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CORRECT ANSWERS ARE LOCATED IN THE 2ND HALF OF THIS DOC.

TRUE/FALSE - Write 'T' if the statement is true and 'F' if the statement is false.

1) The meanings of race, ethnicity, class, gender, and sexuality have remained the same over the past couple of centuries.
   - ◎ true
   - ◎ false

2) According to the constructionist perspective, race, class, gender, and sexuality are simply individual traits.
   - ◎ true
   - ◎ false

3) We all possess multiple identities.
   - ◎ true
   - ◎ false

4) According to the constructionist perspective, social identifiers have both psychological and structural meanings.
   - ◎ true
   - ◎ false

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5) Sociologists use race to refer to the nonbiological traits that provide members of a group with a sense of common identity.
   - ◎ true
   - ◎ false

6) According to the constructionist perspective, social identifiers are independent of context.
   - ◎ true
   - ◎ false

7) The U.S. Census accurately reflects the way people personally experience race.
   - ◎ true
   - ◎ false

8) Transsexuals not only identify with a different sex but sometimes undergo hormone treatment and surgery to physically change their sex.
   - ◎ true
   - ◎ false

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9) The official U.S. poverty line is based on income after-tax and includes food stamps, Medicaid, and public housing benefits.
   ◎ true
   ◎ false

10) Determining an individual's sex is a strictly natural and straightforward process.
   ◎ true
   ◎ false

MULTIPLE CHOICE - Choose the one alternative that best completes the statement or answers the question.

11) From an essentialist perspective, people's
   A) idea of what is real and essential is always a product of the culture and historic period in which they live.
   B) race and gender can change as long as society's essence is transient.
   C) definitions and labels can change, but an individual's essence is permanent.
   D) racial ambivalence is independent of within-group and between-group differences.

12) Which of the following statements is true according to constructionism?
   A) Categorical distinctions based on race, gender, class, and sexuality exist independently of human ideas about them.
   B) What humans know to be real and essential is always a product of the culture and historical period in which they live.
   C) People's definitions and labels can change, but an individual's essence is permanent.
   D) Social identifiers are independent of context.

13) Identities are best characterized as
   A) primary essences of our natural being.
   B) categories ascribed to us by ourselves.
   C) categories that disregard our individual opinions.
   D) social locations that determine our position in the world relative to others.

14) Group differences in behaviors or traits tend to be understood in an essentialist way when they are
   A) seen as innate and individual characteristics.
   B) seen as based on cultural and historical contexts.
   C) understood as not existing independently from human ideas.
   D) understood as having psychological and structural meanings.

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15) According to the essentialist perspective, which of the following social identities is considered innate and permanent?
   A) Gender
   B) Race
   C) Class
   D) All of these answers are correct.

16) A Chinese man declares that he wishes to be considered French. He starts speaking only in French, dining primarily on French cuisine, and conducting himself as he believes a Frenchman might. None of his coworkers can accept him as a Frenchman for they can see that he is really Chinese. In the context of constructionism, this example demonstrates
   A) that one's ability to create identity ultimately depends only on the amount of effort one puts into the process.
   B) that one's ability to create identity ultimately depends on social context and response from others.
   C) that one's ethnic identification is independent of community ratification.
   D) that one's ethnic identification is independent of one's personal history and physical reality.

17) According to Cornell and Hartman, when growing up and creating our social identities, we learn the boundaries that distinguish group members from nonmembers, whether membership in our group is something to take pride in or be ashamed of, and
   A) the authentic history of our group.
   B) the essential character of our group.
   C) the perceived position of our group within society.
   D) the position of our group in a natural hierarchy.

18) During the 1970s and 1980s in South Africa, the government created a category of "honorary white" for
   A) nonwhite people who married Whites.
   B) immigrant workers from China and India.
   C) whites who granted exceptional status to their non-white slaves.
   D) rich, powerful Asians who invested in South Africa.

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19) Which of the following groups was considered to be a lower grade of white in the 19th- and early 20th-century United States?
A) Indians
B) Irish
C) African Americans
D) Chinese

20) The appearance and disappearance of particular racial labels and categories reflect
A) the extinction of particular racial groups through intermarriage.
B) the formation of new identities through assimilation.
C) the visibility and value of certain groups in society.
D) the scientific discovery of new races.

