

## Final Exam Notes

### January 15/15

Culture: what do we know?

- Creates social solidarity, binds people together, unification (Both “positive” and “negative” forms)
- Grouping through common practices (way of binding people) artificial, arbitrary pieces, because we do this we are a community

Material and non-material elements

- Material: physical, cell phones, way we use material things
- Non-material: story telling, songs, norms, taboos

Ritual

- Material and non-material, possible for both working at the same time
  - o Pen= Material, can be used to produce stories (non-material)

Social inheritance

- Pass it down (stories, grandmothers recipes)
- We share “positive” and “negative”: ones positive can be another’s negative (Vise versa)
  - o Thumbs up means good here and Fuck you else where
- Use culture to belong to a group

Culture is learned

- Social, political, economic, we can measure it, its not natural its created
- Not static over time, its dynamic it changes

System of meanings are negotiated

- Do we accept every cultural practice, no we may not like a certain aspect, we reject adapt, free will: this doesn’t fit with what we want it to

Cultural distinctive techniques of a group and their cultural products

- Comparing fairy tales: common out come, stories traveled over time
- “ring around the rosie” for the black plague

### 3 periods: Pre-Modern, Modern, Post Modern

- How time periods create new forms of culture

Cultural integration

- Happens gradually (change) for something to be integrated, we need resources, acceptance, conform to society

Cultural Lag

- Reluctance to adapt, you are okay with what you have, enough participating (may be lack of resources many reasons to why they don’t want to adapt)

Ethnocentrism: Values based on self (own = Better)

Cultural relativism:

- Put it on one level, everything is good because its culturally based, someone doing X etc.,
- Believe its good because it is based on culture

Symbols: anything carrying a particular meaning

- Universal symbol? Music, and all have songs of sadness or other emotions
- Flags: symbols
- Language→ all has humor
- Symbols are recognized by those who share the same culture

Do symbols create status?

- Crown: aspiring a status, monarch
- Literacy: sign of status
- Car/living: wealth
- Tesla: economic status, environmental status
- Breast feeding: motherhood status
- Language: English language has two accents each attached to a status

Norms

- Rules and expectations: Laws, informal, what we cant/shouldn’t do

- Proscriptive: Should NOT do it → driving through red light
- Prescriptive: Should Do → stopping at red light

#### Folkway

- Rules govern everyday interactions, informal ways of interacting but still significantly part of norms

#### Social control:

- Mechanisms through which society encourages (enforces) conformity
- Shame: behaviour that is not acceptable, you can now only do this (other wise you are considered a bad person)
  - o Guilt
  - o Culture as constraint
- Agency: social control: doesn't allow for people to say this isn't okay?

#### Language

- System of symbols that allow for communication
- Other culture/language phrases sometimes don't work in translation: quick food= fast food, jam buster as jelly dough nut (the translation doesn't always work)
- Cultural transmission: language terms, way of speaking → passing down through generations
- Sapir Wart hypothesis the lens we see the world through → we interpret the world based through our language (or lens)

#### Values

- Culturally defined standards certain way of producing and understanding beauty, happiness etc.,
- Guidelines for being: part of a culture you embrace things
- Values: support beliefs, getting a degree: belief of going to school has value
- Beliefs: specific statements that people hold to be true

#### Ideal vs. Real culture

- Ideal: way things should be
- Social patterns mandate by values and norms
- Real: the way things actually occur in everyday life

#### Fantasia: what are the values/norms in it? YouTube video scary one with gargoyles flying

- Religious influence fires of hell
- Skeleton: death
- Night/dark: evil
- Good prevails bad, day/nigh, relation with death and demons

### Jan 20/15

#### Patterns and processes

- Thick description: informal logic of social life
- Processes of symbolic formation
- Means and modes of understanding (ways of understanding of things we don't participate in) turn to ourselves and own experiences to try to understand
- Where and how to find patterns, structures...
  - o Observing people, finding how people respond
- Metaphor
- Representation
- Public display
- (Multiple) meanings of action

#### Thick and thin

- Thin description: rehearsal
  - o Something we practice, not much meaning to it
- Thick description: practicing
  - o When we do it, it has meaning and understanding in specific cultural context
- Offers a hierarchy of meaningful structures

- Thin description: golfer is repeatedly hitting a little round white object with a club like device towards a green
- Thick description: interpret behavior context of the golf course the game of golf ascribes intentionally to the behaviour
- Understanding and absorbing the context of the situation or behaviour- present and future intentionality

#### Thick description considerations

- Micro: individuals you are looking at, what are the interactions, relationships, rules do they work by, what are we looking at
- Macro
- Historical
- Biographical
- Situational: cultural practices don't just happen anywhere, where is it taking place and why is it taking place there; does the place contain meaning? Of course, why where? For example hockey matches happen in the home town of one team
- Relational: what's the relationship to when you would be doing it
- Interactional
- Intrusive: daily practice that brings joy to your life, brushing your teeth: daily ritual its good for you
- Incomplete: if it doesn't completely conceptualize the practice
- Glossed over: don't get the full picture of the ritual, we only wind up with a good story not every detail
- Purely descriptive: want to be able to interpret it, small gestures between the lines, going for coffee: reading between the lines, level of friendship, stages of friendship consumer levels
- Descriptive interpretive  
What are we looking for?
- Context of an act
- Intentions and meanings: can you get it without asking? It will assumptions, speculations not definite fact, we can connect some not all the dots without asking
- Evolution and development of the act: we do have spontaneous acts, but we also have build ups
- Presents it as a possible interpretation: two people looking at the same event and thing can come up with two different stories, rarely straight forward

