Kaleidoscope of Gender Prisms Patterns and Possibilities 5th edition Spade Test Bank

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Chapter 2 - Test Questions

Spade5e_TB02Intro

True/False

1. The term "triple jeopardy" can refer to the intersection between gender, religion, and sexuality.
*a. True
b. False
Page Number: 82

2. Most of the research applying intersectional analysis uses quantitative research with categorical variables such as sex, race, and social class.
a. True
*b. False
Page Number: 83

3. People who occupy positions of privilege are largely unaware of how their privileged social positions influence their life chances.
*a. True
b. False
Page Number: 80

4. Other terms to describe "interlocking oppressions" include: "intersectional analysis," multiple jeopardy," and the "matrix of domination."
*a. True
b. False
Page Number: 82

5. The Women's Movement pointed out that all women are oppressed. This view of woman as a universal category represents the interests of all women.
a. True
*b. False
Page Number: 80

6. The fight for legal abortion reflects the interests of all women of childbearing age living under patriarchy.
a. True
*b. False
Page Number: 80

7. According to the Introduction to Chapter 2, social scientists develop theories about "interlocking oppressions" with a focus on initiating social change.
a. True
*b. False

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Page Number: 80

Multiple Choice

8. Persons with racial or gender privilege in society often do not understand that their position is a function of:
*a. the disempowerment of others.
b. the hard work of their ancestors.
c. political conflict.
d. social movement activism.
Page Number: 80

9. Using an intersectional perspective would allow us to see that _____ was the goal of White feminists, while African American women were fighting _____.
a. the Equal Rights Amendment; for Civil Rights
*b. legal abortion; against sterilization
c. access to education; for an increase in minimum wage
d. suffrage; against lynching of Black men
Page Number: 80

10. Which approach is characterized as "one in which oppressions related to race are compared to those related to gender, but each is seen as a separate influence"?
a. Additive Approach
b. Interaction Approach
c. Triple Jeopardy Approach
*d. Separate and Different Approach
Page Number: 81

11. Gender interacts with other socially constructed categories of difference at all of these levels except:
a. individual.
b. interactional.
*c. intercultural.
d. institutional.
Page Number: 79

12. The focus on one "-ism" or another, such as sexism, racism or classism, and the formation of social groups around one category of difference and inequality, is called:
a. triple jeopardy.
b. the outsider within.
*c. identity politics.
d. the matrix of domination.
Page Number: 82

13. Adding up the effects of racism, sexism, and classism equals what is known as:

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a. controlling images.
*b. triple jeopardy.
c. gender displays.
d. the social construction of gender.
Page Number: 82

14. According to Patricia Hill Collins, the meanings of gender and other categories of difference and inequality are embedded in the structure of social relations within and between:
a. political parties.
b. economic sectors.
c. social institutions.
*d. nations.
Page Number: 80

15. Which of the following statements reflects the race–sex analogy?
*a. Gender is assumed to have the same effect for African American and White women.
b. Race is assumed to have a differential effect African American men and women.
c. Gender and race are assumed to have an interactional effect on both women and men of all races.
d. Race is assumed to have the greatest effect on the lives of women and men due to historical racism
Page Number: 81

16. Spade and Valentine explain that the _____ one accrues from a combination of socially constructed categories explains the patterns created by these categories.
a. identity
*b. power
c. degree of normativity
d. resources
Page Number: 84

17. In King's model, the totality of an individual's identity is based on:
a. socially constructed categories of difference.
*b. the relationship of socially constructed categories of difference to one another.
c. the most obvious category of difference.
d. the category of difference one chooses to emphasize.
Page Number: 82

18. The position of women of color throughout the history of women's movements is referred to as:
a. "insiders on the outside."
*b. "outsiders within."
c. "excluded outsiders."
d. "excluded minorities."