21) According to the author, which of the following components of identity is least likely to be attributed to innate biological or anatomical traits?
A) Class
B) Race/ethnicity
C) Sex/gender
D) Sexuality

22) Which of the following statements is true of societies that stratify people on the basis of a caste system?
A) Socioeconomic status is determined at birth and considered unchangeable.
B) There are no barriers to social mobility.
C) Societal groups are stratified horizontally but not vertically.
D) Between-group differences and within-group differences are given equal importance.

23) In the United States, the upper class is composed of the highest earning
A) 20% of the population.
B) 10% of the population.
C) 1% of the population.
D) 15% of the population.

24) In the United States, the lower class consists of
A) 20% of the population.
B) 44% of the population.
C) 25% of the population.
D) 13% of the population.

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25) Moral boundaries between classes consist of assessments of all qualities *except*
A) honesty and integrity.
B) work ethic.
C) taste.
D) consideration for others.

26) In the United States, the official poverty line is determined by
A) the cost of food, housing, clothing, and health care multiplied by 3.
B) the cost of a subsistence diet multiplied by 3.
C) the cost of food, housing, and clothing multiplied by 3.
D) the cost of a subsistence diet multiplied by 6.

27) Upon getting up in the morning, after using a plethora of scented products in the shower and checking to make sure no body hair is evident, Christina routinely spends the next 20 minutes putting on make-up. About 20 minutes after that, this person attends to an elaborate hairstyle that includes using a curling iron, hairdryer, and special styling products. In this case, Christina is most likely
A) expressing her heterosexuality.
B) doing gender.
C) disregarding traditional gender roles.
D) displaying her sex.

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28) Transgender is a broad label that describes individuals
A) whose gender identity does not match their assigned sex.
B) whose behavior conforms to the conventional gender expectations.
C) who conform to the idea that male and female are permanent physical characteristics.
D) who believe in the essentialist view of gender.

29) In the United States, although the influence of social surroundings on gender is acknowledged, only two sexes are recognized. This is known as
A) sexism.
B) heteronormativity.
C) sexual dichotomy.
D) sexual constructionism.

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30) The fact that the Navajo recognize nadle as a third sex, the Tahitians recognize the mahu, and the Lakota Sioux recognize the wintke supports the perspective that sex is
A) defined by unambiguous anatomical characteristics.
B) unimportant to all cultures.
C) always connected to gender.
D) socially constructed.

ESSAY. Write your answer in the space provided or on a separate sheet of paper.

31) Describe how intersexuals have been viewed from an essentialist perspective in the U.S. society.

32) Describe how race/ethnicity, class, and sex/gender/sexuality can be viewed from an essentialist perspective and from a constructionist perspective.

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33) What are some of the difficulties in defining racial and ethnic identity in the U.S. Census?

34) In what ways are the class and racial systems in the U.S. similar to a caste system of social stratification? Is one of these social identifiers more similar to caste than the other?

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35) What is meant by doing gender? How is this different from sex? What are the other social identifiers associated with a doing gender?

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Answer Key

Test name: Chapter 02

1) FALSE
2) FALSE
3) TRUE
4) TRUE
5) FALSE
6) FALSE
7) FALSE
8) TRUE
9) FALSE
10) FALSE
11) C
12) B
13) D
14) A
15) D
16) B
17) C
18) D
19) B
20) C
21) A
22) A
23) C
24) D
25) C
26) B
27) B
28) A
29) C
30) D
31) Essay
Answers will vary.

32) Essay
Answers will vary.

33) Essay

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Answers will vary.

34) Essay
Answers will vary.

35) Essay
Answers will vary.

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Chapter 2
Manufacturing Identities: The Social Construction of Race, Class, Gender, and Sexuality

Brief Chapter Outline

- Perspectives on Identity
  - Essentialism
  - Constructionism
- Definitions of Differences and Identities
  - Racial/Ethnic Identities
    - The Social Construction of Race and Ethnicity
    - Multiracial Identities
  - Class Identities
    - How Do Americans Determine Class Standing?
    - Who Is Poor?
  - Gender Identities
    - Doing Gender
    - The Sexual Dichotomy
    - Intersexuality and Anatomical Ambiguity
  - Sexual Orientations
    - The Complexities of Sexual Identity
    - Heteronormativity
    - "The Closet"
  - Identities on the Borderlands
- Conclusion

Investigating Identities and Inequalities—A sociological treasure hunt: The artifacts of identity

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Chapter Summary

Chapter 2 begins with a discussion on the active processes of making identities through two narratives. The first example is about the transformation process from man to woman (so far as

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that was possible through internal and external medical treatments). The second example is about the process of going from Black to white to Black again. The chapter addresses the shifting boundaries between identity categories as well as their intersections. The chapter defines identity and discusses where or in which criteria identity is located. The chapter defines essentialism and constructionism, and it raises the question of which, if any, social identifiers exist as natural objective entities and which emerge from particular cultural and historical contexts and active human processes. Race, ethnicity, class, sex, gender, and sexuality are all defined and reflected upon regarding the poles of essentialism versus constructionism. The chapter concludes with an examination of gay Black men on the down low and the consequences they face.

