

1. For many years, Bosnians, Croats, and Serbs lived as neighbors, freely intermarried, and worked as colleagues; however, now there is bitter conflict among them. Would you say that restoring a peaceful multiethnic society is a coordination problem, a free-rider problem, neither, or both? Explain why.

I would call this a coordination problem because each group wants to act peacefully only if all other groups act peacefully. 37 out of 47 answered this correctly.

2. Clarke writes that “Disasters, like other social situations, have rules, and people generally follow them.” When he uses the word “rules,” what exactly is he talking about?

On page 24, Clarke writes that “the rules of behavior in extreme situations are not much different from rules of ordinary life. . . . When danger arises, the rule—as in normal situations—is for people to help those next to them before they help themselves.” By “rules” Clarke is not simply referring to rationality. Also, saying that these rules are “social norms” is not specific enough. 19 out of 47 answered this correctly.

3. Smith tells the story of how Jim Corbett asked John Fife, the pastor of the Southside Presbyterian Church in Tucson, to help house Salvadoran refugees. Fife struggled with the decision because he knew that his church would be breaking federal law. The elders of the church voted to go ahead with the plan to house refugees at the church. When this decision was made, did Fife and the church do so because they thought that an open, public protest was the only way to fight the INS?

On page 66, Smith explains that the church accepted the refugees simply because they thought that refusing them would be immoral. They did not make their actions public until later, when they were threatened by the INS. 36 out of 47 answered this correctly.

4. Would you say that ecological factors were helpful in the anti-Vietnam war protest at Northwestern University in May 1972 (described by Berk)? Why or why not?

The main ecological factor in this protest was simply that after the earlier anti-war rally (which was originally about dormitory fees), all of the dorms were in the same direction and most students walked down Sheridan Road, the main thoroughfare through campus. This road was wide and open, and this enabled the students who set up the barricade to attract the crowd’s attention immediately. 39 out of 47 answered this correctly.

5. According to Luker, did the Supreme Court’s decision in *Roe v. Wade* spur the growth in the anti-abortion movement because the “housewives,” who previously had thought that abortion was very uncommon, now knew that abortion was much more common than they had previously thought?

On pages 139–140, Luker explains that the “housewives” had very little social contact with people who had abortions and were not aware of how common abortions were. However, the *Roe v. Wade* decision shocked them not because it gave them information about how common abortions were (the decision said nothing about this) but because it explicitly said that the unborn was not a person and did not deserve legal protection. Earlier abortion laws permitted abortion fairly liberally, but they did not explicitly say that fetuses were not people. The housewives previously had thought that everyone else believed that the fetus

was a person and were shocked to find out that other people did not agree. *Roe v. Wade* also alerted the housewives to the strength of the abortion reform (pro-choice) movement. 29 out of 47 students answered this correctly.

6. Kaplan tells us that the women in the Jane collective gave out free copies of *The Birth Control Handbook* to all of the women they counseled. This handbook was written in 1968 by students at McGill University. Did they give out these free copies because the information available in bookstores about birth control was not written from a feminist perspective or because some women could not afford buying books, neither, or both?

On page 34, Kaplan states that at the time, disseminating information about birth control was illegal. Students at McGill published *The Birth Control Handbook* because of the complete lack of information available about birth control. So the correct answer here is “neither.” At the time, there were no books in bookstores about birth control at all. The Jane collective appreciated the feminist perspective of the Handbook, but there was no other literature which they could have chosen instead. 18 out of 47 students answered this correctly.

7. Zhao writes that in the Beijing Student Movement, it was common for groups of students to march by student dormitories, chanting and shouting to students to come join them. Does Zhao say that this illustrates the importance of social networks in mobilization?

8. Eliasoph describes a town in which people, when asked about whether they could do something about the local nuclear weapons base and the local factories which produced toxic waste, replied that those issues did not really touch their lives and were “distant” and “removed.” Does Eliasoph say that their response is best understood in individual psychological terms, that each individual was “in denial”?