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Page Number: 81

Essay

19. Summarize the three different approaches to studying gender's interaction with other socially constructed categories of difference. Include critiques of each approach.
*a. Varies
Studies should cover the three approaches, including separate and different, additive, and interactional. Answers should include reference to privilege and power, as difference and inequality.
Page Number: 81–83

20. According to Spade and Valentine, our life experiences take unique forms as socially constructed characteristics are combined to create patterns that emerge across contexts and daily life. Explain the relationship between the uniqueness of individual experience and the larger social patterns that cut across individual lives. Use of the "kaleidoscope" imagery may be helpful in your response.
*a. Varies
Students can use the symbolism of the prisms of a kaleidoscope as socially constructed categories that create life experiences. As Spade and Valentine explain, "Just as the kaleidoscope produces a flowing and constantly changing array of patterns, we find individual life experiences to be unique and … similar colors and patterns often reoccur in slightly different forms."
Page Number: 84

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Chapter 2, Reading 7 – Test Questions
Spade5e_TB02.7

True/False

1. According to the intersectional approach to difference and inequality, individuals and groups can simultaneously experience oppression and privilege.
*a. True
b. False
Page Number: 87

2. According to Dill and Kohlman, intersectional theory comes from the study of inequality in sociology and economics.
a. True
*b. False
Page Number: 87

3. For both White and Black women, the family has been the center of women's oppression throughout history.
a. True
*b. False
Page Number: 88

4. Family support enabled Black women to produce a new ideology of womanhood that permitted the formation of the modern dual-career and dual-earner family.
*a. True
b. False
Page Number: 88

5. Today, "women" as a primary identity category has ceased to be the entry point for young women engaging in activism.
*a. True
b. False
Page Number: 89

6. Intersectional feminist paradigms focus primarily upon contrasting the experiences of women in society to those of men.
a. True
*b. False
Page Number: 89

7. According to quantitative research by Leslie McCall, a single economic environment may create advantages for some in a group and disadvantages for others in the same group.
Page Number: 91

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8. According to Crenshaw, a helpful metaphor for instersectionality is a car crash at the nexus of a set of separate roads such as race, class, and gender.
a. True
*b. False
Page Number: 90

Multiple Choice

9. The prototypical model for feminist theory post-1950s was based on the lives of:
*a. White women.
b. all women.
c. upper class women.
d. immigrant women.
Page Number: 87

10. People experience and resist oppression on all of these levels except:
a. the level of personal biography.
b. the group or community level.
*c. the patriarchal capitalist level.
d. the level of social institutions.
Page Number: 87

11. Work that explicitly links _____and _____provides an analytical foundation for social justice and critical resistance.
*a. theory; practice
b. gender; race
c. women; men
d. individuals; social institutions
Page Number: 89

12. According to Dill and Kohlman, a key concept allowing one to examine women's and men's lives through multiple lenses is:
a. feminism.
b. the multiple paradigm approach.
c. the sociological imagination.
*d. intersectionality.
Page Number: 86

13. Dill and Kohlman pointed out that intersectionality marks a great theoretical improvement over _____ models of oppression.
a. color-blind
*b. additive
c. multiplicative

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d. gender-neutral
Page Number: 87

14. Who wrote *The Feminist Mystique*?
a. Winifred Breines
b. Barbara Reskin
*c. Betty Friedan
d. Patricia Hill Collins
Page Number: 88

15. Ivy Ken proposes the metaphor of producing, using, experiencing, and digesting _____ for describing, discussing, and theorizing intersectionality.
a. homegrown vegetables
b. free-range chicken
c. farm-raised salmon
*d. sugar
Page Number: 90

16. _____ seeks to ascertain how phenomena are mutually constituted and interdependent, how we must understand one phenomenon in deference to understanding another.
a. Weak intersectionality
*b. Strong intersectionality
c. Complex intersectionality
d. Multiple intersectionalities
Page Number: 92

17. The paradigm of intersectionality has its origins in the experiences of:
*a. Black women in the United States.
b. Black women in the global south.
c. Black and Hispanic women in North and South America.
d. Black men and women in the United States.
Page Number: 93