Key Terms

Note: The following list consists of both terms highlighted/defined by the author and terms suggested for instructor emphasis.

Identities: These are the definitional categories we use to specify, both to others and to ourselves, who we are. They are social locations that determine our position in the world relative to other people.

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Multiple identities: We all possess many identities, be they based on race, ethnicity, religion, gender, social class, sexuality, occupation, education, family, age, geography, college major, or some other aspect of our background. At any given moment, one of these identities can eclipse the others.

Essentialism: This focuses on what are believed to be universal, inherent, and unambiguous "essences" that clearly distinguish one group from another.

Constructionism: An alternative to essentialism is constructionism (also known as the social construction of reality perspective), which argues that what we know to be real and essential is always a product of the culture and historical period in which we live.

Race: To most people, race is a category of individuals who share common inborn biological traits, such as skin color; color and texture of hair; and shape of eyes, nose, or head. It is widely assumed that people who are placed in the same racial category share behavioral, psychological, and personality traits that are linked to their physical similarities.

Ethnicity: Sociologists typically use the term "ethnicity" to refer to the nonbiological traits—

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such as shared ancestry, culture, history, language, patterns of behavior, and beliefs—that provide members of a group with a sense of common identity.

Honorary white: The government created a category of "honorary white" for rich, powerful Asians (Hu-DeHart, 1996). Less affluent Asians—such as immigrant laborers from China—weren't afforded this privilege and remained "colored."

Social class: It is a group of people who share a similar economic position in society based on their wealth and income.

Caste system: It is a stratification system in which one's socioeconomic status is determined at birth and considered unchangeable. Ancient Hindu scriptures identified a strict hierarchy consisting of elite priests, warriors, merchants, artisans, and untouchables who were so lowly they were actually considered to be outside the caste system.

Social mobility: It is the movement of people or groups from one class level or another.

Upper class: This group is the highest earning 1% of the U.S. population. It is usually thought to include major investors and owners of large corporations, top financiers, rich celebrities and politicians, and members of prestigious families who own vast amounts of property and other forms of wealth.

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Middle class: This group roughly comprises 44% of the population. This group is likely to include lower level managers, supervisors, small-business owners, and craftspeople.

Working class: This group comprises about 30% of the population. They typically include industrial and factory workers, office workers, clerks, and farm and manual laborers. Most working-class people don't own their own homes and don't attend college.

Near-poor or working poor: This group comprises 13% of the population. These are the lowest paid manual, retail, and service workers.

Lower class or **underclass:** The "poor" (about 13% of the population) consist of people who work for minimum wages or are chronically un- or under employed. They are sometimes referred to as the lower class or underclass. These are the people who do society's dirty work, often for very low wages.

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Moral boundaries: In terms of social class, these consist of assessments of such qualities as honesty, integrity, work ethic, and consideration for others.

Cultural boundaries: These are identified on the basis of education, taste, and manners. Class distinctions often go beyond upper-class snobbery and distaste for the lifestyles of "lower" classes.

Poverty line: It identifies the amount of yearly income a family requires to meet its basic needs. Those who fall below the line are considered officially poor; those above the line are not poor.

Sex: It is typically used to refer to the biological markers of maleness or femaleness.

Gender: This designates the psychological, social, and cultural aspects of masculinity and femininity.

Sexual dichotomy: This implies the natural division of sex into two categories: male and female. These categories are considered to be biologically determined, permanent (you are what you're born with), universal (males are males and females are females whether one lives in Seattle, Seoul, or São Paulo, in the 15th century or the 21st century), exhaustive (everyone can be placed into one of the two categories), and mutually exclusive (you can only be one or the other sex; you can't be both).

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Transsexuals: This includes people who not only identify with a different sex but sometimes undergo hormone treatment and surgery to change their sex.

