SOCIOLOGY · STUDY GUIDE

Exam 7 Study Guide

This guide covers the last two chapters. First you will see the durable arrangements every society builds to answer the same unavoidable questions: how to teach, what to hold sacred, how to produce, who gives orders, and who cares for the sick. Then you will see how societies change: crowds and rumors, organized movements, the forces of technology, population and environment, and the two great engines of modernization and globalization. Read the "what to know" paragraphs, copy the tables by hand, and work each case with the steps covered. Each chapter ends with ten self-test items, and the cram sheet holds every name and term.

WHAT THIS GUIDE COVERS

- Chapter 13 · social institutions, manifest and latent functions of education, the hidden curriculum, tracking and teacher expectations, Durkheim's sacred and profane, Marx and Weber on religion, ecclesia, church, sect and cult, secularization, capitalism, socialism and mixed economies, the three sectors, alienation, power and authority, Weber's three types, the power elite, medicalization and Parsons's sick role.
- Chapter 14 · collective behavior, Blumer's four crowds, mobs and riots, contagion, convergence and emergent-norm theories, mass behavior, social movements, Aberle's four types, the four stages, relative deprivation, resource mobilization, framing and new social movements, technology and cultural lag, the demographic transition, the environment, modernization and its theorists, and globalization.

CHAPTER 13

Social Institutions

Read it in full: **Chapter 13 in the textbook**. Practice it in the lab: **Inside the Schoolhouse** and **The Three Faces of Authority**.

What to know

Every society builds durable arrangements to meet the same needs. **Education** transmits knowledge, skills, values and norms. Its **manifest functions** (Merton) are teaching literacy,

training workers and passing on culture; its **latent functions** include supervising children while parents work, forming friendships and marriage markets, and incubating social change. Durkheim saw schools as engines of integration; conflict theorists see social reproduction and cultural capital (Marx, Bourdieu); interactionists study labeling in the classroom.

The **hidden curriculum** teaches sitting still, punctuality, obedience, waiting your turn and competing for grades, exactly the habits employers reward. **Tracking** (streaming) sorts students by measured ability, but placement correlates with class and race, lower tracks get thinner curricula, and tracks can harden into life paths. Teacher expectations can become a **self-fulfilling prophecy**: in a famous experiment, randomly chosen "bloomers" gained somewhat more, mostly in the youngest grades, though the effect was small and later studies found it only some of the time.

