the concept of relative deprivation. When groups of people feel that they are losing at the expense of other groups' gains, it breeds and fuels competitive hostility at numerous levels. I often teach my students to remember as managers not to create competitions in the workplace among their employees. Create competition between companies or factories, but if competition is fostered between group members, it can easily lead to prejudice and hostility.

Interdependence is the dependence on others for support in order to be able to succeed. This principle works just the opposite of competition (see the "Jigsaw Method" at olc.spsd.sk.ca/DE/PD/coop/page4.html). One can create a non-prejudiced environment by creating mutual dependence among individuals who are vested in the success of themselves and their group—if the individual's success depends upon the group's success. Prejudices can also originate from negative interactions with members of a certain group that are distorted overtime and become applied to the category of all group members.

Once you get an idea of where your own prejudices came from you can employ proven strategies for managing them. First and foremost, you are the only one who can manage your personal prejudices. The same is true for me. I have been frustrated for

decades trying to help my own socially significant others to see the wisdom that comes with refusing to be prejudiced. For the most part, I have failed in my attempts with them. Ultimately, it boils down to an old joke (not sure who came up with it):

“How many therapists does it take to change a light bulb? It only takes one, but the bulb has to really want to be changed” ☺ (I never claimed it to be a funny joke). But, the point is people change their ways when they are ready to change their ways. I’m glad I tried to help with that change, but have only succeeded thus far in managing my own prejudices. Here are a few principles that may be very useful if you are trying to manage prejudices and stereotypes.

First, interact with others on the personal, not the categorical level. Martin Luther King Jr. said:

> *"I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream."*
>
> *I have a dream that one day this nation will rise up and live out the true meaning of its creed:"We hold these truths to be self-evident: that all men are created equal."*
>
> *I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.*
>
> *I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.*
>
> *I have a dream that my four little children will one day livce in a nation where they will not be judged by the color of their skin but by the content of their character"*
>
> *Retrieved 12 June, 2008 from http://www.usconstitution.net/dream.html).*

His point toward the end, about his four little children living in a nation where “they will not be judged by the color of their skin but by the content of their character” is speaking to the fact that to really judge character you must interact personally, not categorically (color of their skin). The safest and most proven way to interact with another at the personal level is to share trusted feelings and thoughts with others while simultaneously have similar thoughts and feelings be shared back with you. You might replace “the, they, theirs,” or the labels we use such as Black, Whites, etc. with you, me, I, my, or the name of the individual. The personal level quiets the categorical thinking process. You can’t use stereotypes if you are genuinely getting to know and trust another person. Scarcely does a day go by that I am not proud of the US 2008 national Presidential election. In it we had a woman, Black man, and 2 traditional White men on the Presidential and Vic-Presidential tickets.

Now, regardless of who you wanted to win or may have voted for, to some of us old folks born in the 1960s there is a deep sense of joy that the country finally followed Dr. King’s counsel to judge a candidate on his or her character. President Obama symbolically represents the death of old school US ideological racism and has lifted our nation’s standing among many nations of the world which have traditionally elected qualified people regardless of race, color, sex, creed, lifestyles, etc.

Second, find the common ground shared between you and others. Ask questions, share information and look for the experiences, exact or similar, that connect you both on common shared backgrounds. Third, if you say or do something offensive to another, talk about it and apologize. Learn from your mistakes. One prejudiced thought or feeling does not a bigot make. Fourth, find someone you can relate to who has managed their prejudices successfully, then let them be a role model.

We discussed discrimination above, but it needs to be revisited here. **Discrimination includes behaviors which result in the unfair or unequal treatment of others**. Discrimination is an action (not just a feeling or thought) that typically has two forms: **De Jure Discrimination is legalized discrimination which is typically built into the social structure**; and **De Facto Discrimination is the actual experience of members of society with discrimination**.

Even though discrimination is illegal, it still occurs in the US. People, at times, still aren’t served in restaurants, allowed to lodge in motels, or are refused employment. Not all discrimination can be detected much less punished. In the US history of race relations tremendous injustices have been meted out against minority group members by dominant group members and organizations. Most of these will never see justice for their losses.

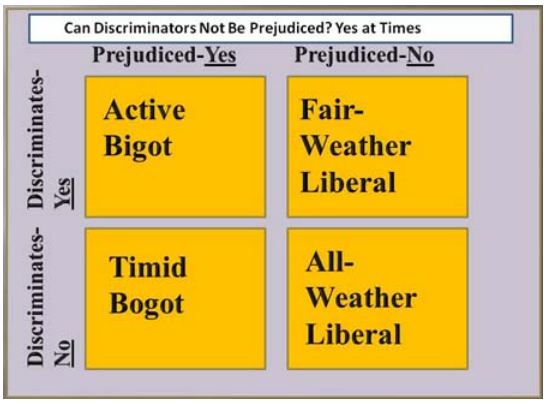


Figure 5: Robert Merton's Prejudice & Discrimination Typology. Merton identified four types of people: an **All-Weather Liberal is neither prejudiced nor does he/she discriminate**. These people tend to be very educated, non-traditional, and open-minded individuals who fail to remember that others rarely feel the same way they do. A **Fair-Weather Liberal is not prejudiced but does discriminate**. These people tend to be those who go along with the crowd or obey orders. They may feel guilty because they act under pressure in contrast to their inner values. **Timid Bigots are prejudiced but won't discriminate**. These people tend to be afraid of acting on their prejudices, not wanting be caught or punished. **Active Bigots are both prejudiced *and* they discriminate**. These people tend to be extremely disconnected to mainstream values and harbor a profound sense of entitlement in regards to acting as they desire regardless of the laws, norms, and morals of society. (See original Chapter: Merton, R. K. 1949, "Discrimination and the American Creed," in Discrimination and National Welfare, edited by Maclver, R. M. Harper Pub. NY pages 77-145).

One extreme form of discrimination is the hate crime. **Hate Crimes are perpetrated by individuals who attack others based on their own intense feelings of bias and bigotry**. The FBI estimates that fewer than 10,000 Hate Crimes occur each year in the US. But this is highly deceptive because most hate crimes are not reported and are not required to be reported as in the case of all other crimes in the FBI Uniform Crime Report (see Beirich 2007 Taken form Internet 10 June 2008 from www.splcenter.org/blog/2007/11/19/fbi-releases-hate-crime-statistics/)

Two FBI researchers, John R. Schafer and Joe Navarro discussed the hate process for individuals and groups; they published a ground-breaking report on understanding hate and those who criminally perpetrate it (see from www.fbi.gov/publications/leb/2003/mar2003/mar03leb.htm) .

They referenced three types of hate crime perpetrators: **Thrill Seekers tends to commit hate crimes with peer group members but does not belong to hate group**; **Hard-Core Offenders are extremely violent and aggressive (typically a Hate Group Member)**; **Reactive Offenders ground their attack on a perceived transgression, such as an insult, interracial dating, or a neighborhood integration**.

Many hate crime perpetrators are not members of hate groups. They tend to be young, white, from poorer families, and have very weak self-concepts. Their hate crimes are the result of their compensating for their insecurities by making victims out of others (see "Why Do Young Men Commit Hate Crimes?" NPR News and Notes 23 June 2006 from http://www.npr.org/templates/story/story.php?storyId=5506152).

Also, many of these perpetrators utilize secondary justification where they try before, during, and after the assault to prove to themselves and others that they were the victims and not the perpetrators. They lie to police, they react to negative coverage in the media as being an act of aggression, and they self-deceive in terms of what an offense is. For example, when they are out about town they feel that they have been violated to have to see in public an interracial or same sex couple or immigrant. They tell the police, "they started it." In fact nothing was started outside the minds of the perpetrators. Many seek out and cruise for potential victims in places they are likely to hang out. The most common form of hate Crime is the: Anti-Black, Anti-homosexual/Lesbian, Anti-Jewish, then Anti-Ethnic and anti-religious (see table at FBI.gov retrieved from Internet 10 June 2008 from http://www.fbi.gov/ucr/hc2006/table1.html).

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1.12: Aging

What is Gerontology?

The United States of America is inhabited by many diverse people, including distinguishable generations of society's members based on age. **Gerontology is the scientific study of the processes and phenomena of aging and growing old**. The definition of being elderly varies. For example, the government typically sets 65 to be the elderly years, the American Association of Retired Persons finds 55 to be the eligible age of membership, and many elderly define their 70's or 80's as the time they begin to feel elderly. Gerontology is multi-disciplinary with medical and biological scientists, social scientists, and even financial and economic scientists all studying the processes of aging from their discipline's point of view.

Social Gerontology is the sociological sub field of gerontology which focuses on the nonphysical and social aspects of aging. Sociology focuses on the broad understanding of the elderly experience, their health, their emotional and social wellness, and their quality of life, just to mention a few. How many elderly lived in the US in 2008?

Table 1: Numbers and Percent of United States Population Aged 65 and Over 2008*

US Elderly	15-64 Years old	≤ 14 years of Age	United States Total
38,690,169	203,987,724	61,146,753	303,824,646
12.7%	67.1%	20.1%	100%

*Estimates retrieved 17 June 2008 from www.cia.gov/library/publicat.../print/us.html

The future growth of the US elderly population is immense in comparison to previous Census tabulations and growth rates. In Figure 1 below you see tremendous growth in the United States where the elderly now comprise only 1 in 8 members of US society, but in 2050 will comprise 1 in 5. In Figure 2 below you can see that the oldest old, 85 years and older, is also growing rapidly. This means that in general more people are living longer. In fact there are more centenarians than ever before. A **Centenarian is a living person who has had their 100 birthday**. US Census counts indicated about 37,000 centenarians in 1990 and about 50,000 in 2000 (See Kestenbaum and Reneé, 2006 Retrieved from the Internet 19 July, 2008 from http://findarticles.com/p/articles/m...7/ai_n17183322).

In many societies the elderly are revered (especially Asian societies). **Filial Piety is the value, respect, and reverence of one's elderly which is often accompanied by care giving and support of the elderly**. In Western countries, the elderly and their extended family are considered co-equals and mutually independent until circumstances necessitate assistance from children and other family members.

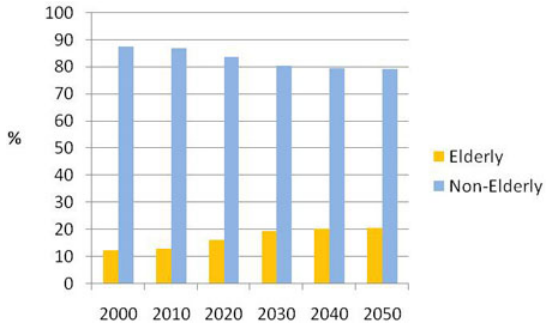


Figure 1: Estimated percentage of US population that will be Elderly and Non-Elderly, 2000-2050*. *Estimates retrieved 18 June 2008 from www.census.gov/ipc/www/usinte...projtab02a.pdf Table 2a. Projected Population of the United States, by Age and Sex, 2000 to 2050.

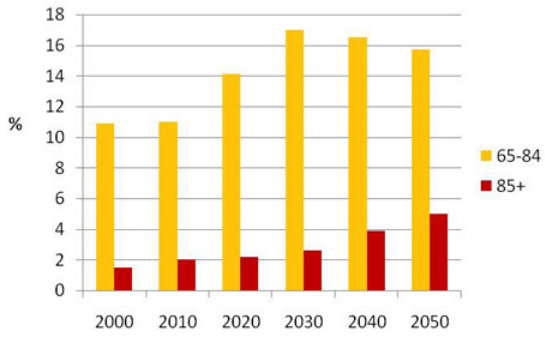


Figure 2: Estimated percentage of US population that will be 65-84 and over 85, 2000-2050*. *Estimates retrieved 18 June 2008 from www.census.gov/ipc/www/usinte...projtab02a.pdf Table 2a. Projected Population of the United States, by Age and Sex, 2000 to 2050.

Understanding the Generations of Life

A **Life Course is an ideal sequence of events and positions the average person is expected to experience as he/she matures and moves through life**. Dependence and independence levels change over the life course. In Figure 3 below, you can see that from birth to teen years, that children's levels of dependence are relatively high and our levels of independence are relatively low. Newborns have little ability to nurture others, but as they are socialized and grow into their later-teen roles things change. By young adulthood, independence is a prime value which leads many to move out on their own and gain their own experiences (like most of you did). A young adult's ability to nurture is moderate, but often dormant since most pursue avenues of preparation for their adult lives rather than immediately beginning their own families. Married and cohabiting couples are much more independent and capable of nurturing and remain so throughout the grand-parenting years. As the life course progresses into later life, the oldest elderly begin to lose their independence as their health declines to the point that their resources lag behind the daily demands placed upon them. This is because all of us experience senescence. **Senescence is the social, emotional, biological, intellectual, and spiritual processes associated with aging**.

Table 2: Diagram of Dependence and Independence Over the Life Course.

Stage	Dependence or Independence Level	Own Ability to Nuture
Birth to Pre-school	Totally Dependent	Low
Pre-School	Mostly Dependent	Low
School to Pre-teen	Somewhat Dependent	Low
Teen to Young Adult	Increasingly Dependent	Moderate
Young Adult	Moderately Independent	Moderate
Young Married	Mostly Independent	Somewhat High
Young Parents	Almost Independent	High
Parents	Independent	High
Grandparents	Extremely Independent	High
Great Grandparents	Somewhat Independent	Moderate

For many in our modern societies, aging is feared, vilified, and surgically and cosmetically repaired. We do not like being “off our game” and senescence is viewed as a weakness. Yet, many elderly find their lives very satisfying. And they tend to report higher levels of self-esteem than do younger members of society. Because we tend to value youth, youthful appearance, and youthful-centered entertainment, biases appear in the US. There are, in the United States, many who hold deeply held biases and prejudices against the elderly. **Ageism is the prejudice and discrimination against a person based on his/her chronological age**.

Ageism is a unique form of bias. One may be prejudiced against another racial group, cultural or ethnic group, or religious group while never being at risk of becoming a member of that group. Ironically, ageist people are aging right now and will be until the day they die; they are essentially biased against their own future status.

For those who seek understanding of the elderly, there are three social theories that might help to understand the elderly and their later-life experiences. These are listed in order of their professional value by Gerontologists who study aging-related psychosocial issues.

The **Continuity Theory claims that older adults maintain patterns in their later years which they had in their younger years**. The elderly adapt to the many changes which accompany aging using a variety of effective personal strategies they developed earlier in their life. For example, those who participated in outdoor activities in their younger years tend to continue to do so as older adults, although they tend to accommodate their health and fitness limitations as they deem appropriate.

The **Activity Theory claims that the elderly benefit from high levels of activities, especially meaningful activities that help to replace lost life roles after retirement**. The key to success in later-life is staying active and, by doing so, resist the social pressures that limit an older person's world. (Google Robert Havighurst and Aging).

The **Disengagement Theory claims that as elderly people realize the inevitability of death and begin to systematically disengage from their previous youthful roles, society simultaneously prepares the pre-elderly and elderly to disengage from their roles**. This was the first formal aging theory that fell short of credibility because the scientific data did not support its assumptions. There is quite a bit of support for Continuity and Activity Theories (see The Encyclopedia of Aging).



To really understand the elderly today you have to understand the larger social changes that have transpired over the last century. Around 1900, US elderly held a more cherished place in the hearts of younger family members. Most homes were intergenerational with grandparents, parents, and children all living in the same home and more often with kin on the wife's side being the social connection around which 3 generations would live (see Dorian Apple Sweetser, 1984 “Love and Work: Intergenerational Household Composition in the U. S. in 1900” Journal of Marriage and the Family, Vol. 46, No. 2 (May, 1984), pp. 289-293 retrieved on 18 June 2008 from www.jstor.org/stable/352460?seq=1).

In 2000, the US Census Bureau reported that there were 105.5 million households in the country (report C2KBR/01-8 retrieved on 18 June 2008). Table 2 reports that 3.7 percent or nearly 4 million households are multigenerational. Not having older relatives live in your home probably feels normal, however, the point is that in years past elderly family members were considered a valuable asset with their wisdom and support of their children and grandchildren.

Theorizing Later Life

The **Modernization Theory claims that industrialization and modernization have lowered the power and influence which the elderly once had and that this has lead to much exclusion of elderly from community roles**. Even though this theory is not as well established and is somewhat controversial, it has made a place in science for understanding how large-scale social forces have impacted the individual and collective lives of the elderly. In our modern societies: the economy has grown to a state that has created new levels of prosperity for most; the new technologies have outpaced the ability of the elderly to understand and use them; and the elderly are living much longer and are not essential to the economic survival of the family as was the case for millennia. Modernization can help us to understand why the elderly have become stigmatized and devalued over the last century.

Who make up the generations of our day? Look at Figure 4 below to see birth rates and generation labels for the United States. First notice the red and blue lines. The red represents the Crude Birth Rate. **Crude Birth Rate is a measure of the numbers of births per 1,000 population in a given year**. The Blue line represents the General Fertility Rate. **General Fertility Rate is a measure of the numbers of live births per 1,000 women aged 15-44**. Both CBR and GBRs show a pattern of birth rates that were relatively high when the World-At-War Generation was born. Birth rates declined with the Great Depression until 1946 (the commencement of the Baby Boom). The Baby Boom represented a surge in birth rates that endured from 1946-1964 and declined to pre-Boom rates in 1965. Generation X or “Gen X” represents the children of the Baby Boomers which spilled into Generation Y or the “Millennials” which by most accounts are still being born.

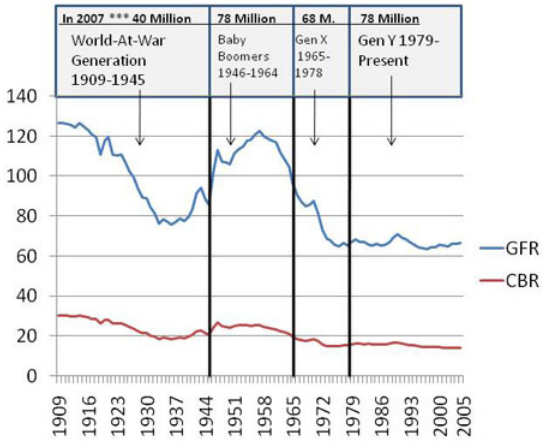


Figure 4: jkhzsdgjkhzsdffgkjhskjflgh. *Retrieved 19 June, 2008 from Table 77: Live Births, Deaths, Marriages, and Divorces 1960-2006 www.census.gov/compendia/stat...es/08s0077.pdf and Table 1: Live births, birth rates, and Fertility Rates by Race: United States Specified Years, 1940-1955 and Each year 1960-2005

The World-At-War Generation is slowly disappearing from the US population landscape. On the 18th of June, 2008 the last living Veteran of World War I was honored by the White House and Congress. Frank W. Buckles fought in WWI and was held prisoner in Manila during World War II (see CNN, retrieved on 19 June, 2008 from http://www.cnn.com/2008/US/03/07/war.veteran/). Also the US Veterans Bureau reported that there were 2,911,900 WWII veterans as of the 30th of September 2007, with about 900 WWII veterans passing away each day. They also reported that 39.1 percent of all US veterans were aged 65 and older (See data sheet retrieved 19 June 2008 from www1.va.gov/vetdata/docs/4X6_...sharepoint.pdf).

The majority of the elderly today are women. If you consider the elderly as being divided into three life stages you can discern just how the elderly are comprised comparing males to females. The Young-old=65-74 years; the Middle-old=75-84 years; and the Old-old= 85+ years. In 2005 there were more females in all three ages: 65-74; 75-84; and 85+. This is because women, in most countries of the world, have a higher life expectancy than men. **Life Expectancy is the average numbers of years a person born today may expect to live**. The US Life expectancy today is about 80 for females and 75 for males (worldwide it 70 for females and 66 for males; see www.prb.org, 2007 Population Data Sheet , retrieved 19 June 2008). Life expectancies have increased dramatically over the last 50 years in the Western nations of Canada, United States, Australia, Japan, and Western Europe. Overall, men and women can expect to live longer than they did in the 1940s-1990s.

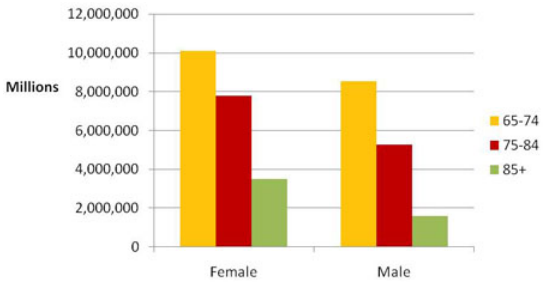


Figure 5: Numbers of US Elderly Population Ages 65-74, 75-84, and 85+*. *Data retrieved 19 June 2008 from Table 1: Resident population, by age, sex, race, and Hispanic origin: United States, selected years 1950–2005 from http://www.cdc.gov/nchs/data/hus/hus07.pdf#001

Sex Ratio is the number of males per 100 females. The sex ratio in the quote above which was 44 for persons 58 to 89 would be interpreted as 44 males per 100 females. I found this quote from www.census.gov about US elderly males and females:

> *"Perhaps no feature of the oldest old is as striking as their sex ratio (the number of males per 100 females), which was 39 in 1994 (982,000 males and 2.5 million females). The sex ratio in the United States was 44 for persons 85 to 89 years old, and only 26 for persons 95 to 99 years old. In comparison, the sex ratio was 82 for persons 65 to 69 years old." (retrieved 19 June 2008 from www.census.gov).*

The Baby Boomers represent 78.2 million US citizens as of the 1st of July, 2005 (see www.census.gov). This large cohort of society's member is moving on mass into the ranks of the elderly. A **Cohort is a group of people who share a statistical or demographic trait such as those born between 1946-1964.** Nearly 8,000 Baby Boomers turned 60 each day in 2006. The US Census estimates that 57.8 million baby Boomers will be around in 2030 after they've all retired. One issue for gerontologist is the financial strain the Baby Boomers will place on the rest of society once they are retired. Most speculate that baby Boomers will not receive the same from the Social Security Administration benefits that their parents and grandparents enjoyed.

The children of the Baby Boomers were called the Generation X children or the “Baby Bust” because they were born in post-Boom low fertility rate years. They were different from their parents. They grew up with the computer age and came to computer technology much like an immigrant comes to a new country. This cohort grew up in an economic state of greater posterity than did previous generations. Generation Y, or Millennials, are also called the “Internet Generation or Screenagers” because they grew up with TV, video games, cell phones, PDAs, and movie screens. Each generation is culturally distinct compared to the previous ones even though much still remains in common. There is a good chance that children of Generation Y parents will be better skilled than their parents with a technology that has not yet been invented. Such has been the case comparing the last three generations.

In Tables 3 & 4 you see the increasing life expectancies in the US. The elderly of the future will be expected to live longer than any elderly in the history of the United States and world. Being born in the US affords the average member of society a longer life. In Table 3 below you can see that North American children are born with the higher life expectancies than other children around the world. By far, being born in Japan and Hong Kong would provide the absolute highest life expectancy at birth at 82 years for the total.

Table 2: United States Life Expectancies. (Retrieved 19 June 2008 Table 98: Expectations of Life at Birth, 1970-2004, and Projections, 2010 and 2015; www.census.gov/compendia/stat...es/08s0098.pdf).

Year	Total	Male	Female
1970	70.8	67.1	74.7
1980	73.7	70.0	77.4
1990	75.4	71.8	78.8
2000	77.0	74.3	79.7
2010	78.5	75.6	81.4
2015	79.2	76.2	82.2

Table 4: 2007 World and Regional Life Expectancies. *(www.prb.org, 2007 Population Data Sheet , retrieved 19 June 2008)

Region	Total	Male	Female
World	68	66	70
Africa	53	52	54
N. America	78	70	81
L. America	73	70	76
Asia	68	67	70
Europe	75	71	79
Oceania	75	73	78

In fact all regions of the world are growing older. The developing countries are aging the fastest. Consider this screen capture and color map taken from the Population Reference Bureau World Population data Sheet 2007, Page 6:

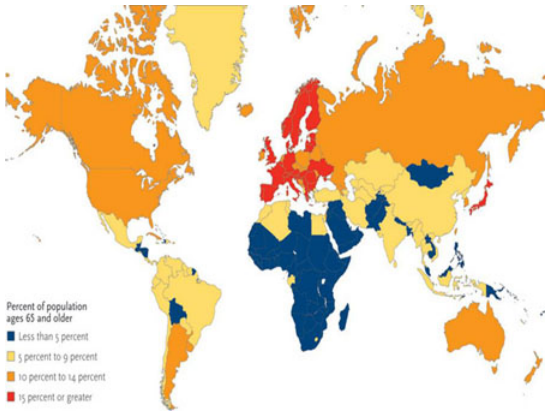


Figure 6: Population Aging Is Occurring Worldwide. (Retrieved 19 June 2008 from WWW.PRB.org Population Data Sheet 2007: Sources: C. Haub, 2007 World Population Data Sheet, and United Nations Population Division).

Population Aging Is Occurring Worldwide.

Over the past half-century, both the worldwide drop in fertility and the concurrent rise in life expectancy have led to the gradual aging of the world's population. Look at Table 4 below. Since 1950, the share of persons ages 65 and older has risen from 5 percent to 7 percent worldwide. As the map shows, Europe and Japan have led the way, with North America, Australia, and New Zealand close behind. However, older persons are now more than 5 percent of the inhabitants in many developing countries and by 2050 are expected to be 19 percent of Latin America's population and 18 percent of Asia's.

Table 5: Worldwide Percent of Persons Ages 65 and Older

		2025	2050
WORLD	7	10	16
Industrialized Countries	16	21	26
Developing Countries	6	9	15
Europe	16	21	28
North America	12	18	21
Oceania	10	15	19
Latin Am. & Caribbean	6	10	9
Asia	6	10	18
Africa	3	4	7

(Retrieved 19 June 2008 from WWW.PRB.org Population Data Sheet 2007: Sources: C. Haub, 2007 World Population Data Sheet, and United Nations Population Division).

As mentioned, elderly women outlive elderly men.

- Widowhood occurs when one's spouse dies
- Widows are surviving wives
- Widowers are surviving husbands

As a young college student you probably don't worry about ever being a widow or widower. Justifiably, you shouldn't have to based on statistical probabilities. In fact, you are more likely to lose a spouse via death than via divorce. Do some math with me. If you are female and marry a guy 2 years older, and he typically dies 5-6 years before you, then you will be a widow at some time in your life and may live 6-8 years as such. One sub-discipline of gerontology is thanatology. **Thanatology is the scientific study of death and dying**. Thanatology informs those who provide support and counsel to the dying.

How we define death, both our own and the death of others, is very much influenced by the cultural definition of death we incorporated into our own values while growing up. Most of us are related to someone who died in the last 24 months. It's very

common for college students about your age to have lost a great aunt/uncle, great grandparent, and even a grand parent. It's not so common for you to have lost you own parent or sibling. **Grief is the feeling of loss we experience after a death, disappointment, or tragedy**. When you experience grief you are said to be in bereavement. **Bereavement is a name for the circumstances and conditions that accompany grief**.

Dr. Elisabeth Kübler-Ross published her work as the stages of grief. These include:

1. denial - “All is fine, or it didn't happen”
2. anger - “why me? Or I hate God for this”
3. bargaining - "I'd be a better person if you (God) will just let him live”
4. depression - “all is lost, or why try?”
5. acceptance - "we'll be okay or we can get through this together”

(see “On Death and Dying," 1973; Routledge Press).

I've noticed that we all grieve when things disappoint us, when someone dies, or even when we break up with someone. I've seen my seniors grieve to a certain degree when they did not get into graduate school on their first try. We all grieve and we all grieve in our own way. Studies show that most people experience denial, anger, bargaining, depression, or acceptance, but there exists some disagreement on the part about cycling through Kübler-Ross' stages in any order.

The study of aging, the study of generations, the study of life course, and the study of death and dying are part of the social gerontology approach. Courses and degrees are offered throughout the US and abroad and there are many professions where gerontologist work throughout their careers.

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1.13: Family

In all societies, the family is the premier institution for all of the following: socialization of children, adult intimate relationships, life-long economic support and cooperation, and continuity of relationships along the life-course. Sociologists are leaders among scientists who study the family. They have functioned in a core assessment role for describing, explaining, and predicting family-based social patterns for the United States and other countries of the world. Sociologists have allowed us to understand the larger social and personal level trends in families.

What Is the Family?

The family structures that were very common a century ago are not nearly as common today. In the US around the year, 1900 most families had 3 generations living in one home (IE: children, parents, and uncle/aunt/grandparent) and most did manual labor. Today, most families fall into one of two types. The first is a **Nuclear Family, or a family group consisting of mother & father and their children**. This is the family type that is mostly preferred. The second most common form is the **Blended Family, or the family created by remarriage including step siblings and parents**. Today, very few families are multiple generational beyond parents and their children. Finally, **all the family relations you have past your nuclear or blended family we call an Extended Family** (ie cousins, aunts & uncles, grand and great grandparents).

The US Census Bureau conducts annual surveys of the US population and publishes them as the Current Population Surveys. Table 1 represents the US family Types as of October 1, 2008. You will notice that marrieds comprise the largest proportion of family types in 2008. Single never marrieds are the second largest type and include another 6.8 million cohabiters of opposite sex and an unknown number of same sex cohabiters. Next is divorced, widowed, then separated.

(see Table UC1. Opposite Sex Unmarried Couples by Labor Force Status of Both Partners: 2008 retrieved 30 March 2009 from http://www.census.gov/population/www/socdemo/hh-fam/cps2008.html).

Table 1: US Family Types, 2008

Types	Numbers	Percentages
Married	123,671,000	52%
Widowed	14,314,000	6%
Divorced	23,346,000	10%
Separated	5,183,000	2%
Never Married-Single	71,479,000	30%
Total Families 15 and over	237,993,000	100%

Taken from Internet on 30 March 2009 from Table A1. Marital Status of People 15 Years and Over, by Age, Sex, Personal Earnings, Race, and Hispanic Origin/1, 2008

http://www.census.gov/population/www/socdemo/hh-fam/cps2008.html

Look at Figure 1 below to see the US trend of actual numbers in millions of family types. It shows that the single largest type of family in the US has always been marrieds then never marrieds. The divorced overtook widowed category in the 1970s and has been higher ever since. Why are the trends upward? Simple, these are numbers and not rates nor percentages. The population has grown and therefore the population size has been steadily increasing.

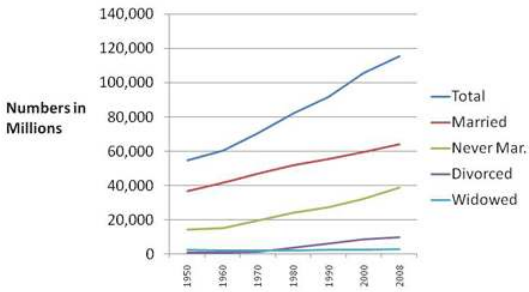


Figure 1: United States 1950-2000 Numbers of Family Types (in Millions)*. *Taken from United States Census Bureau on 30 March 2009 from Table MS-1. Marital Status of the Population 15 Years Old and Over, by Sex and Race: 1950 to Present http://www.census.gov/

What Are Typical Marriage Structures?