Intersexuals: These are individuals in whom anatomical sexual differentiation is either incomplete or unclear. They may have the chromosomal pattern of one sex but the external genitals of another, or they may have both ovaries and testicles or both a penis and a vagina.

Sexual orientation/sexual identity: It indicates the sex for whom one feels erotic and romantic desire.

Heteronormative: This implies a culture where heterosexuality is assumed to be the normal, taken-for-granted mode of sexual expression. In a heteronormative culture, heterosexuals are socially privileged because their relationships and lifestyles are affirmed in every facet of the culture.

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The closet: It is a metaphor popularized in the 1950s that has played a prominent role in gay life in the United States. Traditionally, remaining in the closet has been a life-shaping strategy of concealing one's sexual identity to avoid interpersonal rejection and social discrimination. Historically, the closet has been a rational and understandable response to the typical treatment afforded gay and lesbian people in the workplace, in the criminal justice system, in families, and in everyday encounters with others.

Being outed: The ever-present threat of being "outed," or forced to publicly acknowledge homosexuality, has long served as a means of social control, keeping homosexuals silent and invisible.

Coming out: This implies acknowledging homosexual identity, coming out of the closet, the process of discovering, and/or developing a homosexual identity (source: Fausto-Sterling; R. W. Connell; Tomas Almaguer).

Gay Black versus Black gay: This is a concept that emphasizes the intersectionality of identities where gay Black men may emphasize their sexual identity (gay Black) or their ethnoracial identity (Black gay) and remain largely closeted (source: Cochran and Mays).

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Discussion Questions, Activities, and Assignments

1. Deirdre McCloskey asserted that "the world does not demand 100 percents and essences," yet the bulk of this chapter provides a great deal of evidence to the contrary. In what ways does the world demand essences, and in what ways does it allow for the recognition of social construction? What situations (historical, political, and social) do you think demand essentialism more than others?

2. How easy or difficult is it to "pass" in terms of race, ethnicity, sexuality, gender, and class? Do identities other than sexuality encourage us to "closet" ourselves? If yes, in what ways?

3. The following two websites contain information on government food and nutrition guidelines (*may be paired with activity/discussion on food and health from Chapter 8*). U.S. Department of Agriculture's new food and nutrition guidelines: http://www.usda.gov/wps/portal/usda/usdahome?navid=food-nutrition
The USDA's food and nutrition information center—search for the cultural and ethnic resources: https://www.nal.usda.gov/fnic/ethnic-and-cultural-resources-0
a) Compare the guidelines; is one of the culturally specific pyramids better based on the new

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standards? What other differences are notable? b) Scout out several places where food is available for purchase—grocery stores, fast food and other restaurants, and convenience stores. Make note of the following: the apparent socioeconomic and racial/ethnic identity of the location, the cost of items recommended in the guidelines, the availability of items recommended in the guidelines, and the accessibility of the location. (Is there a bus or other public transit nearby? If so, how far? Are there sidewalks? Does it seem to be only accessible by car?) Based on your research, which location affords the easiest and most affordable way to meet the new food and nutrition guidelines? c) Based on the new guidelines, what is a subsistence diet, and how much would it cost? Is the current poverty line enough to meet the new dietary/health standard?

4. "We all possess multiple identities, be they based on race, ethnicity, religion, gender, social class, sexuality, occupation, education, family, age, geography, college major, or some other aspect of our background. At any given moment, one of these identities can eclipse the others. For instance, if you suddenly find yourself among people of a different race than yours, that feature of your identity will no doubt become quite prominent to you. When situational or life circumstances change, though, a different characteristic is likely to emerge as the most noticeable determinant of who you are." With this set of assertions in mind, keep a detailed journal for one week about the various situations in which you find yourself. Make note of the times and places in which the various aspects of your identities shift and are more or less salient. If you find that you *don't* notice much shift in salience, think about why. Do you typically find yourself with others like yourself? Is your most salient identity one that is normative?

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5. "The individual level is over-socialized, but at the same time it becomes the locus of resistance and the potential arena of conflict. Individual identity is subject to social pressures and to new forms of power, which require a 'structural,' systemic level of analysis" (Melucci, 418). In light of this quotation, how easy/difficult is it to locate yourself socially?

6. What does blackness mean? What does whiteness mean? Are these "meanings" mere stereotypes, or do they signify something real? Should Blacks give up blackness? Why, or why not? Should whites give up whiteness? Why, or why not? What is the future of race? Of racism? (*These questions are also appropriate for Chapter 9.*)

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