#### Balinese Cockfights

- Cockfights are not just about the birds, but men being men, as an extension of themselves
- Masculine symbol: want to prove you are able to support a family
- Dramatization of status concerns: wider social concerns
- Social interactions: alliances, wins, losses, trades: not only fights but negotiation conversations,
- Is this a form of social solidarity
  - o Yes actively participating with you peers, more connected, reinforcing connection between a group
  - o Social solidarity can take multiple forms

#### Production of culture

- Expressive vs. value
  - o About what happens in it
- Process of symbolic production, way you talk about the chicken going into the rink, many ways of raising value
- Play a part in how we produce culture: technology, law and regulation, industrial structures, organizational structures, careers

#### Structuralism

- Linguistic: underlying structure of meaning in language and human thought
- Semiology science of systems of signs (how to organize them as symbols of who we are as a group)
- Signs: noises, gestures, conventions, practices, belief systems, images, "symbolic rituals, etiquette, etc."
- Meaning of signs is not natural nor do they have an intrinsic meaning- they are assigned meanings, not things that magically appeared
- Why and how are gestures given meaning?
  - o Why give a gesture a meaning: way of communicating, need to know what were communicating therefore giving it a meaning would be needed, how are they given a meaning? Repetition, symbolic individuals,

- Arbitrariness of signs differs according to their role/status of systems of communication
  - o Why does status matter? Some gestures cannot be done by certain status (president sticking out middle finger), access to resources and hierarchy maybe they don't know the meaning of a gesture, yours may be a little different than the majority
- Signifier and signified- what is the link between the two, what causes them to be linked?
  - o When is what were gesturing not what were trying to say? Signs don't reflect what were getting at
- Construction of meaning in relation to power and ideology- how is this socially practiced, what is the cultural signification and class status
  - o Belief system, world view, consumerism, capital can be very different to different individuals

#### Bourdieu

- Structure and agency: social institutions as shaping cultural participation
- Human interaction as strategic
  - o More resources, more power, more potential opportunities, more knowledge, higher social status,
- Constrained behaviors influencing participation and understanding in/of cultural practice

#### Distinction

- Concerned with class
- Large division between higher and lower class, production and worker conflict
- Taste and aesthetics
  - o How we interpret something is through class, what we see as beautiful etc. we see everything through the lens of class and gets interpreted as taste
- Capital: taste, if you don't have other features but capital is through limited means due to class
- Relationship to social institutions
  - o Going to school to learn
  - o Creating networks and relations for further opportunities, claiming a status afterwards, gives you more opportunities

#### Social class

- Defined by relation to the means of production
- The knowledge and use of cultural artifacts and the body and the idea of taste constitute multiple sublimated relationships to class position

#### Capital

- Economic: factories, stockpiles, intellectual property, shares, finance capital
- Non-economic forms of capital- can be converted to economic capital
  - o Stuff that can be converted into money, your skill translated into money, someone paying for your labour, making your labour capital
- Is the resource and the ability to use it- form of power in social life (power= with holding labour)
- Exercise and/or resist domination in social relations to gain or maintain a position of status
- Organizing principle of society
- More capital mechanic or doctor: mechanic because of networks, who you know worth more,
- Orders and constructs relationship between individuals
- Can reach across multiple social formations
- Primary dimensions: education, social background, tastes and dispositions
- Who defines taste? Socialization? We do we make the choice to participate in it but we choose to socialize by the above dimensions

#### Aesthetic gaze

- Middle class phenomenon
- Separation from the necessities of daily labour
- Separate from manual labour (activities different from manual labour, difference from manual labour and recreation differences? Do you have the budget to go? Leisure and recreation may not be different from labour)

#### Jan 22/15

##### Assignment one: Feb 10

- Thick and thin, thick descriptions what they contain, think of that material as part of your analysis

- Where not to observe people: private property: bathroom, any private expectations of privacy (no pictures) no interviewing people, ritual practice, part of a group, pick it out and talk about it, only be there for an hour,
- Point out what and how it is: actually culture: what's the criteria, thick or thin,

#### Field

- Spatial metaphor
- Space in which all of these things take place, how do these things actually happen

#### Cultural capital

- How you act in response in the particular field, can you actually play the game, what do you need to do in order to participate in a game or event, place or activity
- Going to a new place willing to learn
- Do you need to know anything before going somewhere, informal rules of the game, what needs to be known in order to participate, not necessarily, it helps, but we don't have to know a lot
- Possession of culture capital is closely predicted by social origins
  - o Capacity to gain cultural capital
  - o Have language based on social origins

#### Cultural capital: 3 forms

- Competence
  - o Can you fake it? Can you demonstrate competence towards the event (idea the practice)
- Objects
  - o Can you identify the ones involved; do you know how to use them?
- Institutionalized forms
  - o Is it institutionalized? We have to leave our own spaces in order in institutionalize it, how we act, participate and consume
- Measurable variables: activities, cultural knowledge and language
  - o Someone using slang, do you know what that means