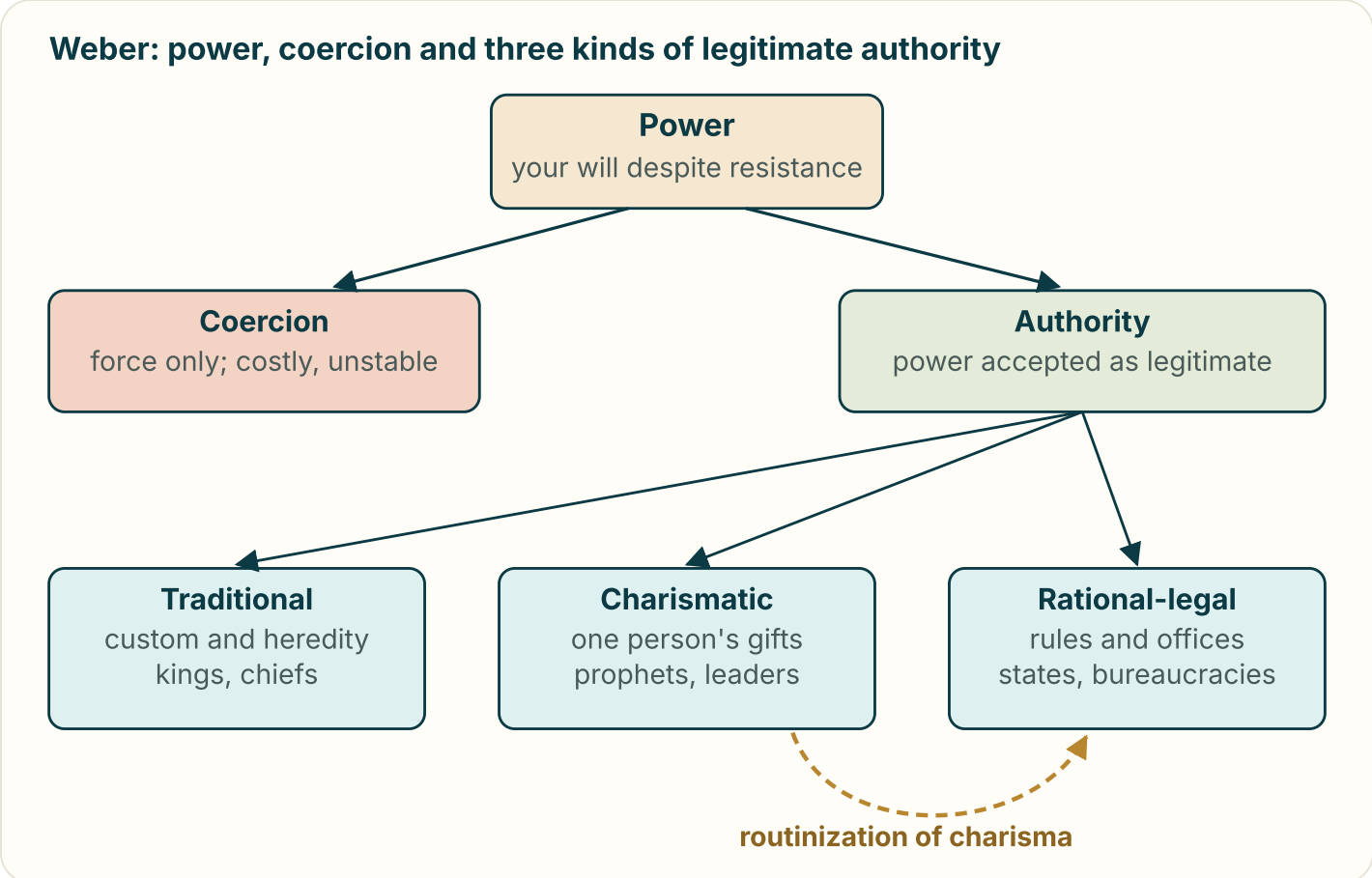
Durkheim's *The Elementary Forms of Religious Life* splits the world into the **sacred** (set apart, treated with awe) and the **profane** (ordinary). Ritual creates **collective effervescence**, and in worshipping the sacred a society in a sense worships itself. Marx called religion "the **opium of the people**," a comfort that legitimates inequality. Weber's *Protestant Ethic* argued religious ideas can drive change. Forms of organization: **ecclesia** (fused with the state; membership by birth), **church or denomination** (large, established, accommodating), **sect** (smaller, fervent breakaway) and **cult** or new religious movement (new, unconventional, often around a charismatic founder). Yesterday's sect can become tomorrow's church. **Secularization** is real in some societies but uneven; religion also revives and reorganizes.

The **economy** organizes production, distribution and consumption. **Capitalism**: private ownership, competitive markets, profit; Adam Smith's "invisible hand." **Socialism**: collective or state ownership, central planning, collective need. Most societies run a **mixed economy**. Marx located profit in **surplus value** and described **alienation**. Work has moved from the **primary** sector (agriculture, extraction) to the **secondary** (manufacturing) to the **tertiary** or post-industrial (services, information; Daniel Bell), bringing **deindustrialization** and the **gig economy**.

Weber defined **power** as achieving your will despite resistance. **Coercion** is power backed only by force; **authority** is power accepted as legitimate. Three types: **traditional** (custom and heredity: kings, chiefs), **charismatic** (extraordinary personal qualities: prophets, movement

leaders; it must undergo the **routinization of charisma** or die with its leader), and **rational-legal** (impersonal rules and offices: the modern state and bureaucracy). C. Wright Mills's **power elite** says a small interlocking circle at the top of political, economic and military institutions makes the key decisions; **pluralists** say power is spread among competing groups.

