

**Chapter 1 : 30+ Examples of Middle-to-Upper Class Privilege - It's Pronounced Metrosexual**

*Abstract: In the late-nineteenth century, anti-vice societies that attempted to censor art and literature and to eradicate obscenity, gambling, and other vices, were founded, led, and supported by the upper classes of Boston and New York but received virtually no support from the upper class of Philadelphia.*

They possessed different goals and methods than feminists of the early twentieth century. During the 1920s middle-upper class women were no longer concerned with political equality, rather these new feminists desired social equality. They redefined acceptable social behaviors through their dress, new approaches to courting, and their fascination with public drinking. By most descriptions, Lois Long, a reporter for *The New Yorker*, was the embodiment of the 1920s flapper. Her writing provided a voice for these new feminists. Her combination of dry humor and uncompromising honesty gained her a huge following. Her column had a confidential tone that was very appealing; it read as if she was telling a friend about her antics the night before. The women of Prohibition raised their hemlines and their glasses in cheer for a new era. Flappers were indistinguishably tied to drinking and the speakeasy culture of the 1920s. From the outset of Prohibition many politicians and Drys assumed that middle and upper class women would continue to be staunch and loyal supporters of the cause. Flappers in their quest for social equality challenged this belief. Women began drinking in public as early as the 1920s. In the 1920s it was more acceptable for women to drink in the presence of men. Still, many men were surprised to find themselves surrounded by women at the bar. Examples include the Goldfish, equal parts goldwasser, gin, and French vermouth. As well as the Zani Zasa, imaginatively comprised of gin, apricot brandy, egg white lemon juice and grenadine. Flappers raised their hemlines, bobbed their hair, and applied makeup with abandon, embracing the latest fashions. Her image was plastered all over magazines and newspapers in the 1920s. To fit into the latest fashions women were now pressured to lose weight. Women were told that smoking would help curb their appetites. She did not wear a corset, and she bared her arms. Her skirts went up to her knees—exposing her skin. But she hid her breasts. It was a peculiar combination of sexuality and boyishness and every young woman who was not very, very serious wanted to be a part of the excitement. In the 1920s dating began to replace calling as the main form of courtship among men and women. In calling it was understood that the couple would eventually get engaged and then married. Women of the 1920s were liberated from the restriction of Victorian era morality. Sexual activity became an integral part of dating for many men and women. During Prohibition there was an increase in premarital sex. Former Judge Ben Lindsey reviewed the effects of the moral revolution on young women. Treating in its crudest form was the exchange of sexual favors for material goods. These favors could be as innocent as a kiss goodnight or for the bolder flapper, sex. The practice soon became fully incorporated in middle and upper class dating. Previously feminists had been single women determined to create some sort of political change. Pre-World War I feminists focused their efforts on causes such as suffrage, temperance, and equal employment opportunities. Women, such as Jane Addams, wanted to make America better through their dedication to service. Thus, the earlier generation of feminists was not at all happy about the lack of seriousness among the new generation. Women went from service-bound matrons to carefree, consumption-crazed flappers. Zelda Fitzgerald wished that her daughter would not emulate the serious women of the era. Flappers lived in an age where they could vote and work, drink and smoke like men, and this gave them a heady sense of freedom. Their image, love of excess, and peculiar fashions defined a decade. Harvard University Press, , Crown Publishers, , 9. *His Life and Times* New York: Henry Holt and Co. Greenwood Press, , The University of North Carolina Press, , Scribner, May , Free Press Paperback, ,

## Chapter 2 : Wandering Mind » Flappers and the New Feminism

*Which Income Class Are You? with 19% in the upper class and 29% in the lower class. According to Pew, the data suggest that the middle class has stabilized in size. 3 New Ways to Look at.*