The culturally preferred marriage type today is **Monogamy**, or the marriage form permitting only one spouse. Almost all in the US have married monogamously since the original colonies in the 1600s. Monogamy implies a 1:1 relationship and is typically desired both by married and opposite and same-sex cohabiters. Multiple spouses at the same time has been preferred in the past by Mormons (they ceased polygamy in 1890 and Current Mormons who try to marry polygamously are excommunicated) and Mormon-splinter groups (many still polygamous today).

Polygamy is a marriage form permitting more than one spouse at the same time. **Polygyny is a marriage form permitting more than one wife at the same time and is the most common form of polygamy in the world's history**. Polygyny is still common and legal in many African, Middle-Eastern, and Indian nations. It was a deep part of China's history and prior to World War II it was common for a Chinese man to have multiple wives and many children.

Polyandry is a marriage form permitting more than one husband at the same time. This is historically and currently rare and if practiced often included the marriage of one wife to a set of brothers with all having sexual access to the wife. What if a person marries, divorces, marries divorces, etc.? **Serial Monogamy or Serial Polygamy is the process of establishing intimate marriage or cohabiting relationships that eventually dissolve and are followed by another intimate marriage or cohabiting relationships that eventually dissolve, etc. in a series**. So, polygamists have simultaneous multiple spouses while serial monogamists or serial polygamists have multiple spouses in a sequence of relationships.

Traditional roles of men and women play into how the family functions in society. Typically and throughout history families have been **Patriarchal, where males have more power and authority than females and where rights and inheritances typically pass from fathers to sons**. **Matriarchal families are families where females have more power and authority than males and rights and inheritances pass from mothers to daughter and sons**. In Matriarchal families, the mother is not only the social and emotional force of the family but is also the economic force. More and more in the US families are leaning toward **Egalitarian families, or families with power and authority more fairly distributed between husband and wife**.

What Are The Functions of Families?

In studying the family, Functional Theorists have identified some common and nearly universal family functions. That means almost all families in all countries around the world have at least some of these functions in common: Table 2 shows many of the global functions of the family:

Table 2. Global Functions of the Family

- Economic support - food, clothing, shelter, etc...
- Emotional support - intimacy, companionship, belonging, etc...
- Socialization of child - raising children, parenting
- Control of sexuality - defines and controls when and with whom (IE: marriage)
- Control of reproduction - the types of relationships where children should/could be born
- Ascribed status - contexts of race, socioeconomic status, religion, kinship, etc.

By far, economic support is the most common function of today's families. When your parents let you raid their pantry, wash clothes in their laundry, or replenish your checking account that's economic support. For another young adult, say in New Guinea, if she captures a wild animal which is cooked on an open fire, that's also economic support in a different cultural context. I've

always been amazed at how far family economic cooperation extends. Some families cooperate in business-like relationships. In Quebec, Montreal there is an established pattern of Italian immigrants who help family and friends emigrate from Italy to Canada. They subsidize each others travel costs, help each other find employment once in Canada, and even privately fund some mortgages for one another. Each participant is expected to support others in the same manner. To partake in this form of economic cooperation is to assume a very business-like relationship.

Emotional relationships are also very common, but you must understand there is a tremendous amount of cultural diversity in how intimacy is experienced during emotional support in various families around the world. **Intimacy is the social, emotional, spiritual, intellectual, and physical trust that is mutually shared between family members**. Family members share confidences, advice, trust, secrets, and ongoing mutual concern. Many family scientists believe that intimacy in family relationships functions as a strong buffer to the ongoing stresses experienced by family members outside of the home.



Socialization of children was covered in detail in a previous chapter. For now, keep in mind that children are born with the potential to be raised as humans. They will realize this potential if older family members or friends take the time to protect and nurture them into their cultural and societal roles. Today the family is the core of primary socialization. But, many other societal institutions contribute to the process.

Controlling sexuality and reproduction have traditionally been sanctioned by families. A few centuries ago the father and mother even selected the spouse of many of their children (they still do in many countries). Today, US parents and children want their adult child to select their own spouse. Older family members tend to encourage pregnancy and childbirth in only marriage or a long-term relationship. **Unwed Mothers are mothers who are not legally married at the time of the child's birth**. Being unwed brings up concerns of economic, emotional, social, and other forms of support for the mother that may or may not be present with the father. Many fathers reject their fatherly obligations in the case of unwed mothers.

When an unwed mother delivers the baby, it is often the older female family members who end up providing the functions of support for that child rather than the birth father. Table 3 shows the unwed mother births for the US in 2000 and 2006. Most of the 4,266,000 live US births in 2006 were to married mothers. But, about 1/10 of teen mothers and 38 percent of all mothers were unwed (retrieved 30 March 2009 from www.census.gov/compendia/statab/tables/09s0077.pdf). This trend of increasing unwed birth rates suggests that more and more families have less control by sanctioning childbirth within marriage. On the other side of the coin, many of these unwed mothers marry the child's fathers and many of those marriages eventually end in divorce.

Table 3: Percentage of All Births that were to Unwed Teens and Mothers of All Ages Years 2000 and 2006

Year	Births to Unwed Teens	Births to All Unwed Mothers
2000	11.8%	33.2%
2006	10.4%	35.8%

Taken from Statistical Abstracts of the US on 30 March 2009 from Table 87. Births to Teenage Mothers and Unmarried Women and Births With Low Birth Weight—States and Island Areas: 2000 to 2006 www.census.gov/compendia/statab/tables/09s0087.pdf

Finally, ascribed status is there at birth. You were born into your racial, cultural-ethnic, religious and economic statuses. That shaped to some degree the way you grew up and were socialized. By far, in our modern societies, achieved status, or those statuses that come as a result of your own efforts, is more important than ascribed for most members of society. The degree of achievement you attain often depends heavily on the level of support families give to you.

Since marriage is so very common in the US, it would be wise for this chapter to cover the process of pairing off and forming marriages as well as the process of divorcing and dissolving marriages that often occurs. Pairing off can be better understood by incorporating a few principles that tend to describe, explain, and help us predict how two people move from strangers to intimate partners during the pairing process.

How Do We Pair Off?

Numerous studies have established that Homogamy is the most important predictor of how couples pair off. **Homogamy is the tendency to pair off with another person who is similar to us**. Most people are attracted to people of about the same beauty, about the same economic status, about the same value system, and often about the same cultural background. It is not true, at least based on most research studies, "that opposites attract." Typically, like-persons attract. We seek out and associate with people at the same clubs, the same workplaces, and the same universities and colleges. They often introduce their homogamous friends to you and your homogamous friends. Are you at a state, private, or Ivy League college or University? The factors that impacted you ending up in your institution are probably very similar for you and the other student there. Similar people end up in similar places and organizations.

No couple is 100 percent identical. Homogamy does not mean being identical, it simply means being similar. All couples experience both Homogamy and heterogamy. **Heterogamy is the tendency to pair off with another person who is different in some ways from us**. I once had a student say that she disagreed with the Homogamy principle. She argued that she and her husband were opposites. She explained that she liked country and he liked classical music; she liked Chinese food and he likes Latin; She like basketball and he liked football; and she was majoring in Sociology and he was majoring in Business. I pointed out to her and the other students in the class that they had differing tastes, but both liked music, ethnic foods, sports, and learning. Many studies have demonstrated that the more Homogamy two people are together the higher the odds of the relationship succeeding over the long-run.

Another explanation for pairing off is the **Social Exchange Theory, which claims that society is composed of ever present interactions among individuals who attempt to maximize rewards while minimizing costs**. It focuses on how rational decisions are made considering the fact that most of us want to maximize our rewards, minimize our losses and make our final choices economically. The formula looks like this: (Max Rewards- Min Costs)=Outcomes. More than once I have challenged my student to do the following activity:

Go down to the cafeteria or commons and pick the person you find to be the least attractive. Ask him/her on a date and pay for everything. At the end of the date give them one kiss that last at least 7 seconds.

The most common response I get from them is "WHY?" Why would anyone in their right mind make such an effort to suffer in this way? My response of course is that we typically won't do these things because it would reverse the social exchange approach of maximizing rewards while minimizing costs. In the real world, we should and do want more physical attraction, fun, affection, status, economic support, friendship, social belonging, and even popularity from our dating experiences. If you are really fortunate, you might have a date every so often that ranks high on all of these rewards. But, we never truly get the perfect catch in a partner, dating or married. Mostly because we are not the perfect catch either and we tend to pair homogamously with those much like ourselves (Normal people attract to other normal people).

Another major principle that influences who you might pair off with is called **Propenquity, or the geographic proximity of two potential mates to one another**. Ask most couples you know where they met and you'll probably here something like: "we went to the same college, summer camp, mission, church, or Peace Corps experiences." Others meet at work. Still others are introduced by friends of friends' roommates. Few meet if they are not geographically close to one another.

I'm often asked about the influence of online match-making sites. These are relatively new but they function to compress propenquity at the stage of meeting someone. They actually reduce the influence of propenquity in the acquaintance process. But, eventually couples typically spend time together before they make any long-term commitments. Finally, **Filtering is the process of eliminating potential mates from the pool of eligible's in the market place**.

How many students attend your college or university? Take that number and multiply it times 0.6 (In the US about 6/10 of all college or university students are female). This equals the likely number of females in your market place. The remaining number (representing a multiple of 0.4) is the number of males. Knock another 20 percent off the estimate for men and women because some will be married or already in a relationship. That's the estimated market place total.

Now, how many do you come into contact with each day? If you don't know then count for two days (simply count the numbers of potential mates you see walking to classes on a Monday then again on a Tuesday. Add in those you interact with at work or in other places. Add in roommate's friends and families. Finally, add in sorority or fraternity friends). This is your pool of eligibles. Your pool could be as high as 100-300. Were there some you pass or have in the same class that you didn't count because you know it wouldn't work? If yes, this is what filtering is about—you filter out based on your best judgment and on Social Exchange principles.

Another factor in the pairing process is the **Sex Ratio, or the number of males per 100 females in a given population**. The US sex ratio for young adults is out of balance—meaning that there are more males per females in the 18-29 age group. The US Census bureau estimates that there are about 105-114 males per 100 females in this age group which means 5-14 extra males per 100 females in 2000 (taken from Internet 31 March 2009 from A.C.E. Revision II: Adjustment for Correlation Bias www.census.gov/dmd/www/pdf/pp-53r.pdf).

In 1970 a researcher named Murstein published a theory of marital selection which has been very useful in understanding how people move from being strangers to the point where they choose to marry or cohabit. The **Stimulus-Value-Role Theory of Marital Choice states that as people find someone they are attracted to, they initiate contact, spend time together comparing values and establishing compatibility, and eventually either break things off or make commitments toward marriage or cohabitation** (See Murstein, B.I. (1970) Stimulus-value-role: A theory of marital choice, Journal of Marriage and the Family 32, 465-81).

For example, a young man might see a young woman at a fraternity-sorority party and ask his friend if she's single. Eventually he moves over to her side of the room and introduces himself. If, after the forces of homogamy, propenquity, filtering, and social exchange support their interaction, they might go out together in the near future. After enough quality interactions in groups with friends and alone by themselves they feel compatible and similar, they might eventually decide to date exclusively or "steady." Over time this may lead to a proposal or a decision to cohabit. The original and continuing stimulus helps to establish similar values and eventually leads to semi-permanent or permanent roles.

What Predicts Divorce in the US?

In the US, states have power to allow for marriages and divorces. The state you reside in regulates when and how you must apply for and be allowed to marry. Your marriage license is proof of your compliance to the state's laws. If a couple who has been married decides to end their legal status as a married couple, the state laws allow for **Divorce**, or the legal dissolution of a marriage. Most legal status changes each year are marriages, not divorces.

The US has historically had low divorce rates which spiked briefly after World War II; declined until the late 1960s and rose sharply until the mid-1980s; finally, they declined gradually and continue to do so today. Figure 2 shows divorce rates per 1,000 for each of the 5 years between 1960 and 2005. It takes the US government a few years to calculate data like this which explains why the rates are not as current as last year.

The power held by states to legalize the economic, social, spiritual, emotional, and physical union or disunion of a man and a woman is not only traditional, but also enduring in US history. Centuries and millennia ago, fathers, clan or kinship leaders, religious leaders, and community members had the rights to marry which are now afforded to the state. True, states don't get involved in the spiritual or physical union, they just license it or legalize it the same way they license drivers or certify the legal sale of property. Almost every year, there is about 1 legally sanctioned divorce per every 2 legally sanctioned marriages in the US.

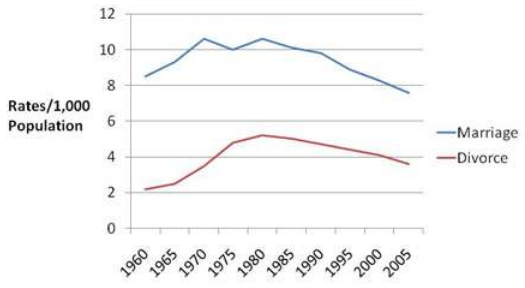


Figure 2: United States Marriage and Divorce Rates per 1,000 Population 1960-2005*. *Taken from Statistical Abstracts of the United States on 27 March 2009 from http://www.census.gov/compendia/statab/2008/2008edition.html ; Table 77, Section 2In Figure 3 below you can see just how many legal marriages were granted per divorce for the years 1960-2005. These numbers are presented as a ratio (number of marriages/number of divorces per year). Between 1960-1970, there were almost 4 marriages per divorce, indicating nearly 4 marriages per 1 divorce nationwide (fewer divorces). As the rate of divorce increased in the 1970s-1980s we see that there were about 2 marriages per 1 divorce. Notice that since the late 1990s the ratio is increasing because divorce continues to trickle downward.



Figure 3: United States Ratio of Marriages per Divorces 1960-2005*. *Taken from Statistical Abstracts of the United States on 27 March 2009 from http://www.census.gov/compendia/statab/2008/2008edition.html ; Table 77, Section 2.

For decades newscasters and educators have warned that 1 in 2 marriages "end in divorce." Sounds frightening, doesn't it? Is it true? Not really, divorce never reached the actual 50 percent mark. Based on surveys of exactly how many people have ever been divorced in their lifetimes, most will tell you it is closer to 43 percent (see US Census for tables at www.census.gov/population/www/socdemo/marr-div/2004detailed_tables.html).

Years and years of research on divorce yielded a few common themes of what puts a couple at more or less risk of divorce. Before we discuss those factors let me point out an uncomfortable truth—all of us are at risk of dying as long as we are alive; likewise, all of us are at risk of divorcing as long as we are married. But, the presence of divorce risks does not imply the outcome of divorce. There are things individuals can do to minimize the risks of divorce (personal level actions). The list below tabulates 10 of these actions.

Ten Actions Individuals Can Take To minimize the Odds of Divorce

1. Wait until at least your 20s to marry. Avoid marrying as a teenager (either spouse). By some estimates, this raises your odds by 2-3 times the likelihood.
2. Don't marry out of duty to a child. Avoid marrying just because she got pregnant. Pregnancy is not the same processes we discussed in the pairing off section above.
3. Become proactive by maintaining your marriage with preventative efforts designed to avoid break downs. Find books, seminars, and a therapist to help you both work out the tough issues.
4. Never cohabit if you think you might marry. Decades of studies show that cohabitation contributes to higher divorce risks among those who eventually marry.
5. Leave the marriage market—when you marry avoid keeping an eye open for a better spouse.
6. Remain committed to your marriage—most couples have irreconcilable difference and most learn to live comfortably together in spite of them (just live with it).
7. Keep a positive outlook. Avoid losing hope in your first 36 months—those who get past the 3-year mark often see improvements in quality of marital relationship and the first 36 months have the most intense adjustments in them.
8. Take the media with a grain of salt. Avoid accepting evidence that your marriage is doomed—this means being careful not to let accurate or inaccurate statistics convince you that all is lost, especially before you even marry.
9. Do your homework when selecting a mate. Take your time and realize that marrying in your late 20's is common now and carefully identify someone who is homogamous to you, especially about wanting to be married.
10. Look to the positive benefits found to be associated with being married in society.

Individuals who marry in their teens (even 17, 18, & 19) have much higher rates of marital dissolution. Some argue that this might be because the individual continues to change up until about age 25-26 when they are fully psychologically mature. Try to remember who you thought was attractive your senior year in high school. Would you still find them attractive today? Some who marry in their teens actually outgrow one another including their loss of attraction that stems from their changed tastes. Couples who married as teenagers must unite as they take into account their ongoing maturation and change in tastes. When marital data is collected by the US Census Bureau, it often shows that those marrying in their teen years have the highest rates of having ever been divorced.

As is mentioned above, most unwed mothers end up marrying the biological father of their baby. These marriages often end in divorce more than marriages for non-pregnant newlyweds. The existence of children at the time of the wedding is often associated

with higher divorce rates.

Family Scientists have borrowed from the physics literature a concept called entropy which is roughly defined as the principle that matter tends to decay and reduce, toward its simplest parts. For example, a new car, if parked in a field and ignored, would eventually decay and rot. A planted garden if left unmaintained would be overrun with weeds, pests, and yield low if any crop. **Marital Entropy is the principle that if a marriage does not receive preventative maintenance and upgrades it will move towards decay and break down**. Couples who take ownership of their marriage and who realize that marriage is not bliss and that it often requires much work, experience more stability and strength when they nurture their marriage. They treat their marriage like a nice car and become committed to prevent breakdowns rather than wait to repair them. These couples read and study experts like: Gottman, Cherlin, Popenoe, and others who have focused their research on how to care for the marriage, acknowledging the propensity relationships have to decay if unattended.

Cohabitation has been studied extensively for the last 2 decades, especially in contrast between cohabiting and married couple. Clear findings consistently show that cohabiting and marriage are two different creatures (see studies by Lawrence Ganong and Marilyn Coleman). Those who cohabit tend to establish patterns of relationships that later inhibit marital duration. In other words people who cohabit then later marry are much more likely to divorce than those who never cohabited.

Many individuals struggle to completely surrender their single status. They mentally remain on the marriage market in case "someone better than their current spouse comes along." Norval Glenn in 1991 argued that many individuals see marriage as a temporary state while they keep an eye open for someone better, "More honest vows would often be "as long as we both shall love" or "as long as no one better comes along (page 268)." Glenn gets at the core of the cultural values associated with risks of divorcing. (See "The Recent Trend in Marital Success in the United States" by Norval D. Glenn Journal of Marriage and the Family, Vol. 53, No. 2 (May, 1991), pp. 261-270)

Robert and Jeanette Lauer are a husband-wife team who have not only studied the family but have written a college textbook called Marriage and Family: The Quest for Intimacy (2009, Cengage). They studied commitment and endurance of married couples. They identified 29 factors among couples who had been together for 15 years or more. They found that both husbands and wives reported as their number 1 and 2 factors that "My spouse is my best friend and I like my spouse as a person" (see 'Til Death Do Us Part: How Couples Stay Together 1986 by Robert Lauer and also Google: Lauer and Lauer and Kerr various years). The Lauers also studied the levels of commitment couples had to their marriage. The couples reported that they were in fact committed to and supportive of not only their own marriage but marriage as an institution. Irreconcilable differences are common to marriage and the basic strategy to deal with them is to: negotiate as much as is possible, accept the irresolvable differences, and finally live happily with them.

Keeping a positive outlook on your marriage is essential. As was mentioned above, as long as a couple is married they are technically at risk of divorce. But, not all divorce risks are created equally. Newly married couples 1-10 years have a great deal of adjustment to work through, especially during the first 36 months. They have new boundaries and relationships to establish. They have to get to know one another and negotiate agreements about the: who, what, why, and how of their day-to-day lives together. The longer they stay together the lower their risks of divorce.

In Figure 4 you can see the median duration of marriage for people 15 and older by sex and age. This data is exclusively for those who ended up divorcing. Even those who do divorce can expect a median (exact middle value in a list) of about 8 years for both men and women. The average couple could expect to stay married quite a long time.

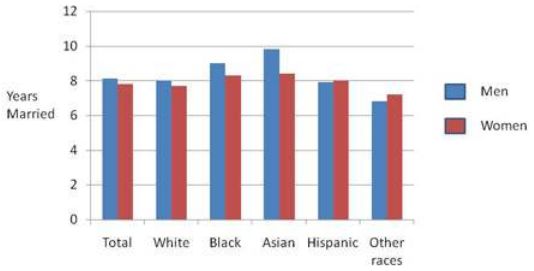


Figure 4: United States Median Duration of Marriages for Divorced People 15 Years and Over by Sex, Race, and Hispanic Origin: 2004. A positive outlook for your marriage as a rewarding and enjoyable relationship is a realistic outlook. Some couples worry about being labeled naïve if they express the joys and rewards their marriage brings to their lives. Be hopeful and positive on the quality and duration of your marriage, because the odds are still in your favor. You've probably seen commercials where online matchmaking Websites strut their success in matching people to one another. There have been a few criticisms of online marital enhancement services, but millions have used them. Along with DVD's, talk CDs, self-help books, and seminars there are many outlets for marital enhancement available to couples who seek them. Very few know that there is now a Website that offers support to marrieds who want to be proactive and preventative in their relationship http://marriage.eharmony.com/.

"Doomed, soaring divorce rates, spousal violence, husbands killing wives, decline of marriage," and other gloomy headlines are very common on electronic, TV, and print news stories. The media functions to disseminate information and its primary goal is to make money by selling advertising. The media never has claimed to be random or scientific in their stories. They don't really try to represent the entire society with every story. In fact, media is more accurately described as biased by the extremes, based on the nature of stories that are presented to us the viewers.

Many media critics have made the argument for years that the news and other media use fear as a theme for most stories, so that we will consume them. As you observed above, most in the US choose marriage and most who are divorced will eventually marry again. True, marriage is not bliss, but it is a preferred lifestyle by most US adults. From the Social Exchange perspective, assuming that people maximize their rewards while minimizing their losses, marriage is widely defined as desirable and rewarding.

Doing your homework cannot be emphasized enough in the mate selection process. The old adage, "an ounce of prevention is worth a pound of cure" truly does apply to mate selection. Taking your time, understanding yourself, waiting until you are 20 something or older, and finding a good friend in your spouse can make all the difference in the marital experience you have. Keep in mind that very few people marry someone they meet as a stranger (even though I did). Most of us end up marrying someone they find through their social networks such as work, campus, dorms, frats and sororities, friends of friends, and other relationship-based connections. If you are female, there are an abundance of males because the country currently has a **Marriage Squeeze, or a shortage of males or females in the marriage market**. There are 10-14 extra US men for every 100 women in the prime marriage years. This has been the case since the 1980s (Google :US Marriage Squeeze).

There also continues to be a trend of delaying age at first marriage. In 2005, the US median age at marriage was about 27 years for men (Washington DC was 29.9 years and Utah was 24.6) and 25.5 for women (Washington DC was 29.8 years and 22.1 for Utah). (Taken from the Internet on 2 April, 2009 from R1204. Median Age at First Marriage for Men: 2005 and R1205. Median Age at First Marriage for Women: 2005 factfinder.census.gov/servlet/GRTTable?_bm=y&-_box_head_nbr=R1204&-ds_name=ACS_2005_EST_G00_&-_lang=en&-format=US-30 and http://factfinder.census.gov/servlet...&-format=US-30).

Marriage is very popular among US adults, in part because it does offer many rewards that unmarried people don't enjoy. A sociologist named Linda Waite co-wrote a book with Maggie Gallagher called The Case For Marriage: Why Married People Are Happier, Healthier, and Better Off Financially (2001, Doubleday). Its title summarizes basic trends that have been found among married people for decades. Marriage has become socially controversial in part because of the intense political efforts to legalize marriage for same-sex couples. Regardless of your moral position on the issue of same-sex marriage, you can see the political quest for it as an indicator of just how rewarding it is to be legally a "married couple." There are numerous studies and books on the benefits of marriage to married individuals. The list below tablulates 10 categories of these known benefits for you to consider.

Ten Benefits of Being Married in Contrast to Being Single

- Better physical and emotional health
- More wealth and income
- Positive social status
- More and safer sex

- Life-long continuity of intimate relationships
- Safer circumstances for children
- Longer life expectancy
- Lower odds of being crime victims
- Enhanced legal and insurance rights and benefits (tax, medical, and inheritance)
- Higher self-reported happiness

Keep in mind as you think about this, that a toxic marriage has never been universally shown to be better than being unmarried or never married. It would be unwise to marry carelessly. It would also be unwise to think that once you marry you are at the end of your problems. A newlywed once told her mother that “now that I’m married I’m at the end of all my problems.” Her mother wisely replied, “which end, dear?” Marriage requires preventative, proactive, consistent, and timely maintenance to be rewarding and satisfying. The bottom line is that the burden of your marital quality falls to you and your spouse.

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1.14: Education

What Is The Relationship Between Education and Money?

Here's the fact, pure and simple—more education means more money and opportunity in the United States. Typically, the higher your education the higher your economic status, power, prestige, and levels of property. **Socio-Economic Status (SES) is a combination of one's education, occupation, and income and has been found to be highly correlated with a better quality of life for those in society who have higher SES scores**. There is more job stability (less unemployment and more pay) for those with higher educations. In Figure 1 below you can see data extracted from the US Census Bureau on this.

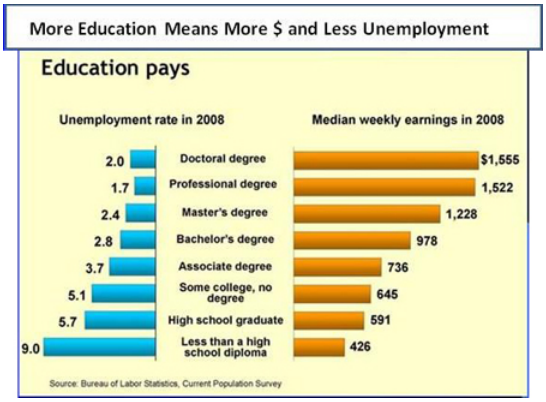


Figure 1: Census Data Shows that More Education Means Less Unemployment and Higher Wages in 2008. *Retrieved from Bureau of Labor Statistics Internet 23 March 2009 from www.bls.gov/emp/emptab.htm

High school dropouts are more than 4 times more likely to be unemployed than doctoral (Ph.D., Ed.D., MD, or JD) graduates. Four-year graduates (Bachelor's) make $387 more per week than high school grads. That's $1,548 per month or $18,576 per year more for Bachelor's grads. This pattern holds true among all US racial groups and among males and females.

A recently published E-article articulated the many benefits of college graduation (see "Education Pays: The Benefits of Higher Education for Individuals and Society" by Sandy Baum and Jennifer Ma; in Trends in Higher Education Series 2007 Taken form Internet on 23 March 2009 from http://www.collegeboard.com/prod_downloads/about/news_info/trends/ed_pays_2007.pdf). Baum and Ma also pointed out that the higher your education the better your medical insurance, health, lifestyle for family and next generation, contribution to society, and more. Education, especially earning degrees, is a doorway to many life-long payoffs to college graduates.

You need education because we live in a credentialed society. **Credentialed Societies are societies which use diplomas or degrees to determine who is eligible for a job**. The key in the US is to graduate every chance you get: a **Certificate=1-year past high school**; an **Associates=2-year degree**; a **Bachelor's=4-year degree**; a **Masters=another 2-year degree past Bachelor's**; and a **Doctorate=another 4-6 years past Bachelor's degree**.

Look at Figure 2 below to see the relationship between higher education levels and the "American dream" or "Ideal" lifestyle. Education is the great equalizer and allows the tradition of college attendance and graduation to be introduced into any individual's personal and family life experience if they so desire and can muster the personal work and commitment along with the resources needed to attend then graduate. Tens of millions in the US have zero, nada, or no medical or health care coverage. Most of them have lower education levels and little to no college education. The extremely poor and disabled may have limited government coverage, but most poor and near poor have no medical insurance.

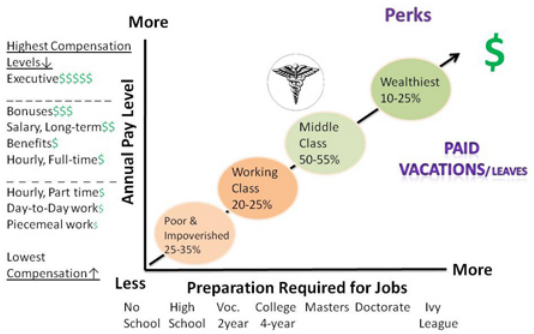


Figure 2: How People Get the Best US Jobs. © 2009 Ron J. Hammond, Ph.D.

For the most part, working class and middle class people have some level of medical insurance. Interested in a job or career with yearly salary and not hourly pay? Interested in medical benefits and year-end bonuses with paid time off and vacations? Then you need at least a Bachelor's, Masters or Doctoral degree. Or you may be from the top 10-25 percent of our economic strata that are born into privilege. They get the educational levels, social networking, marriage market, and overall better life chances that only money can buy, including exclusive education, prep-school, admittance into competitive programs, and Ivy League launch pads.

Remember Max Weber's concept of life chances? **Life Chances are an individual's access to basic opportunities and resources in the marketplace.** The very few in our society born into extreme wealth have enormous life chances when compared to the rest of us. Can you run for political office without the proper social connections among the country's power elite? Probably not. Can you become famous or extremely successful without access to extremely well educated friends and associates who are connected to those corporate owners and board members? Probably not. Can you call a friend and get a huge favor for your children with the understanding that someday you will reciprocate back with a huge favor for their children? Probably not, especially if you were born into an average family.

You may not be able to change your ascribed status of having been born poor or middle class, but you can definitely change the SES of your own family by choosing to attend and graduate from college. You see, compared to most people outside the US, you and I have it better. You even have it better today than most royalty from just 100 years ago. Look at Figure 3 below to compare your average US life today to the life of European royalty back then.

Our Standard of Living

Have you ever toured a medieval castle? Their best accommodations were far better than the average person of their time, but way sub-par in comparison to the average person in our time. You grew up with central heat, running water, electricity, basic health knowledge and medical care, opportunities for 12-13 years of public education that cost you nothing (although your parents paid taxes), all the electronic gadgets you can buy, extra money to save or invest, and a life expectancy that very few royalty dreamed possible hundreds of years ago. Sure, they could control their subjects and servants, even take their lives if they so desired; but, today you can control your personal choices at the personal level and dramatically impact your own and some of your family member's life course as you see fit.

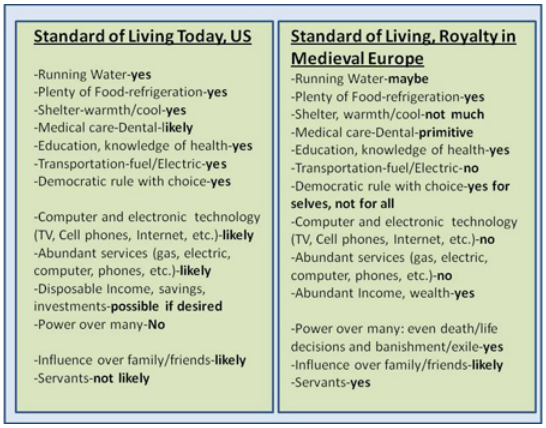


Figure 3: You Live Better in the United States Today than Medieval European Royalty Lived Back Then. © 2009 Ron J. Hammond, Ph.D.