Health is socially constructed. **Medicalization**, introduced by Irving Zola in 1972 and developed by Peter Conrad, brings more of life (childbirth, aging, shyness, restlessness) under medicine: it can open the door to treatment but extends medical control and turns social questions into clinical ones. Health follows a **social gradient**: lower class, worse health and shorter lives. Talcott Parsons's **sick role** grants two rights (excused from duties; not blamed) in exchange for two obligations (want to get well; seek competent help and cooperate). Medicine becomes an agent of **social control**. Critics say the model fits acute illness better than chronic illness and ignores power and unequal access.



Power and its three legitimate forms. Coercion works only while the threat lasts. Authority is obeyed willingly, and Weber traced its legitimacy to tradition, charisma or rational-legal rules.

LOCK THESE IN

- Manifest functions are intended; latent functions are unintended (Merton).
- Hidden curriculum: punctuality, obedience, competition. Tracking can reproduce inequality.
- Durkheim: sacred versus profane, collective effervescence; society worships itself.
- Marx: opium of the people. Weber: Protestant ethic.
- Ecclesia, church, sect, cult; secularization is uneven.
- Capitalism, socialism, mixed economy; primary, secondary, tertiary sectors.
- Weber: traditional, charismatic, rational-legal; routinization of charisma.
- Sick role: two rights, two obligations; medicalization (Zola 1972, Conrad).

Key terms and comparisons: Weber's three types of authority

Type	Source of legitimacy	Example	Weak point
Traditional	Custom, heredity, "always done this way"	Kings, queens, tribal chiefs	Struggles to justify change
Charismatic	Extraordinary qualities of one person	Prophets, revolutionaries, movement leaders	Dies with the leader unless routinized
Rational-legal	Impersonal rules, laws and offices	Modern states, elected officials, bureaucracies	Can feel cold and rigid

Religion, economy and medicine

Term	Meaning	Remember
Ecclesia	Religion fused with the state	Membership by birth
Church / denomination	Large, established, accommodating	Tolerates rivals
Sect	Smaller, fervent breakaway	Rejects the wider society
Cult (new religious movement)	New, unconventional, often charismatic founder	Margins of the mainstream
Capitalism	Private ownership, markets, profit	Smith's invisible hand
Socialism	Collective ownership, planning, need	Marx's critique of capitalism
Sick role rights	Excused from duties; not blamed	Parsons
Sick role obligations	Want to recover; seek and follow care	Fits acute illness best

Worked cases

WORKED CASE 1 · NAME THE AUTHORITY

Classify three fictional leaders.

STEP 1 · A QUEEN OBEYED BECAUSE HER FAMILY HAS RULED FOR NINE GENERATIONS

Custom and heredity: **traditional** authority.

STEP 2 · A PREACHER WHOSE FOLLOWERS WOULD DO ANYTHING SHE ASKS BECAUSE OF HER PERSONAL GIFTS

Extraordinary personal qualities: **charismatic** authority.

STEP 3 · A CITY MANAGER OBEYED BECAUSE THE CHARTER GIVES THE OFFICE THAT POWER

Impersonal rules and offices: **rational-legal** authority.

STEP 4 · WHAT HAPPENS WHEN THE PREACHER DIES?

Unless her movement converts her magnetism into offices and rules (**routinization of charisma**), it fades with her.

CONTRAST

A warlord obeyed only at gunpoint has power by **coercion**, not authority.

WORKED CASE 2 · CHURCH, SECT OR CULT?

Place three fictional religious groups.

STEP 1 · THE NATIONAL CHURCH OF "VALDORIA," INTO WHICH EVERY CITIZEN IS ENROLLED AT BIRTH

Fused with the state: **ecclesia**.

STEP 2 · A GROUP THAT BROKE AWAY FROM A LARGE CHURCH BECAUSE IT HAD BECOME "TOO WORLDLY" AND NOW LIVES APART

A fervent breakaway: **sect**.

STEP 3 · A NEW FAITH WITH NOVEL BELIEFS BUILT AROUND ONE FOUNDER'S REVELATIONS

New and unconventional: **cult**, or new religious movement.