18. Audre Lorde called for feminists to:
a. recognize the shared oppression of women.
b. be pragmatic about political barriers.
*c. turn difference into strengths.
d. promote Women's Studies programs in higher education.
Page Number: 92

Essay

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19. Discuss the position of women of color throughout the history of women's movements. Be sure to reference at least one woman of color mentioned in the text who contributed to the critique of White privilege in women's movements.
*a. Varies
Students should address the contribution of women and men of color to theory and social activism in the 19th, 20th, and 21st centuries.
Page Number: 87–88

20. Explain the differences between "strong" and "weak" intersectionality, according to Dill and Kohlman? Why is the distinction important?
*a. Varies
Students should point out the main differences: strong intersectionality examines how phenomena are mutually constituted and interdependent and weak intersectionality does not extend beyond examining differences. The distinction is important because of the lessons learned and knowledge produced.
Page Number: 92–94

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Chapter 2, Reading 8 – Test Questions
Spade5e_TB02.8

True/False

1. The most important objective of scholars using the theoretical frameworks of "doing gender" or "doing difference" is to identify gender or difference in social interaction.
a. True
*b. False
Page Number: 97

2. As a child, Kiara garnered respect in her neighborhood because her father was elected to city council.
a. True
*b. False
Page Number: 96

3. Jones ethnographic work on Black girls and inner-city violence was designed to test the doing gender framework and the doing difference framework.
a. True
*b. False
Page Number: 97

4. Jones cautions that focusing on interactional accomplishments of categorical identity means that we can miss the recursive relationship between interaction, identity, and larger oppressive forces.
*a. True
b. False
Page Number: 97

5. Jones research has found that inner-city Black girls strategically choose from a variety of gender, race, and class displays to enhance their chances of survival.
*a. True
b. False
Page Number: 98

6. Closed out of mainstream sources of power, Black men embrace a hegemonic masculinity that is a coupling of strength with physical dominance.
*a. True
b. False
Page Number: 98

7. The image of Black girls as single mothers or "violent" girls draws attention away from the dilemmas and contradictions that Black women and girls encounter and in some measure reconcile in their everyday lives.

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*a. True
b. False
Page Number: 98

8. Jones suggests that her research approach is Black feminist interactional studies.
*a. True
b. False
Page Number: 98

Multiple Choice

9. Kiara and other Fillmore residents see all of the following as oppressive forces in their neighborhood except:
a. the urban redevelopment agency.
b. the local police force.
c. the city's gang task force.
*d. the Urban League.
Page Number: 97

10. Jones uses _____ and _____ in her ethnographic work on Black girls and inner city violence.
*a. interactional analysis; Black feminist thought
b. critical race theory; social disorganization theory
c. labeling theory; differential association theory
d. feminist theory; critical race theory
Page Number: 97

11. At the same time that Kiara is doing gender and doing difference, she is also:
a. looking for her father.
b. trying to get an education.
*c. struggling for survival.
d. working for the urban redevelopment agency.
Page Number: 98

12. Kiera refers to the _____ as "modern-day hieroglyphics."
a. street graffiti in her neighborhood
*b. RIP scratches in the sidewalk that mark the murders of young Black men
c. billboards in the neighborhood
d. lawn signs in front of homes
Page Number: 97

13. Jones claims that her integrative approach to the study of Black women's lives helps to explain how all of the following except _____ are linked.
a. interaction
b. identity

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c. structural inequality
*d. deviance
Page Number: 97

14. According to Jones, Black women and girls are likely to be seen by social scientists as:
*a. problems to be solved or explained.
b. pioneers in disadvantaged communities.
c. secondary to Black men and boys.
d. having limited resources.
Page Number: 98

15. All of the following are true statements about Kiara's life, except:
a. her grandmother migrated to California from the south.
b. her father killed her mother.
*c. she was an outcast in the neighborhood because her father was a drug dealer.
d. her grandmother owned the house she raised Kiara in.
Page Number: 96