Take for example one of my students from my Social Problems class back in 1996. To illustrate the personal level of stratification, I was interviewing the students in the class to see how much education and income their parents had, what their own majors were, and how much income they could anticipate after graduation. This way we could estimate their mobility between generations. For the most part my students were from working class backgrounds except one who had a medical doctor for a mother and a banker for a father. Her parents' income was $2 million higher per year than all the other students.

The very last student in the class, "Julie" was from a family of 9. Her father was a disabled Vietnam War vet who could not hold a job and who had asked a war buddy to let him, his wife, and their 7 children live in his barn. They had only one extension cord, one garden hose, and a port-a-potty. She said she came to our college to become a school teacher and have a steady full-time job with medical benefits. She generously explained how happy she was to have 5 roommates in an apartment.

"I'll never take another garden hose cold shower if I can help it. Did you know my apartment has 2 bathrooms with tubs and toilettes in each? We've got a dishwasher, fridge, and electric oven, too." She had the entire class' attention by now. "Yep, I'll be a school teacher and when I do I'll help my brothers and sisters go to college…"

Interesting isn't it? We often take for granted all the luxuries and comforts we have in our modern society and yet, sometimes right next door there are people who don't have what we have. Julie did graduate and become a school teacher. I have since lost contact with her, but I'm sure she's settled down and is helping her siblings through college. The point is that she, like all of us, can chose higher education, to graduate, and to acquire for ourselves a larger piece of the American Dream of a comfortable lifestyle and job security. We do this through education.

Measuring Education

In Sociology we measure two distinct types of educational accomplishments: **Educational Attainment is the number of years of school completed and Educational Achievement refers to how much the student has learned in terms of reading, writing, and arithmetic**. Look at Table 1 to see how attainment typically correlates with degrees.

Table 1: Years of Schooling and Typical Degrees Associated with Them. *Extracted from Jason Amos, (August 2008) Dropouts, Diplomas, and Dollars: US High Schools and the Nation's Economy taken from Internet on 24 March 2009 from http://www.all4ed.org/files/Econ2008.pdf All4edu funded by Bill and Malinda gates Foundation.

Years	Typical Degree
<12	Drop out
12	High School
13	Vocational Certificate
14	Associates
16	Bachelor's
18	Masters
20	Doctorate (Ph.D.; Ed.D. ; JD,; or MD)
21+	Specialization or Post-doctoral education

Table 2 also shows the levels of income typically associated with these typical degrees. The difference between high school dropouts and graduates is about $8,100/year more for graduates or on a 35-year career in the labor force at least $283,500 more money earned by graduates. What would a 4-year Bachelor's degree add per year? $19,400 per year for Bachelor's grads compared to high school grads or $679,000 in 35 years of career work. A 4-year degree is financially well worth it.

Table 2: Degrees and Median Incomes Associated with Them*

Degrees	Median Yearly Incomes
Drop out	$ 23,400
High School	$ 31,500
Vocational Certificate	$ 37,100

Associates	$ 40,000
Bachelor's	$ 50,900
Masters	$ 61,300
Doctorate (Ph.D.; Ed.D. ; JD,; or MD)	$ 79,400
Specialization or Post-doctoral education	$100,000+

*Extracted from Baum and May (2007) Figure 1.1 Median Earnings and Tax Payments of Full-time Year-Round Workers Ages 25 and Older by education Level, 2005

When students ask me how I feel about taking out student loans I explain the following to them. If you choose to go to college and forfeit full-time wages to become a full-time student you will lose about $126,000 of lost wages while in college. Plus it might cost you another $25,000 in student loans or expenses. So you could conclude that it cost you about $151,000 to earn a 4-year degree. Subtract that $151,000 from the extra $697,000 and you end up a $546,000 net increase in career earnings even accounting for missed wages and student loan expenses. So going to college pays, but how does dropping out of high school affect individuals and society?

The worst possible scenario in terms of work and lifestyle is to drop out of high school. And millions drop out each year in the US. Table 3 shows the dropout rates by racial classification for the US. By far, Asians Americans dropout the least at only 18.7 percent, followed closely by Whites at 22.4 percent. Hispanics, African Americans and Native Americans each have over 40 percent dropout rates—all that income lost; all that lifestyle forfeit; and all those other benefits of higher education missed.

Table 3:Dropout rates by Racial Classification in The United States 2007*. *Extracted from Jason Amos, (August 2008) Dropouts, Diplomas, and Dollars: US High Schools and the Nation's Economy taken from Internet on 24 March 2009 from http://www.all4ed.org/files/Econ2008.pdf All4edu funded by Bill and Malinda gates Foundation.

Racial Classification	Percent Dropping Out of High School
Native American	49.4%
African American	44.7%
Hispanic	42.2%
White	22.4%
Asian American	18.7%

Jason Amos (2008) in his study of US dropouts also stated that:

> *"Individuals who fail to earn a high school diploma are at a great disadvantage, and not only when it comes to finding good-paying jobs. They are also generally less healthy and die earlier, are more likely to become parents when very young, are more at risk of tangling with the criminal justice system, and are more likely to need social welfare assistance. Even more tragic, their children are more likely to become high school dropouts themselves, as are their children's children, and so on, in a possibly endless cycle of poverty (page 7)."*

Truly this is an accurate statement. The US has some of the best educational opportunities for average children to acquire a good public education. But, it lacks cultural motivations that translate across racial and ethnic lines in such a way that education become valued and pursued by average children as a way of opening doors and improving life chances for themselves and their families. It is a paradox in the context of Weber's life chances, because so many life chances are readily available to average people. Yet, they are refused or ignored by millions.

Amos (2008) also pointed out that high school dropouts from the Class of 2008 will lose $318,000,000,000 in lost lifetime earnings. They will be more likely to be arrested and use welfare for another combined cost of $25,000,000,000 to local and state agencies (page 8). The billions of lost earnings and judicial and welfare costs translate to a lower collective standard of living that

could be corrected and improved upon if dropouts would graduate or even go back to earn their high school equivalency diploma GED.

Figure 4 shows US dropout rates by race for 1972 and 1980-2006. Overall, the dropout rate has been slightly declining for years, but remains disproportionately high for non-Whites. This confirms data listed above and shows that it has been an ongoing problem, especially where non-White schools and districts have been historically underfunded at the basic level of need.

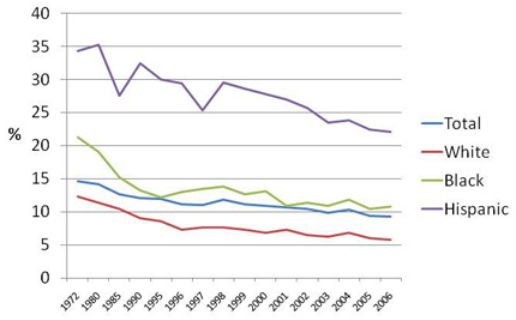


Figure 4: Percentage of United States High School Dropouts by Race for 1972, 1980-2006*. *U.S. Department of Education, National Center for Education Statistics. (2008). The Condition of Education 2008 (NCES 2008-031), Indicator 23.

There appears to be a geographic trend in best and worst dropout rates by states. Look at Table 4 below to see state dropout rates with the 10 best. Please note that all of the 10 best states with lowest dropout rates located in the Northern states, except one Western state, Utah.

Table 4: 2005 Ten Best States for Dropout Rates (lowest) From Amos 2008. *Extracted from Jason Amos, (August 2008) Dropouts, Diplomas, and Dollars: US High Schools and the Nation's Economy taken from Internet on 24 March 2009 from http://www.all4ed.org/files/Econ2008.pdf All4edu funded by Bill and Malinda gates Foundation.

State	Percent Dropout
1. New Jersey	16.7
2. Iowa	17.2
3. Wisconsin	19.5
4. Pennsylvania	19.6
5. Vermont	19.8
6. Nebraska	20.4
7. North Dakota	20.8
8. Utah	21.4
9. Connecticut	21.9
10. Minnesota	21.9

Now look at Table 5 to see the 10 worst states with highest dropout rates. Seven of the 10 are in the Southern states with Washington DC in the North and New Mexico and Nevada in the west.

Table 5: 2005 Ten Worst States for Dropout Rates (highest) From Amos 2008

State	Percent Dropout
1. Mississippi	38.2
2. Alabama	38.7
3. Florida	39.2

4. Delaware	39.9
5. Georgia	41.9
6. District of Columbia	42.4
7. South Carolina	44.4
8. Louisiana	45.3
9. New Mexico	45.9
10. Nevada	54.6

*Extracted from Jason Amos, (August 2008) Dropouts, Diplomas, and Dollars: US High Schools and the Nation's Economy taken from Internet on 24 March 2009 from http://www.all4ed.org/files/Econ2008.pdf All4edu funded by Bill and Malinda gates Foundation.

For those who stay in school, there becomes an issue of quality of education. I know it is relatively difficult to define what "quality of education" even means, much less which states or schools get the best quality. It's a real challenge given that the US spent about $290,700,000,000 on public education in 2007 which is designed to serve nearly 50,000,000 public education students (taken 24 March 2009 from http://nces.ed.gov/ and http://nces.ed.gov/pubs2009/expenditures/tables/table_03.asp).

We can approach quality of education at the personal level. One thing you can try to avoid at your own educational personal level is what is called **Bureaucratic Ritualism, or the habit of following the rules and procedures and forgetting the main purpose of the bureaucracy's mission**. So often teachers, schools, and school districts become large and they end up trying to meet the needs of 10's of thousands of diverse students and do so fairly.

This inevitably leads to what educational leaders call **Transparency - the creation of rules, regulations, and guidelines to be followed by all students, teachers, and parents**. Transparency is a bureaucratic effort to be open, fair, and legally protected. It also creates a culture of a bureaucracy rather than a culture of learning. Students come to feel like a number and not an individual. Students get bored, disheartened, and fall into the daily routines and become somewhat a part of the bureaucracy. This is bureaucratic ritualism and it can be fatal to learning and creativity.

Table 6 below shows the state by state per pupil total spending as reported in 2007. Please note that the worst per pupil spending is also the 8th best state for low dropout rates in 2005, Utah. There are also 2 states on Table 5 that were among the 10 worst for dropout rates.

Table 6: 2007 Top Worst States for Annual Per Pupil Spending*. *taken 24 March 2009 from ttp://nces.ed.gov/pubs2009/expenditures/tables/table_03.asp Table 3. Student membership and current expenditures per pupil for public elementary and secondary education, by function, subfunction, and state or jurisdiction: Fiscal year 2007

State	# of Students	$Per Pupil Expenditures
1. Utah	523,586	5,706
2. Idaho	267,380	6,648
3. Tennessee	978,368	7,129
4. Arizona	1,065,082	7,338
5. Oklahoma	639,391	7,430
6. Mississippi	495,026	7,459
7. Nevada	424,240	7,806
8. Texas	4,599,509	7,850
9. North Carolina	1,427,880	7,878
10. Kentucky	683,173	7,940
11. South Dakota	121, 158	8,064

Compared to other countries the US does not always compete in math, reading, and problem solving. An analysis of 2003 comparative data between the US and a dozen other countries yielded some discouraging results, given the hundreds of billions spent for US public education each year. For mathematics, the US scored worse than 12 other countries with Korea, Canada, Hong Kong, Netherlands, and Japan coming in the top 5. In reading the US scored worse than 10 other countries with Korea, Canada, Hong Kong, Ireland, and Sweden coming in the top 5. In problem solving, the US Scored worse than 12 other countries with Korea, Hong Kong, Canada, Japan and Denmark coming in the top 5. The US did beat Italy and Mexico in math, reading, and problem solving and also beat Spain and Germany in reading (see Baum and Ma, 2007).

What Can You Do To Succeed?

As we get closure on the discussion of education we have to focus on the personal level efforts you make toward graduation. Please note there is a Study Skills and Stuff chapter for you online with this textbook. It has guidelines for helping you increase your own odds of graduating college with a 4-year degree. These guidelines should be helpful in addition to that chapter:

1. See your academic advisor
2. Pick a major as soon as possible and set specific goals to graduate
3. Attend all classes most of the time
4. Ask any question you have (even if it sounds dumb because this is your education and you pay for it which allows you to ask questions)
5. Learn to love: learning, gaining new information, and insights
6. Visit all your professors during their office hours and get to know how they succeeded in college
7. Go to on and off-campus events
8. Make a good friend
9. Volunteer and do something good for others and tell your parents what you did
10. Manage your time, and money as though it were priceless

The Economy In Society

We've spoken about how important education is to you and your career and even how important it is to our national economy. Let's discuss a few concepts about the economy. **Economy is a system of producing and distributing goods and services and can be local, state, national, international, and global**. There are various types of economic systems in today's global marketplace. **Capitalism is an economy based on the amount of goods and services produced in a free trade setting**. **Socialism is an economy based on governmental management and control of goods and services**.

Communism is an extreme socialistic economy with extreme governmental management of goods and services along with management of public and private ideologies. Cuba, Venezuela, North Korea and China are a few remaining national-level communistic economies. However, China has become the most open capitalistic economic systems among the remaining communistic countries. There are communist parties in many countries today, but few have national control as do the four above or the many that existed during the Cold War.

Recently many have criticized the US as having forfeited its capitalistic ideals in favor of a form of **Democratic Socialism, or an economic system based on the merger of capitalism and socialism that often is accompanied by vague boundaries between governmental management of goods and services and diminished "hands-off" governmental involvement in the individual pursuit of economic stability**.

Adam Smith (1723-1790) was an eccentric professor who wrote in The Wealth of Nations that an "invisible hand" emerged when people pursued their own business interest and collectively benefitted society at large. The full impact of Adam Smith's work is hard to estimate. He is considered to be one of the most intellectually potent thinkers of the last four centuries. His ideas have been taught and have guided national economic policy for decades.

Today's economy is far different from that of Adam Smith's. In Adam Smith's day, much work was located in the Primary sector of the economy. The **Primary Sector is the part of economic production involving agriculture, mining, fishing, and materials acquisition**. Smith's day also was laden with work in the **Secondary Sector, or the part of the economic production involving manufacturing (factories and home-based).** Today, the majority of our work involves the **Tertiary Sector, or work which involves providing a service to others such as food, retail, computer processing, or information management**. The tertiary sector emerged along with telecommunications and the computer chip technologies (the Three–Sector Theory originated with research by Colin Clark and Jean Fourastié).

In Adam Smith's day, I'd estimate 2 percent of all work was in the tertiary sector with the rest being in primary and secondary sectors. See Table 7 below to see US percentages of jobs in each of the three sectors for 2007. Note that 8 out of 10 jobs are in the service sector. Where exactly is all the primary and secondary work taking place for us in the US if not here? Look at the label on your shoes, clothes, computers, cell phones, cars, TV's and even groceries. The US is a nation populated widely by consumers with most of its production being service-related.

Table 7: 2007 Service Sector Employment Percentages*

Sector	Percent employed in Sector
Primary	Almost 1%
Secondary	17%
Tertiary	82%

Taken from Bureau of Labor Statistics 24 March 2009 from http://www.bls.gov/news.release/ocwage.t02.htm Table 2. Employment by Industry and Occupational Group, 2007.

Part of the explanation of why jobs shifted to service-related classifications has to do with supply and demand. **Supply** is the availability of goods and services in the market place. **Demand** is the desire in the marketplace for goods and services. Typically with higher supply and lower demand you'd see lower prices. With higher demand and lower supply you'd see higher prices. This is true in many markets, but does not appear to apply to the very unstable US cost of gasoline per gallon which changes without traditional regard to supply and demand.

As the supply of labor-ready employees increased in the US factories and other labor-based industries the demand for these employees appeared to never end. But, as the computer chip transformed technology to the point that less demand for labor became the norm and then workers from all over the world were willing to do the US's primary and secondary labor for a fraction of the cost, the US literally became an import nation for its primary and secondary goods. Much of the current job market pays and rewards education because education is still in high demand in a service economy. Without it a worker has to compete with cheaper foreign labor or get lucky with the very few labor-related jobs that are in the US economy today.

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1.15: Religion

Religion is a unified system of beliefs, rituals, and practices that typically involve a broader community of believers who share common definitions of the sacred and the profane. Sacred is the supernatural, divine, awe inspiring, and spiritually significant aspects of our existence. Profane is that which is part of the regular everyday life experience. The definitions originated from Durkheim's studies of religion (see 1947 The Elementary Forms of Religious Life, Glencoe Press reprint of 1912). For you, religion might be a personal definition of how you feel about your place in the universe. It may also reflect how you understand categories of people who share a common system of beliefs that differ from your own (Jews, Muslims, Christians, etc.).

For sociologists, religion is typically studied in two typically approaches: first, a cultural approach that evaluates the religious aspects of the culture shared by followers of a certain religion; second, a theoretical approach to religion including its symbols, functions, exchange-based interactions, and power issues. Religion has always been an important issue at both levels of society: personal and larger social. Figure 1 shows a pie chart of the CIA's 2007 estimate of the world's composition of religious followers. By far, Muslims collectively comprise the largest single religious belief system in the world in 2007. Over the last century birthrates among Muslims have remained high. By sheer numbers alone, a high birthrate among an estimated 1,300,000,000 people makes birth become a significant factor in the Muslim world growth rate. A less common factor is that in many Muslim nations polygamy continues to be the norm with 1-4 wives being acceptable.

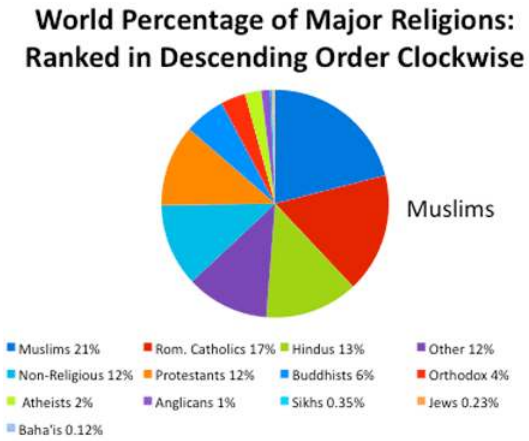


Figure 1: 2007 Estimation of Percentage of World Religions*

*Taken from Internet on 22 May, 2008 from https://www.cia.gov/library/publicat...k/geos/xx.html

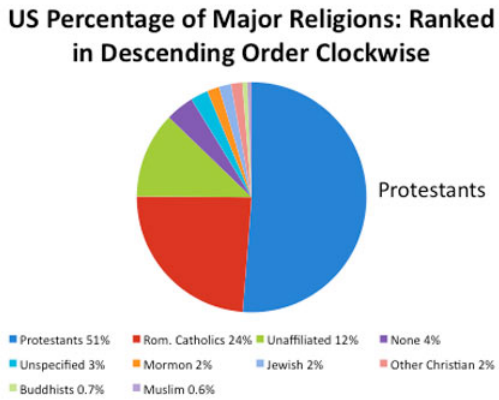
Next is the Roman Catholic Church which has strong membership in Western Europe, Latin America, the United States and other Countries and regions. Hindus which are primarily located in India come in a close third. Jews which are daily discussed in the news because of international issues pertaining to Israel are ranked 12th most common in the world.

The United State's Religions

Figure 2 shows the CIA estimated US religions for 2007. The collective category of US Protestants is the largest collection of religious belief systems. These include Baptists, Lutherans, Anglicans, and various non-Catholic and non-Orthodox Christian denominations. Second in percentage is the Roman Catholic Church. In contrast to the Protestant classification which is comprised of many diverse denominations, the Roman Catholic Christian Church is comprised of only one denomination headquartered in Rome, Italy.

The Roman Catholic population in the US has grown for two primary reasons: first, Roman Catholics continue to have higher birthrates than others (yet about the same for Mormons and Catholics); and second, many of our US immigrants since the 1980s come from Mexico and bring their Catholicism with them to the US. Also from the CIA data is the fact that about 12 percent were unaffiliated, 4 percent reported none, and 3 percent chose not to specify their religion. After that, Mormons were next with nearly 2 percent. Mormons have a very high birthrate and a strong force of proselytizing missionaries throughout the US and the World.

Figure 2. 2007 Estimation of Percentage of United States Religions*



*Taken from Internet on 26 March 2007 from www.cia.gov/library/publicat...elds/2122.html

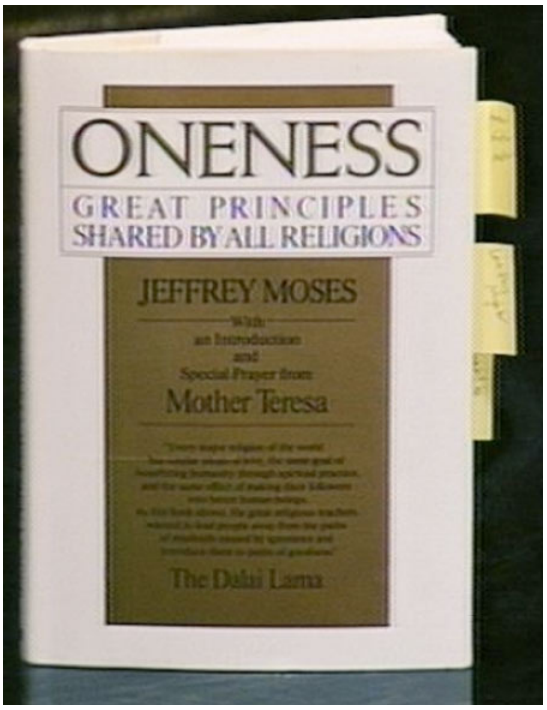
The history of religions in the world and US cannot be overstated in terms of the religiously-motivated treatment and mistreatment of other human beings in the name of religion. Given the peaceful nature of most of the major religions it is paradoxical to have so many: religiously-based wars, genocides, population transfers, conquest, and other forms of large-scale aggression which have transpired throughout history. In the Race and Minority Chapter we learned about prejudice and the goal of finding common ground in building bridges and overcoming prejudices. With religions this is particularly difficult to apply.

Many of us believe very deeply in our religious convictions. We change and alter our lifestyles and desires because we believe that our hope, salvation, or existence will be made better because of our sacrifices. It's understandable that we are deeply devoted and passionate. But, we also tend to believe that we belong to the exclusively right or correct faith and that all others are mistaken and perhaps going to hell. Some religious fanatics believe so strongly in the damnation of non-believers that they feel justified in killing others as an act of so called, "saving other people from themselves." This explains in part the rationale of the religiously-based conflicts in our current and historical experiences.

Religious Tolerance

Believe it or not, we don't have to all believe in the same way and people who believe differently from you probably do so as passionately as you do with your beliefs. Finding common ground takes more effort, but sustains the process of open-minded, non-prejudiced treatment of others of different religions. Figure 3 shows a photograph of one of my favorite books. Written by Jeffrey Moses, "Oneness: Great Principles Shared By All Religions" and forwarded by Mother Theresa, this is truly a work of bridge-building between believers. In it Mr. Moses describes common beliefs and values which are articulated in the core doctrines and scriptures of many of the world and US religions. "Honor thy father and mother, be good to those around you, it is better to give than receive, and respect the elderly in your life" are just a few examples of common teachings from many diverse religions found in the book.

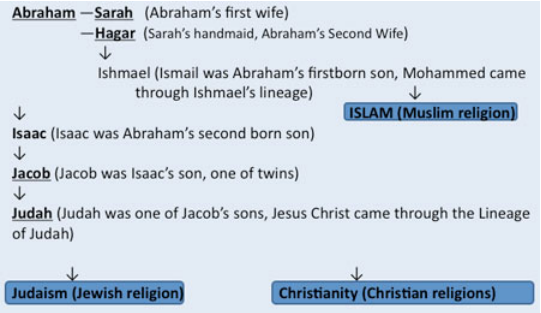
Figure 3. A "Common Ground" Approach to Other Religions by Jeffrey Moses



To take such an open-minded stance requires a concerted effort on our part. To be able to feel secure enough in our own beliefs to find acceptance in the beliefs others have takes devotion to our own faith and deep caring about the quality of the human experience in our many relationships. We mistakenly believe that we have strength in commonality when often there's just as much strength found in mutually-respected tolerance of different people who respect and honor one another..

Most people from most of the world's and US's religions share most beliefs in common. It's true, but we more often define ourselves based on differences not similarities. Most of us could peacefully live as next-door neighbors and peacefully co-exist. In fact, the more you talk to one another about your beliefs and the more you agree to accept one another and respect one another's free choice, the more understanding and tolerant you'll become. For example, there's a category of religions in the world called the **Abrahamic Religions are those religions which trace their religious ancestry back through "Father" Abraham**. Look at figure 4 below:

Figure 4. The Genealogy of the World's Abrahamic Religions: Islam, Judaism, and Christianity



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Abraham had a wife named Sarah who could not get pregnant. She gave Abraham her handmaid, named Hagar, as a second wife. Hagar had Abraham's firstborn son, Ishmael. Ishmael and Hagar ended up in the wilderness and were miraculously preserved from exposure, dehydration, and starvation. Eventually, Ishmael would father 12 princes as his sons. From one of his sons, Mohammed was born, and with him, Islam or the Muslim religion.

Abraham eventually fathered a child with Sarah resulting in the birth of Isaac. Isaac fathered Jacob and Jacob fathered sons, including Judah. From the lineage of Judah came the Jewish religion and eventually Jesus Christ was born a Jew and began Christianity in all its forms. All three Abrahamic Religions combined account for about 55 percent or 3,685,000,000 people. Father

Abraham was promised by God that his descendants would eventually inherit a piece of land called Canaan which had about the same land mass as New Jersey and is called Israel in our day. Christians, Muslims, and Jews have battled and argued over this holy land for centuries and do to this day. I often tell my students that the prophecy stated that Abrahams descendants would inherit the land, not get along together once they did.

Another major genealogical origin of world religions is called **Indian Religions are those which originated from the Sub-Asian continent of India**. Though the record of these religious origins is a bit more vague than found with the Abrahamic religions, Hinduism, Buddhism, Sikhism, and Jainism are major world religions which represent about 1,300,000,000 people today.

There are a classification of religions that sociologists use to distinguish them based on beliefs and rituals. **Simple Supernaturalism has no gods, but focuses on human & non-human supernatural forces which influences us for better or worse**. **Animism also has no gods, but focuses on good or evil spirits which inhabit animals, rocks and/or people and animals** (Simple supernaturalism and Animism underlie Japanese Animism plot structure and themes).

Theistic Religions have divine beings which are Gods. There are three Monotheistic Religions. Monotheistic Religions are religions that have one single all powerful God: Islam, Judaism, and Christianity.

Polytheistic refers to religions with multiple Gods such as Hinduism. About 2/3rds of all people of the world worship in a theistic manner.

Abstract Ideals refers to religions that focus on sacred principles and thoughts which guide our lives and typically have no divine beings in charge of the world and universe. Buddhism is an example of an abstract ideal religion.

The Functions of Religion

Let's now talk a bit about the functional aspects of religion in the larger social picture. If you remember from our chapter on the Sociological Imagination, religion is one of the 7 social institutions in society (media, technology, government, family, economy, and education are the others). For decades sociologists have studied the functional aspects of religion as a social institution. It is safe to conclude that religions are functional (and sometimes dysfunctional) at both the personal and larger social level. Table 1 below shows eight functional aspects of religion.

Table 1. Eight Functions of Religion

1. Religion answers the deepest questions of existence
2. Religion provides emotional comfort
3. Religion facilitates social solidarity
4. Religion provides guidelines for everyday life
5. Religion facilitates social control
6. Religion provides for continuity and adaptation
7. Religion provides support for governments
8. Religion are often part of social change

Let me share a personal experience with you that will illustrate these functions of religion at my own personal level. In 1986 I worked during the summer at a small and remote 2-year college called Ricks College. I ran summer youth camps and conferences for high school students. A co-worker of mine did the same job and we soon became good friends and his wife and my wife became BFFs. When the summer ended we went to different universities but kept in touch and spent time together regularly. A few years had passed and on the eve of my major Ph.D. comprehensive exams, he called me with tragic news. He had backed out of his driveway just when their 18 month old ran behind the vehicle. She was killed instantly.

He and his wife grieved deeply, but also had a strong sense of peace about their loss. After the funeral I asked him to share with me why he felt so much peace during such a difficult time. I still remember his response, "Ron, either you believe what you've been taught your entire life or you don't. We believe our daughter is at peace and is where she needs to be." I was touched by his sincerity.

I want back to campus and tried to get some studying done. My friend from India stopped in to ask how my comprehensive exam went. Eventually she asked me why I looked so troubled and I told her the story. She reached over and placed her hand gently on my knee and said, "Ron, at least you can have the peace in knowing that her life is not forfeit. I believe that she will be reincarnated and born into another form so that she will have a chance to live the life she lost here." Again, I was touched by her sincerity.

There you have it. Both my friends comforted me from their deepest beliefs about our existence here on this earth and about how to define this tragedy in such a way that I could live with it. Both lived their beliefs and never showed hypocrisy in their actions and values. Both used their beliefs to guide their daily lives and both adapted to the death of this child through their religious filters. Because of this, I never felt threatened by either of their differing value systems. I felt joy in having good friends and in being in relationships where comfort is shared and received. Sociology and the study of religion can help to inform your outlook, tolerance, and appreciation for all types of diversity in the human experience.

Sociologists also study the nature of religion. You see, religions are universal in cultures around the world-that is, almost all cultures have religions present even though many simultaneously have different religions present. Durkheim studied the presence of religion in societies, the nature and meaning of rituals and rites of passage, the way in which religion supports or undermines political authority, and how religions satisfy personal needs (see Durkheim's The Elementary Forms of Religious Life; New York, Collier Books, 1961).

Max Weber also studied religion and focused on how religion gave the individual a context for understanding their life and the purpose of it. He claimed that Protestant ideals of self-discipline, self-control, and hard work lead to the financial success of many who felt "righteous in God's eyes" as they lived Protestant work ethics and simultaneously built the collective foundation for capitalism's success in Western Civilization (See The Protestant Ethic and The Spirit of Capitalism; translated by Talcott Parsons; Scribner Pub. NY).

In fact, religion does shape the attitudes and values of individuals. Gallup polling corporation collected US religiosity data during 2008. **Religiosity is the measurable importance of religion to a person's life**. Religiosity can be measured by considering: how active someone feels in their religion; how often someone attends formal services; how much money they donate; how often they privately worship in their home; and other factors.

Gallup in January 28, 2009 reported that after interviewing 350,000 US individuals, there were some collective religiosity patterns which emerged. The top 10 most religious states were all in the South Eastern US. The bottom 10 least religious states were: North Eastern (7), North Western (2), and Nevada in the West. They also reported that 65 percent of people in the US said "Yes' religion is an important part of their daily life (taken form Internet 26 March 2009 from http://www.gallup.com/poll/114022/St...-Religion.aspx).