#### Educational Capital

- Gained through accreditation
  - o Can get your degree and claim you have a post secondary education, what does this do for you, can open doors of opportunity, higher status, valued more than someone with lesser education, potential for greater economic capital
  - o Creating new networks and connections and have other opportunities, we can get it through ritualized events, class, going chat and making connections, can obtain different skills and how to do other things
- Place to redefine qualifications and jobs, restore social order or open new doors to those who qualify
  - o Those who can afford it, putting you in a social class category, more people have it
  - o The education you get, less expensive is more looked down upon, not as seen as equal,
- Struggle between rising class factions and those in decline
  - o Class element is in decline? Everyone having access to it
  - o Changing the kind of class struggle
- Primary struggle is within the dominant class
  - o Who has the most money, access to social and economic capital,
  - o Trying to maintain their elite status and if people are getting close to it their not seen as special or valuable → vice versa, those lacking it are able to maintain it to get it, working harder than dominant class? Yes but in hopes of gaining entry into dominant class
- Working class keeps everyone honest
  - o Keeps the bottom class working hard to try to gain access into the class, it keeps everyone thriving to achieve it

#### End result

- People acquire and express a taste which expresses their need (want?) to be recognized in a given class group according to the need for distinction
  - o Need more want more to maintain our uniqueness
- Keeping up with the Joneses
  - o Degree, job, access to culture, how do you get more and increase distinction
  - o Emphasis on a lot more: PhD etc., brands of clothing, promotions

### Other forms of capital

- Social: our networks, professional and personal
  - o Gives us opportunities to use other forms of capital increasing distinction and capital
- Our body
  - o Form of capital: labour, providing time with our bodies, stigma of the non-abled,
  - o Economic social status, young beauty with old dude
  - o Beauty role of capital: economic, affording make-up, plastic surgery, body shape size turns into capital, something we can access other possibilities, pieces for leverage
- Resource to provide leverage in social struggles
- Linguistic a form of capital
  - o Demonstrates class, Cleark: in new york emphasis R for richer looking individuals
  - o Networks, how many languages you can speak, can you articulate it, can you talk about the activities, different accents
- Political Capital
  - o Same political party, same ideology, favors,
  - o Can you participate in political process, do you have the resources to vote, claim a part in the process

### Habitus (habits)

- Performance: influence social agents within a social position
- Things you need to do to participate in a wider society
- “Class conditioning” but does not require “rules”
  - o Seeking act of participating, some ways this is informal
- Ability to know how to react to a situation (still need to know how to act within a context, not given things you need to learn [related to class])
- Not a direct reflection of conditions of class existence but a process of socialization
  - o Learning to tie your shoes: practice, socialization, bunny ears, loops, we all learn differently based on how we grew up, simple as tying your shoe as part of a wider process

### Taste

- Pleasure in basic human needs
- How to derive pleasure in things we needed that day,
- Association with class position, about socialization, about taste, does this always require material possessions (goods), is there the skill to have the conversation
  - o Do manners require material? Handkerchief
  - o Craftsmanship: status and wealth: the design in the utensils (they’re designed and detailed) it impresses your guests, mark of civilization, you wont get dirty, wont throw your food around)

### Elias: civilizing process

- Trying to be civilized or aiming towards civilization,
- Interaction, Interdependency power and domination
- Rise of manners, what does it actually show: respect for the person your interaction
- Evolution and social process
- Structure, system and reification
- How is “instinct” formed? (you don’t have to think about it just do it)

### Two parts to the book

- Emic: origins of concepts: civilization and culture
  - o What does it mean to be civilized: restraint from using vulgar language, restraint and defining a reasonable action, acceptable action
- Etic Civilization as a specific transformation of human behaviour
  - o Through the sample of manners
- How do these function to change/shape state formation
  - o How to influence nature hood, shaking someone’s hand is going to change a nation? How do manners change a nation, manners linked to negotiation, you cannot have a trade without looking at it, manners influence state transformation through trade

### Etiquette books

- Bodily and emotion management
  - o How do you control or restrain violence? Over 500 years our rates of violence have gone down, how do you restrict violence? Through manners, laws, attach body and emotion to morals, that this way of living wont get them very far and attach it to good behaviour
- Why- “rules” about how biology and behaviour should be governed
  - o Rise of separate spaces and spheres, when we start to say there are rules to conduct ourselves so we change the design of how space is built, separate space for bedrooms, bathrooms, spaces are designated to specific behaviors mainly for virtue
- “Respect” vs. Shame?
  - o What purpose does shape have? Deterrence, shame them until they stop, they don’t have access to group resources until they do what needs to be done
- Managing aggression and violence
  - o Other than laws and shame; Process of internalization of morals and values,

Social evolution

- Courtly manners, distinction and social advantage
  - o Behave in a way in order to maintain or gain social class
- Emotion and rationality
  - o Expected to smile in the face of adversity, go for the long shot, don’t let the small stuff stop you from attaining your goal
- Courtly rationality (symbolic) and Bourgeois rationality (economic)
- Formation of class and class based
  - o This is all class based to let us benefit economically, socially and politically
  - o Class based manner: pinky our of drinking tea (no purpose), women carrying umbrellas paler = higher status, (meeting people shaking hands?)
- Habit and disgust: external constraints become internalized to produce self-governance
- Bodily matters
- Rationalizing of interpersonal violence
  - o Gun fight with rules not just beating someone around the corner, it becomes a sport
- Contemporary frames: business etiquette and organizational cultures
  - o Business class how they learn this (being on time, no swearing etc. still used today)
- Links to state formation
- Micro and macro processes
- Monopoly mechanism: small interdependent social units within a larger collective
- Ongoing competition to gain greater opportunities