Social Movements Types of Social Classes of People Social class refers to a group of people with similar levels of wealth, influence, and status. Sociologists typically use three methods to determine social class: The subjective method asks people what they think of themselves. The reputational method asks what people think of others. Results from these three research methods suggests that in the United States today approximately 15 to 20 percent are in the poor, lower class; 30 to 40 percent are in the working class; 40 to 50 percent are in the middle class; and 1 to 3 percent are in the rich, upper class. The lower class The lower class is typified by poverty, homelessness, and unemployment. People of this class, few of whom have finished high school, suffer from lack of medical care, adequate housing and food, decent clothing, safety, and vocational training. Unskilled workers in the class—dishwashers, cashiers, maids, and waitresses—usually are underpaid and have no opportunity for career advancement. They are often called the working poor. Skilled workers in this class—carpenters, plumbers, and electricians—are often called blue collar workers. They may make more money than workers in the middle class—secretaries, teachers, and computer technicians; however, their jobs are usually more physically taxing, and in some cases quite dangerous. They divide into two levels according to wealth, education, and prestige. The lower middle class is often made up of less educated people with lower incomes, such as managers, small business owners, teachers, and secretaries. The upper middle class is often made up of highly educated business and professional people with high incomes, such as doctors, lawyers, stockbrokers, and CEOs. This class divides into two groups: These extremely wealthy people live off the income from their inherited riches. Wherever their money comes from, both segments of the upper class are exceptionally rich. Both groups have more money than they could possibly spend, which leaves them with much leisure time for cultivating a variety of interests. They live in exclusive neighborhoods, gather at expensive social clubs, and send their children to the finest schools. As might be expected, they also exercise a great deal of influence and power both nationally and globally.

**Chapter 3 : The American Upper Class excerpted from the book Who Rules America Now? by G. William D**

*The upper class in modern societies is the social class composed of people who hold the highest social status, and usually are also the wealthiest members of society, and also wield the greatest political power.*

The social effects of this period were considerable. They took mainly the form of the displacement of classes. As already noted, there was a general disturbance in Bengal caused by the permanent settlement, whereby the lesser landholders were reduced to the condition of *ryots*. History and usage of the term The term class first came into wide use in the early 19th century, replacing such terms as rank and order as descriptions of the major hierarchical groupings in society. This usage reflected changes in the structure of western European societies after the industrial and political revolutions of the late 18th century. Feudal distinctions of rank were declining in importance, and the new social groups that were developing—the commercial and industrial capitalists and the urban working class in the new factories—were defined mainly in economic terms, either by the ownership of capital or, conversely, by dependence on wages. Although the term class has been applied to social groups in a wide range of societies, including ancient city-states, early empires, and caste or feudal societies, it is most usefully confined to the social divisions in modern societies, particularly industrialized ones. Social classes must be distinguished from status groups; the former are based primarily upon economic interests, while the latter are constituted by evaluations of the honour or prestige of an occupation, cultural position, or family descent. Early theories of class Theories of social class were fully elaborated only in the 19th century as the modern social sciences, especially sociology, developed. The relations between the classes are antagonistic because they are in conflict over the appropriation of what is produced, and in certain periods, when the mode of production itself is changing as a result of developments in technology and in the utilization of labour, such conflicts become extreme and a new class challenges the dominance of the existing rulers of society. The dominant class, according to Marx, controls not only material production but also the production of ideas; it thus establishes a particular cultural style and a dominant political doctrine, and its control over society is consolidated in a particular type of political system. Rising classes that gain strength and influence as a result of changes in the mode of production generate political doctrines and movements in opposition to the ruling class. Contemporary theories of class Subsequent theories of class have been chiefly concerned with revising, refuting, or providing an alternative to Marxism. Early in the 20th century, German sociologist Max Weber questioned the importance of social classes in the political development of modern societies, pointing out that religious mores, nationalism, and other factors played significant roles. Weber proposed limiting the concept of class to impersonal income distinctions between groups, thereby distinguishing class from social status, collectivities, or political hierarchies. But the Marxian emphasis on the importance of class conflict is still i. Many opponents of Marxist theory have focused attention on the functional interdependence of different classes and their harmonious collaboration with each other. And indeed, by the mid-20th century, it seemed undeniable that the classes in capitalist societies had tended to lose some of their distinctive character, and the antagonism between them had declined to such an extent that in most economically advanced countries it no longer produced serious political conflict. That trend seemed to have been arrested by the early 21st century, however, as growing inequality of wealth and income became a major political issue in some advanced countries, particularly the United States. Sociologists generally posit three classes: The upper class in modern capitalist societies is often distinguished by the possession of largely inherited wealth. The ownership of large amounts of property and the income derived from it confer many advantages upon the members of the upper class. They are able to develop a distinctive style of life based on extensive cultural pursuits and leisure activities, to exert a considerable influence on economic policy and political decisions, and to procure for their children a superior education and economic opportunities that help to perpetuate family wealth. Historically, the principal contrast with the upper class in industrial societies was provided by the working class, which traditionally consisted of manual workers in the extractive and manufacturing industries. There are considerable differences within the working class, however, and a useful distinction exists between skilled, semiskilled, and unskilled workers that broadly corresponds to differences