Studying Religions

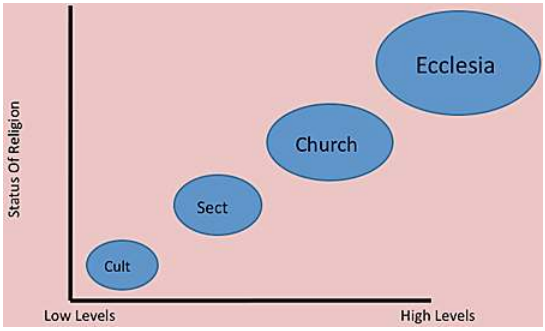
We can also distinguish religions from one another based on their levels of membership, wealth of the organization, wealth of the individual members, and training of their clergy (See Figure 5). A **Cult is a newer religion with few followers whose teachings are perceived to be at odds with the dominant culture and religion**. Do not confuse a cult with the Occult which applies more to magical knowledge that is hidden from the average person and is found in extreme areas of truth. Most religions begin as cults. Even Islam and Christianity began with only a few followers. In the sense that "cult" is used by sociologists, it could be compared to a group of friends who form a soccer team then a number of soccer teams and eventually their own league. Most new cults rarely get past their small foundation nor do they typically endure for extended periods of time.

A Sect is a group larger than a cult but still perceived as being weird and is often treated with hostility by non-sect members. A sect is relatively small by comparison to an established church. A Church is a sect that has gained numerous followers and has become highly bureaucratized. Today's trend in US Christian worship involves **Megachurches, or modern churches attended by thousands of followers in person and even many thousands more via television or the Internet** (taken from Internet on 27 March 20009 from http://hirr.hartsem.edu/megachurch/database.html).

Megachurches tend to be Protestant and evangelical in nature. Then after much time and growth of membership, wealth, and training, there sometimes emerges **Ecclesia, or religious organizations which have grown to be large and are integrated with government and other social institutions**. In our modern world there are few ecclesia found in Muslim (Iran, Saudi Arabia, etc.) and Christian (Rome, Italy) countries; the boundaries between government and religion in these countries are vague and overlapping.

In Utah, when it was still an official territory and not yet a state, Brigham Young served simultaneously as the Governor of the Utah Territory and Superintendent of Indian Affairs while also serving as the Mormon Prophet. In order for Utah to become an official state a non-Mormon Governor had to replace Brigham Young, which transpired in 1858. Utah became the 45th state in 1896.

Figure 5. Cult, Sect, Church, and Ecclesia are Based on Levels of Membership, Wealth of Organization, Wealth of Members, and Training of Clergy



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One final concept should be discussed. **Secularization** is the trend toward worldly concerns and away from concerns for the religiously sacred in the lives of society's members. Another study of US religiosity was collected over three scientific surveys conducted in 1990, 2001, and again in 2008 (The American Religious Identification Survey was taken from the Internet on 9 March 2009 http://www.americanreligionsurvey-aris.org/). Data indicated an increase in the percentage of those in the US claiming no religion from 8.2 percent 1990, to 14.2 percent 2001, and finally 15 percent in 2008. The US is becoming more and more secular. Typically the more modern a society becomes the less religious it remains and the more secular it becomes. There exist an inverse (opposite) correlation between science, modernization, rationality and religious traditions and adherences (see http://www.adherents.com/).

If you find the scientific study of religion to be interesting you might consider some of the WebPages below:

- The Association of Religion Data Archives at http://www.thearda.com/
- SSSR Society for the Scientific Study of Religion at http://www.sssrweb.org/
- ASR Association for the Sociology of Religion at http://www.sociologyofreligion.com/
- Greek Orthodox Archdiocese of America at http://www.goarch.org/
- The Website of The Bah‡'' Faith http://www.bahai.org/
- American Atheists at http://www.atheists.org/
- Rastafarian.net at www.rastafarian.net/
- Association of Statisticians of American Religious Bodies at http://www.asarb.org/
- The Yearbook of American and Canadian Churches at http://www.electronicchurch.org/
- The National Council of Churches at www.ncccusa.org/
- Beliefnet.com http://www.beliefnet.com/
- American Buddhist at http://www.americanbuddhist.net/
- American and World Sikhs at http://www.worldsikhcouncil.org/
- American Hindu net at http://www.hindunet.org/anti_defamation/
- American Jewish History at www.350th.org/ or http://www.ajhs.org/
- Black American Jews at www.blackandjewish.com/bajpages/bajindex.html
- The Anglican Communion at http://www.anglicancommunion.org/
- The Southern Poverty Law Center teaching Tolerance at www.splcenter.org/center/tt/teach.jsp
- The American Muslim at http://www.theamericanmuslim.org/
- Muslim American Society at www.masnet.org/
- The American Catholic Church in the United States at http://www.accus.us/
- The Church of Jesus Christ of Latter-day Saints (Mormons) at http://www.lds.org/ldsorg/v/index.js...001f5e340aRCRD
- The Southern Baptist Convention at www.sbc.net/
- The American Association of Lutheran Churches at http://www.taalc.org/
- The African Methodist Episcopal Zion Church at http://www.amez.org/news/index.php
- National Baptist Convention of America Inc. at www.nbca-inc.com/

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1.16: Media

Jill, A Typical College Student?

Jill's clock radio goes off at 6:15am. She listens carefully to the traffic and weather while she brushes her teeth. She unplugs her cell phone from the charger and text messages an alert to Leigh who drives her carpool. Sometimes Leigh sleeps in, so Jill sends a regular wake up text. Jill turns on the desktop computer and takes a quick shower. Once dressed she gets about 5 minutes to check her e-mails and instant messages from last night.

When Leigh honks the horn Jill grabs her heavy backpack and forwards all her personal unanswered e-mails to her university e-mail. She'll get to these during class. During the 15 minute commute she navigates with the GPS system in the car and plays close attention to the radio traffic and weather, letting Leigh know if there are any problems with breakdowns or accidents.

Jill gets out of Leigh's car on the corner and walks into the coffee shop where she works 5 days a week. He first duty is to turn on the morning news on both of the shop's big screen TV's. She waives to the manager who's ordering supplies online while he sets up the Latte machine. Jill puts in her earphones, checks her cell phone for any critical texts, turns off her phone and starts stocking the supplies for the big rush of caffeine and carb-deprived customers that flows in and out of the coffee shop for the next 2-3 hours. Once the stocking is finished, Jill removes one ear piece and listens to a lecture from 2 days ago which was posted to the Web by her professor. During the last hour, while she waits on customers, she jams to her music. When her shift ends, she puts the music away and answers text messages while she walks the 7 blocks to campus.

In her first class Jill sits on the very back row then she silences her phone and turns on her notebook computer, capturing the campus-wide wireless Internet. She logs in. While the professor lectures she types actively on her computer, stopping occasionally to text on her cell phone. Her professor thinks she's taking copious notes. She's actually chatting live with her friends. The professor mentions a Website he heard about but can't remember the name of it, so Jill Googles it and raises her hand to share the URL with him. He thanks her. She smiles and watches the professor clumsily locate and then display the Website for the entire class to see.

There are 15 notebook computers in this classroom. Only one of the students in front of her is actually taking notes. Two have an ear piece in and are watching YouTube. The rest basically do what Jill is doing. Jill attends her 2 other classes then heads back to the coffee shop to clean up and get set up for the after work rush.

Leigh eventually picks her up later on the same corner and she finds herself at home at about 6:15 pm. Jill turns on the TV, plugs in her cell phone, glances at the campus newspaper headlines then reads the personals. During dinner she texts, watches her shows, does an Internet assignment, and shops online for a half-priced textbook she needs for class. She opens her notebook computer because it has a built in web cam and get's Leigh online to ask her to see if her IPod fell out in the car during their commute home. Leigh already found it.

Jill e-mails her mother. She'd rather text message but her mother prefers the e-mail. She finishes her homework while watching reality TV. At 9:00 pm, Leigh honks the horn and Jill takes a small purse for her phone and heads out to the car. Leigh and two other friends are going dancing. Jill gets her IPod back and then texts their guy friends who said they were going to the same club, but who knows if they'll show up or not. Jill, Leigh, and their friends video tape a cool short travel log at the club and have it posted to their My Space page the next morning.

Does any of this sound familiar to you and your daily routine? Jill's day and use of technology and media are very common among college students. Junco and Mastrodicasa (2007) found that in a survey of over 7,000 college and university students 9 out of 10 owned a computer and cell phone; 3 out of 4 instant message and already have a Facebook account; 6 out of 10 have a portable music player; 44 percent read blogs; and 34 percent use the Internet as their primary source for news. (Retrieved 16 April, 2009 from www.outsourcemarketing.com/ar...icle_gen-y.pdf "Generation Y-Why Worry?" in Outsource Quarterly.)

Never in the world's entire history has there been such a vast availability of media than in this current day and age. Books; newspapers (although these may completely disappear in their paper format); TV channels; cell phone texts, video, photos, and Internet connections; e-books; radio and satellite radio; movies and DVDs/Blue Rays; magazines and e-zines; billboards; and who knows whatever technology might come out tomorrow. We are surrounded by and figuratively swim in mass media every day of out lives.

Mass Media are channels of communication in a mass society, especially electronic and print media. Mass media are not verbal and represent the use of technology in communication. Media can be found in artifacts from lost civilizations thousands

of years into the past. Paintings on cave walls, pottery, or even field sculptures of stones all represent some of these ancient forms. Etchings on metal plates or writings on skin or paper scrolls were made at great expense in the past. They were rare then and only a few are still available today.

In the early 1400s Johannes Gutenberg, who was a goldsmith, invented the world's first mechanical press. The Gutenberg Bible was the first ever mass produced book and its introduction into society marked the beginning of printed media. Gutenberg not only invented a printing press, he facilitated the ability of the masses to learn how to read. He also created a logical cultural process in Western Civilization, wherein most of us learned how to read, think, store, and process information. Top to bottom, left to right, punctuation, spelling, and grammar considerations all became part of the mainstream culture.

Many cultures have different rules about how to read and write, yet all follow a logical and linear pattern of reading and writing. This pattern remained in place, un-challenged until the Internet came onto the scene. Over the last 30 years, technology that lead up to the Internet as we know it today changed the rules of reading and gathering information through the media. The Internet currently connects over a billion online users together worldwide. Whereas the paper form of media is bound by its physical mass, the Internet form of media is limitless because it is based on light and electricity, both of which travel very fast and facilitate information sharing in nearly limitless volumes and rates of speed.

When I grew up in the 1960s-80s I had to ask a teacher or other authority figure any answers to questions I wanted to know. We had to pay for encyclopedias and books that could teach and inform us. Today, one need only turn on the computer or handheld device and connect to the Internet. All the information in the world that is on the Internet can be obtained to some degree: free, instantly, non-linearly, and without the direct involvement of an authority figure. It is fascinating how information for the masses has transformed in such a short amount of time.

The media has societal functions as one of the seven basic social institutions in our modern societies. First the media disseminates information. Not all of that information is created equally. Some media is the focus of tremendous protest and outcry while other forms of media are less conspicuous and controversial. The media also molds and shapes public opinion while reporting current events. Because media corporations have rather strict control over the stories they tell, we in the US often don't even find out about many salient international issues. These issues may be crucial to non-US citizens, but are not reported by US media outlets. Often the US is criticized for its narrow world view.

I remember once riding in a taxi in the Washington DC area. My driver was from Ethiopia. At that time the US media was all over the Ethiopian famine and how to get relief to those starving peoples. I asked the driver what he thought about the famine. "Which famine?" He replied. "We have had 4 major famines in the last 15 years and it wasn't until this one that the US media reported the story." What an eye opener for me.

When the news media select a story, they monitor the opinions of those who watched it and the indicators which show public interest in it. If it proves to be of enough interest then they will provide more coverage. If not they let it go. Competition between news shows and outlets makes the coverage of specific news stories relevant from a business rather than an information dissemination point of view.

Television Viewing

We in the US love media in all its forms. Nielsen Media Research regularly reports on how much TV people in the US typically watch. The average US person in 2006 watched about four and a half hours per day of TV, including nearly 2 hours during prime time evening (retrieved 16 April from http://www.nielsenmedia.com/nc/porta...00ac0a260aRCRD). These 2006 data represent a 26 minute increase over 1995-1996 hours of TV viewed. Nielsen based its estimates on a very carefully selected sample of 10,000 viewers.

If they are pretty close on their estimate and each of us watches about 4 hours per day, then that's a great deal of TV in a lifetime. Multiply 4 hours by (7 days then 52 weeks), you'll find that we watch an estimated 1,456 hours of TV per year. If we maintained that every year from Kindergarten through 12th grade we'd end up having watched about 17-19,000 hours of TV by the time we graduated high school (give or take a few hours per week). Interestingly, K-12 typically equals about 16-17,000 hours of at school learning by the time of graduation (Go to http://www.nielsenmedia.com/nc/portal/site/Public/ for much more information on ratings and statistics). Not only do we watch TV shows but we also watch TV commercials-perhaps a quarter million by the time we graduate high school. Estimates vary but we also use the Internet, radio, cell phone, video games, and big screen movies as forms of daily media consumption.

Television viewing is not completely without effect upon the viewer. George Gerbner (1919-2005) was a professor of Communications. He founded the **Cultivation Theory which claims that the types of TV viewing we watch accumulate within us and impact our world view**. In other words, if we only watched crime, detective, and forensic shows we would have the additive effect of these shows on our perception of how the world really is. The types of TV we watch passively, yet persistently shape our world view.

The **Mean World Syndrome is the tendency to view society as being meaner and more violent than it really is because of the violent and harsh TV shows one has watched over the years** (see George Gerbner's (1994) "Reclaiming Our Cultural Mythology." In The Ecology of Justice (IC#38), Spring page 40, Context Institute retrieved 16 April 2009 from www.context.org/ICLIB/IC38/Gerbner.htm). If someone preoccupied their daily TV viewing to soap operas then Gerbner would say that that person would have a world focus that overemphasized soap opera-melodramatic themes. The same could be said of anyone who watches mostly: police shows, pornography, sports, news, or reality TV.

But, keep in mind that TV is not produced by people who simply want to entertain us. So, what is the main purpose of media in our day? Money. Entertainment, access to information, advertising, and/or attitude shifting is at the core of most media-based ventures. They charge money for the commercial time or product placement. What they really want is for you to watch their shows and see their advertisements and buy a product or service because you were watching. The online Television Advertising Bureau (TAB) (www.tvb.org/nav/build_framese...s/homepage.asp) reported that US TV stations sold more than $1 billion in interactive sales in 2008 (retrieved 16 April, 2009 from www.tvb.org/nav/build_framese...s/homepage.asp). This report also noted the continuing gain of TV Website ads over printed newspaper ads and that is part of the explanation of the death of the local and national newspaper that is being witnessed in today's mass media marketplace.

The TAB report also noted that most people pay for television, but non-cable providers have as much as 32 percent of that market in 2008 (see www.tvb.org/nav/build_framese...s/homepage.asp). Most importantly as we focus on the for-profit advertising issue, in 1970 $3,596,000,000 was spent on US television advertising alone. In 2007 that was up to $70,840,000,000 . In all, between 1970-2007 there were $1,158,250,000,000 spent on all forms of TV advertising (retrieved 16 April 2009 from www.tvb.org/nav/build_framese...s/homepage.asp). That's more than 1 trillion dollars in TV advertising revenue.

Advertisings Negative Effects

One has to focus on the impact media can have with that level of revenue at stake. **Perpetual Discontent is a two-pronged advertising theme which emphasizes: 1) how broken and flawed we are and 2) how we can buy hope in the form of a product being sold**. Women in the US are bombarded daily with advertising images that point out their flaws. They are constantly having it brought to their attention how they are too: thin, fat, short, thin, round, wrinkled, blond, brunette, red, dark light, wrinkled, tanned, freckled, etc. This trend is exceptionally cruel for teen and young adult women. Men are not exempt from the abuse of perpetual discontent. There has also been a barrage of messages about the same flaws women are taught to loath which now lands in the individual sense of self for men.

Many argue that this has lead not only to discontent with our body images, but also discontent with every aspect of our spending life (products, house, cars, computers, clothes, etc.). Of ironic note is the fact that many millions and millions of people don't get enough food to eat every day while we in the United States have become so conscious of the self we portray to others that we self-limit our food intake and go to drastic measure in diet, exercise, and even surgery. Every year, millions pay vast sums of money to acquire surgical beauty enhancements.

In Figure 1 you can see data from the American Society for Aesthetic Plastic Surgery (ASAPS) for the 11 years between 1997-2007. There are nearly 12 million clients of aesthetic plastic surgery in the US, and most paid large sums of money for their surgery. In Figure 2 you can see that nearly 13 billion dollars were spent for the 6 years between 2002-2007. The ASAPS also reported that their most common client is a White female between ages of 20-50.

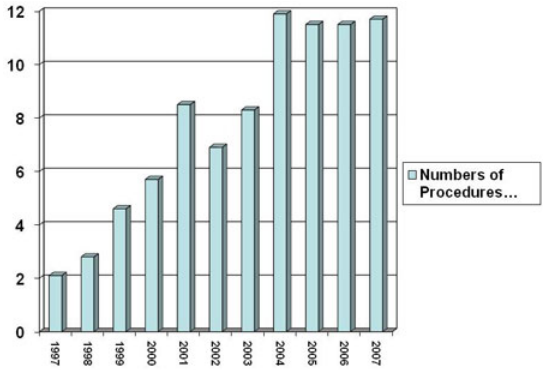


Figure 1: Numbers in Millions of Plastic Surgery Procedures between 1997-2007*. *Data courtesy of American Society for Aesthetic Plastic Surgery www.surgery.org Taken 1 May, 2008

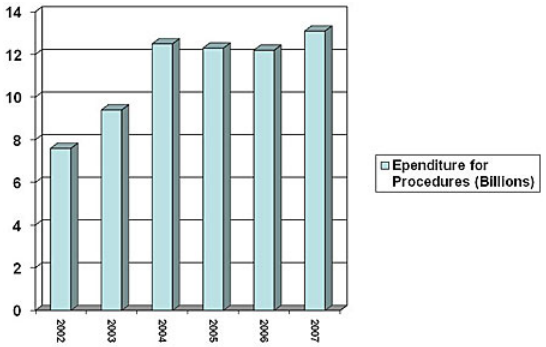


Figure 2: Expenditures in Billions for Plastic Surgery Procedures between 2002-2007*. *Data courtesy of American Society for Aesthetic Plastic Surgery www.surgery.org Taken 1 May, 2008

The media is perhaps one of the most underestimated of the 7 social institutions. At the personal level, people think of it in terms of convenience and entertainment rather than political influence, power, and control. The media is mostly controlled by wealthy people and at the national and world level is tightly controlled in terms of political ideologies of those who decide what we get to watch, hear, and read. The owners and managers seek profits while promoting their own political agenda, selecting and shaping advertisement, and for providing exposure to political and special interests groups they favor.

The Power Elite in the Media

Do your personally know someone who owns a TV, radio, or newspaper/magazine? Most of us don't unless we happen to fall into a wealthy income category. C. Wright Mills made a powerful observation (remember his was also the Sociological Imagination idea). He recognized that wealth and power is unevenly distributed in society and that it is the relatively wealthy privileged few who control the power. The other argument (contrary to Mills' Power Elite) is called **Pluralism**, **which claims that power is diffused among many diverse interests groups and that in fact not all wealthy elite people unite on the same side of most issues**. The accurate description of today's society-level power structures is that there is a large, unconnected category of powerful people, each exerting their own wills upon others, either against or in cooperation with other powerful people. In Figure 3 you can see that the top 10 percent of society's members are the wealthy elite and own or control the corporate (including media corporations), military positions and political offices. The next 20 percent are also relatively wealthy and connected to the power elite. This class runs the government, political scene, and interests-groups. They often are given coverage in the media and are considered among our "famous" members of society.

Then there's you and me. We are among the 70 percent of the common people who comprise the masses. Most of us enjoy politics, media, and other newsworthy topics but rarely understand the reality of their day-to-day functioning and influence on our lives. We are uneducated about the power elite's actions that often harm us in the long-run (take the recent mortgage and financial market schemes that have made the top two classes very wealthy at the expense of the bottom 70 % for an example). Mills also described **False Consciousness, which is when members of groups which are relatively powerless in society accept beliefs that work against their self-interests**. Typically our ignorance is played upon and erroneous information is provided in a calculated manner by the power elite for the further gain of their goals.

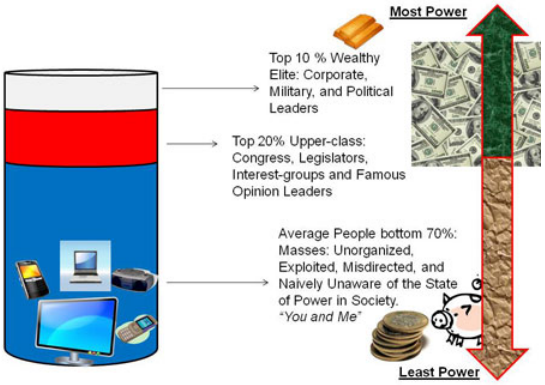


Figure 3: C. Wright Mills' Power Elite Model*. *See C. Wright Mills (1956). The Power Elite. Oxford Press, NY.

You can learn a great deal about the power of media by studying societies outside of the United States. A **Totalitarian Government is a political system where a small power elite controls virtually every aspect of the personal and larger social levels of society**. Some examples include Nazi, Germany, North Korea, Russia in Stalin's era, and a few eastern European countries that were once part of the former Soviet union. In these systems, the media was strictly controlled and some systems failed once media control was lost.

The media has tremendous political power, especially in the national election coverage they provide. The journalists who provide our media have distinct goals and values which motivate them to typically take a more negative position towards a candidate than the candidate would prefer. Many sources officially give or withhold their support for a candidate while other news and media sources continue to work in a more objective manner. In the 2008 Presidential campaign, literally hundreds and hundreds of polls were taken and reported on the national news via TV, radio, Internet, and printed news. The very presence of poll results can actually influence the choices made by voters who are undecided and others who have made their choice, but might be influenced to change their minds. Many feel that their candidates were treated with bias by the media (they are probably correct).

The media has editorial strategies which easily coincide with the goals of the power elite. **Framing involves placing the news story into a preexisting frame of reference for the public so that they understand it as journalists would have it be understood**. The protestors were "freedom fighters, martyrs, or courageous." Even though two people died, the frame changes them from terrorists to saints. **Formatting is the design and construction of the news story**. One might see a story that includes an introduction about the sacrifices made by the protesters which runs for 45 seconds. This story might end with a 15 second summary of their protest actions as being martyr-like.

Sequencing is ordering news stories in such a way as to present a thematic message. An example of this would be to run the story about the protesters right after the story about the military occupants who were allegedly guilty of raping and torturing inmates. **Agenda Setting is the process of selecting and screening topics which will be presented to the general public**. An example of this might be the omission of successes on the battlefield and the inclusion of crimes by soldiers, losses by civilians, and outcry by the country's political enemies.

The Coffee Filter, Power Elite Metaphor

Figure 4 shows the "Coffee Filtering" metaphor of the power elite as it has broken into two semi-oppositional schools of thought often referred to as the "Left and Right." If you consider the Power Elite model over the pluralism model of power in society, you can see how the elite who control media, military, and corporations shape politics and laws. Mill's model fits just as well now as it did in his day, but there is a twist on the polarized culture between Left and Right wing influences in society. Figure 4 shows how the elite form a type of filter (coffee) that shapes the flow of political and legal outcomes in the form of laws, treaties, and legal precedence. Although not formally unified into one centralized political social movement, the Left and Right shakers and movers each influence this filtering process for their own interests and goals.

On the Left side of the spectrum, feminism, sexual politics (same-sex, trans-gendered, and bisexual), anti-natalism, environmental protection, and general secularism share many overlapping values that prove to be mutually beneficial if mutual support is given. For example, a protest at the United Nations building in New York City against a less-developed country's refusal to let their girls and women receive formal education could also be supported by: anti-natalists (the more education a woman gets the fewer the babies she has); environmentalists (the fewer the babies the less pressure on the physical environment); and secularists (the more education a woman gets the less religious she tends to be).

On the Right hand side of the cultural continuum lobbying for a continuation of tax breaks for parents and marrieds would serve all interests groups in multiple ways. One of the premier social movements to illustrate this has been the battle over the legalization of same-sex or gay marriage. It's been on the referendum ballots of a number of states. It's been considered for discussion at the federal legislation level, but returned to the state-level since states have the right to legally sanction marriages and divorces. It's been considered in a few state supreme courts with pre-emptive strikes by states which went ahead and codified marriage as being exclusively between a man and a woman. Other state supreme courts have preemptively ruled in favor of same-sex marriages. Billions of dollars, millions of volunteer hours, and countless and immeasurable levels of personal frustration are involved in this social issue. What both the Left and Right have understood and utilized for decades is the use their elite contacts to accomplish their goal-driven political and legal changes. The media will continue to play a central role in this and other heated political issues.

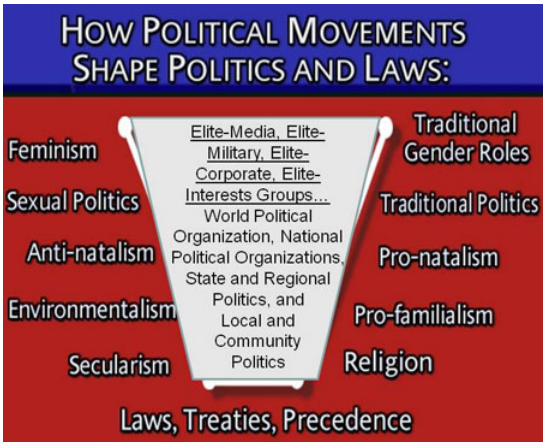


Figure 4: The Coffee Filter Metaphor of the Power Elite's Influence over Politics and Laws.. © 2009 Ron J. Hammond, Ph.D.

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1.17: Population

Demography is the scientific study of population growth and change. Everything in society influences demography and demography conversely influences everything in society. After World War II, the United States began to recover from the long-term negative effects of the war. Families had been separated, relatives died or were injured, and women who had gone to the factories then returned home at war's end. For about 4 years goods and services were rationed and the government had assumed war-time powers which they thought limited the civil rights of the average citizen. It was an era of social and cultural upheaval.

The year 1946 reflected the impact of that upheaval in its very atypical demographic statistics. Starting in 1946 people married younger, had more children per woman, divorced then remarried again, and kept having one child after another. From 1946 to 1956 the birth rate rose and peaked, then began to decline again. By 1964 the national high birth rate was finally back to the level it was at in 1946. All those millions of children born from 1946-1964 were called the Baby Boom Generation (there are about 78 million of them alive today, see Chapter 12). Why was there such a change in family-related rates? The millions of deaths caused by the war, the long-term separation of family members from one another, and the deep shifts toward conservative values all contributed. The Baby Boom had landed. And after the Baby Boom Generation was in place, it conversely affected personal and larger social levels of society in every conceivable way.

The Formula

In this chapter you will learn how financial, educational, spiritual, cultural, and emotional social forces shape and form the demographic trends within a society. You'll also get a glimpse of how demographic forces shape your society. The core of demographic studies has three component concerns: births, deaths, and migration. All of demography can be reduced to this very simple formula:

(Births-Deaths) +/- ((In-Migration)-(Out Migration))=Population Change.

This part of the formula, (Births-Deaths) is called **Natural increase, or all births minus all the deaths in a given population over a given time period**. The other part of the formula, ((In-Migration)-(Out Migration)) is called **Net Migration which is all the in-migration minus all the out-migration in a given population over a given time period**. Population Change is then added to a previous year's population to yield new population estimate. Most official population counts really are estimates. There are mistakes in counting that render results that are close, but never perfectly accurate.

Let's consider this formula by first looking at the US population in 1990. **Census Enumeration** is the formal counting of a population by its government. Based on the US Census, the US population was 248,709,000 (retrieved 7 April, 2009 from http://www.census.gov/main/www/cen1990.html). If you start the estimate with the 1990 population, you can run the numbers through the formula and derive an end of year 1999 population estimate. You can see the results of adding all the US birth, death, and migration data for 1990-1999 in Table 1 below.

Table 1. Numbers of Births, Deaths, and Net Migrationa for the United States between 1990-1999b

Births	- Deaths	+ Net Migration	= Population Change
39,860,000	22,711,000	9,580,000	+26,729,000

a Net Migration=(In-Migration)-(Out-Migration) or (9,800,000)-(220,000)=(9,580,000)

b Data collected from two sources retrieved 7 April, 2009: Martin, P. & Midgley, E. (2003) "Immigration: Shaping and Reshaping America," Vol. 58, No. 2 Population Bulletin from www.prb.org; and www.census.gov Table 77. Live Births, Deaths, Marriages, and Divorces: 1960-2006.

By the end of 1999 the population was estimated to be (1990)+(1990-1999 population change)=1999 population or (248,709,000)+(26,729,000)=275,438,000. These estimates are very close to the actual July 1st, 1999 US Census estimates (retrieved 7 April, 2009 from http://www.michigan.gov/documents/90...eg_26029_7.pdf US POPULATION 1790-2000).

Table 2 lists the 10 most populated countries of the world in 2008 and the US ranks 3rd in 2008. The US is one of the most populated nations of the world and is estimated to continue to rank 3rd even in 2050. Interestingly, in 2050, India will rank 1st and China 2nd (see Table 3 for the details).

Table 2. The Ten Most Populated Countries in the World, 2008*

	Country	Estimated Population
1	China	1,324,700,000
2	India	1,149,300,000
3	United States	304,500,000
4	Indonesia	239,900,000
5	Brazil	195,100,000
6	Pakistan	172,800,000
7	Nigeria	148,100,000
8	Bangladesh	147,300,000
9	Russia	141,900,000
10	Japan	127,700,000

Retrieved 7 April, 2009 from http://www.prb.org/pdf08/08WPDS_Eng.pdf

Table 3. The Ten Most Populated Countries in the World, 2050*

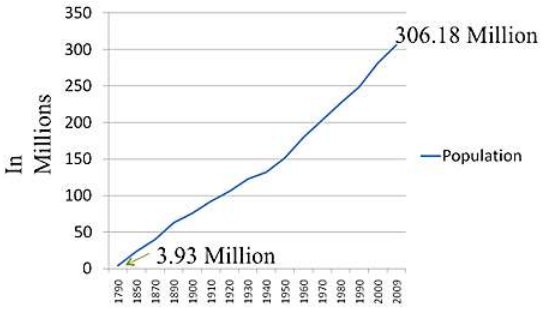
	Country	Estimated Population
1	India	1,755,200,000
2	China	1,437,000,000
3	United States	438,200,000
4	Indonesia	343,100,000
5	Pakistan	295,200,000
6	Nigeria	282,200,000
7	Brazil	259,800,000
8	Bangladesh	215,100,000
9	Congo, De. Rep.	189,300,000
10	Philippines	150,100,000

Retrieved 7 April, 2009 from http://www.prb.org/pdf08/08WPDS_Eng.pdf

United States Population and Key Rates

Figure 1 shows the US population for selected years between 1790 (the 1st US Census) and 2009 (estimated by the US Census Bureau). At its first official Census, the US had more than 4 million inhabitants, but it failed to count Natives, Blacks, and other racial groups. In the 219 years represented in Figure 1, you can see that the US population has increased nearly 78 times since its 1790 count-this taking into consideration all the births, all the deaths, and all the in-out migration. The US continues to grow in our day and will in coming years.