**Jan 27/15**

Jan 27/15

Adorno and cultural industry

- Part of a large theoretical institution → frank ford school (Soviet propaganda against US)
- Frankford school: all marx but had to live in exile, cannot be true academics
- Explain how on earth it could all happen, Marxism explains revolution

Class struggle: still exists, how has it changed social movements? (change in middle class)

Differences

Authentic culture

Mass culture

Organic music	Mass production
Craftsmanship, artistic everything is unique	More public and widely available (can be engineered)
Genuine authentic and intellectual fulfillment	Predictable, formulaic and stereotypical mass production all look the same Provokes desire and false dreams
Emphasis on creator, how can that individual stimuli someone	Emphasis on receiver → get it to as many people as possible

Utopian ideals	Conservative, focus on immediate (present) not the future
Doesn't inspire escapism	Escapist and requires real effort

#### Cultural industry

- Cultural industry: authoritarianism (musical dictatorship)
  - o Jazz: once everyone could access it, it lost its meaning
- Developed by the masses themselves, "popular art form"
- Products are tailored for consumption by the masses
- Products are tailored for consumption by the masses
- Categorizing to the masses → something new always coming along
  - o Integrates consumers from above
  - o Art was once a commodity (capitalism extends all to commodities through manipulation)

#### Contemporary art → persons perception old art was the artistes perspective

- All human artifacts consist of materialization of labour: a products labour is a use of value
- Artifact has utility for someone, serves a need of individual or collective practical reason
- Materialism of labour is an embodiment of meaning or significance
- Artifact articulates with individual or collective theoretical reason or aesthetic sense (having the newest iPhones)
- "retail" value of artifacts
- Artifacts are part of continuum ranging from utility to significance
- Artifacts where significance predominant over utility "cultural products"
- Film, horoscope, jazz, radio, soap operas etc.,

#### Interchangeable of cultural objects: each one declines in significance

- use value in the reception of cultural commodities is replaced by exchange value
  - o Album: used to be a stray
  - o Now: you can pick song

#### Fetishization: the consumer is paying not for the product but rather the packaging

- Assessment of value based on the qualities of the product
- Judgment about the qualities of the product are based upon its exchange value
  - o PC vs. Mac buying name
- The more difficult something is to reproduce the more fetishized it is and sustained
  - o Difficult to reproduce=value
  - o Real picture vs. the painting

#### Essential characteristics of the cultural industry is repetition- loss of detail (loss of value)

- Standardization of products = standardization of the audience
- Standardization is not due to technology and innovation (constantly changing-cant standardize)

#### Monopolies and corporations control the cultural monopolies

- Standardization of the "thing: itself"

#### Group exercise: Pick a form of culture and origins:

Jan 29/15- need

Feb 3/15

Feb 3/15

Snob → idea of high and low culture

High

- Privilege: money getting clothes, where she could be on the titanic

Low

- 3 stages, low culture (have power struggle between each other) → once higher come he loses

#### Distinguish – social stratification

- Knowledge they're of higher class
- Having access
- Who has access to it
- Who produces culture, infrequently
- It's the rich who produce it

#### 3 stages

- Used to be lower class, visually get it, Charlie chapman, although its physical comedy its seen as higher class
- Monty python: slapstick humor, with real intellect- both? Ned to have a certain level of knowledge

#### Titanic: high need to know about it, historically of the ship

- Low, middle not high or low, not hard to understand, visually everyone can access it, don't need access to information to understand it
- Man making fish: high because of subtitles

#### Highbrow culture

- Intellectual, materially different, use of social and symbolic elements (institutional)
  - o Signs, symbols, meanings, understandings
  - o High culture used to be institutional- -→ go somewhere (Museum) with others

#### High brow audience-

- Smaller homogeneous, married, status seeking, similar politics, smaller in percentage of population

#### Low Brow audience

- “Vulgar”, sexual, amusement, degree of informality, folk songs, posters humor, can laugh together publically
- Larger, more diverse, increasingly heterogeneous, don't cost a lot to participate

#### Homology Argument

- Existing structure of inequality within a society and cultural stratification follow each other

Favors snob-> how...

- Distinguish in cultural taste and processes of aesthetic distancing, cultural class- how can you be part of it

#### Individualization argument

- “Modern” society different in cultural taste and consumption are diminishing
  - o More diverse less collective
- Growing ability of individuals to free themselves from school conditioning
  - o Limited by these elements0 can now go to theater watch opera
- Creating new subject identity
  - o We're choosing them and not be same as neighbors

#### Omnivore= univor argument

- Measured as the number of middle and low brow forms individuals choose
- Not necessarily on “elite to mass” basis- more likely to omnivores and univor

#### Cultural consumption

- where do we notice omnivore→ people in the middle
- Social differentiation marked by status
  - o Our capacity for social differentiation by buying into cultural needs (material) how do we fit into it