WATCH THE LIFE CYCLE

If the sect grows, mellows and becomes respectable, it may become a denomination.

WORKED CASE 3 · APPLY THE SICK ROLE

Ravi, a fictional office worker, has the flu. Later his coworker Dana is diagnosed with a lifelong chronic illness.

STEP 1 · RAVI'S RIGHTS

His doctor's note excuses him from work, and no one blames him for catching the flu.

STEP 2 · RAVI'S OBLIGATIONS

He is expected to want to recover and to see a doctor and follow treatment.

STEP 3 · DANA'S CASE

She cannot simply "get over" a chronic condition, so the expectation to return to normal duties fits poorly.

STEP 4 · CONCLUDE

The sick role describes acute illness well but chronic illness poorly, and it assumes everyone can reach competent care.

TRAPS PEOPLE FALL INTO

- **Swapping manifest and latent functions of school.** Teaching is manifest; matchmaking and child supervision are latent.
- **Thinking the hidden curriculum is a secret plan.** It is the unannounced lessons in norms, not a written conspiracy.

- **Saying Durkheim asked whether God exists.** He asked what religion does socially.
- **Reversing Marx and Weber on religion.** Marx: opium that legitimates inequality. Weber: ideas that can drive change.
- **Swapping sect and cult.** A sect breaks away from an established church; a cult is new and unconventional.
- **Treating power and authority as the same.** Authority is power accepted as legitimate.
- **Calling bureaucracy charismatic.** Bureaucracy is the home of rational-legal authority.
- **Saying the sick role fits every illness.** It fits acute illness; it fits chronic conditions poorly.

Chapter 13 self-test · ten items

1. A college's role as a place where many students meet future spouses is a(n):

A. Latent function
B. Hidden curriculum
C. Social gradient
D. Manifest function

A. Latent function It is unintended and unrecognized.

2. Which is part of the hidden curriculum?

A. Learning the rules of algebra in a math class
B. Learning to read a novel in an English class
C. Learning to wait your turn and obey the bell
D. Learning the dates of a war in history class

C. Learning to wait your turn and obey the bell Unannounced lessons in norms, not the official subjects.

3. Critics of tracking point out that placement often correlates with:

A. The month of one's birth
B. Social class and race
C. Height and physical age
D. A favorite school subject

B. Social class and race Tracking can reproduce existing inequality.

4. For Durkheim, what generates collective effervescence?

A. A law that makes one faith official
B. A person praying alone in silence
C. The study of sacred texts at home
D. Believers gathering in shared ritual

D. Believers gathering in shared ritual Collective ritual creates the shared emotional energy.

5. Who called religion "the opium of the people"?

A. Max Weber
B. Karl Marx
C. Émile Durkheim
D. Peter Conrad

B. Karl Marx Marx saw religion dulling the pain of exploitation.

6. A small, fervent group that breaks away from an established church in protest is a(n):

A. A church
B. A cult
C. An ecclesia
D. A sect

D. A sect Sects demand stricter commitment and hold themselves apart.

7. An economy that combines private markets with regulation and a welfare state is a:

A. Pure capitalism
B. Gig economy
C. Mixed economy
D. Planned economy

C. Mixed economy Nearly every modern society runs a mixed economy.

8. A president's power passing intact to a successor through an election shows:

A. Rational-legal authority
B. Power by coercion alone
C. Charismatic authority
D. Traditional authority

A. Rational-legal authority Authority is attached to the office, not the person.

9. C. Wright Mills argued that real power in a large society is held by:

A. A small, interlocking power elite
B. Religious leaders of the major faiths
C. Voters acting through each election
D. Many groups that balance each other

A. A small, interlocking power elite Pluralists disagree, seeing power spread among competing groups.

10. Which is an obligation in Parsons's sick role?

A. Not being blamed for having the illness
B. Being excused from ordinary daily duties
C. Seeking competent help and following treatment
D. Choosing to stay sick as long as wanted

C. Seeking competent help and following treatment The two obligations are wanting to recover and seeking and cooperating with care.