in income level. What characterizes the working class as a whole is a lack of property and dependence on wages. Associated with this condition are relatively low living standards , restricted access to higher education , and exclusion, to a large extent, from the spheres of important decision making. Aside from the dramatic rise in living standards that occurred in the decades after World War II , the main factor affecting the working class since the mid-th century was a general shift in the economy from manufacturing to service industries, which reduced the number of manual workers. In the United States and Britain , among other countries, the decline in traditional manufacturing industries left a core of chronically unemployed persons isolated from the economic mainstream in decaying urban areas. This new urban substratum of permanently jobless and underemployed workers has been termed the underclass by some sociologists. The middle class may be said to include the middle and upper levels of clerical workers, those engaged in technical and professional occupations, supervisors and managers, and such self-employed workers as small-scale shopkeepers, businesspersons, and farmers. At the topâ€”wealthy professionals or managers in large corporationsâ€”the middle class merges into the upper class, while at the bottomâ€”routine and poorly paid jobs in sales, distribution, and transportâ€”it merges into the working class. Learn More in these related Britannica articles:

## Chapter 4 : Types of Social Classes of People

*According to the text, upper- and middle-class women in the 19th century exhibited illnesses that women no longer exhibit because: it was an expected expression of their refinement and delicacy The fact that food shortages are a human and not a natural phenomena means that.*

These two classes were composed of people that had wealth and success. Even though most could afford goods anyway, the prices lowered even more, so that those who could not afford them before could now enjoy the comfort and convenience of the new products being made. The middle class was composed of businessmen and other professionals. The larger the Industrial Revolution grew, the more powerful these individuals became. Individuals and groups formed new libraries, schools, and universities because there was a sudden need for education possibly due to the increase in population. The middle and upper classes had better food and housing, which led to fewer diseases and longer living among these groups. Since these classes were treated so well, their population grew and thus had minimal difficulty living during the Industrial Revolution. In contrast with the middle and upper classes, the "working" class was not well off. In the working class, many were replaced in factories by machines. But on the other hand, many also gained new jobs in factories working with machinery. The average adult worker worked quite often: Children as young as fifteen worked for minimal wages. Some of the children became deformed or crippled due to their work, which was often. Most workers worked for relatively low wages due to their incapability to produce goods. The women and children were not paid as much as the men were. The housing was not desirable either – for example there was frequent overcrowding. The housing had unsanitary features which led to diseases. Workers who were desperate lived near a factory. What also made life difficult during the Industrial Revolution was that there were limited privileges such as few people voted, nor were they allowed to do anything to improve their working condition that was legal. The amount of carbon dioxide increased two-fold as people moved closer to factories hoping to obtain employment. Resources started diminishing, and the use of pesticides and hazardous chemicals began to increase. For these reasons, not everyone feels that the Industrial Revolution was fully beneficial.

**Chapter 5 : Colonial Social Classes : The Colonial Williamsburg Official History & Citizenship Site**

*A significant question that underscored the formation of the new republic was the potential for an aristocracy, a concept stemming from the nobility of Great Britain.*