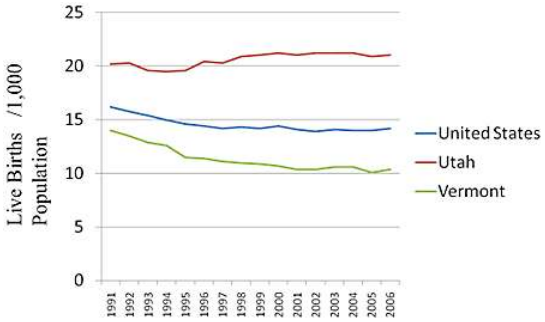
Figure 1. Estimated Population of the United States for Selected Years 1790-2009*



*Retrieved 9 April, 2009 from Table 1: Population Bulletin, Vol. 57, No 4 What Drives US Population Growth? Dec, 2002 http://www.prb.org/Source/57.4WhatDr...Population.pdf; Statistical Abstracts of the US, 1997 Table 1; 2009 estimated retrieved from www.census.gov

Let's look at the birth rates for the US compared to the current highest birth rate state, Utah, and the current lowest birth rate state, Vermont, between the years 1991-2006. But, first we need to define rates. The **Crude Birth Rate is the number of live births per 1,000 people living in the population**. It's called crude because it ignores age-specific risks of getting pregnant. Figure 2 shows these rates and clearly indicates the higher rates for Utah in comparison to the US and Vermont. Before 1991, Alaska often competed with Utah for the highest state birth rate. Vermont is the lowest state rate today, but has also competed with Maine in past years.

Figure 2. Estimated Crude Birth Rates per 1,000 Population of the United States, Utah, and Vermont for Selected Years 1991-2006*



*Retrieved 9 April, 2009 from Table 77 Live Births, Deaths, Marriages, and Divorces: 1960-2006; Statistical Abstracts of the US and 1990-2006 from 1990-2006 data retrieved 9 April, 2009 from 205.207.175.93/VitalStats/Tab...tableView.aspx

There are other rates to measure births between populations. Demographers use slightly different terminology than the average person when describing a woman's ability to get pregnant. **True Rate is the "Number of events/ Number" at risk of the event**. In other words, the Crude Birth Rate is not a true rate because it includes children, males and the elderly in the denominator of "1,000 population." To demographers, **Fertility is a measure of the number of children born to a woman**.

Total Fertility Rate is the total number of children ever born to a woman calculated both individually and at the societal level. **Fecundity is the physiological ability to conceive or give birth to children**. In Table 4 you can see some of the striking differences in Crude Birth and Total Fertility Rates. To understand these data you need to understand the term, **More Developed Nations are nations with comparably higher wealth than most countries of the world including: Western Europe; Canada, United States, Japan, New Zealand, and Australia**. **Less Developed Nations are nations located near to or south of the Equator which have less wealth and more of the world's population of inhabitants including: Africa, India, Central and South America, most island nations, and most of Asia (Excluding China)**. China has the most strict fertility policy in the world and is often excluded from the rest of Asia in most official reports.

Table 4. Crude Birth Rates and Total Fertility Rates for Selected Regions and Countries*

Country or Region	Crude Birth Rates CBR	Total Fertility Rates TFR
More developed	12	1.6

Less Developed	23	2.8
Africa	37	4.9
Latin America/Caribbean	21	2.5
Asia (Excluding China)	23	2.4
China	12	1.6
Liberia	50	6.8
Canada	11	1.6
Mexico	20	2.3
United States	14	2.1
Italy	9	1.3
Japan	9	1.0
World	21	2.6

*From 2008 World Population Data Sheet: Demographic Data and Estimates for the Countries and Regions of the World.

Africa is the "birth hot spot" of the world and has been since about 1950. It has a projected population change of an increase of 100 percent between the years 2008-2050. A few African nations are higher and some are a bit lower. Uganda for example should experience a 263 percent increase while Swaziland should experience a 33 percent decline. The 6.8 TFR for Liberia means that the average woman is expected to have 6.8 children there. In the US it is only 2.1. This is an important indicator of population change because there is a principle which states that it requires a minimum TFR of 2.1 for the population to replace the man and woman who made the children and a TFR of 2.3 to begin to expand the population. Thus you can see from Table 4 that the less-developed regions of the world (especially Africa) are expected to grow, while the more developed (especially Japan) should not grow. Japan should decrease by 25 percent between 2008-2050.

Theories and Principles

Doubling Time is the time required for a population to double if the current growth rate continues. To calculate the doubling time you simply divide 70 by the current growth rate of the country and that yields the number of years required for the double. Table 5 shows the growth rates and estimated doubling times for selected countries based on 2008 estimates. The world's population should double in 58 years. Liberia on the other hand should double its population in only 23 years.

In fact, most of the world's population now lives in the less developed regions of the world and they will double in about 47 years. There are approximately 68 percent of the 6.7 billion peoples of this world who now live in less developed countries (roughly 4.56 billion people). In the year 2055 (the year 2008 + 47 years=2055) there should be 9.12 billion people living in the less developed regions of the world. The more developed regions of the world will not double in any of our lifetimes (it would be the year 2358 according to these data).

Zero Population Growth occurs when a population neither shrinks nor expands from year to year. Based on other factors in the demographic equation, including death and migration, you can see various results. To understand why some countries have higher or lower rates, you must first understand some theoretical backgrounds.

There are two distinct perspectives that relate to births in a population. **Antinatalist is a perspective which opposes childbearing and Pronatalist is a perspective which promotes birth and increased population**. Antinatalists oppose birth, support contraceptive, abortions, and sterilization along with the education of women. Educating a woman is the most effective way of lowering her fertility. Pronatalists support birth, large families, extended families, and the governmental support of childbearing.

Table 5. Growth Rates and Doubling Times for Selected Countries 2008*

Country or Region	Growth Rate	Doubling Time in Years
More developed	0.2	350

Less Developed	1.5	47
Africa	2.4	29
Latin America/Caribbean	1.5	47
Asia (Excluding China)	1.5	47
China	0.5	140
Liberia	3.1	23
Canada	0.3	233
Mexico	1.6	44
United States	0.6	116
Italy	0.0	*Can't Calculate*
Japan	0.0	*Can't Calculate*
World	**1.2**	**58**

*From 2008 World Population Data Sheet: Demographic Data and Estimates for the Countries and Regions of the World.

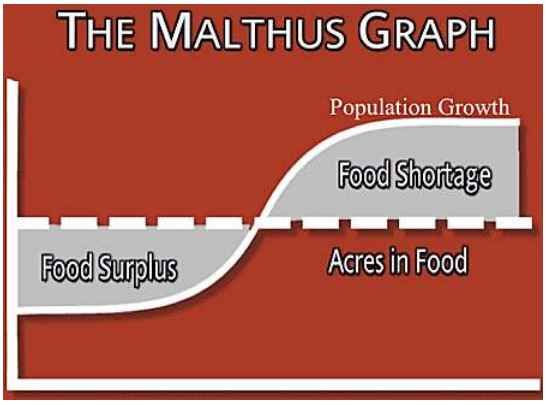
The US had an antinatalist perspective until then President Ronald Reagan changed the US foreign policy in the 1984 population conference held in Mexico City. President Bill Clinton eventually changed it back to antinatalist. George W. Bush changed it back to pronatalist and President Barack Obama changed it back to antinatalist again. Once a US President chooses the nation's perspective, international and local policies come into effect by supporting pro-or antinatalist programs.

The first Antinatalist was Thomas Malthus (1766-1834). He was a Reverend and English scholar who took a strong stance against the unprepared parents of his day. To him "prepared parents" had established their education and livelihood, their household, and their marriage before they considered getting pregnant. Keep in mind that there were very few effective methods of birth control at this time, so Malthus came across as a hardliner against parenting. He published half a dozen editions of his work, An Essay on the Principles of Population (1798-1830) which were extremely controversial, yet carefully read by many influential people of his day.

For Malthus the problem was that populations grew more rapidly than the production of food, which to him was the cause of many social ills in the new industrial societies of Europe. See Figure 3 for a graph depicting the shortage. He declared that no sex before marriage, forced sterilization, and criminal treatment of unprepared parents would be the new conservative norm.

Indeed history has shown that famines, wars, plagues, and other terrible conditions do occur. The antinatalists blame too many babies and people, too much destruction of the natural environment, the existence of the traditional family, and capitalistic profit-seeking at the cost of global well-being. A contemporary antinatalist named Paul Ehrlich wrote the book, The Population Bomb in 1968 (Ballantine Books). He is considered to be a **Neo-Malthusian, or an antinatalist who agrees with Malthus, but rejects his conservative and religious proscriptions**. Much of the governmental organizations in the world today are antinatalistic.

Figure 3. The Malthus Graph Depicting the Shortage That Occurs When Population Growth Exceeds Food Production Capacity.

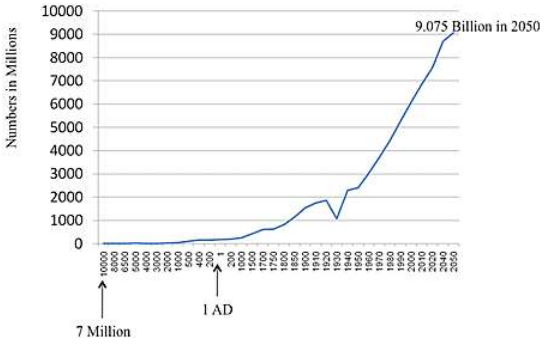


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The pronatalists point out that there is plenty of food in the world and always has been. They blame political and social mismanagement for the social ills, not the high birth rates. Look at Figure 4 below to see the estimated world population from 10,000 BC to 2009 AD (these are only estimated since there were very few government statistics prior to the industrial revolution).

You can clearly see that there were millions and millions of people on the earth throughout the history of the world. Pronatalists argue that for the most part, civilizations ate, lived, and thrived and still do today. When they starved it was typically some political or natural disaster factor not a Malthusian shortage that explained it. Besides, they argue, Malthus underestimated the enormous gains in medical, agricultural, environmental, political, and other sciences that have given this world the highest standard of living it has ever known. Do you feel a bit confused? Truth is that there is ample evidence to support both antinatalist's and pronatalist's perspectives. Bottom line is that the World Health Organization, World Bank, United Nations, United States, and all of the other more developed nations of the world are Neo-Malthusian/Antinatalistic to some degree or another. While the people of the less developed regions of the world live a pronatalist's lifestyle and thereby are mainly responsible for the rapidly increasing growth of births into the world population.

Figure 4. World Population Estimates in Millions for 10,000 BC to 2009 AD*



*Retrieved 9 April 2009 from US Census Bureau 's Historical estimates of the World's Population (10,000 BC to 1950 AD) www.census.gov/ipc/www/worldhis.html and from Historical World Population Estimates From Year 0 to 2050 How many people have ever lived on Earth? www.prb.org/Journalists/FAQ/W...opulation.aspx

Look at Table 6 below to see how fast the US and World are growing by seconds, minutes, hours, etc. In the US, every hour 432 babies are born, totaling up to about 3,784,320 in a year (please note that this estimate tends to be lower than the actual number reported by the US's Vital Statistics at 4.2 million births, because estimates are calculate base on previous years' rates, whereas the Vital Statistics are actual counts made 2 years after the actual data has been collected and tabulated.

In the world, every hour 15,834 babies are born adding up to 138,715,000 per year. Wow, that's just a great deal of babies! How do you suppose anti- and pronatalists might respond to these data? You're probably right, in totally opposite camps.

Table 6: United States and World Population Clocks 2009*

Births Per:	United States	World
Second	0.12	4.40
Minute	7.20	264.00
Hour	432.00	15,835.00
Day	10,368.00	380,041.00
Year	3,784,320.00	138,715,000.00

Deaths Per:	United States	World
Second	0.08	1.80
Minute	4.80	108.00

Hour	288.00	6,481.00
Day	6,912.00	155,553.00
Year	2,522,880.00	56,777,000.00

*Retrieved 9 April, 2009 from www.census.gov/population/www/popclockus.html and from www.prb.org/Articles/2008/wor...clock2008.aspx

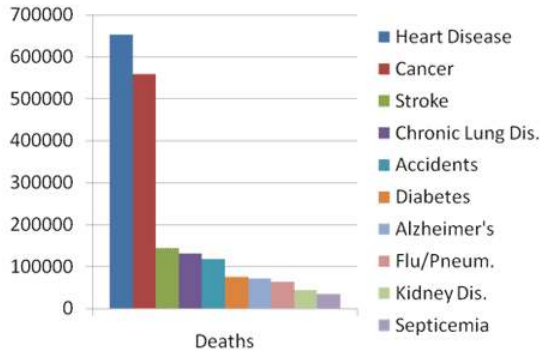
Look at the deaths in table 6. Think about it. If you can hold your breath for 30 seconds, about 2 people will die in the US and over 54 will die worldwide during that time. **Death** is the termination of the body, its systems, and brain activity in an irreversible way. Death is a part of life. All of us are at risk of dying, but not all of us share the same risks. To be born around or below the equator, female, tribal, and non-white represents risk factors not shared by those born in the US, female, suburban, and non-white (think about Max Weber's Life Chances). In fact, in many cases migrants to the US raise their life expectancies higher than they would have been back in their less developed home countries.

Figure 5 shows the top 10 causes of death in the US. Heart disease is and has been the number 1 killer in the US for decades. Heart disease has lead world-wide causes of death for decades as well. The top 4 causes are highly correlated with tobacco use. And since smoking is becoming much more common in less developed countries, cancer is predicted to become the number 1 cause of death world-wide by 2010 with over 40 percent of the world's smokers living in China and India (retrieved 10 April, 2009 from www.foxnews.com/story/0,2933,464184,00.html).

In less developed nations there are other significant causes of death that we don't worry about here as much. Malaria, AIDS, accidents, maternal death, diarrhea, Measles, Mumps, Rubella, local exotic diseases, and other infectious and parasitic diseases. In fact, AIDS or Acquired Immune Deficiency Syndrome is much more common in Africa and parts of Asia than in any other region of the world. **Heterosexuality is sex between a man and woman and is the most common way of transmitting AIDS throughout the world**. Scientists from many different disciplines study and track diseases such as AIDS and the others.

Epidemiology is the scientific study of diseases, their transmission, and their management. The US has the most advanced disease tracking and epidemiological management system which is found at the Center for Disease Control, Atlanta, Georgia (http://www.cdc.gov/). On this website you can click on "Traveler's Alerts" and choose a country to see if there are any disease concerns for tourists (wwwn.cdc.gov/travel/default.aspx). Go to the website, pick a country and read up about their current disease concerns and shots you should get in preparation to visit another country.

Figure 5. Top 10 Major Causes of Death in the United States 2005*



*Retrieved 10 April 2009 from CDC Leading Causes of Death 2005 Table C http://www.cdc.gov/nchs/FASTATS/lcod.htm

Because we have so many visiting and migrating to and from the US, it is in the CDC's best interest to be globally concerned and involved. The CDC concerns itself with all diseases in every country. Demographers also concern themselves with a number of death-related rates. **The Crude Death Rate is the number of deaths in a given population per 1,000 people living in that population**. Again, this is not a true rate because not all members of society have the same risks of dying (IE: 30 year-olds not at the same risks of death as 80 year-olds). The **Infant Mortality Rate is the number of infant deaths per 1,000 live births**. The CDR and IMR vary greatly between countries and regions (See Table 7 below).

The nation with the worst Crude Death Rate is Sierra Leone at 23. The best CDR's are found in the Middle East (Qatar and the United Arab Emirates at 2). The nations with the worst IMR happen to be Afghanistan at 163 and Sierra Leone at 158. The best

IMR is found in Iceland at 1.3. The US does not have the best IMR. This is most likely a consequence of not having universal medical care. Table 7 shows some of the variations in death rates for select regions and countries. To summarize these and other findings in this chapter you can conclude that: 1) more babies are born in developing nations of the world than in the developed ones; 2) more infants and other people die sooner in the less developed regions of the world than in the developed ones; and 3) most of the world's future population growth will come from the less developed regions of the world.

Table 7. Crude Death Rates and Infant Mortality Rates for Selected Regions and Countries*

Country or Region	Crude Death Rate CDR	Infant Mortality Rates TFR
More developed	10	6.0
Less Developed	8	54.0
Africa	14	82.0
Latin America/Caribbean	6	23.0
Asia (Excluding China)	7	45.0
China	7	23.0
Liberia	18	133.0
Canada	7	5.5
Mexico	5	19.0
United States	14	2.1
Italy	10	4.2
Japan	9	2.8
World	8	49

*From 2008 World Population data Sheet: Demographic Data and Estimates for the Countries and Regions of the World.

Why is the world's population growing so rapidly in regions that have the fewest resources? Part of the answer to this question is found in the **Demographic Transition Theory which claims that populations go through 3 distinct stages that correspond to the onset of the Industrial Revolution with regard to changes in birth and death rates**. Look at Figure 6 below to see the three stages of this theory.

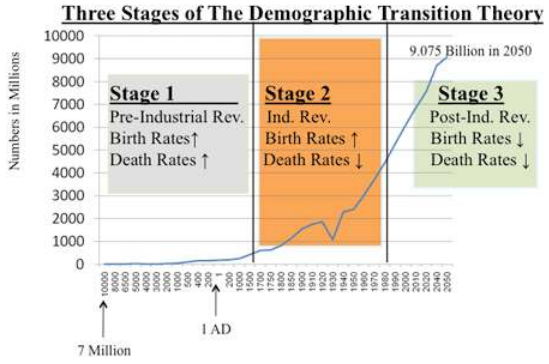


Figure 6: Diagram of the Demographic Transition Theory. © 2009 Ron J. Hammond, Ph.D.

As you can see, the Demographic Transition Theory has three distinct stages. Stage 1, the Pre-Industrial Revolution Stage, encompassed the world's population up until about 1700 AD. Much of the world's population grew very slowly up to that point. That's all it could do because the high birth rates were offset by the high death rates (lots of people were born and they died soon).

Stage 2 or the Industrial Revolution Stage saw the decline in death rates while birth rates remained high. This is the perfect demographic storm for population growth and this coincides with the rapid growth of populations in Western Civilizations (lots of people were born and they died later in life). The Post-Industrial Revolution, Stage 3 came with the technical and computer chip

revolution that raised the standard of living so much that death rates remained low while birth rates dropped (fewer people being born and they die even later in life).

The Demographic Transition theory did describe what happened in Western Europe, Canada, The United States, Australia , and Japan. But, it does not fit so neatly in the less developed countries of the world. They never really had an Industrial Revolution, they only benefited from the European one. They never really moved fully into the technological and computer chip revolution. It just spills over to them gradually. Because of post World War II medical delivery systems and because of international aid, the less developed countries of the world have had their death rates decline and their lives have been extended. But, their birth rates remain relatively high (as you've already read above). This is why so much of the world's future population growth will come from Africa, Latin America, Parts of Asia, and the island nations.

Very concerted antinatalistic efforts have been implemented in the less developed countries of the world over the last 40 years. Scientists can measure a gradual lowering of the birth rates as a direct result from it. But, keep in mind that however they got there, the peoples of the less developed regions of the world are still in Stage 2 and have explosive population trends that will continue for the next 40-50 years.

Population Structures

Before we discuss migration, let's talk about the population from an age-sex structural point of view. Every population/society can be compared by an age-sex structural approach called the **Population Pyramid, or the graphic representation of specified 5-year age groups within a population and by being males or females**. Look at the 1990 US population pyramid in Figure 7 below. Please notice that this pyramid was available on a quick search of www.census.gov and represents blue for males and green for females.

A population pyramid for 1990 can tell you some interesting things about the age-sex structure of the US at that time. For one thing, even though there are slightly more females than males, their relative proportions appear about even here. It also shows you the bulge of the Baby Boomers. By 1990, the Baby Boomers would have been between ages 26-44. The high fertility rates of the years 1946-1964 echo in the bulge of this pyramid. Also there is an interesting sex differences among the older US population. There are far more females than males in the later years.

Now look at Figure 8. It shows you smaller pyramids that let you watch the disappearance of the Baby Boomers gradually over the years 1990-2050. By the year 2050 the oldest Baby Boomer would have to be 104 years old to still be alive. The Youngest Baby Boomer would be 86. These pyramids also show that there will be a similar proportion of males and females. Because birth rates are low and are remaining that way, you see a widening look as the pyramid portrays the population more as a column than a pyramid. Population pyramids can actually take on any number of shapes. But the true pyramid shape comes only when there are high birth rates (a wider pyramid in the younger ages) and people die soon (a narrower pyramid in the older years at the top of the pyramid).

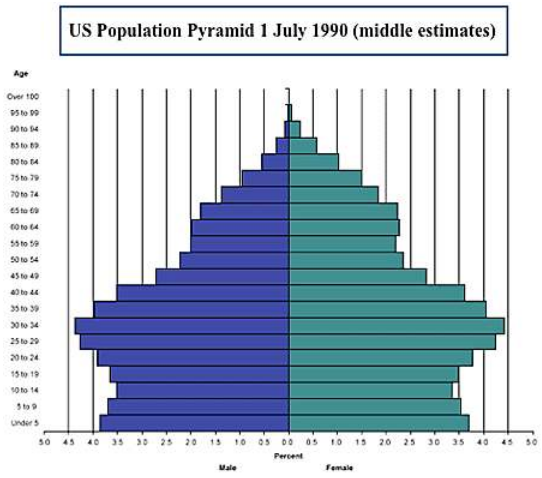
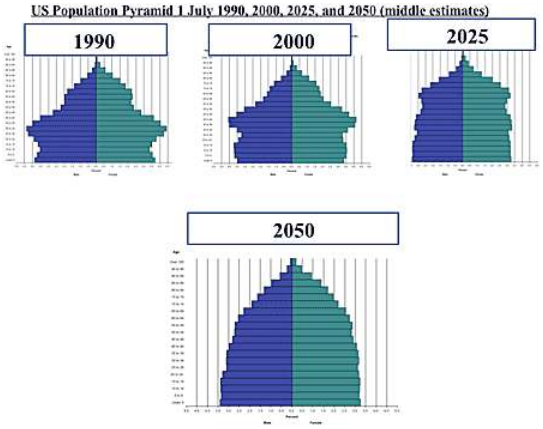


Figure 7. United State's Population Pyramid: 1990*

*Retrieved 10 April 2009 from www.census.gov/population/www.../natchart.html

Figure 8. United State's Population Pyramid: 1990, 2000, 2025, and 2050*



*Retrieved 10 April 2009 from www.census.gov/population/www.../natchart.html

As this chapter draws to a close, we must discuss the last portion of the demographic formula, Migration. If someone moves out of your country they are called emigrants. **Emigration is the departure from your country of origin to reside in another**. Once there, they'd be considered to be an immigrant. **Immigration is the arrival of a foreigner into a country they will reside in and likely become a citizen of on some future date**. The US has far more immigrants (arrivals) than emigrants (departures) every year.

Why do people decide to move from one country to another? Demographers consider two very important factors in understanding migration: push and pull. **Push Factors are negatives aspects of where you live which make you consider leaving**. **Pull Factors are positive aspects of another place which draw you to migrate to it**. Push factors include wars, famines, political hostility, natural disasters, and other harsh circumstances that create an environment conducive to looking for another place to live. Pull factors include economic prosperity, jobs, food, safety, asylum, and the hope of survival that draws people to move to the desired location. About 1 in 6 people in the US moves each year. College students, job seekers, transferees, divorcees, and most recently people needing to live with extended family because of tough economic times all contribute to the migration process within the United States. As we finish the demography chapter, keep in mind that demography effects everything and everything effects demography

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1.18: Urbanization

Cities, Country Side, and Suburban

Urbanization is the societal trend where the proportion of people living in cities increases while the proportion of people living in the country side diminishes. **Urban refers to the geographic territory within or close to a city**. The governments of the world define urban in different ways, but it is safe to assume that between 2-5,000 inhabitants in a city is the minimum required to call a geographic territory urban. Some urban areas such as Tokyo, New York, Mexico City, Shanghai, and Lima range from 35 million down to 7 million people living in those cities (see www.PRB.org Retrieved 13 April, 2009 from "Most Populous Urban Agglomerations 2005.")

A few factors have to be in place in order for urban growth to occur. These theoretical approaches help in understanding urban development. Agricultural Surplus Theory claims that as farming skills increased, a surplus of basic foodstuffs existed. The surplus freed certain people from having to produce their own food and let them develop other occupations. Central Place Theory claims that farmers needed a central place to trade or sell their surplus and cities developed in those central places. Trading Theory claims that the surplus was not as important as were the specialists who knew how to create it and do other occupations. There must also be a transportation route (river, trail, valley, railroads, harbors, or oceans). Once settlers move in, the city will flourish or fail depending on its ability to continue to draw in people seeking opportunities.

Rural refers to the geographic territory in the less populated regions of a society. Mona, Utah; Hell, Michigan, and North Pole, Alaska are just a few of the less populated rural areas in the US. If you grew up in the United States you can find out all types of recent information about your home town (rural or urban) by going to http://www.census.gov/ and typing in the "Population Finder" section of the homepage. I typed in the zip code for Hell, Michigan (Zip code 48619) and it brought up a table of all the 481Ézip code areas and some interesting information on these cities. According to the 2000 US Census, Hell had 19,840 inhabitants and 59.89 miles of land area or 331.3 people per square mile. I also typed in New York City, New York. It indicated that in 2007 there were about 8,274,527 people living there. It also indicated that some of the city has no residents while in its most densely populated areas it has over 200,000 people per square mile living there (see TM-P002, Persons per Square Mile: 2000 NY, NY).

Sociologists who study the cities often use this simple concept called Population Density=the number of people per square mile or square kilometer. The Population Reference Bureau is free online at www.PRB.org). It provides details about every country of the world including the US. See Table 1 below for some 2000 population density estimates which show the variety of densities worldwide.

Table 1. Population Densities for Select Countries and Regions*

Territory	Density/Square Mile
World 117	
United States 74	
More Developed 60	
Less Developed 153	
Africa 68	
Latin America 65	
Caribbean 401	
Asia 300	
Europe 82	
Western Europe 429	
Eastern Europe 42	
Oceania 9	

*All values converted to people/square mile. Retrieved 13 April 2009 from www.prb.org/Educators/Teacher...ionAnswer.aspx original retrieved from World Population data Sheet, 2000.

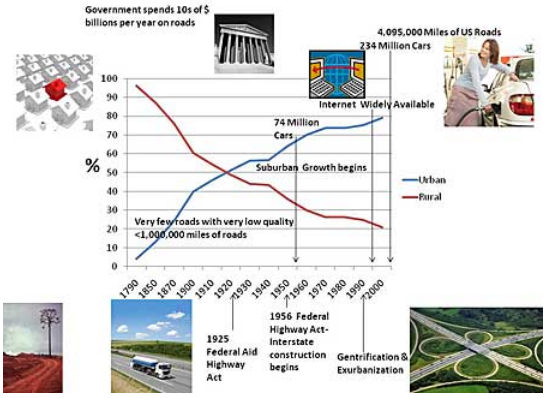
The United States Road System

The United States has become increasingly urban since its formal inception in 1776. Washington D.C. in 2000 was 100 percent urban while Vermont was only 38.2% (retrieved 14 April, 2009 see Table 28. Urban and rural Population by State from http://search.census.gov/search?q=pe...ubtitle=statab). In Figure 1 you can see the increasing urbanization in the US (the blue line) and some of the factors that contributed so strongly to it after 1940. There were 2 key pieces of legislation that made the development of today's interstate and road system what it currently is. The 1925 and later 1956 Federal Highway Acts facilitated the federal control, organization, and funding of nation-wide road development. Prior to these acts many roads were impassable, or very poorly maintained.

A nationally coordinated numbering system was put into place and after 1956 billions of dollars were earmarked to fund the asphalt and concrete paving of a new highway system. Today we have over 4 million miles of roads that require tens of billions per year in construction and maintenance costs. You can also see that car ownership increased dramatically once the roads were built. The number of cars owned tripled between 1960-2000 and these cars facilitated the commuting trends into the suburbs. The availability of the internet facilitated working from home and telecommuting. For the wealthy elite, gentrification and Exurbanization was made possible by abandoned factories and apartment buildings, now desirable for purchase and renovation by the upper-middle class young couples.

By 1980s, many empty warehouses and many abandoned apartment buildings scarred certain sections of the city. Wealthy young couples began a trend called **Gentrification, or the purchase of rundown buildings in the city center which were remodeled for upper class apartments**. Inevitably, gentrification forced the poor inner city dwellers out of their neighborhoods, because city officials were persuaded to rezone these gentrified neighborhoods to keep the "undesirable elements" away. Around the 1990 another trend emerged called **Exurbanization, where upper class city dwellers moved out of the city beyond the suburbs and lived in high-end housing in the countryside**. Truly, the modern US urban experience has followed a semi-circular pattern in the last 150 years, following this pattern: Rural habitation _ Urban habitation _ Suburban habitation _Gentrification for wealthy _Exurbanization for wealthy. Figure 1 summarizes some of the key historical factors that brought current US urbanization to the point of over 7 out of 10 in the US living in urban areas, following this historical pattern: Industrial Revolution _ World War II _Transportation expansion _ Technological Revolution (computer chip).

Figure 1. Percentage of United States Population Urban and Rural*



* Retrieved 14 April, 2009 Statistical Abstracts of the US, No HS-2 Population Characteristics: 1900-2002; and Statistical Abstracts, 1991http://www.census.gov/statab/hist/HS-02.pdf; and Table 1. Historical Data on Income, Vehicle Ownership and Population, 1960-2002 from http://www.econ.nyu.edu/dept/courses...rship_2007.pdf; and Table 1055. Highway Mileage--Urban and Rural by Ownership: 1980 TO 2005 http://search.census.gov/search?q=mi...ubtitle=statab

Why live in a city in the first place? One explanation goes back to the Push and Pull Factors we learned about in Chapter 17. Push factors back home might include: too many people and not enough jobs or food; too few opportunities; almost everyone is poor in rural areas; and there are often severe taxes in rural areas. Pull factors toward the city typically include hope of better jobs, opportunities, reunion with family members, and lifestyles. In general over the last 100 years the rural economy provided fewer and fewer opportunities, services, and culturally-desirable experiences in comparison to the urban one. People are literally pulled to the

urban and suburban areas because the city offers more of these unmet needs. The Industrial Revolution brought many workers to live in and around the urban areas. Factories and inner-city concentrated housing units were very common up until World War II.

By the end of the war, people wanted their own homes, independence, and a daily reprieve from the grind of the big city. They didn't want to move too far away, just far enough to allow them a less hectic daily life with a more affordable cost of living. The suburbs came at a perfect time.

Suburban refers to smaller cities located on the edges of the larger city which often include residential neighborhoods for those working in the area. The suburbs in the US grew dramatically after World War II when the superhighways and freeways combined with the somewhat modest cost of automobiles, the movement out of the inner city and into the suburbs was on.

