

- What it means to say that the "family" represents a "social overlay" on biological relations? (For example: What does an "uncle" do?)

People have certain obligations and connections to each other in their family.

social overlay on biology - **the social order imposed on procreative and blood relations.** you don't really expect your father's brother and your mother's brother to differ if this person does something for you, you feel happy - not many obligations to being an uncle

Social overlay creates the concept of the family and the obligations that family members have to one another. For example, there is no such thing as an illegitimate child in nature, but society creates this concept. Another example is the different roles that an uncle plays in different societies. In America, there aren't many obligations for the uncle to their nephew or niece. In certain tribes in Africa, however, the mother's oldest brother is responsible for raising his nephews to become a man (filling a role that most fathers fill in US). The same thing is accomplished by different family members. The biology in both of these cases is the same, but the social overlay differs.

- The main conclusions about the consequences of single motherhood. Do the "consequences" simply reflect the fact that single-parent families are poorer? (McLanahan)

McLanahan describes that there are many consequences resulting from single-parent families. The first of which is income, this causes a reduction in income of between 32 and 40%. Next, is a reduction in social capital. Those who live in single homes are more likely to move and their single parent is less involved in the child's after-school activities. Third, is the reduction in education level. They are more likely to dropout and are more likely to have a lower grade-point average than students from two parent families. Finally, these children are more likely to be teen parents. McLanahan concludes that there are multiple consequences of being a single-parent. The consequences are more than just being poor.

- What it means to call modern marriage "a ritual love system of erotic property?" (Collins p. 125). How Collins explains the Victorian revolution (Page 145)

Part 1: Both love and sex are part of the same complex from a sociological viewpoint. Modern marriage has shifted into a form

where love is a crucial element in establishing a sexual tie. Additionally, marriage has become more possessive, with people 'owning' each other, as a testament to affection and sex. Basically a lover possesses another's body and affections simultaneously.

Part 2: If the only power women have is their bodies, then women are going to use their bodies to the full extent possible. Although the Victorian Revolution saw to the new puritanical viewpoint regarding sex, it simultaneously made sex more central in the marriage tie than ever before. Women had the newfound ability to withhold their bodies from men as sexual objects, which gave them a newfound source of power. This made men have to accept marriage on women's terms. Also, the Victorian was officially the first major phase of women's liberation.

- How women's labor force participation is related to divorce. The consequences of divorce for children.

According to McLanahan, many women are growing more economically independent. Because of this, these women can afford to leave bad marriage and raise their children by themselves. Each generation of women has entered the labor force at a greater proportion than the previous generation. Over half of all women in America were working or looking for work by 1970 and about $\frac{3}{4}$ in 1990. Also, the decline in men's earning power relative to women, gender gap for wages started decreasing, and the economic gain from marriage is not as high. The last reason for women's labor force participation relating to divorce is a difference in social norms that allowed women to put personal fulfillment above their family responsibilities. The consequences of divorce for children include the youth being less trusting in marriage and relationship. Also, these people might find it easier to leave a bad relationship. However, children also lose time with their parents because their mothers will be working outside of the home. Depending on family income, this could make a child better or worse off. (income same, time same)

- The relation between education and the probability of divorce (Wilcox). The "greedy" nature of marriage (Gerstel and Darkisian)

moderately educated Americans have become less likely to form stable, high-quality marriages, while

highly (college) educated Americans (who make up 30 percent of the adult population) have become more likely to do so. Divorce rates are up for moderately educated Americans, relative to those who are highly educated.

From the 1970s to the 1990s, divorce or separation within the first 10 years of marriage became less likely for the highly educated

(15 percent down to 11 percent), somewhat more likely for the moderately educated (36 up to 37 percent), and less likely for the least educated (46 down to 36 percent).

PART 1: Three cultural reasons for erosion of marriage: (a) The attitudes of the moderately educated have traditionally been more conservative on a cluster of marriage-related matters, but they now appear to be turning more socially permissive, as highly educated Americans have become more likely to embrace a marriage-minded mindset. (Percentage of 25–60-year-olds Believing Divorce Should be More Difficult to Obtain, by Education and Decade fell more than 10%) (b) Middle Americans are more likely to be caught up in behaviors such as multiple sex partners and marital infidelity, that endanger prospects for marital success. both undercut the stability of marriage, and the former is related to an increased risk of nonmarital childbearing (Percentage of 25–44-year-old Women Who Have Had Three or More Lifetime Sex Partners, by Education and Year) (c) Moderately educated Americans are markedly less likely than are highly educated Americans to embrace the conventional values and virtues (such as delayed gratification, a focus on education, and temperance) that are the ingredients of personal and marital success in the contemporary United States. (Percentage of Adolescents Wanting to Attend College “Very

Much,” by Mother’s Education)

many Americans have moved away from identifying with an “institutional” model of marriage, which seeks to integrate sex, parenthood, economic cooperation, and emotional intimacy in a permanent union. This model has been overwritten by the “soul mate” model, which sees marriage as primarily a couple-centered vehicle for personal growth, emotional intimacy, and shared consumption

The 'soul-mate' model has overtaken the 'institutional' model of marriage, which has been a challenge for Middle Americans due to setting a high financial and emotional bar for marriage. **One problem with this newer model—which sets a high financial**