16. In trying to collect signatures for an antiredevelopment petition, Kiara:
a. used her sexuality to entice men to sign.
*b. told men that "babies and women are in danger" to play on their sense of manhood.
c. told women that the elderly were especially at risk to play on their sympathy.
d. gave up when it seemed that there was a high level of apathy in the neighborhood.
Page Number: 97

17. The _____ is "a system of accountability that governs formal and informal interactions in distressed urban areas, especially interpersonal violence."
a. Sociological Imagination
b. Doing Difference Paradigm
c. Theory of Social Disorganization
*d. Code of the Street
Page Number: 98

18. Girls coming of age in distressed urban areas come to realize how all of the following elements of the code organize their social worlds except for:
*a. redemption.
b. respect.
c. retaliation.
d. reputation.
Page Number: 98

Essay

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19. Summarize the critique that Jones makes of the "doing gender" and "doing difference" frameworks. How does she apply these insights to her study of inner-city Black girls?
*a. Varies
Students should point out the ways that the focus on interactional accomplishments of categorical identity leads researchers away from the recursive relationship between interactions, identity (or identities), and larger oppressive forces, which are shaped by various overlapping and intersecting -isms.
Page Number: 97

20. Kiara told Jones that she "was aggressive for the streets, pretty for the pictures." Explain how this self-description reflects Jones' findings about inner-city Black girls and the survival project that is a significant part of their lives and communities?
*a. Varies
Students should address the ways that Black girls strategically choose from a variety of gender, race, and class displays depending on the situation, the public identity they are invested in crafting, and in service of a survival project that has historically defined the lives of poor, Black women and girls in the United States—a project with especially high stakes in neighborhoods like the one in which Kiara has grown up.
Page Number: 96–98

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Chapter 2 – Test Questions
Spade5e_TB02.9

True/False

1. "Controlling images" denigrate and objectify women of color and justify their racial and gender subordination.
*a. True
b. False
Page Number: 101

2. White society uses the image of the Black matriarch to objectify Black women as overly aggressive, domineering, and unfeminine.
*a. True
b. False
Page Number: 101

3. "Lotus Blossom" is a term used to describe Asian lesbians and bisexuals.
a. True
*b. False
Page Number: 101

4. Despite cultural differences in the ideological justification of patriarchy, gender inequality is the reality in both Asian and mainstream White cultural worlds in the UnitedStates.
*a. True
b. False
Page Number: 103

5. Respondents in Pyke and Johnson's study glorified Asian ethnic femininity as authentic, natural, and normal.
a. True
*b. False
Page Number: 104

6. Pyke and Johnson found that Asian American women can engage those traits associated with ascendant femininity to enhance their status in the mainstream as long as they do not abandon their Asian racial/ethnic identity.
a. True
*b. False
Page Number: 107

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7. Asian American women in Pyke and Johnson's research saw gender and race/ethnicity as separate categorical identities since they could change their gender performance but not their racial/ethnic identity.
a. True
*b. False
Page Number: 107

8. Pyke and Johnson argue that hegemonic femininity and masculinity are equivalent structures.
a. True
*b. False
Page Number: 109

Multiple Choice

9. In Karen Pyke and Denise Johnson's study, Asian American women who did not "act Korean" referred to themselves as:
*a. whitewashed.
b. Americanized.
c. gender variants.
d. interraced.
Page Number: 107

10. In the process of _____, a dominant group defines into existence a subordinate group through the creation of categories and ideas that mark the group as inferior.
a. hegemony
b. social constructionism
c. subjugation
*d. othering
Page Number: 101

11. "Controlling images" are:
*a. stereotypes that denigrate and objectify certain groups and justify their subordination.
b. culturally established sets of behaviors that we have learned to associate with members of a particular gender.
c. also known as "hegemonic femininities."
d. not a part of the social construction of categories of difference.
Page Number: 101