#### Cultural consumptions is chosen to help claim social status

#### How Cultural objects impact our self image

- Clothes expensive brand= high class

#### Cultural stratification

- Role of cultural presences and practices
  - o Things we buy= social grouping
- How to measure cultural consumptions
  - o Events, social patterns → connecting elements of a class
- Class: easiest way to measure cultural stratification, through culture
- Gendered: have to buy the newest video games (it is gendered)

#### Affect life outcomes?

- Culture determines your future- connections to people you meet, you have more privilege = more choices
- Omnivores do not like everything but are open to appreciating everything
  - o Opposed to exclusion based on snobbery
- Reflects multiculturalism and relativism
  - o More or less likely to participate in
- Not solely reflecting the elite taste: middle class

#### Cultural conditions and social structure

- Market structures
  - o Greater access to how we identify someone as part of that culture
- Reward structures
  - o Ownership of cultural products, how do we compensate those participating
- Gate keeping decision making
  - o How do we know what's good and who we want to participate

#### Careers

- How to get someone wanting to be an artist
- Change in definition, not just a singer or painter
- How do structural conditions facilitate creativity
  - o Degrees → need to use immediately?

#### High status individuals

- "Professional" occupations
- Change in omnivores activities around 1992
  - o Professions: more freedom to spend
  - o Change in technology, economic status, political stripes, all influencing middle class

#### Classification system

- Both...

Resources → how does omnivore distinguish from high and low, they acknowledge other group (low or high) but don't classify in any

- Economic, cultural capital, social space
- Criteria for classification (self and others)
- Differential access to resources
- Stratified tastes, routines and practices
- Patterns of association
- Does stratified taste matter?

#### Feb 5/15

##### High brow

- Box seats at a sports game
- Polo
- Ballet, opera

##### Low brow

- or watching at home
- Strip club vs. "Gentleman's"
- 

##### Omnivore

- Sitting anywhere
- Getting your nails done

#### Music

- Low brow: country, bluegrass, gospel, rock and blues
  - o Rooted in specific “marginal” ethnic, regional age or religious experience
- Middlebrow: omnivore, mood/easy listening, Broadway (story deep meaning), big band (jazz)
- Highbrow: liking both classical music and opera

#### Omnivores

- Do not have to identify with it- able to appreciate it via context, not because you have connection to the music (where they are singing from) but you can appreciate where it came from
- Devaluation of snobbishness- widespread availability of highbrow culture in medias (don’t want to be part of snob group, want to embrace diversity)
- How did they get there: geographic migration, class mobility, media... were not moving a lot, regional variation, appreciating new tastes, music, dress (appreciate it by being exposed to it)
- Value change from group prejudice to tolerance and diversity (diffusion of class, race, ethnicity, culture, age technology all increasing our tolerance for cultural form, not so much an “other” viewing, but rather what we can appreciate from it)

#### Social space

- Geographical/ mathematical metaphor for how people are arranged in society, mobility of space, how they participate, partake per spaces
- Multidimensional
- Principles of differentiation or distribution
  - o Whether it is age, or economics, we can afford to do things, location where events take place, new modes of traveling
- Confer force of power on their possessor in the universe

#### Decline of the snob

- Cohort displacement (diminishing in numbers, what it means to be middle class is rising)
- General shift in highbrow themselves
- Structural changes: rising levels of standards and quality of living, broader and increasingly accessible education, availability of arts in the media, devaluing the arts as the markers of exclusion
  - o Taste is becoming less as a marker of culture, less of a defying feature
- Geographic migration and social class mobility
  - o Moving around more being exposed to more and different culture
  - o Not as deterministic, moving up and down social later and what it means is varying
- Introduction of new art forms, tastes and aesthetics (what we find pleasing is changing)
- Value change (exclusion is our inclusion is in, all variables [gender, age, race, class])
- Change in what we consider art and culture (what can you afford to do)
- Generational politics (matters less)
- Status groups politics, how do we define culture is it status driven, is it about high class low class working class?

#### Age

- 1900-60: social life became more standardized (stable) how we live, what we do it, idea of social life becomes leveled
- Since 1970: age has become a less reliable indicator of behavior
- Prolonged age: staying at home longer, can we still use age, less useful variable
- Increased flexibility in work and family life
- Cultural engagement was strongly influenced by one’s place in the social structure (used to be about class)
- Social structural determinants of cultural engagement are declining

#### Feb 10/15

##### Symbolic boundaries

- Conceptual distinctions made by social actors to categorize objects, people, practices, time and space
- Tools which individuals and groups struggle over and come to agree upon definitions of reality

- What tools do we use to create categories (generalization)
- Agreement for categorization: popularization → what most people agree with at context of that time
- Groups compete in the production, diffusion and institutionalization of alternative systems and principles of classification
  - Process of institutionalization requires power
  - Being loyal, part of a school's team, what does loyalty breed: cohesion (ability to say this group, category, is one) the way in which we can symbolically or socially generate cohesion

#### Social boundaries

- Objectified forms of social differences: unequal access to and unequal distribution of resources and social opportunities
- Stable behavioural patterns of association
- Symbolic and social boundaries are equally real
- Symbolic and social boundaries as equally real
- Exists at the level of individuals
- Symbolic boundaries are necessary in part for the existence of social boundaries