Rentier, Capitalist, and Worker. Marx strengthened this with a discussion over verifiable class relationships. Marx sought to define class as embedded in productive relations rather than social status. His political and economic thought developed towards an interest in production as opposed to distribution, and this henceforth became a central theme in his concept of class. Class structure[ edit ] Marx distinguishes one class from another on the basis of two criteria: From this, Marx states "Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other": Capitalists, or bourgeoisie, own the means of production and purchase the labor power of others II. Workers, or proletariat, do not own any means of production or the ability to purchase the labor power of others. Rather, they sell their own labor power. Class is thus determined by property relations, not by income or status. These factors are determined by distribution and consumption, which mirror the production and power relations of classes. A small, transitional class known as the petite bourgeoisie own sufficient means of production but do not purchase labor power. The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinctive feature: Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other: Class consciousness is an aspect of Marxist theory, referring to the self-awareness of social classes, the capacity to act in its own rational interests, or measuring the extent to which an individual is conscious of the historical tasks their class or class allegiance sets for them. Moreover, by definition, the objective interests of classes are fundamentally in opposition; consequently, these opposing interests and consciousnesses eventually lead to class conflict. Marx first saw the development of class conflict confined to individual factories and capitalists. However, given the maturation of capitalism, the life conditions of bourgeoisie and proletariat began to grow more disparate. This increased polarization and homogenization within classes fostered an environment for individual struggles to become more generalized. When increasing class conflict is manifested at the societal level, class consciousness and common interests are also increased. Consequently, when class consciousness is augmented, policies are organized to ensure the duration of such interest for the ruling class. Here begins the use of the struggle for political power and classes become political forces. Since the distribution of political power is determined by power over production, or power over capital, it is no surprise that the bourgeois class uses their wealth to legitimize and protect their property and consequent social relations. Thus the ruling class is those who hold the economic power and make the decisions Dahrendorf. Class structure of capitalism[ edit ] In Marxist theory , the capitalist stage of production consists of two main classes: This is the fundamental economic structure of work and property See also: Thus the proletariat, in itself, is forced into a subservient position by the power of capital, which has stripped the means of production from them. As the proletariat becomes conscious of its situation and power, organizes itself, and takes collective political action it becomes a class for itself which has the revolutionary potential to become the ruling class. Social class pertaining broadly to material wealth may be distinguished from status class based on honour, prestige, religious affiliation, and so on. The conditions of capitalism and its class system came together due to a variety of "elective affinities". In the Marxist view of capitalism , this is a conflict between capitalists bourgeoisie and wage-workers the proletariat. For Marxists, class antagonism is rooted in the situation that control over social production necessarily entails control over the class which produces goodsâ€”in capitalism this is the exploitation of workers by the bourgeoisie. In a society with democratic control and production for use , there would be no class, no state and no need for money. That is, all people in one class make their living in a common way in terms of ownership of the things that produce social goods. A class may own things, own land, own people, be owned, own nothing but their labor. A class will extract tax, produce agriculture, enslave and work others, be enslaved and work, or work for a wage.

Subjective factors The members will necessarily have some perception of their similarity and common interest. Marx termed this Class consciousness. Reproduction of class relations Class as a set of social relationships that is reproduced from one generation to the next. The first criterion divides a society into the owners and non-owners of means of production. In capitalism, these are capitalist bourgeoisie and proletariat. Finer divisions can be made, however: They include self-employed artisans , small shopkeepers, and many professionals. Jon Elster has found mention in Marx of 15 classes from various historical periods. Starting with agricultural and domestic textile laborers in England and Flanders, more and more occupations only provide a living through wages or salaries. Private manufacturing, leading to self-employment, is no longer as viable as it was before the industrial revolution, because automation made manufacturing very cheap. Many people who once controlled their own labor-time were converted into proletarians through industrialization. Today groups which in the past subsisted on stipends or private wealth—like doctors, academics or lawyers—are now increasingly working as wage laborers. Marxists call this process proletarianization , and point to it as the major factor in the proletariat being the largest class in current societies in the rich countries of the "first world. The physical, intellectual and moral perpetrator of this transformation is the proletariat. With the domination of the proletariat, the socialization of production cannot help but lead to the means of production to become the property of society. The direct consequences of this transformation are a drop in labor productivity, a shorter working day, and the replacement of small-scale unified production by collective and improved labor conditions. Capitalism breaks for all time the ties between producer and owner, once held by the bond of class conflict. Now a new union will be formed based on the conscious application of science and the concentration of collective labor. He also extended this redistribution to the structure of power in families. Objective and subjective factors in class in Marxism[ edit ] Marxism has a rather heavily defined dialectic between objective factors i. Thompson analyses the English working class as a group of people with shared material conditions coming to a positive self-consciousness of their social position. It is seen as the process of a "class in itself" moving in the direction of a "class for itself", a collective agent that changes history rather than simply being a victim of the historical process.