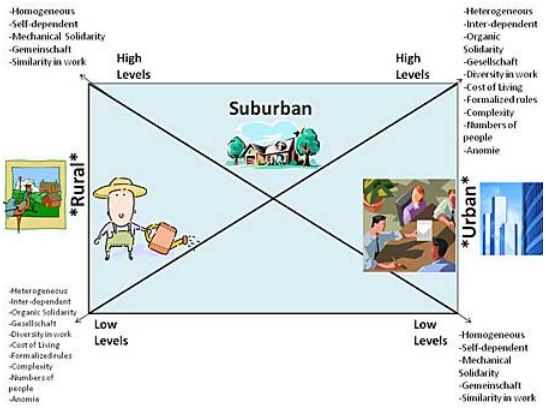
Look at Figure 2 below to see the characteristics of rural, suburban, and urban social structures. On the left side of this graphic notice that rural areas typically have high levels of homogeneous people (they are very similar), self-dependence, mechanical solidarity, and similarity in work. Urban areas have relatively low levels in each of these. On the right hand side, notice that urban has heterogeneous people (very diverse peoples), inter-dependence (the doctor needs the butcher, the butcher needs the accountant, the accountant needs the electrician, etc.), organic solidarity, diversity in work, higher cost of living, formalized rules, organizational complexity, numbers of people, and anomie. Rural areas have relatively low levels in each of these. Suburban areas have a relative mix of all of these traits, some higher and some lower depending on other structural, cultural, SES, and historical factors.

All of the definitions in this paragraph were discussed in other chapters, but for the sake of quick reference they are repeated here.

- **Homogeneous implies similar types of people whereas Heterogeneous implies diverse types of people**.
- **Gemeinschaft (Guh-mine-shoft) means "intimate community" whereas Gesellschaft (Guh-zell-shoft) means" impersonal associations."**
- **Mechanical Solidarity is a shared conscious among society's members who each has a similar form of livelihood whereas Organic Solidarity is a sense of interdependence on the specializations of occupations in modern society**.
- **Anomie is a state of social normlessness which occurs when our lives or society has vague norms**.

World Trends

Figure 2. Graphic Depiction of Rural, Suburban, and Urban Societal Characteristics



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The 2008 Population data Sheet from the www.PRB.org website stated, "The world will pass a milestone in 2008: One-half of the world's residents will live in urban areas. This event is impressive when we consider that less than 30 percent lived in urban areas in 1950 (page 5)." Look at Figure 3 below to see NASA's amazing time-lapsed, night time photograph of the Americas, Western Europe, and Western Africa. From this satellite photograph you can see the population concentrations throughout the US, South America and Western Europe in contrast to the relatively sparsely lit Western Africa. This not only represents fewer numbers, but also less utilization of rather expensive electrical lights in the urban areas. You can barely distinguish Canada from the US. This is because most Canadians live in the lower portion of the country where the climate is more conducive to human existence.

Figure 3. NASA's Photograph of Americas, Western Europe, and Western Africa*



*Used by Permission of NASA, 1995

In Figure 4 you can see the NASA night photo of the rest of the world (not including the north and south continents). On the left side of the photograph it becomes obvious that most of Africa is not as lit up as are the other regions of the world. There are nearly 800 million people currently living in Africa. Electricity and city lights are very expensive based on the standard of living there. Notice the lights of Europe, Russia, The Middle East, India, Eastern China and Asia, the Island nations and the outer boundary of Australia. These light concentrations are in and near major cities and photographically distinguish the differences in socio-economic status between these regions of the world. They also identify the world's urban areas in a clear way.

Figure 4. NASA's Photograph of Africa, Europe, Middle East, Russia, Asia, Australia, and Island Nations*



*Used by Permission of NASA, 1995

Look again at the United States in Figure 3. You can see a massive cluster in the North-eastern region. The clusters represent what sociologists call a **Megalopolis, which is an overspill of one urban area into another often where many small towns grow into one huge urban area connected by a major transportation corridor**. Some of the larger ones today include: Boston-Washington; Chicago-Pittsburgh; and New York-New Jersey. A megalopolis often has 10 million or more people living there. These are found in Europe, Asia, India, Mexico, and Japan. A megalopolis is comprised of **Metropolitan Areas, or large population concentrations in cities which have influence of the city's various zones. Each city has a number of zones of influence within its boundaries**.

Theories of Urban Development

Human Ecology studies the form, structure, and development of the community in human populations. Ernest W. Burgess developed the Concentric Zone hypothesis of city development in his work, "The Growth of the City," in a 1925 publication (see The City by Park, R.E. and Burgess, E.W. eds U. of Chicago Press, 1967). Burgess was from a very influential sociological program called the Chicago School and he believed that a city grew out much like the trunk of a tree with concentric zones. The **Concentric Zone Theory claims that cities grow like the rings of a tree, starting in the center and growing outward**.

He identified the following zones: Central Business District; low, middle, and high class residential zones; heavy and light manufacturing, and commuter and suburbs zones to give a short list. Each zone has its realm of influence on the daily lives of city

dwellers. Although Burgess' approach has been highly modified, it proved to be a classic in studying the nature of cities. Another scientist named Homer Hoyt noticed that not all city patterns were concentric and he devised a theory to study the pie wedge-shaped zones he came to call "sectors." The **Sector Theory claims that cities grow in pie wedge shapes as the city develops** (see Hoyt, H. 1939, "The Structure and Growth of Residential Neighborhoods in American Cities;" published by the US Federal Housing Administration, Washington, D.C.).

Later, in 1945 Chauncy O. Harris and Edward L. Ullman wrote a scientific piece in the Annals of the American Academy of Political and Social Sciences called "The Nature of Cities" (page 242 published by Sage publications). Their approach came to be known as the **Multiple Nuclei Theory, which claims that cities have multiple centers (Nuclei) that yield influence on the growth and nature of an urban area**. These scientists cleared up the issue that a cities growth and development can be universally predictable. They and many scientists since them have established that some commonalities can be predicted, but each city has its own unique history, culture, geography, and resources.

In 2006, an article entitled, "Growth and Change in U.S. Micropolitan Areas" was published by Mulligan, G. F. and Vias, A. C. (see The Annals of Regional Science, Vol. 40, No. 2/ June, 2006 pages 203-228). The relatively new concept of a Micropolitan was discussed. A **Micropolitan is an urban area with 10,000-49,000 inhabitants**. Mulligan and Vias reported about 581 micropolitans counted in the 1990 US Census. The city I live in Payson, Utah is a Micropolitan. When I first moved my family there it had 3 red lights and we counted them. It had a vending machine with live fishing bait on the main corner at the first red light. According to the US Census Payson's Zip code of 84651 had 17.735 inhabitants and 5,178 housing units.

There are many other official classifications used by Government and educational scientists to study the urban, suburban, and rural experiences among society's members. Let's just learn one more concept that will help you to understand the US Census Bureau's approach to segmenting and analyzing cities, counties, states, and the nation as a whole. A Metropolitan Statistical Area includes one or more adjacent counties that has at least one 50,000 populated urban center that influences the economic, transportation and social connection of the area.

Cities: Good or Bad?

For centuries, philosophers and scientists have studied the value of cities in contrast to rural settings. Historians provided records of ancient cities dating back thousands of years BC. Scientists from other disciplines studied the historical documents to derive their structure and function. From these and contemporary studies they've drawn modern-day conclusions about how cities best work. In the early US history there was an intensive debate about the nature of the city as being evil. Many felt that the smaller, spread out cities supported better physical and mental health (although little science went into their claims). Some claimed that the mega city had the best to offer and architects laid out enormous city plans, some using mega-buildings, other using parks and grids to create the ideal city plan that attempted to balance urban traits with rural ones. Many of these plans were utilized in the development of suburbs.

Individuals often weigh in on the debate. Urbanites are drawn to the city for a number of reasons including: the energy, diversity of people, dining and entertainment, safety (yes, many people feel safer in cities), cultural events, and sporting events. Those not attracted by the city are repulsed by: fear of crime, large numbers of people, expensive costs, congestion, and crowding. I remember one of my students expressing how afraid he would be of having an accident out in the countryside and no one being there to provide help. Another student added that he was afraid of psychotic children jumping out of a corn field and killing any strangers who wandered by. Yet another student chimed in that he felt just as much in danger in the city because there were so many different types of people and unless you were "street smart" you couldn't distinguish the bad guys from the good ones.

Herbert Gans published an important work about the types of people who live in cities. In many ways his ideas still apply today (see Gans, Herbert 1968. "Urbanism and Suburbanism as Ways of Life. A Re-evaluation of Definitions." In People and Plans, pages 34-52, Basic Books: NY.) Gans focused on the life-style of the city-dweller as much as the demographic background. **Cosmopolites are intellectuals, professional, and artists who are attracted to the city because of opportunities and community that are found there**. **Unmarried Singles aging in the 20-30's typically enjoy the city-singles scene and will probably move when they get older or marry**. **Ethnic Villagers are city dwellers who group together with others of the same ethnic background and set up miniature enclaves**. The **Deprived and Trapped are the very poor, disabled, or emotionally disturbed who are often victims of other city dwellers**.

Certainly Gans' descriptions have merit in our day. We might add a few other categories since over 40 years have passed since his work was published. On one hand we might add opportunist who see the big city as providing their big break in life. We might also add the business entrepreneur who wants to capitalize in the concentrated marketplace of the modern city. On the other hand, we

might add organized criminals, white collar criminals, and gang members. Since we discussed organized and white-collar criminals in the previous chapters, let's limit the discussion here to gangs.

Gang Troubles

Street gangs have been around in the US in one form or another since the early 1800s. Today, street gangs represent a major threat to personal safety and national security. In some communities they account for 80 percent of all the crime (National Gang Threat Assessment Issued 2, February, 2009 from www.fbi.gov/pressrel/pressrel09/ngta020209.htm). This FBI report also indicated that:

"Gang members are migrating from urban to suburban and rural areas, expanding the gangs' influence in most regions. They are doing so for a variety of reasons, including expanding drug distribution territories, increasing illicit revenue, recruiting new members, hiding from law enforcement, and escaping from other gangs. Many suburban and rural communities are experiencing increasing gang-related crime and violence because of expanding gang influence. Typical gang-related crimes include alien smuggling, armed robbery, assault, auto theft, drug trafficking, extortion, fraud, home invasions, identity theft, murder, and weapons trafficking. Gang members are the primary retail-level distributors of most illicit drugs. They also are increasingly distributing wholesale-level quantities of marijuana and cocaine in most urban and suburban communities. ..Many gangs actively use the Internet to recruit new members and to communicate with members in other areas of the U.S. and in foreign countries (Retrieved on 15 April, 2009 from www.fbi.gov/pressrel/pressrel09/ngta020209.htm)."

In another recent FBI report, the FBI also reported that modern gangs tend to be local and community-based. There are approximately 20-30,000 gangs today with about 800,000- 1 million members which negatively impact 2,500 local communities. And approximately 58 percent of all US law enforcement officers report active gangs in their jurisdiction. It is estimated that there are 11 national-level street gangs; 5 regional gangs, and most of the 20-30,000 US gangs are local (Retrieved 15 April 2009 from http://www.cops.usdoj.gov/Default.asp?Item=1593

National Youth Gang Survey Analysis and www.FBI.gov at http://www.usdoj.gov/ndic/pubs32/32146/index.htm

See also National Gang Intelligence Center online at www.usdoj.gov/criminal/ngic/).

Use caution in drawing too hasty of conclusions about cities causing gangs. Cities don't cause or breed gangs. They just facilitate a high concentration of people so that gangs can easily do the crimes they want to do. Besides, many of today's worst gangs originated in prisons, not the city streets. Other gangs came in with migrants. Still, some have been around long enough to move from the urban to rural areas.

For the most part, gang membership is an urban lifestyle of young men, although female gang membership at a lower level of participation is common. Although White gangs exist, gang membership is predominantly African American, Hispanic, and other race related.

The burden of managing gangs falls mainly on law enforcement officials who curb or eliminate gang problems in the community. These curbing efforts become more complicated when local elected officials deem it unprofitable to acknowledge a gang presence in their community (this in spite of gang tagging which is apparent to all in the community). Gang members recruit and migrate to other communities. Fundamentally, gang activities are related to illegal money-making activities-the same is true for organized and white-collar crime, but varies in sophistication of methods and violence used. Most gangs, organized criminals, and white-collar criminals follow this principle, "murder for profit." Any degree of violent means is justified that leads toward the illegal profit-making ends.

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1.19: Collective Behaviors

What Are Collective Behaviors?



Imagine a football game where the teams never huddled before each play. That's the way things were in college football until a bright Gallaudet quarterback noticed that the other teams were trying to spy on their sign language signals. Thus, in the late 1800s the circular football huddle was born (read Gallaudet on Wikipedia, 2008). Gallaudet is a national historic treasure in the culture and development of education for the Deaf and in progress toward the Americans with Disabilities Act. Gallaudet University began as a federal effort to support the development and education of Deaf persons. It has progressed and grown in many ways as a subculture group that coexisted within, but not always a part of the mainstream culture. There have been some fascinating collective behaviors transpire at Gallaudet which can help you to better understand how and why large numbers of people accomplish their goals in society.

In 1988, Gallaudet experienced a Deaf civil rights process that forever shaped the campus culture and the self-identity of its student body and the Deaf throughout the country. When another president, in a long string of hearing presidents was appointed by the mostly hearing Board of Trustees, the campus collectively expressed their discontent in what eventually came to be known as the Deaf President Now Movement. The outcome was the eventual appointment of a deaf president and the expectation of consideration of the deaf community's interest in their own self-governance

In 2005-6, a new President, Dr. Jane K. Fernandez was appointed president. Fernandez was born Deaf. She was born to a deaf mother and hearing father. Most deaf children are born to hearing parents and unless the parents exert tremendous effort to start them out very early in ASL, most grow up as Fernandez did—learning ASL later in their childhoods. As a potential president, she had extensive experience in deaf education and in the leadership of Gallaudet University.

The protest began with the Black Student Association on campus when another presidential candidate who was black was eliminated from consideration. The protest grew as more and more students and faculty began to oppose her appointment. Eventually the faculty voted no confidence and the students shut down the campus. Fernandez stepped down. She refused to take it personally and, instead, attributed it to cultural issues and growing pains. One side said she was opposed because she wanted Gallaudet to enhance its academic rigor. Another side said she was opposed for not being in touch with the real needs of the Deaf campus. I have interviewed former faculty and students from Gallaudet. I have observed that each one has a strikingly different view of what transpired. But, can we study it as outsiders using a sociological analysis and at least come to understand some of the collective behaviors that took place on campus in an objective way? Yes.

One former professor at Gallaudet, Margaret Weigers Vitullo, wrote an article in the American Sociological Association's *Footnotes* about the sociological definition of trust that was at the heart of Deaf culture not just at Gallaudet, but throughout the United States (See "Protest and Trust at Gallaudet University" 2006 found at http://www.asanet.org/footnotes/mar07/fn7.html I took the article from the Internet on 21 Oct., 2008). Vitullo argued that the issue makes sense when you understand two types of trusts experienced within groups: **Calculative Trust is trust based on performance and competence (instrumental relationships)** and **Normative Trust is trust based on a sense of belonging and feelings (families and communities)**.

Calculative is more common in modern societies while normative is more common in small traditional societies—Gallaudet's student body and faculty were more traditional and normative and President Fernandez more modern and calculative. In essence the collective protests created solidarity among students and faculty, but many educators are concerned about the overall outcome of the protest. Among the culture of higher educators a feeling of belonging is not so important. Educators are focused on instrumental accomplishments. They want test scores, graduation rates, and GPA's. So educators and their task-driven cultural points of view felt threatened by the solidarity that pushed Fernandez out. This explains in part why the accrediting agency that provides Gallaudet with its credentials placed Gallaudet on probation for a few months, but had to rescind that placement because of weak grounds.

The students, faculty, and interpreters who place much more cultural emphasis on unity and taking charge of the destiny of their university perceived themselves as victims (again) of a non-deaf culture. The **Deaf Culture is the culture of those who were born deaf, raised using ASL to communicate, and/or educated as adults to serve as interpreters for the Native Deaf**. One crucial component of the Deaf Culture is the core belief that "Deaf" is spelled with a big "D" and disability is spelled with a small one (Deaf is not a disability, rather a unique and co-existing ethnic sub-culture).

In the case of Gallaudet as with the Civil Rights Movement, Women's Suffrage Movement, and many other collective behaviors, sociology opens a world of understanding about why and how people behave collectively to accomplish their goals and interact together in large numbers. **Collective Behaviors are unusual or non-routine behaviors that large numbers of people participate in**. There are a variety of types of collective behaviors.



A **Mass is a large number of people oriented toward a set of shared symbols or social objects (media)**. The NFL's Super Bowl draws an enormous mass of viewers in the US and the world—over 130 million in the US alone according to www.NFL.com . The annual World Cup of Soccer (Known as Football outside the US) tends to draw over 1 billion each year according to www.FIFA.com. That's a tremendous number of people in a mass of fans and viewers worldwide.

Crowds are large numbers of people in the same space at the same time. As mentioned above they are not always groups who share a common identity, have roles, and meet together often. Crowds are more often many people in the same place at the same time doing about the same thing (aggregates). My wife and I stayed in Vancouver, British Columbia for the Pacific Sociological Association's National Conference. While there a world-class marathon was run with thousands of participants. We video-taped the beginning of the race from our 15th floor window of the hotel. When you watch it think about how Sociologists try to get a metaphorically similar view by studying masses and crowds. This gives a uniquely powerful perspective when studying society.

The Why and How of Crowd Behaviors

There have been a number of core research studies on how and why crowds behave as they do. Keep in mind that a crowd at a bus stop that gets on the bus does not necessarily qualify as having participated in collective behavior because of the brevity of their time together and the purpose in which they share the same public space. A crowd coming together to celebrate a State College's transition to a University does participate in collective behavior (See UVU case below).

Gustav Le Bon (1841-1931) was a French Social Psychologist who studied crowds in his work, "*The Crowd: A Study of the Popular Mind.*" Le Bon believed that when a crowd came together their individual conscious merges into one large collective conscious. Le Bon's **Contagion Theory claimed that in a crowd people get caught up in the collective mind of the crowd and evade personal responsibility for their actions**. Though his idea proved not to be true, it helped other social scientist study the ways in which crowds and the people who comprise them are motivated to act.

Another more viable argument, Convergence Theory, proved to be a better explanation of crowd behavior. The **Convergence Theory claims that motivations are not born in the crowd but develop in individuals who carry them to the crowd**. The crowd may provide an outlet for relieving their frustration. By themselves, it would be difficult to act out. Together in the group it becomes much easier with other like-minded people. In other words angry people who feel victimized by a racial injustice might come together (say the KKK or Nation of Islam) and collectively their emotions would contribute to collective actions that probably would not occur if such people were simply by themselves.

Ralph Turner and Lewis Killian (1993) wrote a book about crowd behavior (See Collective Behavior 4th edition Prentice Hall). The **Emergent Norm Theory claims that as crowds form and people interact, new norms develop in the crowd and facilitate certain actions**. In other words events and emotions develop within the crowd while they are together. For example (and I know this is extremely unusual), In Bolivia a drunk man was discovered beating a woman on a neighborhood street. A few men came and stopped him and restrained him until the police arrived. Word spread to the adult son of the beating victim and he and his friends came to defend her honor. They overpowered the original bystanders and began beating the drunk man. Yes, it gets more complicated. The drunk man's family heard about the new beating of the drunk and an all out mob-on-mob brawl ensued. The police arrived and rescued the drunk (this was on www.Youtube.com).

To understand crowds and how they function you need to think about them in terms of: how they came to be a crowd; how they compare or contrast to other crowds; and fundamentally what the crowd did or did not do together. Consider a more normal circumstance of a crowd at Utah Valley University. I started here as a professor in 1993 when we were Utah Valley Community College and had only 10,000 students. We became Utah Valley State College in the 1990s then became Utah Valley University in 2008 with about 26,000+ students. By the time I retire in 2022 there should be about 35,000 students enrolled here (UVU

Factbook, 2007). On July 1st, 2008 a huge crowd gathered for the formal dedication ceremony and ribbon cutting. Hundreds of people came to see state and national dignitaries and local personalities where a series of 2 minutes speeches resonated throughout the campus (see photo below).



This crowd came together to celebrate a new era of campus and community connection. It was a **Conventional Crowd is a crowd that gathers for a typical event that is more routine in nature** (IE: Moody Blues concert, Super Bowl Game, or Midsummer's Night Dream play). An **Expressive Crowd is a crowd gathered to express an emotion** (IE: Woodstock; the Million Man March; or the 9-11 Memorial Services). **Solidaristic Crowds are crowds that gather as an act of social unity** (IE: Breast Cancer awareness events). All three of these types of crowds are safe, non-violent, and mostly predictable in terms of what they accomplish.

Acting Crowds are crowds which are emotionally charged against an event or goal. Some become mobs, but not all of them. This might happen when a large number of fans exit an arena after their team won or lost. When they see police arresting another fan their emotions become more anger-centered and they collectively move against the police. The fact that the other fan may have been robbing someone at knife point may or may not matter if the others perceive an injustice or overbearing police action. Generally speaking, Acting Crowds are more dangerous that other crowds.

Many crowds have evolved into **Riots, or large numbers of people who act violently in protest against some authority or action of others (typically governmental or corporate authority).** Fans whose team won or lost, employees laid off from work, neighbors who are angry about a police action, and other scenarios are connected to typical riots. Very few riots are purely protestive in nature. In the 1991 Los Angeles Riots they became commodity riots, where the original issue is forgotten as locals loot businesses and stores for commodities. Commodity riots are the norm since about the 1960s in the US. Prior to that, property damage and violence against police were the norm.

The Why and How of Movements

On September 11, 2001 governmental, corporate, and private organizations closed their doors and put their very best security at protecting their people and property. Days later we realized that the real threat was to New York, Washington DC, and Pennsylvania only. **Panic occurs when crowds or masses react suddenly to perceived entrapment, exclusion, or danger**. Panics can impacts masses and crowds.

In the 9-11 terroristic attack the panic may have saved lives and property had the terroristic threats been broader than they really were. In the Stock Market, panics damage profits and put the economy in peril. It doesn't matter if the threat is real or imagined (see Thomas Theorem). When something catches on for a short season of intense interest, we call it a fad. A **Fad is a novel form of behavior that catches on in popularity but later fades**. The Lance Armstrong forever strong wrist band was an example of a popular fad that came and went to some degree of popularity.

On a larger scale and with more social impact, is the phenomenon of a social movement. **Social Movements are intentional efforts by groups in a society to create new institutions or reform existing ones**. Social movements are much more organized and goal driven than crowds' fad behaviors. They typically organize to promote or resist change at some level of society. They also tend to have the same intensity of organizational leadership that might be found in a government or business organization.

Messianic Movements seek to bring about social change with the promise of miraculous intervention. Almost always these movements are led by a rather charismatic leader and followed by people inclined to need or want to be a part of something exceptional in their lives. **Charisma means having an outstanding personality that magnetically attracts others to you**. In recent years there have been three very similar messianic movements whose charismatic leaders were born and raised in the US, but were not very successful in their individual lives and ended up leading large numbers of people to their mortal demise (See Jones, Koresh, and Applewhite below).

Figure 1. A Comparison of Jones, Koresh, and Applewhite Messianic Movements



Jimmy Jones and the Jonestown Massacre, 1978	David Koresh, and the Waco Standoff, 1993	Marshall Applewhite, 1997 Heaven's Gate Mass Suicide
-People's Temple religious cult -Guyana (next to Brazil) -Numbers involved, about 900 -Cohesive Social Movement -United against the senseless state of the world -Isolated selves far away from homeland -Sexual relations issue in rules of behavior -Killed US Congressman Ryan and 4 others -Level of average member belief and commitment to goals of social movement at its highest -All 909 voluntarily drank Cyanide- laced, sedative enhanced Flavor Aid -Leader was apocalyptic visionary (Google: Jim Jones, People's Temple, Jonestown Guyana, and "Drank the poison cool aid" for more information)	-Branch Davidian religious cult -Mt. Carmel, 10 miles outside of Waco, Texas -Number involved, about 3-400 -United in preparation of millennium (movement) -Koresh overtook original founder -Isolated selves -Sexual relations issues Koresh and girls/women -Stockpiled guns and ammo -Locked selves in siege after law enforcement tried to make arrest (51 days) -Level of average member at mid-level, some defected and helped authorities -76 or original group died, some killed by Koresh -Leader was Messiah-type with command of Bible scripture (Google: David Koresh, Branch Davidians, Waco Massacre for more information)	-Heaven's Gate religious cult -Rancho Santa Fe, CA -Number involved, about 93 -Millennial social movement -Suicide in effort to have souls transported in tail of Hale-Bop comet (by aliens) -Isolated in luxury mansion -Sexual relations issues (castration for males) -Level of average member belief and commitment to goals very high among those who stayed, some left -39 of original 93 suicided by arsenic, cyanide, and alcohol wearing Nike tennis shoes and sports apparel -Leader was Messiah-type with galaxy connections to aliens who captured souls in spaceship behind comet (Google: Marshal Applewhite, Heaven's Gate, and Mass suicide for more information)

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Although the details vary, these movements are very similar in terms of what was accomplished and in terms of how their end was voluntarily self-destructive. Many people feel threatened by social change, especially when their definition of what keeps society together, of what makes a "good" society, or what God would be happy or unhappy with in our own society leads them to distrust the collective direction of their main stream society.

In the three cases listed above, Jimmy Jones and the People's Temple, David Koresh and the Branch Davidians, and Marshal Applewhite and the Heaven's Gate groups all had similar social processes at play, even though there was no apparent connection between leaders of one group and the others (Google "Cults that end in suicide" to read about these cults all over the world). Eventually the leaders, who have enough leadership skills to get the group together and manage them, but not enough leadership skills to negotiate their interactions with social organizations outside of their compounds, run out of options and are content with suicide and murder.

When threatened, the leaders call for more isolation. When members question their authority they are exiled or co-opted. **Cooptation is the absorption of new (threatening) ideas and people into the policy making structure**. In some cases questioning members are sent away. In other cases they are recruited into the leadership structure. David Koresh drifted into the already existent Branch Davidian cult and posed a threat to Rodens (original founder family). Koresh and others violently wrestled leadership from the Rodens (he common law married Lois Roden in her 77th year). With the Rodens gone, Koresh claimed polygamy, and sexual relations only between females and himself. Koresh did not respect police authority but used it to obtain his own goals of power and control. Many members who still believed in the movement defected before the confrontation murder suicide (Google Koresh and Branch Davidian for much more detail).

There are other types of movements that can be classified in terms of their function, similarities, or differences. A **Revolutionary Movement seeks to overthrow existing institutions and class systems while replacing them with new ones**. The United States, French, Mexican and other national revolutions fall under this category. A **Reformist Movement seeks partial changes in only a few institutions on behalf of interest groups**. In the US the feminist, children's rights, and animal protection movements are indicative of this type movement. Most efforts work within existing political channels.

A **Conservative Movement seeks to uphold the values and institutions of society and generally resist attempts to alter them**. The Conservative Right movement in the US falls under this category. A **Reactionary Movement seeks to return the institutions and values of the past by doing away with existing ones**. The Ku Klux Klan is an example of reactionary movement. An **Expressive Movement seeks to allow for expression of personal concerns and beliefs**. Punk, Goths, and Emos are examples of this type.

Let's briefly discuss a few sociological theories that support the study of social movements. The **Deprivation Theory claims that people feel relatively deprived in comparison to some other group or institution and use the social movement to equalize things**. Movements are more supported when members feel that compared to others they are worse off and a balance needs to be struck. The **Structural-Strain Theory claims that social problems/strains on the current social structure combined with discontent lead to movements**. Such is the case with the spread of American liberal values across the world via satellite TV. Many conservative cultures world-wide (Muslim, Asian, and others) find the US and other Western nations repulsive in their values on women's roles, sexuality, and crime. This unites many people in many diverse societies to become like-minded in their values.

The **Resource Mobilization Theory maintains that a social movement succeeds or fails based on people's ability to gather and organize resources**. The environmental movement has made tremendous collective progress because of the vast numbers of key educational, governmental, and social leaders who bring resources to bear on social change.

Given the discussion above, where would sociologists place terrorism on the spectrum of types of social movements? Let's define it first. **Terrorism** is **the use of murder and mayhem to create a state of fear which can be used to gain political, religious, or ideological advantage**. Terrorists can be classified as political, religious, and or cultural (many overlap in terms of functions and goals). At its core, terrorism follows a basic strategy:

> 1. *Scare average people and force their compliance with desired goals of the terrorist group*
> 2. *Force organized governments to overreact to terrorists in trying to prevent future violence and thereby create sympathy among average people*
> 3. *Direct the attention of people and government to the terrorists' issues*
> 4. *Obtain the organizational goals of the terrorist group*

Terrorism works, and there appears to be an unending supply of people willing to support terrorism for a "noble cause," because they are criminal minded to begin with or are somewhat insane enough to forfeit their lives. Laird Wilcox wrote a paper in 1988 called, "What Is Political Extremism?" (Google title). In it he discusses some of the characteristics of people inclined to participate in or support terrorism among other extreme politics. Wilcox argues that terrorist take the moral high ground, enjoy the power, appear to be happier when they don't have to make their own decisions, and find a series of closes family-like relationships among other terrorists.

Israel, the United Kingdom, Ireland, Asian Nations, and even the United States have adopted the basic anti-terrorism doctrine of moderate reactions to terrorism; no negotiation with terrorists; use covert deception and detection combined with lethal militaristic action; and unfortunately suppression of civil rights for its citizens. In this regard terrorism always wins if the economy, day-to-day lives, and safety of a society is out of balance.

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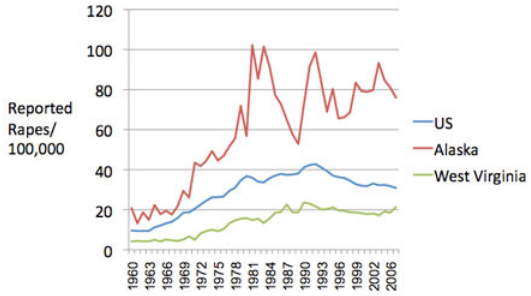
1.20: Rape and Sexual Assault

Rape is not the same as sex

Rape is violence, motivated by men with power, anger, selfishness, and sadistic issues. Rape is dangerous and destructive and more likely to happen in the United States than in most other countries of the world. There are 195 countries in the world today. The US typically is among the worst in terms of rape (yes, that means that most of the world's countries are safer for women than the US). Consecutive studies performed by the United Nations Surveys on crime Trends and the Operations of Criminal Justice Systems confirm that South Africa is the most dangerous, crime-ridden nation on the planet in all crimes including rape (see http://www.unodc.org/unodc/en/data-a...e-Systems.html).

The FBI typically keeps statistics on violent crimes committed and reported to local police (unreported crimes cannot be counted in the FBI Uniform Crime Reports). It summarizes all the local and state crimes into reports made available on various government Websites. From these data, the Bureau of Justice Statistics provides specific rape rates per 100,000 for the years 1960 to 2006 (See Figure 1 below). Alaska is by far the most dangerous state as far as rape rates are concerned and West Virginia is an example of one of the safest.