12. Pyke and Johnson state that a(n) _____ appears promising for building our understanding of "micro-level structures and complicated features of oppression."
a. social-interactional approach
*b. social-constructionist approach
c. ethnomethodological approach
d. longitudinal approach

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Page Number: 100

13. Asian American women in the study by Pyke and Johnson claimed to possess traits associated with White femininity, except for:
a. assertiveness.
*b. family-orientation.
c. confidence.
d. independence.
Page Number: 104

14. In the discussion of race and gender in the Pyke and Johnson article, African American women and Asian American women are constructed as:
a. model minorities.
b. arch rivals.
c. very similar to one another as racial minorities.
*d. at opposite ends of the femininity continuum.
Page Number: 101

15. Which of the following is true, according to the respondents in the Pyke and Johnson study?
*a. While respondents construct a world in which Asian American women can experience a kind of transracial gender identity, they do not consider the same possibility for women of other races.
b. Respondents construct a world in which all women can experience a kind of transracial gender identity.
c. While respondents construct a world in which American (White) women can experience a kind of transracial gender identity, they do not consider the same possibility for women of other races.
d. Pyke and Johnson found that no women could successfully experience a kind of transracial gender identity due to the rigidity of racial categories.
Page Number: 109

16. White society uses the image of the Black matriarch to blame Black women for all of the following except:
a. the emasculation of Black men.
*b. survival of the Black family.
c. low marriage rates.
d. poverty.
Page Number: 101

17. The Lotus Blossom imagery renders Asian women as all of the following except:
a. hyperfeminine.
b. sexually exotic.
*c. adventuresome.
d. submissive.

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Page Number: 101

18. Research on Asian American women who joined sororities demonstrates that:
*a. those who joined predominately White sororities often did so to distance themselves from images of Asian femininity.
b. those who joined Asian sororities had their ideas of Asian women as passive and childlike confirmed by the women they met.
c. those who joined predominately African American sororities were least racist than those who joined predominately Asian or White sororities.
d. those who joined predominately White sororities had their ideas of White women as assertive and independent challenged by the women they met.
Page Number: 102

Essay

19. Define and discuss Karen Pyke and Denise Johnson's concept of "hegemonic femininity." How does it relate to "controlling images" and additional ways of "othering" groups and individuals?
*a. Varies
Students can discuss the concept of "hegemonic femininity" in relationship to hegemonic masculinity and explain how Pyke and Johnson approach subordinated femininities in reference to a dominant ascendant category of femininity. They should then link this concept to controlling images as part of the process of "othering."
Page Number: 101

20. Explain how Pyke and Johnson's findings, in their words, "underscore the crosscutting ways that gender and racial oppression operates such that strategies and ideologies focused on the resistance of one form of domination can reproduce another form?"
*a. Varies
Students should define the terms and discuss how the respondents in the research construct a binary Asian versus White-dominated version of gender where the former is defined as innately oppressive and resistant to change and the latter is framed as a paradigm of gender equality. This contributes to proassimilation by suggesting that Asian American women will find gender equality in exchange for rejecting their ethnicity and adopting White standards of gender.
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Chapter 2, Reading 10 – Test Questions
Spade5e_TB02.10

True/False

1. Patricia Hill Collins examines the ways in which people participate in global political communities through the use of new technologies. Despite their growth, these communities have no effect on the concentrated power of the privileged in the global political economy.
a. True
*b. False
Page Number: 114

2. In her example of the Black women and Indian women migrants from Uganda, Purkayastha claims that if they returned to Black-majority Uganda, they would both have more race-based privileges than disadvantages.
a. True
*b. False
Page Number: 114

3. According to Purkayastha, intersectionality can only retain its explanatory power if researchers include within-country and between-country structures in their analysis.
*a. True
b. False
Page Number: 115

4. Being able to build transnational lives means that it is possible for groups to be part of the racial majority and minority simultaneously.
*a. True
b. False
Page Number: 115