9. Which of the movements below would you say relied heavily on preexisting social networks? In each case, if you think social networks were crucial, explain why and how (and give examples); if you think that they were not, explain why.

Anti-Vietnam war rally at Northwestern University (described by Berk)

US-Central America activism (described by Smith and by Nepstad)

Early anti-abortion activism (described by Luker)

Jane collective (described by Kaplan)

Recruitment of students for Freedom Summer (described by McAdam)

Beijing student movement (described by Zhao)

The “White March” in Belgium (described by Walgrave and Manssens)

Monday demonstrations in Leipzig (described by Lohmann)

The southern sit-in movement (described by Morris)

Gallaudet strike (described by Sacks)

10. Does Walgrave and Manssens' study of the White March in Belgium in 1996 suggest that the media alone can organize a very large and long-lasting social protest?

11. According to McAdam, does the “routinization of conflict” make a social movement tactic become more widespread or does it neutralize the tactic? Why?

12. In Chwe's model of how networks affect collective action, say that we have 10 people, each with threshold 6. Is a network in which each person is connected to 6 other randomly selected people sufficient for collective action? Why or why not?

13. Usually, one thinks of unmarried students as being less “biographically constrained” than married people who work and thus are more likely to participate in protests. Does McAdam’s analysis of Freedom Summer confirm this view?

14. In Lohmann's analysis of the Leipzig marches in 1989, the growth of a movement depends on the people who are initially involved. According to Lohmann's model, what initial group would cause the greatest eventual total participation: a large group of committed activists who all share a similar political opinion, or a smaller group of citizens, not necessarily activists, whose political opinions are representative of the population at large? Why?

15. Robnett looks at various organizations in the civil rights movement, including the Southern Christian Leadership Conference (SCLC) and the Student Nonviolent Coordinating Committee (SNCC). The SCLC was dominated by ministers, while the SNCC, which focused on students, was much less hierarchical. According to Robnett, was the SNCC therefore more open to women leadership than the more conservative SCLC? Why or why not?

16. According to Morris, the sit-in movement to desegregate lunch counters in 1957–1960 was not spontaneous but very much the result of conscious planning. What kind of plans and preparations did protesters make before starting their sit-ins? Give some specific examples.

17. What does Nepstad mean when she says that frames are “inherently dialogical” while narratives are “unidirectional”?

18. According to Polletta, students involved in the sit-in movement in the early 1960s thought of themselves as acting “spontaneously.” The idea of spontaneity was crucial in their narrative, but Polletta notes that the idea of spontaneity also “backfired” on SNCC workers in their later activities. How exactly did it backfire on them?

19. According to Kelley, why were historians slow to acknowledge and discuss the clandestine resistance of black industrial workers?

20. According to Sacks, why did American Sign Language “go underground” in the 1880s? How exactly did William Stokoe help bring about the reemergence of ASL in the 1960s?

21. According to Pulido, when the environmental justice movement in the southwest US emphasizes a unitary “people of color” identity for the purposes of organization, is the inevitable result the blurring of differences between the different ethnic groups which compose “people of color”?

22. In Goodwin's analysis of the Huk movement, what does he mean when he calls the PKP a "greedy institution"? What is the difference between a "Huk marriage" and a "forest wife"?

23. On the next page is a printout of the home page of the Human Rights Campaign. Is their identity strategy more similar to the New York City gay rights movement in the early 1970s or more similar to the Oregon gay rights movement in the early 1970s (as described by Bernstein)? Why?

24. Which of the readings this term did you think was the most interesting? Which reading did you like the most? Explain in detail why (in your explanation, demonstrate your knowledge of the reading).

25. Which of the readings this term did you think was the least interesting? Which reading did you dislike the most? Explain in detail why (in your explanation, demonstrate your knowledge of the reading).