#### Relating boundaries to value

- Morals: character attributions (honesty, work ethic, integrity, consideration for others)
- SES: Wealth, power, professional success (Japanese Work ethic)
- Cultural: education, intelligence, manners, taste, command of high culture
  - Eating habits, using fork and knife
  - Value: their reputation perceives them (Japan) morals > culture (more respected for being nice rather than art)

#### Why

- Role of symbolic resources
- Function of symbolic resources
- Institutionalized social differences: Create maintain, contest
  - Changing over time creating new and different categories
- Actions and influences (access to resources)
- Boundaries are permeable
- Still able to construct in and out groups (those who have access to and don't)
- Generate collective identities
  - More and more are claiming to collection to identities that haven't been seen in their families for generations, embraced through multi-cultural) conflict of values

#### Why symbolic meanings:

- Symbolic boundaries enforce, maintain, normalize or rationalize social boundaries – Markers of class distinctions
- How do we get away with normalizing class differences
  - Just keep doing it
- Contest and reframe the meanings of social boundaries
- How to refrain social boundaries: social status (higher social position can be reduced in a blink of an eye)
- Cross-cultural differences in how social and symbolic boundaries are linked-high and popular culture
  - Seen as high culture in one and popular culture in another: fashion

#### Music

- Multiple roles in social life (emotions, sad, happy, wedding)
- Creating solidarities, encouraging political resistance
- Part of our identities

#### Symbolic exclusion

- Taste
- Higher Education people are more musically tolerant
  - Increased exposure to different music forms
- Patterned tolerance: what we accept based on criteria
- Multicultural capital

- Appreciate and enjoy multiculturalism

#### Exclusiveness as boundaries

- Money and social bound together and boundary in concept of acceptance
- Social status can be translated into market position and political status
- Social Exclusion
- Social status can be translated into market position and political status
- Social exclusion
  - At the level of social relations
  - What kind of symbolic features do we reject: middle finger, rude gestures,
    - Reject religious symbols
  - Subjective process that orders those social interactions as taste
  - Recreates attitudes to cultural cues

#### Musical exclusion

- How do you know you like something
  - Reflects upbringing, physical response (head bopping)
  - Same music as 14 (biology)
  - Not liking a song because of artist

#### Educated tolerance

- Learning about your style your taste, what your exposed to

#### Political tolerance (threshold for excluding people)

- Extends to exclude citizens, no Canadian Id
- Against religious beliefs too hot: Saudi Arabia
- Terrorism or fraud

#### Symbolic Exclusions

#### Multicultural Capital

- Level of preside, multiple cultural systems, what happens when your internal to that system, more prestige because your on the inside
- Cultural tolerance and openness are widely recognized as symbols of social status among upper-middleclass (can you order off the menu, knowing what they mean, explain why certain things are done at certain times,
- Familiarity with cultural style must be restricted
- Basis of social exclusion- why? How?
  - Why use social exclusion when it comes to cultural practice, loyalty: drop citizenship to get passport
  - Don't want to ruin an image of the country

#### Patterned tolerance

- Omnivorous tastes are shaped by perceptions of class
- Perceptions shaped by reality, are we actually talking about imagined communities or generalization
- Music Content of class culture
- Assessing the effect of musical tolerance/dislike

#### Middle group

- Varying educational levels
- Most often disliked by tolerant respondent- consistently the genres whose audience are the least educated
  - Experience
  - Reflection of yourself, do you want it to be reflected of you
- Those who have broad musical taste = less likely to appreciate heavy metal

#### **Feb 12/15**

#### Anderson

- Explain how states generate ideas of moral and cultural belonging amongst the population
- How national identities are formulated- “real” and “eternal”
- Strategies of belonging
  - Identifying us against everyone else

- Access to resources: what kind, where are they from
- Social relations, interactions, resources, boundaries...
  - Symbolic boundaries
  - Long time to see if they belong

#### Nationhood

- “Deep horizontal comradeship”
  - Emotional piece, and through the emotional commitment, you do belong and have characteristics
  - Level of belonging, you buy into certain pieces, therefore..
- Localized conception in relation to experience of empire
  - What do you do to buy into it
  - “we” language, we believe, we do we are
- Assumption of membership, if you partake you belong, if you can buy into it
- Desired vision of nation
  - Sometimes top down
  - Sometimes ground up: visioning of the nation; immigration developing multicultural, democratic effecting policies
    - Fair just polite: visions of Canadians, human rights, freedom: exceptions, policies, we do it, to create a desired vision

#### Census

- Solidifies identity into mutually exclusive categories
- Quantity of identical units
  - Groups us, we belong, quantifies who belongs In which boundary, unemployed

#### Maps

- Borders rather than centers
- View from above
  - Boundary of visible markers, but typically speaking maps serve as a broad view from above
- Logo and/or emblem
  - Instilling sense of belonging, where from and who they are

#### Museum

- Way of looking at political inheritance
- Material connections
  - Looking at past in chronological way, feature way
- Regalias: officialness what makes us official, proclaims us
- Connecting to modern state, legitimize it, organize it, maintain and create new traditions

#### Others

- Beck: role of mass media allows strangers to follow same events i.e., shared experience
- Powers: homeland tours
- Tiryakian- Nationalist movements of unification
- What are their signs and symbols that they belong

#### Hegemonic

- Majority buys into the narratives
- Shared experience, acknowledge through multiple experiences,
- Taken-for granted assumptions
  - Taken for granted everyone knows what this means, we understand it and we’ve done it, way of providing boundaries