5. Color-based hierarchies are losing their relevance as multinational corporations adapt to markets where the majority of the people are nonwhite.
a. True
*b. False
Page Number: 115

6. While there are variations of who is part of the privileged majority versus the marginalized minority within a country, these hierarchies almost always fit the White-Yellow/Brown-Black hierarchy known in Western Europe and North America.
a. True
*b. False
Page Number: 115

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7. In color-based hierarchies "fairness as beauty" privileges whiteness for women even in nations with nonwhite majorities.
*a. True
b. False
Page Number: 115

8. Purkayastha argues that other axes of domination besides race are inappropriate to consider in an intersectional analysis.
a. True
*b. False
Page Number: 115

Multiple Choice

9. The reading by Purkayastha uses an example of a Black woman and an Indian woman from which country?
a. Zimbabwe
b. Zaire
*c. Uganda
d. Kenya
Page Number: 112

10. Purkayastha refers to the ability of groups to live within and beyond single nation-states as _____ lives.
*a. transnational
b. multinational
c. cross-national
d. multicultural
Page Number: 113

11. Participants in web-based communities are able to dilute the consequences of all of the following except _____ that they experience in their tangible lives.
a. gender
b. race
c. class
*d. literacy
Page Number: 113

12. Purkayastha builds on the work of Patricia Hill Collins primarily by:
*a. discussing the structures of domination and control in transnational spaces.
b. discussing how race and class interact.
c. showing how African women are discriminated against in European nations.
d. showing how "gender displays" differ cross nationally.
Page Number: 114

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13. The similarities and differences in the experiences of the Black women and Indian women from Uganda are consistent with all of the following in the United States except:
a. ideologies.
b. interactions.
*c. multiculturalism.
d. institutional arrangements.
Page Number: 114

14. _____ are composed of tangible geographic spaces that exist across multiple nation-states and virtual spaces.
a. Global communities
b. Cross-national boundaries
c. Multinational domains
*d. Transnational spaces
Page Number: 112

15. In the area of intersectionality, there has been a shift from _____ of multiple strands of inequality toward _____ with a focus on interactions.
a. independence; dependence
b. linear; recursive
*c. addition; multiplication
d. qualitative; quantitative
Page Number: 112

16. People are prevented from participating in transnational virtual space as a result of all of the following except:
*a. computers being produced in North America for the most part.
b. poverty.
c. they do not speak English.
d. active government surveillance.
Page Number: 116

17. A South African Black female immigrant in the United States who is able to maintain active connections with her friends, family, and political networks in her home country is:
a. failing to effectively assimilate in the United States.
*b. accessing transnational space.
c. highly likely to return to South Africa to live.
d. balancing the privilege she experiences in the United States with the poverty of her original culture.
Page Number: 115

18. In the 21st century, the distinction between foreign surveillance and national surveillance has been blurred, creating what Purkayastha calls:
a. security agreements.

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*b. transnational security regions.
c. global security interests.
d. global militarization.
Page Number: 113

Essay

19. Discuss how the concept of "women of color" has been an effective framework for understanding the social location of women in Western Europe and North America. Explain why Purkayastha claims that this concept will not work as well in understanding the axes of power and domination within countries along with existing global-level hierarchies.
*a. Varies
Students should consider the intersection of race and gender in the "global north" as well as other axes such as social class. To address the limits of this concept, the key issue is that within country and between country structures shape peoples' lives beyond the question of race.
Page Number: 115

20. The organization of power and processes of marginalization has continued to change in the 21st century. Using the concept of transnational spaces, explain how domination occurs within and between nations.
*a. Varies
Students can consider the different forms that transnational spaces take such as people who build lives in more than one country by traveling back and forth regularly, organizing family lives across countries, and remitting and investing money, as well as engaging in politics in "homelands," as well as cyber workers in the global economy. The role of nation states and policies regulating the movement of bodies and use of technology is relevant here.
Page Number: 113, 116

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