CHAPTER 14

Social Change and Movements

Read it in full: **Chapter 14 in the textbook**. Practice it in the lab: **Crowds, Mobs, and Mass Behavior** and **The Life Cycle of a Movement**.

What to know

Collective behavior is relatively spontaneous, short-lived, loosely structured action by a group responding to a common influence. Robert E. Park named the field in 1921; Herbert Blumer gave it its framework. Blumer's four crowds: **casual** (share a space, little in common), **conventional** (scheduled and structured, like a lecture), **expressive** (emotional release, like a concert) and **acting** (an intense specific goal, capable of aggression). An acting crowd turned violent toward a

target is a **mob**; a **riot** is a more diffuse, longer eruption with no single focus. Clark McPhail found people in crowds mostly keep their judgment and stay with the people they came with.

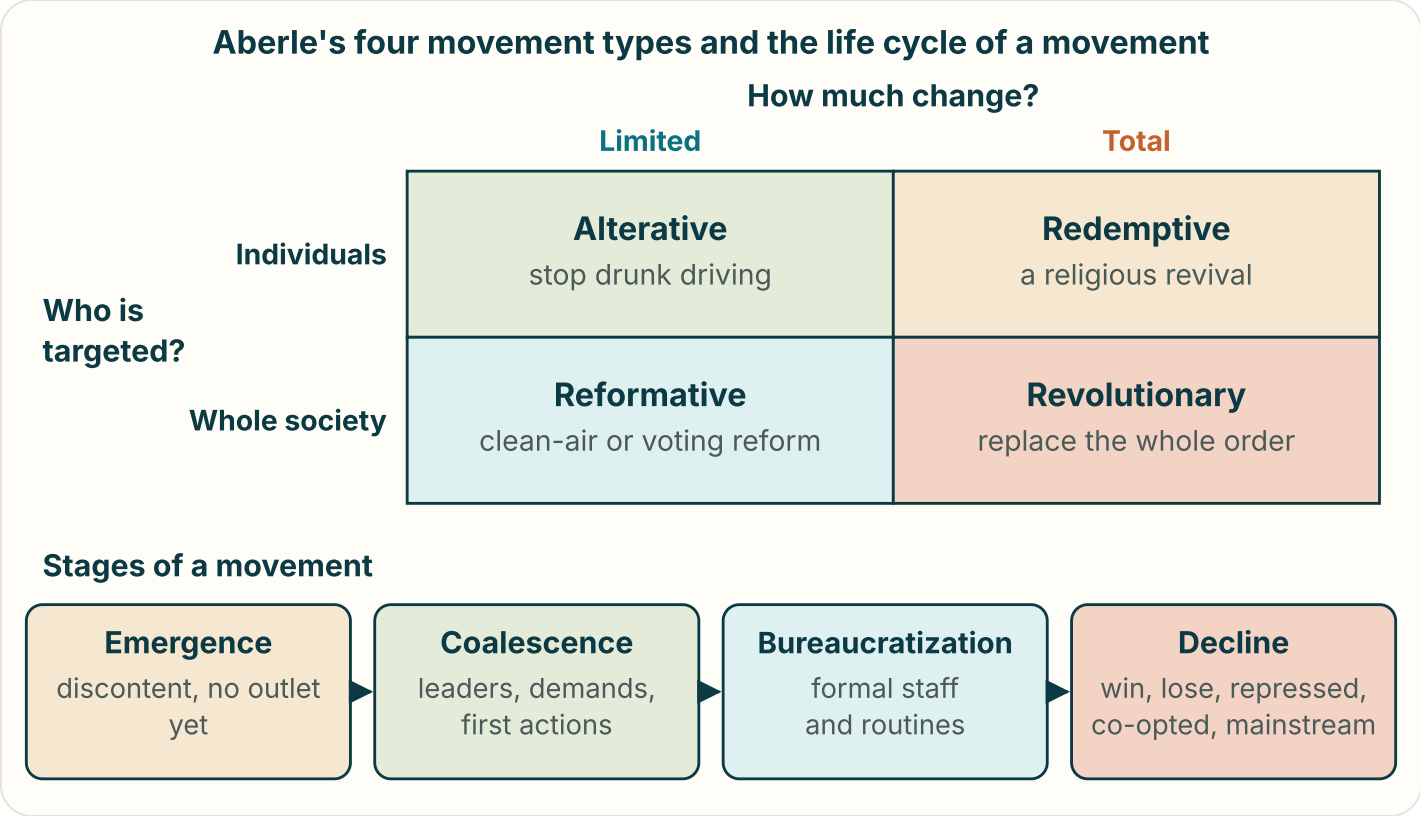
Three theories explain crowd action. **Contagion** (Le Bon): anonymity and emotion spread like a fever and override self-control. **Convergence** (associated with Allport): the crowd gathers people who already shared the impulse. **Emergent-norm** (Ralph Turner and Lewis Killian): in an ambiguous situation the crowd improvises a shared norm through interaction; it best fits the evidence. **Mass behavior** is collective behavior spread over distance: rumor, fads, fashions, panics, public opinion and disaster behavior, now accelerated by social media.