*The well-educated and upper-middle-class parents who are still forming two-parent families are able to invest time and resources in their children—time and resources that lower- and working-*

Which Income Class Are You? By Jake Frankenfield Updated October 5, 2014: If you paid attention during the presidential election, you may have noticed that pretty much every candidate, from Republican to Democrat, from Libertarian to Socialist, agreed on one thing—the American middle class is suffering. But what exactly is the middle class? Is it really shrinking? And what about you? Which income class are you actually in? It turns out, these questions are difficult to answer. What Do the Data Say? The most interesting part of the Pew report, though, was its finding that the middle class is decreasing not only because more people are poor, but also because more people are rich. On average, the U.S. This makes a big difference to the median income because retirees typically live off savings and generate little income. The country is also significantly more diverse than it was in the 1970s. Upper-class incomes were the only ones to rise over that period. In another piece, Pew reported that the wealth gaps between upper-income families and middle- and lower-income families were at the highest levels ever recorded. Look at the chart from the report below: What Class Am I In? Where does that leave me? Which class do I fall into? Income data released by the U.S. Pew defines the middle class as those earning between two-thirds and double the median household income. Just take your household income and see where you fit given these numbers. The lives of families making the median income look very different given the vastly different cost-of-living levels across the U.S. This lived experience can make it difficult to determine your income-class status. Where Do You Stand? You can break down your class status first by state, metropolitan area, income before taxes and members of household, then by education level, age, race and marital status. State and city taxes vary, access to healthcare varies, cities are more expensive, and children are expensive. But class is about more than just how much money you make. His essay "The Forms of Capital" outlines how different forms of capital shape class. He said that in addition to economic capital, there is social and cultural capital. Social capital is your connections: And this is because there are other forms of capital. Social and cultural capital offer different kinds of currency, and a slightly different kind of class status. Top 20, Bottom 80 Upper, middle and lower may no longer be the best way to look at where you fit. Nor is the latest wrinkle in popular politics: In his book, *Dream Hoarders*: Reeves argues that this class is important for understanding inequality for two reasons. One would mean that parental income determines child income, unequivocally. Some of this depends on awareness. The knowledge and experience of inequality changes perceptions and behavior. This has different implications at different ends of the spectrum. In their book, *Scarcity: When an individual feels they are lacking some vital resource*—money, friends, time, calories—their mind operates in fundamentally distinct ways. The Discomfort of Extreme Wealth The wealthy feel some discomfort with this consolidation of wealth, too, but for different reasons. In her book, *Uneasy Street: The upward oriented* "tended not even to think of themselves as socially advantaged," because they tended to hang out in economically homogenous groups, where people had as much or more money than they did. The downward-oriented, with more economically diverse social networks, were "more likely to see themselves as privileged," and felt serious discomfort about it. No one wants to be seen as selfish, or entitled, or undeserving of their wealth. It involves more than just income. It involves cost of living, lifestyle choices and lived experience. It involves social and cultural capital. Most people tend to think of themselves as middle class. But the truth is, the middle class includes people with vastly different lifestyles and concerns. These are questions worth asking and answers worth pondering. Trading Center Want to learn how to invest? Get a free 10 week email series that will teach you how to start investing. Delivered twice a week, straight to your inbox.

**Chapter 7 : Industrial Revolution - Classes of People**

*Political bosses and the machines they operated were usually more popular with people in the poor and working-class neighborhoods of large cities than with people of the upper and middle classes True The working-class made greater income and lifestyle gains in the late nineteenth century than did the middle-class.*