Figure 1: Reported Rapes per 100,000 Population in United States, Alaska (Worst State Rate), and West Virginia (Safest State Rate), Years 1960-2006*



*Retrieved on 13 June, 2008 From bjsdata.ojp.usdoj.gov/dataonl...byState.cfmThe United states in general (being in the worst 5 percent of all the world's countries) has seen a slight decline in rape rates since the early 1990s, but the danger and risks to the average woman is unacceptably too high. It is estimated that 1 in 6 US women will be sexually assaulted in their lifetimes and college-aged women are 4 times more likely to be sexually assaulted than other US women (see http://www.rainn.org/statistics). The Rape Abuse & Incest National Network, an online Web page and the largest US's anti-sexual assault organization provides tremendous insight into rape. They also provide support for those impacted by rape (1-800-656-HOPE and an online hotline at http://www.rainn.org). Their definition of rape and sexual assault is so concise that the US Office on Violence against Women quotes them:

Sexual assault can be defined as any type of sexual contact or behavior that occurs without the explicit consent of the recipient of the unwanted sexual activity. Falling under the definition of sexual assault is sexual activity such as forced sexual intercourse, sodomy, child molestation, incest, fondling, and attempted rape. Some more specific examples of sexual assault include:

1. Unwanted vaginal, anal, or oral penetration with any object
2. Forcing an individual to perform or receive oral sex
3. Forcing an individual to masturbate, or to masturbate someone else
4. Forcing an individual to look at sexually explicit material or pose for sexually explicit pictures
5. Touching, fondling, kissing, and any other unwanted sexual contact with an individual's body
6. Exposure and/or flashing of sexual body parts

In general, state law assumes that a person does not consent to sexual activity if he or she is forced, threatened, unconscious, drugged, a minor, developmentally disabled, chronically mentally ill, or believe they are undergoing a medical procedure.

Perpetrators of sexual assault can be strangers, friends, acquaintances, or family members. Often, perpetrators commit sexual assault by way of violence, threats, coercion, manipulation, pressure, or tricks. In extreme cases, sexual assault may involve the use of force which may include, but is not limited to:

1. Physical violence
2. Use or display of a weapon
3. Immobilization of victim

More often, however, sexual assault involves psychological coercion and taking advantage of an individual who is incapacitated or under duress and, therefore, is incapable of making a decision on his or her own (Rape, Abuse, and Incest National Network (RAINN) Retrieved 13 June, 2008 from http://www.ovw.usdoj.gov/sexassault.htm).

The Personal and Larger Social Levels of Rape's Impact on Society

In this discussion we will use C. Wright Mills' Sociological Imagination and study rape from both the personal and larger sociological levels. Because of the way I context it here, this section may sound much like an advice column with specific suggestions and strategies for you to consider. Trust me, many research-based principles guide this discussion and you can place a high degree of confidence in these arguments.

The Personal Level: Whose Fault Is It?

The fault lies squarely on the rapist and his personal choices. Rape, by the definition given above is, not consensual. Many throughout the history of the world have defined rape as a form of sex. Look at this statement carefully:

Rape ≠ Sex

Rape has no consent. Sex has mutual consent. Typically, force or threats are used to coerce compliance. I often have students ask me, "what if she agrees at night, then changes her mind in the morning and says she was raped?" My response is that in this case mutual consent occurred and a lie was told afterward. I then ask the student why he or she asked this hypothetical question (I assume they have a hard time believing the victim's claim). Often they've heard that "almost" all rape allegations are false. The truth is that about 1 in 10 rape allegations prove to be unfounded (see FBI report, 1996 at www.fbi.gov/ucr/Cius_97/96CRIME/96crime2.pdf).

The significant question here is why aren't rapes reported more often? The Bureau of Justice Statistics does a survey of crime victimization in the US. In it, respondents are asked to report if they had been the victims of various crimes. If they were, then they are asked more detailed questions about the crime. With rape, they often find that most rape victims do not report them to the police. These results are reported for 2003 in Table 1 below:

Table 1: Percentage of Violent Crimes that Were Reported to the Police by Victims

	Percent Reported To Police,2006	Percent Reported To Police, 2004	Percent Reported To Police, 2002
Robbery	56.9%	35.8%	71.2%
Aggravated assault	59.2%	64.2%	56.6%
Simple assault	44.3%	44.9%	42.7%
Rape/sexual assault	41.4%	35.8%	53.7%

Retrieved on 13 June 2008 from: http://www.ojp.usdoj.gov/bjs/pub/pdf/cv06.pdf and

http://www.ojp.usdoj.gov/bjs/pub/pdf/cv02.pdf and http://www.ojp.usdoj.gov/bjs/pub/pdf/cv04.pdf

So, what might you say if you hear from someone that they were raped? At the personal level, with your friends and family members who might or ever have been raped, there is one crucial question you must ask, "How are you doing now?" Whatever it takes, avoid the common mistake of asking, "What were you doing when this happened?" For many of us, we feel that our own safety is threatened when we ourselves know the victim and we often ask "what happened?" in an attempt to protect ourselves in the future. The point is to ask how a rape survivor is doing now, because it keeps them in the now. Their answer to how they are doing might provide insight into how you might be of support of them. The question of what happened puts them emotionally back in the time and place of the attack and reopens the wound again.

The Oil and Water Paradigm

I've taught a paradigm for years to my students which has helped them to distinguish the two core issues in the case of rape: first, we live in a dangerous world which requires women to be vigilant in defending and protecting themselves; and second, it is never the victim's fault. I call this the "Oil and Water Paradigm." In Figures: 2, 3, and 4 below, you see two exclusive and unmixable sides of the same issue. Here's the metaphor in a nutshell; no matter how hard you try, the fundamental structure of oil and water make them impossible to ever mix. Think of your bottle of Italian salad dressing. You shake it vigorously and have to quickly pour it on your salad before it separates again. Oil repels water. In this paradigm, I use oil and water as metaphors for understanding these ideas that should not be mixed (because they really don't mix).

In Figure 2, you see the self-defense component of the dangerous society we live in today. Women have to protect themselves from attacks. True, most men would never attack a woman. But, women can't discern which men are safe and which are not, simply because rapists are very predatory and deceptive. Don't get me wrong women are quite capable of living under these dangerous circumstances, but morally shouldn't have to. I heard a friend of mine say, "It's just sad that one-half of the population (women) has to live in fear of the other half (men), because some of the other half might attack them." In the US, about 3 out of 4 rape victims knew their assailant before the attack.



Figure 2: The Oil Side of The Oil and Water Paradigm. © 2005 Ron J. Hammond, Ph.D.

Women spend time, money, resources, and emotional energy being vigilant against a potential attack. The burden of protection falls mostly on them and their close friends and family. My students carry their keys so they can use them as weapons, carry pepper mace, take Karate, travel only with friends at night, and some even have a safety plan for their apartment. But, you have to know, there is no single preventative measure that can universally prevent rape. I interviewed a former FBI profiler, Greg Cooper. When I interviewed him he indicated that the FBI puts all the blame for the rape on the perpetrator, not the victim.

"Often times rape victims blame themselves, trying to figure out what exactly they did to cause the attack. From a law enforcement point of view, victims have no responsibility. There is nothing that the FBI can tell a woman to wear, to do, or to say that will decrease her likelihood of being attacked. The perpetrator bears all the blame and it's him that we focus on. (From documentary called "Oil and Water: The Truth About Rape" by Hammond available at Insight Media at http://www.insight-media.com/IMHome.asp).

Women know from their childhood that certain men can be dangerous and that they have to become diligent in protecting themselves. In Figure 3 you see the clear and simple truth that rape is never a victim's fault (remember that sex has consent rape does not). There is not one case, ever, where a rape victim is at fault. I've heard many argue with me on that point. They say, "what if she dressed in sexy clothes, went into the bar looking for some action, invited him up to her place, agreed to go on the date…" This type of thinking seeks to shake the oil and water together by erasing that line that separates them (oil and water don't mix, no matter how hard you shake the Italian dressing, it eventually separates back into oil and water). If we ask them to explain the details, then carelessly say something like, "why'd you go on a date with him anyway?" then we've just blamed the victim.

Figure 4 shows both the ideas in the same diagram. It's like the woman standing on the sidewalk and a man drives up on the sidewalk and runs her over. And an eye witness rushes to her aid and says, "Why were you standing on that sidewalk when you knew a truck could run you over? Were you trying to get attacked…"



Figure 3: The Water Side of The Oil and Water Paradigm. © 2005 Ron J. Hammond, Ph.D.



Figure 4: The Complete Oil and Water Paradigm

© 2005 Ron J. Hammond, Ph.D.Think about what a rape victim has been through: bruises, cuts, gun & stab wounds, STDs, and pregnancies, internal injuries, chronic pain, persistent headaches, facial pain, sleep disorders, depression, PTSD, attachment problems, trust challenges, flashbacks, anxiety, panic attacks, and difficulty turning to closest support system (family, Friends, others). On www.rainn.org one rape survivor compared her attack to the September 11, 2001 terrorist attacks on the U.S. She explained that just like we often refer to the pre 9-11 era of this country, she refers to the pre-rape era of her life. “The party was over, my life utterly and permanently altered. In an instant I fell from grace, moving through feelings of invincibility to vulnerability.”

Not only do rapists hurt their victims, they often blame them verbally before they leave. This makes recovery even more difficult since most rape victims already blame themselves (see Ullman et al 2007 about the construct of self-blame and a model for assisting survivors in their recovery at http://web.ebscohost.com/ehost/pdf?v...%40sessionmgr2 and in Murnen, et al. 1989 a study of college student established that most victims blamed themselves at http://web.ebscohost.com/ehost/pdf?v...0sessionmgr108).

Yes, it is true that most victims erase the line and blame themselves. “I should have…” is the most common lamentation. Hind sight gets confounded by grief and recovery. Yet, the last thing a rape victim needs is for you or anyone else in their support network to add to that grief by adding your intentional or unintentional blame. Keep oil and water apart. Defense attorneys often blame victims in the courtroom, media reports often imply or convey to blame to victims; and since rape victim’s family and friends grieve too, they often blame self and the victims. You wouldn’t slap a mugging victim for walking down the street alone. They’ve already been through enough. But sometimes we believe that only good things happen to good people (Google “Just World Syndrome” for more insight to this myth). Violence happens to both morally good and bad people. It always has.

Helping Survivors To Avoid Blaming Themselves

Consider the comments made by two rape victims I personally interviewed (their names have been changed to protect their privacy). Nella had been raped in Colorado five years prior to our interview. The rapist trapped her and assaulted her over the course of three hours. Nella escaped and ran to get help from a friend. They called the police. The police put out an APB on the assailant’s car and arrested him within the hour while he casually shopped for groceries in the local supermarket.

Nella told me that during the trial her attacker and his attorney turned the entire attack back against her. **“I sat stunned on the witness stand,” Nella explained. “trying to figure out why I had to defend myself when I was the one who was so brutally attacked.” “I feel peace right now, but I live in constant fear that when he gets out, he’ll somehow find me. Anyway, he**

threatened my life while he attacked me, saying if I went to police he'd find me and kill me." Nella explained through tear filled eyes. **"I went to police anyway."** Nella, like many other rape victims was emotionally victimized again during the trial. Nella's attacker was sent to prison and is already out on parole.

Jana's assailant was a coworker. He asked her out to dinner and attacked her in a secluded area near the restaurant. Afterwards, he showed no remorse, no guilt, not even an acknowledgment that he'd just done something terrible to her.

"He was such a nice man to me until we were alone." Jana reported. "Then his countenance change. I saw evil in his eyes, but couldn't get away because he had planned the entire thing in advance." Jana shook her head as she gently held the locket hanging on the chain around her neck. **"This is a picture of my son."** She opened the locket. **"He was the only good thing that came from the whole experience."**

Jana reported the rape to police. The rapist served time in jail and was under suspicion for other rapes in the area but nothing ever came of that. The rapist is out of prison now. Jana moved and tries to move on with her life; much like the countless other survivors throughout the state and country are forced to do.

In summary, on the personal level you can be a great asset to a survivor of rape. You might find yourself someday on a jury where other jurors blame her for not protecting herself. Look at Figure 5 and explain to them why the perpetrator is at fault.

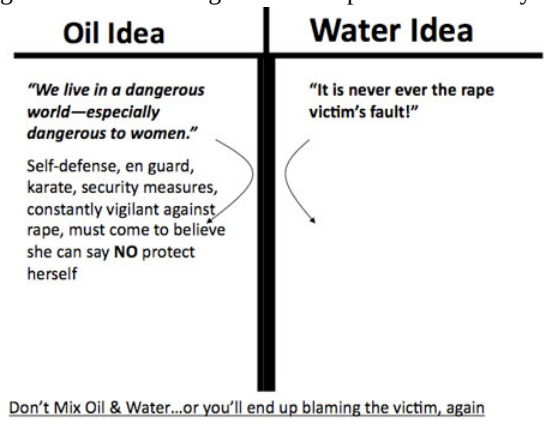


Figure 5: Don't Mix the Oil and Water. © 2005 Ron J. Hammond, Ph.D.

Larger Social Explanations

At the larger social level rape can be understood through scientific studies, analysis of crime data, and interviews with rapists. We can understand trends about rapists and why they do what they do. We can also understand national social facts that can indicate how best to handle the problem from every level of social intervention. What are some of the possible explanations for high rape rates in the United States? A few trends emerge from my studies:

-An increase in rape prevention programs and rape crisis centers so that, unlike in the past, where a rape victim had a very difficult time in reporting rape, we now have a structure in place where victims can go for assistance. This may indicate that rape happened more in the past, but was reported less because of the absence of a legitimate place to go report it and get help.

-An increase in substance use among perpetrators and victims which is highly correlated with decreased inhibitions by men who might not otherwise act violently toward women.

-1960s, 1970's, and 1980's shift from abstinence to sexual promiscuity where men are more likely to feel entitled to whatever sexual desire they have. This may have also coincided with male value shifts in expectations of self, women, and sexual predation (see Figure 6 below).



Figure 6: Value Shift Among Males Over the Last 35 Years. © 2005 Ron J. Hammond, Ph.D.

Many men in our day have abdicated the protector, nurturer, and community-minded roles common among men in the past. Rapists have specifically become scam artists where the confidence scam of establishing trust among women then violating that trust has become all too common. Many rapists report feeling victimized when they are arrested and held accountable (over 6 out of 10 US rapist are not held accountable in terms of prison or guilty verdicts). Let me restate this crucial fact, rapists are the core of the problem (See Figure 7).

Changed Values Among Men

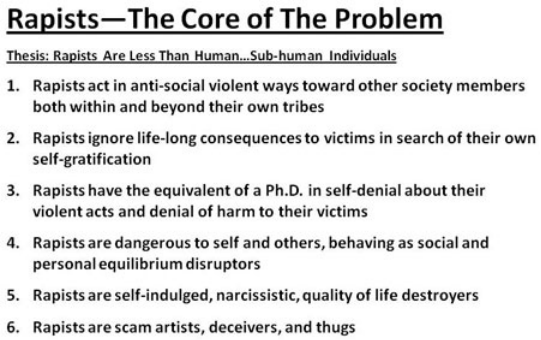


Figure 7: Rapist Are the Core of the Problem

© 2005 Ron J. Hammond, Ph.D.As mentioned before, I interviewed Greg M. Cooper, a former FBI profiler. To the FBI, rape is not about sex. It is about power, domination, anger, and the ability to control and destroy another person's life. A rapist expresses his need for power, domination, and anger in a sexual way. I must say this confuses many students. They ask, "how can rape not be sexual if the vagina and penis and other sexual parts of the body are involved?" My answer follows the statement made by a nun who was teaching a group of survivors.

"A man can use his hand with a number of different motivations. He could caress the hair of his loved one, massage a back, or simply hold another-motivated by love and concern. He could also strangle, beat, and otherwise inflict pain upon another. It's not that the hand is a body part exclusively designed for nurturance or violence—it's the motivation behind how the hand is used that makes the hand what it is."

The same can be said about our body's sexual parts. In a mutually consenting relationship between people of legal age of consent, sexual parts of the body can be used out of a motivation of intimacy. For rapists the sexual parts are used out of power, domination, anger, and control.

Greg Cooper utilized a model with four types of rapists based on their risk of harm to the victim and their level of confidence in their violence. **Power-Reassurance Rapists are the most common type of rapist; he uses little to no violence; has a very weak sense of self and of lacking "manliness;" and rape is his outlet of power, domination, anger, and control** (see Figure 8). This rapist is inadequate in general and rapes in a futile attempt to feel adequate. The **Power-Assertive Rapist has a very low self-concept; he attempts to reassure himself of his manhood; and uses very little force or violence**. His deep-seated shame drives him to offend often and not feel long-term satisfaction from the assaults.

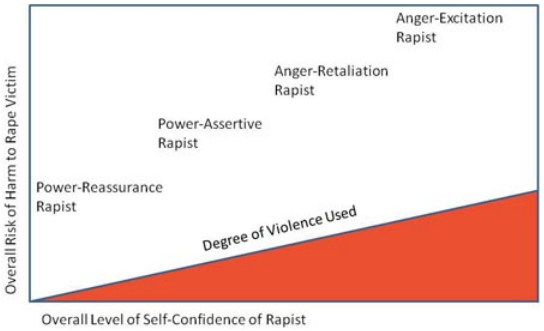


Figure 8: Four Types of Rapists

© 2005 Ron J. Hammond, Ph.D. (special Thanks to Greg M. Cooper, FBI, Retired)The next two types of rapists are more dangerous. They tend to have a better self-image and will use violence. The **Anger-Retaliatory Rapist has plenty of self-confidence (perhaps to the point of too much); he tends to demean, degrade, humiliate, and punish his victim for things she did not do (for example his bad day at work might be taken out on her); and he tends to be brutal, blitzing his victims so that they offer little resistance**. This rapist is making the victim pay for things gone bad in his own life.

The **Anger-Excitation Rapist is the least common type, yet the most evil; he will torture, kidnap, and even kill his victim out of pleasure-seeking at the cost of another's pain; he is sadistic and predatory; and he uses his intelligence to plot and prey upon unsuspecting victims**. Greg Cooper also referred to him as "evil" and "the dark side of humanity."

How can a man ascribe to such low values toward another individual? I borrow my answer from a Ugandan born man who lived in South Africa for a decade. David Ssjeinja said, in our interview about the enormously high rape rates in South Africa, that:

"Real men don't rape. Raping is really against the character of a good man and all that is necessary for good behavior in a civilized world."

Perhaps this will be the legacy of the first decade of the new millennium, where social reform programs focus on efforts to transform values of men toward a more respectful view of women. Such an organization can be found today online, www.mencanstoprape.org/ . Men Can Stop Rape is an organization that allies male youths to women in preventing rape and other acts of violence toward women. One hopes that some of society's potential rapists get exposure to such a program, experience a shift in values toward respecting women, and ultimately lower the incidence of rape in Utah and the United States.

Useful Internet Resources About Rape and Rape Prevention

www.fbi.gov/ucr/cius_02/html/web/offreported/02-nforciblerape04.html

www.Rainn.org www.ojp.usdoj.gov/bjs/welcome.html www.search.utah.gov/retina/public/suggest.do?title=Prevalence%2C+Incidence%2C+and+Consequences+of+Violen...&id=&links=%5BRAPE%5D&reference=http%3A%2F%2Fhealth.utah.gov%2Fvipp%2Fpdf%2Fviolenceagainstwomensurvey.pdf www.mencanstoprape.com www.ojp.usdoj.gov/nij/pubs-sum/172837.htm www.cdc.gov/ncipc/factsheets/ipvfacts.htm

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1.21: Military and Criminal

Introduction

Nationally, the Department of Veterans Affairs (VA) administers a myriad of complex health services at 152 VA Medical Center's. Some of these services are justice-related services and approaches that involve the cooperation and partnership of the Criminal Justice System (CJS) and law enforcement. These services are provided at VA Medical Center's to facilitate reentry, support and advocacy services for incarcerated Veterans in state, county jail, community corrections and those released but still involved in the CJS. This reflects a paradigm shift within the VA, Court Systems, corrections and law enforcement in targeting how Veteran offenders are identified, afforded treatment, reenter and adjust to society. VA's are continuing to develop re-entry initiatives, justice coordinators and increased role within the Veteran's Court trend. This work enhances and does not replace the duties of the CJS in the transition of veteran prisoners to a productive life in the community and ensuring that these veterans receive timely services from VA to ensure a successful transition back to the community. Post-release, the VA provides the necessary services for eligible Veterans, other than what was provided in the institution.

Impact

In 2008, a study by the RAND Corporation found that about 1/5, 300,000 of the more than 1.6 million U.S. troops, witnessed combat action and reported symptoms of Post Traumatic Stress Disorder (PTSD) and depression. Many of those veterans did not seek treatment for their problems, the study found. The ongoing OIF/OEF wars have yielded many veterans that return from war with incidences of substance abuse, partner relational domestic violence, PTSD, Traumatic Brain Injury (TBI), employment, depression, anxiety, suicide, suicidal ideations, redeployment and related issues.

Many veterans encounter the CJS post-deployment or post-discharge and need a treatment alternative vs. incarceration. Some Veterans will not be afforded an alternative, like diversion, based upon the severity of their crime (e.g. murder, sex offender, rape, arson, etc). Veterans in this country appear to be overrepresented when it comes to psycho-social problems like, substance abuse, driving under the influence (DUI), higher rates of unemployment, assaults, intimate partner violence (IPV), family conflicts, homelessness episodes, suicides, PTSD and other problems. Veterans as a group are not overrepresented in the corrections system, but may have special treatment needs (e.g. PTSD, TBI, etc) not provided by the institution. Tragically, some studies report that Veterans in general are twice as likely to commit suicide. Another study (Wortzel, 2009) also suggests that veterans in jail and prisons face an increased risk of suicide. Most Veterans have had more violent offenses, are usually first time offenders and honorably discharged (Noonan, 2004). Recent 2009 US Department of Labor (DOL) unemployment statistics revealed that veterans have a higher unemployment rate than non-veterans. The aggregate of their problems, studies and statistics profile the timeliness and the urgency of Veterans Treatment Courts, diversion programs and enhanced VA-CJS interface, as we face epidemic proportions. The magnitude of this population and their criminogenic needs has not been established. The most recent U.S. Department of Justice (DOJ) Bureau of Justice Statistics (BJS) Survey of Inmates in local jails (2002) data indicates that 9.3% of people incarcerated in jails are Veterans. The controlling offense for 70% of these Veterans was a non-violent crime, and 45% had served two or more state prison sentences. At minimum, 90,000 of the 9 million unique inmates annually released from U.S. jails are Veterans. A large majority, 82% are eligible for VA services, having been discharged either under honorable (65%) or general with honorable (17%) conditions. BJS reported in 2006 that 60% of all U.S. jail inmates had a mental health problem. As of 2005, only one in six jail inmates with a mental health diagnosis had received mental health treatment since incarceration. The 2002 BJS Jail Survey also found that 65 % had screened positive for either an alcohol or drug dependency problem. Twenty-nine % had been diagnosed with at least one of five psychiatric disorders (depressive, bipolar, psychotic, PTSD, or anxiety disorder). One in five (18%) Veterans were homeless in the year prior to the current incarceration. Statistics on the jail and prison inmate populations suggest significant health risk for Veterans released from jail. The war's unpopularity and the prospect of a draft have resulted in enlistment standards being relaxed over the past few years to allow recruitment of those with criminal records. Commonly referred to as the moral waiver process, the Army and Marines did provide waivers for eligible recruits for misdemeanors and some felony offenses. Most of these recruit became OEF or OIF Veterans. Military applicants with no criminal convictions, fines, or periods of restraint are morally eligible for enlistment. However, the voluntary disclosure, or recruiter discovery, of any form of police/criminal involvement by an applicant may require waiver of the moral disqualification. It's important to note here that federal law requires applicants to divulge all criminal history on recruiting applications, including expunged, sealed, or juvenile records. Additionally, in most states, such records are accessible to military investigators, regardless of what you have heard to the contrary. The process begins with an interview by the recruiter, asking the applicant about any records of arrest, charges, juvenile court adjudications, traffic violations, probation periods, dismissed or pending charges or convictions, including those which have been expunged or sealed. A confounding service variable that needs consideration is the Veteran not eligible for VA services and/or having an Other Than Honorable (OTH) or Bad Conduct Discharge (BCD). These Veterans are typically provided an application for military discharge upgrade and provided guidance and support with the process. Although rare, some Veterans with an OTH or BCD are eligible for VA services if they have a service connected disability. They can only be seen for their disability. Veterans

with UHC, OTH and BCD discharges have had judicial and court offenses subject to the Uniform Code of Military Justice (UCMJ). The UCMJ provides four methods of disposing of cases involving servicemen's offenses: general, special, and summary courts-martial, and disciplinary punishment pursuant to Article 15 of the UCMJ. General courts-martial and special courts-martial, which may impose substantial penalties, resemble judicial proceedings, nearly always presided over by lawyer judges, with lawyer counsel for both sides. Historically, reports of World War II, Korean, Vietnam and post-Vietnam era Veterans with histories of civilian or military trauma and service-related injuries suggest an association between trauma and subsequent contact with the CJS. Thus, an association for some Veterans of the Persian Gulf War (PGW). For the majority of Veterans this appears a matter of choice and decision-making to break the law. PTSD symptoms can indirectly lead to criminal behavior (for example, domestic violence, substance abuse, prescription drug abuse, hyper-vigilance, road rage, etc.) or a traumatic incident to a specific crime. These justice-related services are more commonly provided by VA social workers through the following programs: Veterans Justice Outreach (VJO), Health Care for Reentry Veterans (HCRV) and Veterans Treatment Courts (VTC). First, the VJO is an initiative for homeless prevention and avoids the unnecessary criminalization of mental illness and extended incarceration among Veterans by ensuring that eligible justice-involved Veterans have timely access to VA mental health and substance abuse services when clinically indicated, and other VA services and benefits as appropriate. Each VA medical center has been asked to designate a facility-based Veterans' Justice Outreach Specialist, responsible for direct outreach, assessment, and case management for justice-involved Veterans in local courts and jails, and liaison with local justice system partners. VJO services include:

1. Outreach and pre-release assessments services for Veterans in county jails, probation and pre-trial diversion where applicable*.
2. Referrals and linkages to medical, psychiatric, and social services, including employment services upon release
3. Short term case management assistance upon release

*Note: There are DUI programs at the Philadelphia, PA; Northern Florida/Southern Georgia; Colorado VA's; Intimate Partner Violence (IPV) programs at the Tampa, FL, Indianapolis, IN and Buffalo VA's; Gambling Addiction program, Brecksville, OH.

Second, HCRV is designed to address the community re-entry needs of incarcerated Veterans. The goals are to prevent homelessness, reduce the impact of medical, psychiatric, and substance abuse problems upon community re-adjustment, and decrease the likelihood of re-incarceration for those leaving prison. HCRV services include:

1. Outreach and pre-release assessments services for Veterans in state and federal prison
2. Referrals and linkages to medical, psychiatric, and social services, including employment services upon release
3. Short term case management assistance upon release

The VA cannot provide medical services that are part of care to be provided by correctional institutions and only provide outreach and pre-release assessment. Also, the VA cannot provide medications while a Veteran is incarcerated.

Reentry Outreach and Diversion in the Greater Cincinnati Area

The Cincinnati approach is unique in that the Veteran is afforded reentry and diversion services. At the Cincinnati VA, the reentry is provided through the Incarcerated Veteran Outreach Program (IVOP) and the Domestic Relations Clinic (DRC) where the staff provides outreach, pre-release assessments to ensure comprehensive service delivery and/or community agencies, assists veteran with parole or probation officer, problem solving and advocating for veteran as appropriate. Also, the IVOP staff also disseminates the Ohio state incarcerated veteran guidebook to reentry staff and re-entering incarcerated veterans. Veterans need to be able to provide feedback about the content, outreach worker, overall usefulness, pre/post knowledge about veteran's benefits and general comments about their reentry needs. In Cincinnati, the IVOP had designed a survey tool for these purposes and obtained 143 responses from incarcerated veterans that afforded further insight into their needs as well as guidebook feedback.

Since 2003, the IVOP has encountered and captured data on the reentry needs of 399 Veterans (refer to tables 1 -4). Of the 399, the contacts were made in the following settings: 42% prison, 45% jail and 13% community corrections. The IVOP has taken the lead role in this collaboration with ODRC, Adult Parole Authority (APA), jails and CJS providers. In addition, the Cincinnati Volunteer of America (VOA) has a VA capital grant for 50 beds specific to veteran's reentry needs. VA and VOA have finalized a housing strategy option for homeless veteran sex offenders separate from the grant. The concept is that homeless veteran sex offenders admitted to the VA would be discharged to VOA under a contract for housing, transitional and sex offender treatment, as clinically indicated.

Objectives for Veteran Reentry & Diversion:

1. Provide seamless and collaborative pre-release planning, assessment and coordination of services.
2. Examine jailed veteran health characteristics, VA enrollment and episodes of homelessness.

Goals for Veteran Reentry & Diversion

1. Optimize their chances for successful community reintegration; reduce recidivism and incidences of homelessness.

2. Interact with agencies on a national, state and local level, working actively for change through social action and community education
3. Identify referral patterns, sources and build coalition support.
4. Improve incarcerated veteran satisfaction and overall functioning.
5. Provide basic to intensive case services and post-release follow-up.

The IVOP provides short-term case management services to assist offenders in acquiring the life skills needed to succeed in the community and become law-abiding citizens with the following three phases:

Phase 1-Pre-release Preparation: Veterans having 6 months or less remaining on their sentence are identified, assessed and prepared to reenter society. Services provided in this phase include outreach, assessment, enrollment, education, mental health and substance abuse treatment and job linkages. Phase 2-Post-Release: Working with veterans immediately following their release from correctional institutions. Services provided in this phase include, as appropriate, education, monitoring, mentoring, life-skills training, job-skills coordination, mental health and substance abuse treatment. Phase 3-Support: Connecting veterans with a network of VA, social services agencies and community-based organizations to provide ongoing services and relationships. Table 1: Demographics, Military Service and Housing Needs (n=399)

Demographics	Totals
Enrolled In VA System	47%
Mean Age Age Range Std Deviation	44.6 20-80 9.65
Gender Males Females	98% 2%
Race White Black Hispanic	54% 41% 4%
Education GED High School College Graduate Vocational	16% 61% 17% 1% 4%
Marital Status Married Divorced Separated Never Married Widowed	12% 48% 11% 25% 4%
Non Service Connected (NSC) Service Connected (SC) Injuries	88% 12%
Average Years in a Correctional Setting	5.16
Military Discharge Honorable General Honorable* Other than Honorable** Bad Conduct**	77% 13% 9% 1%
Era of Service Korean Vietnam Post-Vietnam Persian Gulf OEF/OIF	.5% 40% 35% 22% 2%
Branch of Service Army Navy Marines Air Force Coast Guard	55% 23% 16% 6% 1%
Combat Non-Combat	19% 81%
Homeless 1x Homeless >1x	74% 50%
SSD/SSI	12.7%
Jobless	57.4%

*UHC - Uniform Code of Military Justice, Judicial Article 15 offenses

**OTH and BCD - Court Marital offensTable 2: Medical Problems (n=399)

Problems	Totals
Medical	62%
Dental	56%
Eye	28%

High Blood Pressure	34%
Gastro	17%
Liver	12%
Diabetes	13%

Table 3: Substance Abuse and Mental Health Problems (n=399)

Problems	Totals
Alcohol Present	60%
Drug Present	55%
Psychiatric Meds	29%
Current Psychiatric	57%
PTSD from Combat	14%
Past Hospitalization for SA/MH	37%
Used VA in last 6 months?	26%
Depression	58%
Anxiety	54%
Hallucinations	13%
Understanding/Concentration	45%
Violent Behavior	18%
Suicide Thoughts	18%
Suicide Attempts	7%
DV Abuser Past	23%

Table 4 - Category of Offenses*

Offense	Number	Percentages
Violent	180	45%
Property	47	12%
Drug	87	22%
Public	50	13%
Parole/Probation	25	6%
Other	10	3%
Total	399	

Categories of Offenses:

1. Violent Offense (example: murder, manslaughter, assault, sexual assault, including rape or child molestation, robbery or other violent offense).