#### Individuals, cultural, identity and leisure

- The things we do in the day, work, school, somewhere around the bottom is our leisure time,
- Partial, secondary communities (belonging to a group) pieces that are unique to leisure and activity
- Links to communities of limited liability- shared interest as basis for common identity
- Possibility of decline
- Affect the vitality and stability of the internal social system
  - Possibility for the group to collapse if core group doesn’t sustain itself

#### Considerations

- Extent to which people gather routinely

- Voluntary we don't presume identity, think about how it sustains itself, people need to participate
- Involvement as linked to identity (participation linked to identity)
- Based on size and institutional control
  - How is it structured, rules, how do you participate
- Group= national identity → sorority, hockey (Canadian identity)

#### Community

- Describe material reality and personal identification
- Shared space- New configurations → gathering face to face and no loner
  - Saying we don't have to get together face to face for groups, damaging strength of our communities not interacting face to face
- Commonalities
  - Shared vision, understandings meanings
- "tiny publics": identifiers believe they have a right or obligation to claim allegiance and recognize boundaries (their duty to reinforce boundaries) → facebook group doing something, a person feels the obligation to kick the person out
- Material reality and personal identification
  - Own in mint condition, what you're a fan of
  - General themes of mean girls

#### Wispy communities

- Communities of action that are temporary/transitory, limited in time and space
- Potential for displacement by other identities
- Cultural tribal- Voluntary spaces to act out identities "third places"
- Micro-publics (above three characteristics of a micro public)
- Gathering is real but the identity is located in latent memory
- Jargon and fanzines, in the case of fandom
- Require less commitment- international loyalty (show off you got that participation for that time and space and off you go)

#### Leisure social world

- Clubs
- Meeting routine, looking forward to it, experts,
- Site to establish (gossip) networks
- "Self-referential idioculture"
  - Networks, jokes inside stories, connects back to shared experience
- Authority
- Internet communities

#### Occasions

- Not part of a routine
- Event- Identity is not implied no expectation of meeting others, limited investment
- Social investment among audience rather than through performance
- Gathering: expectation of identity and of networking
- Both are temporally bounded
- Mementos as memory markers (declare you have participated, in event or similar event) indicator of experience
- Duration of participation- indicator of experience and belonging (novice, mentor role, been there for long time share rules, formal or informal)
- Identities occupy that space and time

Feb 24/15

#### Cultural power of an object

- Rhetorical force
- Resonance: how does the piece of art connect to us
- Retrieving: how do we see it (picture, online)
- Institutional retention
- Art gallery buying a pic= they are saying its valuable, culturally significant, it has its value in certain time and space, seen as important (preservation) to continue to have that pic later on
- Resolution

- What do we do with it

#### Reading the object

##### Consider structural changes

- Multiplicity complex, things change over time, does the art have different meaning across the world (are they wrong, are we wrong? No its all preference)
- Different or preferential reading
  - Are we all going to have the same experience
- Ideologies
  - Reinforce our interpretation of art and boundaries, who can view it or understand it
- Hierarchy
  - Of us (class) and art piece where is it, institution vs. outside does it matter?
  - What we see and understand as art, level of galleries, town vs. national gallery → change how well we see that art

#### Positive/ negative claims

- Interpret social structure to human actors
- Rhetorical claim: gatekeepers, those who criticize it, change our minds about the art
- Competing interpretations
  - With different people may miss something
- Class, SES, gender, race etc.,

#### Artworld (reading)

- Function to define, validate and maintain the cultural category of art
- How we interpret it
- Legitimacy for society
  - Art world accepts it = we have to accept it
- Social and economic network
  - Determining what is and isn't in hierarchy
- System of professions
- Pervasive
  - Context vs. rules, what belongs in the art world

#### Distinguish “art” from “non-art”

- Cultural context
  - Drawing in kindergarten = art in that context
  - Intent to same extent
  - Evoking emotion
    - Does it need a rational thought process behind it
- Knowledge and cultural capital
  - Context and rules
  - What kind of knowledge we need to know (the brush strokes, the history?)
- Not an observable property
- What makes art possible
  - Product and consumption
    - Copies of that art into Production (Mona Lisa)
  - Removable individual agency (artist and viewer) from the question of art, does it matter

#### Danto “art world”

- Provides theories of art, offers a measure on consensus
  - Theory: provides agreement whether something art
- Expectations of members to know theories
- Operational, social and economic terms
  - How does art get sold? Local fair to auctions

#### Dickie: classification of art

- social, contextual, relational piece
  - How we're/ artist is touched by it, why are we still moved by old pieces

- An original artifact
- Set of the “rules” as carried out through artifacts
- Status of the artist (within community) for appreciation by viewers and institutions

#### Revision

- Work of art is an artifact
  - o The piece is understood rather than necessary (no purpose)
- Created and presented to an art world public (not always accepted by them)
- Characteristics of an artist
  - o What do we consider
- Characteristics of public?
  - o Is a public needed, do we have to like it because its from a certain school

#### Language

- Artifact
  - o What constitutes?
- Public
  - o Who gets to be part of it, who appreciates it, responds to it
- Institutional framework
- Essential (inside artist core) care vs. peripheral care (the purchasers, do not need to be par of it)