A **social movement** is an organized, sustained, collective effort to promote or resist change. David Aberle sorted movements by how much change (limited or total) and whom they target (specific individuals or whole society): **alterative** (limited, individuals), **redemptive** (total, individuals), **reformative** (limited, society) and **revolutionary** (total, society). Resistance or reactionary movements fight to reverse change. Stages, drawing on Blumer and Charles Tilly: **emergence**, **coalescence**, **bureaucratization** and **decline**, and decline can mean success, failure, repression, co-optation or going mainstream.

Why movements arise: **relative deprivation** (Ted Gurr and others): a felt gap between what people believe they deserve and what they have. **Resource mobilization** (John McCarthy and Mayer Zald): success depends on money, members, leadership, media and organization. **Framing** (David Snow and Robert Benford, from Goffman): movements must define a problem, assign blame and show action can help. **New social movement** theory explains identity and quality of life movements such as environmental, LGBTQ, peace and consumer movements.

Three forces drive change. **Technology** spreads by discovery, invention and diffusion, and Ogburn's **cultural lag** is nonmaterial culture trailing material culture. **Population**: demography studies fertility, mortality and migration; the **demographic transition** runs from high birth and death rates, through falling deaths with high births (rapid growth), to low birth and death rates with an aging population. Malthus predicted population would outrun food but underrated technology and falling fertility. The **environment** both shapes and is shaped by society; climate change and **environmental inequality** are defining cases.

Modernization is the move from traditional, rural, agrarian life to industrial, urban, bureaucratic life: Tönnies's Gemeinschaft to Gesellschaft, Durkheim's mechanical to organic solidarity (with the risk of anomie), Weber's rationalization, iron cage and **disenchantment**, and Marx's capitalism and alienation. Modernization theory (functionalist, Rostow) sees poor nations lagging; dependency (Frank) and world-systems (Wallerstein) theories (conflict) see poverty produced by exploitation. Some argue for **multiple modernities**. **Globalization** is growing economic, political and cultural interconnection, caused by technology, capitalism and transnational corporations, and political arrangements. Functionalists see integration, conflict theorists exploitation, interactionists new identities. Debates include **McDonaldization** (Ritzer) versus **glocalization**, and the strain on the nation-state.



Types and stages of movements. Aberle asks how much change and whom it targets. Every movement then moves through emergence, coalescence and bureaucratization toward a decline that may be a victory.

LOCK THESE IN

- Collective behavior is spontaneous and loosely structured; Park named it, Blumer framed it.
- Crowds: casual, conventional, expressive, acting; a violent acting crowd is a mob.
- Contagion (Le Bon), convergence, emergent-norm (Turner and Killian, best supported).
- Aberle: alterative, redemptive, reformative, revolutionary.
- Stages: emergence, coalescence, bureaucratization, decline; decline can mean success.
- Relative deprivation, resource mobilization (McCarthy and Zald), framing (Snow and Benford), new social movements.
- Cultural lag (Ogburn); demographic transition; Malthus underrated technology.
- Modernization (Rostow) versus dependency (Frank) and world-systems (Wallerstein); globalization read three ways.