This education begins early in life in preschools that frequently are attached to a neighborhood church of high social status. Schooling continues during the elementary years at a local private school called a day school. The adolescent years may see the student remain at day school, but there is a strong chance that at least one or two years will be spent away from home at a boarding school in a quiet rural setting. Higher education will be obtained at one of a small number of heavily endowed private universities. Harvard, Yale, Princeton, and Stanford head the list, followed by smaller Ivy League schools in the East and a handful of other small private schools in other parts of the country. Although some upper-class children may attend public high school if they live in a secluded suburban setting, or go to a state university if there is one of great esteem and tradition in their home state, the system of formal schooling is so insulated that many upper-class students never see the inside of a public school in all their years of education. This separate educational system is important evidence for the distinctiveness of the mentality and life-style that exists within the upper class, for schools play a large role in transmitting the class structure to their students. Surveying and summarizing a great many studies on schools in general, sociologist Randall Collins concludes: Special classes and even tutors are a regular part of their extracurricular education. This informal education usually begins with dancing classes in the elementary years which are seen as more important for learning proper manners and the social graces than for learning to dance. Tutoring in a foreign language may begin in the elementary years, and there are often lessons in horseback riding and music as well. The teen years find the children of the upper class in summer camps or on special travel tours, broadening their perspectives and polishing their social skills. The linchpins in the upper-class educational system are the dozens of boarding schools that were developed in the last half of the nineteenth and the early part of the twentieth centuries, with the rise of a nationwide upper class whose members desired to insulate themselves from an inner city that was becoming populated by lower-class immigrants. Baltzell concludes that these schools became "surrogate families" that played a major role "in creating an upper-class subculture on almost a national scale in America. In a country where education is highly valued and the overwhelming majority attend public schools, less than one student in a hundred is part of this private system that primarily benefits members of the upper class and provides one of the foundations for the old-boy and old-girl networks that will be with them throughout their lives. These clubs also play a role in differentiating members of the upper class from other members of society. According to Baltzell, "the club serves to place the adult members of society and their families within the social hierarchy. Many families have memberships in several different types of clubs, but the days when most of the men by themselves were in a half dozen or more clubs faded before World War II. But as upper-class families deserted the city for large suburban estates, a new kind of club, the country club, gradually took over some of these functions. The downtown club became almost entirely a luncheon club, a site to hold meetings, or a place to relax on a free afternoon. The country club, by contrast, became a haven for all members of the family. It offered social and sporting activities ranging from dances, parties, and banquets to golf, swimming, and tennis. The most visible are the yachting and sailing clubs, followed by the clubs for lawn tennis or squash. The most exotic are the several dozen fox hunting clubs. They have their primary strongholds in rolling countrysides from southern Pennsylvania down into Virginia but they exist in other parts of the country as well. Riding to hounds in pink jackets and black boots, members of the upper class sustain over hunts under the banner of the Masters of Fox Association. The intricate rituals and grand feasts accompanying the event go back to the eighteenth century in the United States, including the Blessing of the Hounds by an Episcopal bishop in the Eastern hunts. Its annual two-week encampment in its 2, acre Bohemian Grove 75 miles north of San Francisco brings together the social elite, celebrities, and government officials for relaxation and entertainment. A description of this gathering provides the best possible insight into the role of clubs in uniting the upper class. The huge forest