2. Property Offense (example: burglary, breaking & entering, larceny, motor vehicle threat, fraud, stole property, arson, shoplifting, vandalism, other property offense) 3. Drug Offense (example: possession, trafficking, other drug offense) 4. Public Order Offense

(example: weapons offense, prostitution, public intoxication, disorderly conduct, child support, DWI, other public order offense). 5. Probation/parole violation. 6. Other/unspecified.

Identification and Referral Process

Ohio is the 7th most populous state in the country, and Cincinnati is its 3rd largest city; the 53rd largest in the nation. To identify Veterans, inmates were asked during the jail intake process or during prerelease, if they are military veterans, and if “yes” in what branch of service they served. Some jails had already had a data field set to capture veteran information. Many do not have this data field established. This information is then fed communicated on a monthly basis to the IVOP Coordinator, Cincinnati VA Medical Center for efficient, effective and seamless services.

Consequently, the IVOP then verifies veteran status, facilitates enrollment for those eligible, assists with DD214 processing, military upgrades applications, Compensation & Pension (C&P) applications, the Ohio Incarcerated Veteran Guidebook, survey tool for the guidebook and the pre-release assessment. The assessment tool data was utilized to identify demographics, medical, mental health, substance abuse, domestic violence, housing, vocational and reentry needs.

Diversion Example

The author facilitated a Domestic Relations Clinic (DRC) at the VA in Cincinnati, OH, from 2002 - 2008. The DRC was a diversion focused and justice-related. The DRC is a 13-week domestic violence prevention program that was approved the Ohio Department of Rehabilitation and Corrections (ODRC) and Adult Parole Authority (APA) for reentry. The program targeted Veterans that had anger and domestic violence problems. Nearly 1,000 Veterans were screened for IPV in the DRC with an average score of 8.6 on a scale of 0 - 34 (mild, moderate severe), 389 were referred, 221 had successfully completed the program with an aggregated pre-test score of 9.63 to a post-test of 2.33.

Veterans that successfully completed (56.8%) the program were less likely to repeat (27.6%) the offense. This outcome partially represents what the Veterans Courts are striving for with all offenders. Hence, this type of program offers an aspect of the problems that are encountered and is a commensurate fit into the Veterans Court equation. Within the VA system, only Tampa, FL; Phoenix, AZ and Buffalo, NY are active. In addition, the Tacoma, WA Vet Center and Boston, MA are funded for the study of IPV and PTSD. Bay Bines, FL and Cincinnati, OH closed in 2009. This appears contra-indicated based upon the advent of VTCs. However, some VTC are exploring IPV programming as a component.

County Case Example

The Hamilton County Jail's Corrections Division operates all adult detention facilities in Hamilton County Ohio under the jurisdiction of the Sheriff's Office. With an average daily inmate population of 2000, and an estimated 55,000 admissions annually, the local jail system is ranked in the top 25 largest in the nation. The total system capacity is 1,240. A computerized Jail Management System assists staff and other criminal justice agencies in locating and maintaining accurate information on the inmate population Hamilton County's violent crimes rate was recorded as 114.9 per 100,000 and 529.8 per

100,000 for non-violent crimes. Across the country, too many veterans come home facing challenges the rest of us don't have to grapple with, like life-altering injuries, scars, both physical and psychological, medical issues, substance abuse, homeless, and some recycle in our local jails. In 2008, Hamilton County Pre-Trial Services, trend data conducted 07/23/08 reflected that: 99 veterans were jailed daily, which included, 5 that were active duty, and 9 who were medically discharged; _from January 1, 2008 through June 30, 2008, 1125 veterans went through our jails (out of 23,009 total cases), including 26 active duty, and 53 who had been medically discharged. 973 had been honorably discharged; of those 1125, 217 were identified with a mental health issue, 642 with substance abuse, and 205 with both. The cumulative aforementioned VA and county jailed veteran data may suggest that a veteran specific data may need further exploration. The point to emphasize is that veterans have specific penal treatment and post-release needs related to their military service. This is especially true for veterans with service connected (SC), such as PTSD, Mental Health, Medical, Traumatic Brain Injury (TBI), etc. There needs to more emphasis on identifying veterans at arrest, during their entrance into the penal system and linking this information to the VA or relevant system. In general, health care and re-entry of ex-offenders back into their communities has become a public health crisis. We must understand that reentry is a complex process for the person, family, environment and society. Everyone appears to be seeking the perfect model of reentry. A fragmented approach and half measures will not suffice. The effort must be sustained to succeed and parties need to get up off their apathies to make a difference, promote and be change agents. Reentry for veterans is a collective approach. This cannot be achieved in a vacuum or by a singular entity as it warrants a collaborative response. Reentry is a process that begins at incarceration and requires short, long and/or intensive follow-up; dependent upon a host of factors. Conceptually, reentry involves the use of programs targeted at promoting the effective reintegration of veteran offenders back to communities upon release from prison and jail. Reentry programming involves a comprehensive case management approach, is intended to assist offenders in acquiring the life skills needed to succeed and become law-abiding citizens.

Veterans Treatment Courts

Veteran's Treatment Courts (VTCs) are a growing therapeutic jurisprudence trend in the United States within the Criminal Justice System (CJS). These new judicial approaches are challenging the traditional roles of Judges, Courts, Jail corrections, County Sheriff's, State Police, Probation Officers, Police Chief's and Police Officers and the VA in affording unique collaborations, diversion alternatives and court sanctions. These Courts are a special docket within the Court system and target Veterans charged with non-violent felony offenses. They are similar to Mental Health, Drug and DUI Courts. All parties are collaborating in this effort to address the needs of military Veterans who turn to various crimes in the aftermath of military service. These Courts address the needs of all Veterans ready, willing and able to abide by the Court sanctions and make the necessary changes in their lives. The need for intervention, services and treatment related to their military service has drastically increased in the last several years, especially with the impact of the Operation Iraqi Freedom (OIF) and Operation Enduring Freedom (OEF) wars amid a turbulent economy. The rationale is based on the combat Post-Traumatic Stress Disorder (PTSD), non-combat PTSD (military sexual trauma), economic hardships, substance abuse, domestic violence and readjustment. Most of these Veterans are law-abiding, but their problems contribute to criminal behavior among a substantial number of veterans.

In 2008, the first Veterans Court was started in Buffalo, NY by Judge Robert Russell. Since this court started, Veterans Courts have opened in Orange and Santa Clara counties in CA; Tulsa, OK; Rochester, NY; Anchorage, Alaska. Most jurisdictions are encountering 100 - 150 Veterans per month. New Courts are being considered in Phoenix, AZ, Edwardsville, IL; Colorado Springs, CO; Las Vegas, NV; Southern Oregon; Pittsburgh, Philadelphia, Scranton and Montgomery, PA. Their successes will lead to others being developed. The SERV Act would enhance and hopefully sustain these efforts to help spread Veterans Courts trend across the country. Generally, the key ingredients of these Veterans Court and Diversion programs are: 1) Local County Courts, Police, Pre-Trial, Jails and/or Magistrate Jurisdiction 2) A reliable mechanism to verify Veteran's Status. 3) Court liaison to interface with the VA 4) Development and Implementation through Partnership between Court system, Corrections, Police, VA and other advocate parties. 5) Treatment, mentoring, monitoring, advocacy and support. 6) Availability to all Veterans from all periods of service. In traditional courts, an offender is sentenced if found guilty. Alternative courts offer qualified participants an opportunity to participate in court-supervised, community-based treatment in lieu of typical criminal sanctions. Some studies on drug courts have shown a lower recidivism rate and cost savings than traditional court approaches. All parties in these courts (e.g. judges, prosecutors, law enforcement, probation officers, substance abuse, therapists, community, advocates, mentors and families) work together toward a holistic outcome that focuses on recovery and support rather than incarceration. Studies have shown that as many as half of the troops returning from OEF/OIF suffer PTSD and other disorders, and mental health is the second-most-treated ailment for returning Veterans in the VA system. However, some question the necessity of separate Veterans Courts, stigma of being a Veteran and the underlying theme of culpability in the Veteran's offense. Is there a connection between their service and crime? Are the establishments of Veterans Courts discriminatory and suggests that Veterans are more likely than non-Veterans to commit crimes. Veterans have generally committed non-violent offenses such as driving while intoxicated (DUI), drug possession, theft, domestic violence, assaults, etc. Veterans that agree to: stay clean and sober, urine screens, obtain mental health or addiction counseling, and so forth will get their lives back on track. Generally, court and VA staff meets with the Veterans routinely for case management and progress. Some court systems even assign a mentor or adviser to support the Veterans recovery and monitor progress. Once he/she complete the requirements, their charges are reduced, cases are dismissed and/or expunged. If they fail to comply, they risk facing their original criminal charges and could be sentenced to jail and/or prison time. To underscore, the transition from military to civilian life is challenging and Veterans cope in many different ways whether exposed to combat or not. Veterans often isolate, turn to substance abuse, domestic violence, assaults, etc. trying to cope with what they experienced in the military. However, not all Veterans get into trouble. The Court, VA and military systems seem overburdened, lack sufficient resources to meet the needs of those suffering from PTSD, readjustment and other psychological problems, which place Veterans at-risk for a host of problems. Like prior wars, current Veterans are also facing the growing stigma of war. Many Veterans may think getting help is weak, but the reality is that it takes the strength to ask for help. As indicated by the Veteran Court bench practice and diversion trends, Veterans are receiving a collective, holistic and multi-system chance to get their lives back in order. Hence, Veterans Courts and diversion programs are viable options that also warrant chances to survive and thrive.

Conclusions

The likelihood of receiving VA services increased as a result of the IVOP and DRC reentry and diversion services. Veterans received case management and service coordination for medical, psychiatric, substance abuse, PTSD, discharge upgrades, VA pensions and transitional housing. The majority of jailed veterans had one episode of homelessness prior to their incarceration. They reported medical, psychiatric, substance abuse, PTSD, domestic abuse and employability problems, but were less likely to be disabled. The numbers of incarcerated veterans are likely to increase, especially within the PGW and OEF/OIF populace. This is based upon expeditious discharge mustering, under-reporting of service related injuries, multiple & extended tours of duty, the advent of felony waivers to enter the military) and difficulty in adjusting to life and coping with life stressors. More VA/County Jail

benchmark reentry models, diversion programs, Veterans Treatment Courts (VTC), appears warranted for our veterans, but will only succeed with the sustained juxtaposition of society, corrections and VA.

For supplemental information, please visit the: Veterans Treatment Court Clearinghouse at: www.nadcp.org/learn/veterans-...-clearinghouse Veterans Justice Outreach: www1.va.gov/HOMELESS/VJO.asp Health Care for Reentry Veterans: www1.va.gov/HOMELESS/Reentry.asp References Hal S. Wortzel, MD, Ingrid A. Binswanger, MD, MPH, C. Alan Anderson, MD, and Lawrence E. Adler, MD: Suicide Among Incarcerated Veterans, J Am Acad Psychiatry Law 37:82-91, 2009 ME Noonan: Veterans in state and federal prison, 2004. Washington, DC: U.S. Department of Justice, Bureau of Justice Statistics Special Report, 2007. B Schaffer: Male Veteran Interpersonal Partner Violence (IPV) and Associated Problems, Journal of Aggression, Maltreatment, and Trauma (JAMT), Volume 19, No. 4, June 2010 B Schaffer, C. Seals: Jailed Rural Veterans: VA/County Jail & Sheriff Reentry Outreach Collaboration, Sheriff Magazine: 31-32, Fall 2008

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Glossary

Authority | is the institutionalized legitimate power.

Bureaucratic Ritualism | the habit of following the rules and procedures and forgetting the main purpose of the bureaucracy's mission

Culture | is the shared values, norms, symbols, language, objects, and way of life that is passed on from one generation to the next

Dysfunctions | breakdowns or disruptions in society and its parts, which threaten social stability.

Exurbanization | where upper class city dwellers moved out of the city beyond the suburbs and lived in high-end housing in the countryside

Functionalist theory | claims that society is in a state of balance and kept that way through the function of society's component parts.

Group | is a set of two or more people who share common identity, interact regularly, and have shared expectations (roles), and function in their mutually agreed upon roles.

Hunting and Gathering Societies | those whose economies which are based on hunting animals and gathering vegetation were very common throughout the history of the world.

Involvement | the more a person participates in legitimate activities, the greater the inhibition towards deviance

Looking-Glass Self | the reflection of who we think we see by observing the treatment and behaviors of others towards us. Three steps: 1. We imagine how we appear to others; 2. We imagine and interpret their judgment of us; and 3. We react positively or negatively to that perceived judgment while developing a self-concept

Men's Movement | a broad effort across societies and the world to improve the quality of life and family-related rights of men. In the past two decades a social movement referred to as The Men's Movement has emerged.

Merton's Adaptations | Merton's goal means gap ways people respond

Metropolitan Areas | large population concentration in a city which has the influence of the city's various zones. Each city has a number of zones of influence within its boundaries

Metropolitan Statistical Area | includes one or more adjacent counties that has at least one 50,000 populated urban center that influences the economic, transportation and social connection of the area

Micro Theories | are theories which best fit the study of small groups and their members (typically Symbolic Interactionism or Social Exchange theories).

Micropolitan | an urban area with 10,000-49,000 inhabitants

Middle-old | 75-84 years

Middle-Range Theory | a theory derived from specific scientific findings and focuses on the interrelation of two or more concepts applied to a very specific social process or problem.

Minority group | is a group living within a society which is disadvantaged in terms of power, control of their own lives, and wealth.

Misogyny | the physical or verbal abuse and mistreatment of women.

Mode | the number which occurs the most in a list of

Modernization Theory | claims that industrialization and modernization have lowered the power and influence which the elderly once had which has lead to much exclusion of elderly from community roles.

Monogamy | is the marriage form permitting only one spouse.

More Developed Nations | nations with comparably higher wealth than most countries of the world including: Western Europe; Canada, United States, Japan, and Australia

MorŽs | are deeply held, informal norms that are strictly enforced.

Multiple Nuclei Theory | which claims that cities have multiple centers (Nuclei) that yield influence on the growth and nature of an urban area

Natural Increase | (Births-Deaths) or all births minus all the deaths in a given population over a given time period

Nature versus Nurture | the debate over the influence of biological versus social influences in socialization.

Near Poverty | is when one earns up to 25% above the poverty line. We would say that a person near poverty has an income below 125% of the current poverty line.

Negative sanctions | a punishment or negative reaction toward deviance

Negative sanctions | a punishment or negative reaction toward breaking codified norms-laws. Jail time, criminal record, fines, and penalties are just of few of the sanctions available to law breakers

Neo-Malthusian | an antinatalist who agrees with Malthus, but reject his conservative and religious proscriptions

Net Migration | ((In-Migration)-(Out Migration)) or all the in-migration minus all the out-migration in a given population over a given time period.

Nominal Data | data which has no standard numerical values. This is often referred to as categorical data (IE: what is your favorite type of pet? __Reptile __Canine __Feline __Bird __Other).

Norm | set of expected behaviors for a given role and social status

Normative Organizations | people join these because they perceive their goals as being socially or morally worthwhile (IE: Greenpeace);

Normative perspective | claims that deviance is only a violation of a specific group's or society's rules at a specific point in time

Normative Trust | trust based on a sense of belonging and feelings (families and communities)

Norms | are shared expectations or rules of behavior

Nuclear Family | is a family group consisting of mother & father and their children.

Objective Method | where researchers set up categories and rank people according to preset objective criteria (such as median household income).

Objectivity | is the ability to study and observe without distortion or bias, especially personal bias. Bias-free research is an ideal that, if not present will open the door to extreme misinterpretation of research findings

Oil and Water Idea About Rape | we must resist the tendency to imply blame by questioning how effectively a woman went about defending herself from a possible rape while simultaneously remembering that it is always the rapist fault

Old-old | 85+ years.

One drop theory | claims that if there is one drop of another race's blood (mostly targeted toward Black blood) then you are tainted by it

Open Class System | an economic system that has upward mobility, is achievement-based, and allows social relations between the classes. India has a closed caste system.

Open Survey Questions | are questions designed to get respondents to answer in their own words (IE: "what might be the benefits of having a football team?"____ _____ or "what might be a negative consequence of having a football team?"___ _____).

Ordinal Data | rank ordered data which has standard numerical values. This is often referred to as numerical data.

Organic Solidarity | is a sense of interdependence on the specializations of occupations in modern society.

Organized crime | crime perpetrated by covert organizations which are extremely secretive and organized, devoted to criminal activity

Panic | occurs when crowds or masses react suddenly to perceived entrapment, exclusion, or danger

Participant Observation | a research method where the researcher participates in activities and more or less assumes membership in the group she studies.

Patriarchal Families | are families where males have more power and authority than females and where rights and inheritances typically pass from fathers to sons

Permissible assimilation | permits newcomers to adapt to the mainstream culture naturally.

Perpetual Discontent | is a two-pronged advertising theme which emphasizes: 1) how broken and flawed we are and 2) how we can buy hope in the form of a product being sold.

Personal Troubles | are private problems experienced within the character of the individual and the range of their immediate relation to others.

Phrenology | an outdated scientific approach of studying the shape and characteristics of the skull

Pluralism | which claims that power is diffused among many diverse interests groups and that in fact not all wealthy elite people unite on the same side of most issues

Pluralistic theory of social control | claims that society is made up of many competing groups whose diverse interests are continuously balanced

Polls | are typically surveys which collect opinions (such as who one might vote for in an election, how one feels about the outcome of a controversial issue, or how one evaluates a public official or organization

Polyandry | is marriage form permitting more than one husband at the same time.

Polygamy | is marriage form permitting more than one spouse at the same time.

Polygyny | is marriage form permitting more than one wife at the same time and is the most common form of polygamy in the world's history.

Polytheistic | religions with multiple Gods such as Hinduism.

Population | the entre membership of a country, organization, group, or category of people to be surveyed

Population Change | (Births-Deaths) +/- ((In-Migration)-(Out Migration)). Population Change is then added to a previous year's population to yield new population estimate

Population Density | the number of people per square mile or square kilometer

Population Pyramid | the graphic representation of specified 5-year age groups within a population and by being males or females

Positive sanction | rewards for conforming behavior

Positivism | the scientific-based sociological research that uses scientific tools such as survey, sampling, objective measurement, and cultural and historical analysis to study and understand society

Positivism | the objective and value-free observation, comparison, and experimentation applied to scientific inquiry.

Postindustrial Societies | societal production based on creating, processing, and storing information.

Poverty Line | the official measure of those whose incomes are less than three times a lower cost food budget.

Power | the ability to get one's way even in the face of opposition to one's goals.

Power | is the ability to get what one wants even in the presence of opposition.

Power Elite | the political, corporate, and military leaders of a society are uniquely positioned to commit elite crime

Power-Assertive Rapist | has a very low self-concept; he attempts to reassure himself on his manhood; and uses very little force or violence

Power-Reassurance Rapists | is the most common type of rapist; he uses little to no violence; has a very weak sense of self and of lacking "manliness;" and rape is his outlet of power, domination, anger, and control

Prejudice | attitudinal

Prescriptive laws | laws that state what must be done

Prestige | is the degree of social honor attached with your position in society.

Primary Deviance | when an individual violates a norm, becomes identified by others as being deviant while maintaining a self-definition of being a conformist

Primary Groups | tend to be smaller, less formal, and more intimate (Families and friends)

Primary Sector | part of economic production involving agriculture, mining, fishing, and materials acquisition

Primary socialization | includes all the ways the newborn is molded into a social being capable of interacting in and meeting the expectations of society

Profane | that which is part of the regular everyday life experience.

Proletariat | are the common working class, lower class, and poor members of society.

Pronatalist | a perspective which promotes birth and increased population

Propenquity | the geographic proximity of two potential mates to one another.

Property | all the wealth, investments, deeded and titled properties, and other tangible sources of income.

Proscriptive laws | laws which state what is forbidden

Pull Factors | are positive aspects of another place which draw you to migrate to it

Push Factors | are negatives aspects of where you live which make you consider leaving

Racial group | is a group of people with perceived unique biological and physical characteristics

Random Sample | a portion of the population that is drawn in such a way that every member of the population has an equal chance of being selected for the survey

Reactionary Movement | seeks to return the institutions and values of the past by doing away with existing ones

Reactive perspective | claims that behavior does not become deviant unless it is disapproved of by those in authority (laws)

Rebellion | Merton's Adaptations - people reject both the goals and the means to attain them (They reject socially approved goals and replace with deviant goals-Terrorists and freedom fighters) Methods typically include: experiments, participant observations, non-participant observations, surveys, and secondary analysis.

Reformist Movement | seeks partial changes in only a few institutions on behalf of interest groups.

Relative Deprivation | the perception of not being the rightful beneficiary of something a person feels entitled to receive

Reliable Survey Questions | are survey questions that are relatively free from bias errors which might taint the findings. In other words, reliable survey questions are consistent.

Religion | is a unified system of beliefs, rituals, and practices that typically involve a broader community of believers who share common definitions of the sacred and the profane.

Religiosity | the measurable importance of religion to a person's life.

Representative Sample | is a sample drawn from the population, the composition of which very much resembles that of the population

Reputational Method | is where researchers look to people who know the individual and subjectively report on his/her class.

Resource Mobilization Theory | a social movement succeeds or fails based on people's ability to gather and organize resources

Response Rate | is the percentage of the original sample who successfully completed the survey,

Revolutionary Movement | seeks to overthrow existing institutions and class systems while replacing them with new ones

Riots | a collection of large numbers of people who act violently in protest against some authority or action of others (typically governmental or corporate authority)

Role Conflict | conflict and burdens one feels because the expectations of one role compete with the expectations of another role

Role Strain | is the burden one feels within any given role. And when one role comes into direct conflict another or other roles you might experience

Rural | the geographic territory in the less populated regions of a society

Sacred | supernatural, divine, awe inspiring, and spiritually significant aspects of our existence.

Sample | some portion of the population but not all of it

Sample Size | is the number of respondents who are designated to take the survey

Sapir-Whorf Hypothesis | claims that when we learn a language, we also learn a framework for understanding and interpreting our social reality and environment.

Second Standard Deviation | has the next 28 percent of the scores (13.6% above and 13.6% below)

Secondary Analysis | the analysis of data that have already been gathered by others.

Secondary Deviance | when the individual internalizes the deviant identity others have placed upon him/her

Secondary Groups | tend to be larger, more formal, and much less personal (you and your doctor, mechanic, or accountant).

Secondary Sector | part of the economic production involving manufacturing (factories and home-based)

Secondary socialization | occurs in later childhood and adolescence when children go to school and come under the influence of non-family members

Sect | is a group larger than a cult but still perceived as being weird and is often treated with hostility by non-sect members. A sect is relatively small by comparison to an established church.

Sector Theory | claims that cities grow in pie wedge shapes as the city

Secularization | the trend toward worldly concerns and away from concerns for the religiously sacred in the lives of society's members

Self-esteem | pride in oneself, a positive self-regard, an inordinately high positive self-regard, or a high self-respect

Sequencing | ordering news stories in such a way as to present a thematic message.

Serial Monogamy or Serial Polygamy | the process of establishing intimate marriage or cohabiting relationships that eventually dissolve and are followed by another intimate marriage or cohabiting relationships that eventually dissolve, etc. in a series.

Sex | is one's biological classification as male or female and is set into motion at the moment the sperm fertilizes the egg

Sex Ratio | the number of males per 100 females in a given population.

Sex ratio | number of males per 100 females.

Sexual assault | can be defined as any type of sexual contact or behavior that occurs without the explicit consent of the recipient of the unwanted sexual activity. Falling under the definition of sexual assault is sexual activity such as forced sexual intercourse, sodomy, child molestation, incest, fondling, and attempted rape. Some more specific examples of sexual assault include

Sexual Objectification of Women | where men learn to view women as objects of sexual consumption rather than as a whole person.

Simple Supernaturalism | no gods, focuses on human & non-human supernatural forces which influences us for better or worse.

SMART Paradigm | Smart stands for: Samples; Methods; Attitude of skepticism; Researcher bias; Thorough understanding of literature

Social Cohesion | is the degree to which members of a group or a society feel united by shared values and other social bonds.

Social Construction of Reality | what people define as real because of their background assumptions and life experiences with others

Social control | formal and informal attempts at enforcing norms

Social Dynamics | study of social structure and how it influences social change.

Social Exchange | claims that society is composed of ever present interactions among individuals who attempt to maximize rewards while minimizing costs (REWARDS-COSTS)

Social Facts | phenomena within society that typically exists independent of individual choices and actions

Social Gerontology | is the sociological subfield of gerontology which focuses on the nonphysical and social aspects of aging.

Social Integration | the degree to which people are connected to their social groups. Let's check your own personal degree of social integration.

Social Learning | is an approach that studies how people learn behaviors through interactions with others.

Social Mobility | the movement between economic strata in a society's system.

Social Movements | are intentional efforts by groups in a society to create new institutions or reform existing ones

Social order | are the customary and typical social arrangements which society's members use to base their daily lives on.

Social Statics | study of social structure and how it influences social stability

Social Stratification | is the socio-economic layering of society's members according to property, power, and prestige.

Social Structure | refers to the recurring patterns of behavior in society which people create through their interactions and relationships

Social Structure Origin of Prejudice | occurs when prejudice is built into the group, community, and social institutional components of society

Socialism | is an economy based on governmental management and control of goods and services

Socialization | is the process by which people learn characteristics of their group's norms, values, attitudes, and behaviors

Socialization of prejudice | learning prejudice from people we look up to (family, relatives, teachers, etc...)

Society | is a population of people which shares the same geographic territory and culture.

Socio-Economic Status (SES) | is a combination of one's education, occupation, and income and has been found to be highly correlated with a better quality of life for those in society who have higher SES scores

Sociobiology | claims that human behavior is the result of natural selection.

Sociometry | is the study of groups and their structures (Google Jacob L. Moreno for its founder).

Solidaristic crowds | are crowd which gather as an act of social unity. Breast Cancer awareness events are an example of this type crowd

Spurious correlation | an apparent relationship between two variables which indicates their relationship to a third variable and not to each other (IE: the more education you have, the higher your family's standard of living, and the lower your likelihood of participating in criminal activities). In other words there are other correlated factors that influence criminal behavior that simultaneously are at play.

Status | is a socially defined position.

Stereotype | is a broad generalization about groups based solely on the group affiliation

Stereotypes | broad generalizations about a category of people who are assumed to have positive and negative traits common to every single member of that category

Stigma | is an attribute which is deeply discrediting and that reduces the person from a whole and usual person to a tainted or discredited one

Stimulus-Value-Role Theory of Marital Choice | states that as people find someone they are attracted to, they initiate contact, spend time together comparing values and establishing compatibility, and eventually either break things off or make commitments toward marriage or cohabitation

Stratified Random Sample | a portion of the population is drawn in such a way that every member of the population and important sub-categories of the population have an equal chance of being selected for the survey, yielding a sample that is demographically similar to population

Street crimes | are crimes committed by average persons against members, groups, and organizations

Structural | large scale entrance into the various parts of the social structure including clubs, religions, workplace, schools, etc...

Structural Mobility | mobility in social class which is attributable to changes in social structure of a society at the larger social, not personal level.

Structural-Strain Theory | social problems/strains on the current social structure combined with discontent lead to movements

Subculture | is one in which groups which have different folkways, mores, and norms, exist within but are no completely a part of the larger society.

Suburban | smaller cities located on the edges of the larger city which often include residential neighborhoods for those working in the area

Suicide | the purposeful ending of one's own life for any reason.

Suicide Rates | numbers of suicides per 100,000 people in a population.

Supply | is the availability of goods and services in the market place

Surveys | research instruments designed to obtain information from individuals who belong to a larger group, organization, or society

Symbolic Interaction | claims that society is composed of ever present interactions among individuals who share symbols and their meanings.

Taking the role of other | when children put themselves in someone else's shoes, understand how he/she feels, and anticipate how he/she will act

Terrorism | the use of murder and mayhem to create a state of fear which can be used to gain political, religious, or ideological advantage

Tertiary Sector | work which involves providing a service to others such as food, retail, computer processing, or information management

Thanatology | is the scientific study of death and dying

Theistic Religions | have divine beings which are Gods. There are three Monotheistic Religions that have one single all powerful God: Islam, Judaism, and Christianity.

Theory | a set of interrelated concepts used to describe, explain, and predict how society and its parts are related to each other

Third Standard Deviation | has the next 4 percent (2.1% above and below); and the Fourth Standard Deviation has the last 0.2 percent (0.1% above and below the mean)

Thomas Theorem | is often called the "Definition of the situation" which is basically if people perceive or define something as being real then it is real in its consequences

Timid bigots | are prejudiced but won't discriminate. These people tend to be afraid of acting on their prejudices, not wanting be caught or punished

Total Fertility Rate | the total number of children ever born to a woman calculated both individually and at the societal level.

Total Institution | an institution that controls almost all aspects of its member's lives and all aspects of the individual life is controlled by those in authority in the institution

Totalitarian Government | a political system where a small power elite controls virtually every aspect of the personal and larger social levels of society

Trading Theory | claims that the surplus was not as important as were the specialists who knew how to create it and do other occupations.

Transparency | the creation of rules, regulations, and guidelines to be followed by all students, teachers, and parents

Triads | are a group of three people

True rate | Number of events/ Number at risk of the event.

Uncontacted Tribe | is a native tribe, typically a small group of people, living in a remote and isolated place who have not yet had contact with technologically advanced society members.

Unmarried Singles | ages 20-30's persons who enjoy the city-singles scene and will probably move when they get older or marry

Unwed Mothers | mothers who are not legally married at the time of the child's birth.

Upward Mobility | moving from a lower to higher class.

Urban | the geographic territory within or close to a city

Urbanization | is the societal trend where the proportion of people living in cities is increasing while the proportion living in the country side diminishes

Utilitarian Organizations | people typically join because of some tangible benefit which they expect to receive (Girl Scouts, PTA, or a political party).

Valid Survey Questions | are questions that are accurate and measure what they claim they'll measure

Values | are defined standards of what is good, bad, desirable, or undesirable for ourselves and others

Variables | survey questions that measure some characteristic of the population

Voluntary Organizations | formalized groups of individuals who work toward a common organizational (and often personal) set of goals

White-collar crime | crimes committed by persons of respectable and high social status committed in the course of their occupations

Widowers | are surviving husbands

Widowhood | occurs when one's spouse dies.

Widows | are surviving wives

World-taken-for-granted | is all of the assumptions about our fit into our social and physical environment.

Young-old | 65-74 years

Zero Population Growth | occurs when a population neither shrinks nor expands from year to year.

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