Key terms and comparisons: Aberle's four movement types

Type	How much change	Who is targeted	Example
Alterative	Limited	Specific individuals	Anti-drunk-driving campaigns
Redemptive	Total	Specific individuals	A religious revival movement
Reformative	Limited	Whole society	Environmental or voting-rights reform
Revolutionary	Total	Whole society	Movements to replace the political order

Crowd theories and sources of change

Term	Idea	Key figure or note
Contagion	Emotion spreads; self-control dissolves	Le Bon; least supported
Convergence	Crowd gathers like-minded people	Allport
Emergent-norm	Crowd improvises a shared norm	Turner and Killian
Cultural lag	Rules trail technology	Ogburn
Demographic transition	High to low birth and death rates	Aging societies
Glocalization	Global forms reworked locally	Contrast with McDonaldization

Worked cases

WORKED CASE 1 · WHICH CROWD, WHICH THEORY?

After a fictional championship win, fans pour into downtown. Most celebrate; a few blocks over, a group overturns a car.

STEP 1 · THE CELEBRATING FANS

Emotional release is the point: an **expressive** crowd.

STEP 2 · THE GROUP OVERTURNING THE CAR

An acting crowd turned destructive toward a target: a **mob**.

STEP 3 · PICK A THEORY

On the celebrating street, people improvised a rule ("we honk and cheer"); on the other block, a different norm emerged ("smash something"). Different norms from the same event fit **emergent-norm theory**.

COMPARE

Contagion would call both crowds mindless; convergence would say each group brought its tendencies with it.

WORKED CASE 2 · CLASSIFY THE MOVEMENT

Use Aberle's two questions on three fictional movements.

STEP 1 · A CAMPAIGN URGING PEOPLE TO STOP TEXTING WHILE DRIVING

Limited change in individuals: **alterative**.

STEP 2 · A CAMPAIGN TO PASS A NATIONAL CLEAN-WATER LAW

Limited change across society: **reformative**.

STEP 3 · A GROUP SEEKING TO REPLACE THE ENTIRE SYSTEM OF GOVERNMENT

Total change across society: **revolutionary**.

STAGE CHECK

If the clean-water law passes and the group disbands, it has declined because it **succeeded**.

WORKED CASE 3 · WHICH MOVEMENT THEORY?

Two fictional towns have equally bad water. Town A forms a strong movement; Town B does not.

STEP 1 · GRIEVANCE

Both towns have the same grievance, so grievance alone cannot explain the difference.

STEP 2 · RESOURCES

Town A has a retired organizer, a church hall, donors and a local reporter: **resource mobilization**.

STEP 3 · FRAMING

Town A's leaders framed the problem as "the company poisoned our kids," naming blame and a fix: **framing**.

STEP 4 · RELATIVE DEPRIVATION

If Town A had just watched a nearby town get new pipes, the felt gap would sharpen: **relative deprivation**.

TRAPS PEOPLE FALL INTO

- **Picturing crowds as mindless herds.** McPhail and emergent-norm research show reasoning people making new rules.
- **Calling every acting crowd a mob.** A mob is an acting crowd turned violent toward a target.
- **Swapping contagion and convergence.** Contagion: the crowd creates the behavior. Convergence: members bring it.
- **Treating a crowd as a movement.** Movements are organized and sustained; crowds disperse.
- **Swapping alterative and reformative.** Alterative targets individuals; reformative targets the whole society, both with limited change.
- **Reading decline as failure.** A movement can decline because it won.
- **Thinking Malthus was proved right.** He underrated technology and falling fertility.
- **Pairing world-systems theory with functionalism.** Dependency and world-systems are conflict theories.