retreat called the Bohemian Grove was purchased by the club in the s. Bohemians and their guests number anywhere from 1, to 2, for the three weekends in the encampment, which is always held during the last two weeks in July, when it almost never rains in northern California. However, there may be as few as men in residence in the middle of the week, for most return to their homes and jobs after the weekends. During their stay the campers are treated to plays, symphonies, concerts, lectures, and political commentaries by entertainers, musicians, scholars, and government officials. They also trapshoot, canoe, swim, drop by the Grove art gallery, and take guided tours into the outer fringe of the mountain forest. But a stay at the Bohemian Grove is mostly a time for relaxation and drinking in the modest lodges, bunkhouses, and even teepees that fit unobtrusively into the landscape along the two or three macadam roads that join the few "developed" acres within the Grove. It is like a summer camp for the power elite and their entertainers. With their restrictive membership policies, initiatory rituals, private ceremonials, and great emphasis on tradition, clubs carry on the heritage of primitive secret societies. They create within their members an attitude of prideful exclusiveness that contributes greatly to an in-group feeling and a sense of fraternity within the upper class. It announces the arrival of young women of the upper class into adult society with the utmost of formality and elegance. These highly expensive rituals, in which great attention is lavished on every detail of the food, decorations, and entertainment, have a long history in the upper class. Making their appearance in Philadelphia in and Charleston, South Carolina, in , they vary only slightly from city to city across the country. They are a central focus of the Christmas social season just about everywhere, but in some cities debutante balls are held in the spring I as well. Evidence for the great traditional importance attached to the debut is to be found in the comments Ostrander received from women who thought the whole process unimportant but made their daughters go through it anyhow: We do have a family image to maintain. It was important to the grandparents, and I felt it was an obligation to her family to do it. Although enough young women participated to keep the tradition alive, the refusal to take part by a significant minority led to the cancellation of some balls and the curtailment of many others. By , however, the situation began to change again, and by the mids things were back to normal. The decline of the debutante season and its subsequent resurgence in times of domestic tranquillity reveal very clearly that one of its latent functions is to help perpetuate the upper class from generation to generation. When the underlying values of the class were questioned by a few of its younger members, the institution went into decline. Attitudes toward such social institutions as the debutante ball are one indicator of whether or not adult members of the upper class have succeeded in insulating their children from the rest of society. Only the exclusive site of the occasion and the lavishness of the reception distinguish upper-class marriages. The prevailing wisdom within the upper class is that children should marry someone of their own social class. The women interviewed by Ostrander, for example, felt that marriage was difficult enough without differences in "interests" and "background," which seemed to be the code words for class in discussions of marriage. Marriages outside the class were seen as likely to end in divorce. The original purpose of the debutante season was to introduce the highly sheltered young women of the upper class to eligible marriage partners. It was an attempt to corral what Baltzell calls "the democratic whims of romantic love," which "often play havoc with class solidarity. The function of directing romantic love into acceptable channels was taken over by fraternities and sororities, bachelor and spinster clubs, and exclusive summer escorts. This finding conflicts with the oft-repeated folk wisdom that there is a large turnover at the top of the American social ladder. Once in the upper class, families tend to stay there even as they are joined in each generation by new families and by middle-class brides and grooms who marry into their families. Contrary to stereotypes, most members of the upper class are and have been hardworking people, even at the richest levels. In a study of the 90 richest men for , for example, Mills found that only 26 percent were men of leisure. By far the most frequent preoccupation of men of the upper class is business and finance. This point is most clearly demonstrated I through studying the occupations of boarding school alumni. The feminine half of the upper class has different preoccupations I than those of men. Second on the list was author or artist followed by a career in journalism, where upper-class women are involved in both the management and writing of newspapers and magazines. Finally, women of the upper class were found in academic positions as teachers, administrators, and trustees at leading boarding schools and colleges for women. It revealed the women to be

people of both power and subservience, playing decision-making roles in numerous cultural and civic organizations, but also accepting traditional roles at home vis-a-vis their husbands and children. By asking the women to describe a typical day and to explain which activities were most important to them, Ostrander found that the role of community volunteer is a central preoccupation of upper-class women, having significance as a family tradition and as an opportunity to fulfill an obligation to the community. Quite unexpectedly, Ostrander also found that many of the women serving as volunteers, fund-raisers, and board members for charitable and civic organizations viewed their work as a protection of the American way of life against the further encroachment of government into areas of social welfare. Some even saw themselves as bulwarks against socialism. If there are no volunteers, we would live in a completely managed society which is quite the opposite to our history of freedom. The more we can keep independent and under private control, the better it is. Walter Lippmann, the only son of an upper-class family in New York, was an enthusiastic socialist as a Harvard undergraduate and the secretary to the reform socialist mayor of Schenectady in By he was back to the life that had been waiting for him and went on to be one of the most respected opinion leaders in the upper class for a year period as a columnist, author, and adviser to presidents. Our impressionistic evidence from a few individual cases suggests that even most of those who persist for a few years beyond college as social critics and radicals are gradually pushed back into their own class by their differences from members of other classes. Because they are unable to overcome the subtle effects of their socialization on their bearing and manner, there is often tension between them and their working-class allies, who become suspicious of their motives and envious of their backgrounds. In turn, the upper-class radicals become weary of being mistrusted and grow impatient with the hesitancy of the constituency they are trying to lead. It is a form of power rooted in fascination and enchantment. It operates by creating respect, envy, and deference in others. Considered less important than force or economic power by social scientists who regard themselves as tough-minded and realistic, its role as a method of control in modern society goes relatively unnoticed despite the fact that power was originally in the domain of the sacred and the magical. Who Rules America Now?

**Chapter 8 : SparkNotes: Social Stratification and Inequality: Social Classes in the United States**

*When asked how they identify their social class, 62 percent of Americans said they belonged to the upper-middle or middle classes, according to a survey.*

Licence This is an open access article distributed under the terms of the Creative Commons Attribution License , which permits unrestricted use, distribution, reproduction and adaptation in any medium and for any purpose provided that it is properly attributed. Nevertheless, the early evolution of Tyrannosauridae is still largely unsampled. We report a new tyrannosaurid represented by an associated skeleton from the lower Campanian Allison Member of the Menefee Formation of New Mexico. Despite fragmentation of much of the axial and appendicular skeleton prior to discovery, the frontals, a metacarpal, and two pedal phalanges are well-preserved. The frontals exhibit an unambiguous autapomorphy and a second potential autapomorphy that distinguish this specimen from all other tyrannosaurids. Therefore, the specimen is made the holotype of the new genus and species *Dynamoterror dynastes*. A phylogenetic analysis places *Dynamoterror dynastes* in the tyrannosaurid subclade Tyrannosaurinae. Laser-scanning the frontals and creation of a composite 3-D digital model allows the frontal region of the skull roof of *Dynamoterror* to be reconstructed. Introduction During most of the Late Cretaceous Epoch, the interior of North America was inundated by a shallow epicontinental seaway, with two landmasses on either side remaining as dry land: Appalachia in the east and Laramidia in the west Fig. Tyrannosauroid theropods were the largest dinosaurian predators in Appalachia, Laramidia, and Asia during the Campanian and Maastrichtian ages Loewen et al. In contrast, the Campanian–Maastrichtian record of tyrannosauroids from Asia and especially Laramidia is extensive, consisting of numerous representatives of Tyrannosauridae, the largest and most derived tyrannosauroids. The Asian record of Tyrannosauridae includes the unusual, small-bodied, longirostrine alioramins *Alioramus remotus* Kurzanov, , *Alioramus altai* Brusatte et al. There is also the incomplete skeleton of *Labocania anomala* from Baja California Molnar, , which is of uncertain phylogenetic affinities but might be a tyrannosauroid Holtz, Although exceptionally rich, the tyrannosaurid record from Laramidia is temporally restricted to between approximately The recent discovery of a new tyrannosaurid, *Lythronax argestes*, from the Wahweap Formation of Utah Loewen et al. The new taxon is known from an incomplete but associated skeleton including cranial and postcranial elements, and provides further insight into the morphology and diversity of tyrannosaurids from the early Campanian of Laramidia. The electronic version of this article in portable document format will represent a published work according to the International Commission on Zoological Nomenclature ICZN , and hence the new names contained in the electronic version are effectively published under that Code from the electronic edition alone. This published work and the nomenclatural acts it contains have been registered in ZooBank, the online registration system for the ICZN. The LSID for this publication is urn: The online version of this work is archived and available from the following digital repositories: Phylogenetic analysis The data matrix of Carr et al. The data matrix consisted of 34 taxa and characters. The matrix was analyzed in TNT 1. All 49 characters treated as ordered by Carr et al. *Allosaurus* was designated as the outgroup. The matrix was first analyzed using a New Technology Search, with the default parameters for sectorial search, ratchet, tree drift, and tree fusion; a random seed of 1; 10 replicates; and the number of times to find a minimum length tree set at This search examined 69,, rearrangements and recovered 12 most parsimonious trees of steps, consistency index of 0. These 12 trees were then examined using the tree bisection reconnection swapping algorithm, which examined , rearrangements and recovered 18 most parsimonious trees. The strict consensus of these 18 trees was then derived in TNT. Bremer support values for the strict consensus cladogram were then calculated in TNT.

**Chapter 9 : Which Income Class Are You?**

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*discovery, the frontals, a metacarpal, and two pedal phalanges are well-preserved.*