Chapter 14 self-test · ten items

1. Which best describes collective behavior?

A. Routine behavior in a classroom or a checkout line
B. Spontaneous, loosely structured action outside usual scripts
C. Long-term work by a staffed organization with a budget
D. Formal action that follows a written chain of command

B. Spontaneous, loosely structured action outside usual scripts It happens outside settled institutional scripts.

2. A crowd gathered for a scheduled lecture is a(n):

A. A casual crowd
B. An expressive crowd
C. An acting crowd or mob
D. A conventional crowd

D. A conventional crowd It gathers for a scheduled, structured purpose.

3. Which theory says a crowd improvises a shared rule through interaction?

A. Emergent-norm theory
B. Contagion theory
C. Convergence theory
D. Modernization theory

A. Emergent-norm theory Turner and Killian; it best fits the evidence.

4. A rumor that spreads to millions of strangers online is an example of:

A. Coalescence
B. An acting crowd
C. Mass behavior
D. A casual crowd

C. Mass behavior Mass behavior is collective behavior spread over distance.

5. A religious revival seeking to completely transform its members is, in Aberle's terms:

A. Alterative
B. Reformative
C. Revolutionary
D. Redemptive

D. Redemptive Total change targeted at specific individuals.

6. When a movement hires paid staff and sets up offices and routines, it has reached:

A. The final decline stage
B. The bureaucratization stage
C. The early emergence stage
D. The coalescence stage

B. The bureaucratization stage This lets it survive beyond its founding excitement.

7. Resource mobilization theory, from McCarthy and Zald, says movements succeed mainly through:

A. Strong grievances shared by the most people
B. Sudden emotion that spreads through a crowd
C. Money, members, leadership and organization
D. Rising living standards that calm discontent

C. Money, members, leadership and organization Grievances are everywhere; capacity decides success.

8. Laws on facial recognition lagging years behind the technology illustrate:

A. Cultural lag
B. Diffusion
C. Glocalization
D. Convergence

A. Cultural lag Ogburn: nonmaterial culture trails material culture.

9. What happens in the middle phase of the demographic transition?

A. Death rates fall while births stay high
B. Birth rates rise while deaths stay high
C. Birth and death rates are both high
D. Birth and death rates are both low

A. Death rates fall while births stay high That gap produces rapid population growth.

10. A global fast food chain adding local dishes to fit each country's tastes is an example of:

A. Homogenization
B. Glocalization
C. Medicalization
D. Secularization

B. Glocalization Global forms reworked to fit local meanings.

ONE PAGE

Cram sheet

Everything from chapters 13 and 14 in one place. Cover the right column and see if you can rebuild each row.

Social institutions

Name or term	Idea	Remember
Merton	Manifest and latent functions	School: teach versus matchmake
Hidden curriculum; tracking	Unannounced norms; ability groups	Can reproduce inequality
Durkheim	Sacred and profane; collective effervescence	Society worships itself
Marx; Weber	Opium of the people; Protestant ethic	Stability versus change
Religious forms	Ecclesia, church, sect, cult	Sect can become church
Economies	Capitalism, socialism, mixed	Smith; Marx; surplus value
Sectors	Primary, secondary, tertiary	Bell; gig economy; alienation
Weber on authority	Traditional, charismatic, rational-legal	Routinization of charisma
Mills	Power elite	Pluralists disagree
Zola (1972); Conrad	Medicalization	Social gradient of health
Parsons	Sick role	Two rights, two obligations

Social change

Name or term	Idea	Remember
Park (1921); Blumer	Collective behavior; four crowds	Casual, conventional, expressive, acting
Le Bon; Turner and Killian	Contagion; emergent norm	McPhail: crowds keep judgment
Aberle	Alterative, redemptive, reformative, revolutionary	How much change; whom targeted
Stages	Emergence, coalescence, bureaucratization, decline	Decline can mean success
Gurr; McCarthy and Zald	Relative deprivation; resource mobilization	Grievance is not enough
Snow and Benford	Framing	Problem, blame, action
Ogburn	Cultural lag	Rules trail technology
Malthus	Population outruns food	Underrated technology
Modernization	Tönnies, Durkheim, Weber, Marx	Disenchantment; multiple modernities
Globalization	Technology, capitalism, politics	McDonaldization versus glocalization

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