#### Conditions,

- Kinds of art produced
- Relationship between artist and audience
- Rights and obligations of artists and consumers
- What is visible in the activities of the institution
  - o How is an exhibit set up? What goes on where

#### Institutions- Structures and hierarchies

- Block-buster museum shows of well known artist
- Major artists retrospective → when dos it happen, when does it end,
- First museum shows for rising starts (local)
- Major gallery shows in the art power cities
  - o Gallery shows in lesser cities (smaller audience)
- First shows for artists beginning their careers in alternative university art spaces

#### So far

- Culture constant process of producing meaning
- Represent and create social experience: producing a social identity
- Social and cultural system are stratified power class economics
- Dominant ideologies produce dominant cultures

#### Popular culture (our definition)

- Evenly distributed
- Produced by us
- Popular culture is determined from up top we only choose to watch what is given to us

#### Folk culture

- Stable and close knit societies
  - o Small homogeneous produced in isolation
  - o Further away from common music therefore more likely to produce something unique
  - o Stories, gossip, music all are produced in relativity to where they are
- Usually rural- culture often linked to physical environment
- Tradition- due to relative isolation

- Generational to how we are taught them
- Resistance to change, its slow in time

#### Popular culture

- Wide distribution
  - Large heterogeneous societies
- Require intense distribution networks
  - Change over time, depends on the distribution, internet individual to market the item
- More likely to be created and distributed through individuals who have different forms of social capital
- Tend to reflect the meanings and interests of those who have more power and capital

#### Mass culture vs. Popular culture

- Mass culture: “cookie cutter lifestyle”
  - Reinforce social norms
  - Dominant ideology to carry on a message
  - Who is doing reproduction? The one with the money and need to do so
  - Cultural product that embodies social norms: Children toys, boys trucks girls dolls,
- Affirms preferred forms of culture and norms
  - All for repeating and establishing existing forms of culture
- Popular culture: made by people who lack some form of societal resource
- Create “new” culture
  - It’s just changing the packaging, to create something different from the existing through modification, doesn’t necessarily new, example: clothing, music, taking the pattern or rhythm and change t
- Contradictions: popular culture uses the resources of the dominant culture (dominant social system) to create something different
- BUT: uses resources in ways not intended by that system
- Often has origins in subculture, something seen to be subversive of derivative are often turned into products that become part of the mass system

#### Resources

- Dominant social system provides resources
  - Objects clothing tools, become resources for new subculture or popular culture
- Resources embody the interests of the dominant social system
- When the resources are appropriated they are modified to connect to and represent popular culture
  - Reflect popular culture rather than mass culture, but will take the idea and use it for mass production

#### Excporation and incorporation

- Excporation: when an item of the dominate group is modified to “fit” the interests of the subordinate groups
  - Fashion: brand name to fakes?
  - Dominant music of katy perry → translating it to a specific cultural group
- Incorporation: when members of society accept the preferred meaning of an item- acceptance of the dominant reading of mainstream culture
  - Mcdonalds modify the burger in India, not using beef

#### Resistance and Evasion

- Resistance: creating alternative readings to the preferred meaning of cultural object- “productive pleasure”
  - We enjoy reverting it and not accepting it

- Baseball game: not standing up?
- Evasion: evading the hegemonic influence of the dominant social system
  - Actively avoid dominant social system

#### Hegemonic pleasure

- The pleasure of conforming to the rules
- Enjoying the discipline required to demonstrate our capacity to play by society's rules
- Are we dupes? Passive consumers?
  - Blinding accepting the norms
  - Why? Sense of belonging, something to talk about

#### Economics and cultural consumption

- Support dominant ideologies, preferred readings and actions pertaining to cultural norms, and its capitalist in nature
- Our relationship to commodities is through incorporation
  - Are we always one or the other, dominant or subordinate → yes we can choose what we buy into and what we don't
- The masses are consumers- viewed as passive ("Opiate of the masses")
  - Boycotting:
- Cultural change is regressive

#### Cultural models

- The emphasis is on social identity, the meaning of the cultural object, varied and multidirectional possibilities for production of culture, supports alternative readings
- Relationship to cultural commodities is through expropriation
- Source of popular culture are through subordinates, resisters and evaders
- Cultural change has greater potential to be progressive
  - Recognizes other cultures doesn't always start with dominant ideologies

#### Containing culture variation

- Co-opted by manufacturers and used to their economic advantage
- Problem: what if an individual change the cultural product on their own rather than purchasing the variation
- Never entirely successful because resisters move on to the next thing

#### Adaptation and adoption

- Culture Is made by people – not produced by a culture industry
- Capitalist interest to contribute to mass culture
- Resisters transform mass made products into new cultural resources- multiple meanings are created
- Culture of everyday life is always in a process of adaptation
  - Based on resources and personal interest
- Tactical consumption- re-inventing the cultural object to make a different statement
  - Recreating objects to reinstate ourselves into a dominant society
  -

#### Evasive pleasure

- Pleasure of the body- extra social
- Loss of social identity through pleasures
- ... Attract forces of social discipline due to threats to status quo (norm)
  - Does the status quo want us to retain our social identity
- "civilization"

## Productive pleasure

- All about center on the mind, being critical and critiquing all about critiquing
- Create resistant interpretations
- Embarrassing elites (tabloid culture, taking on the dominate groups saying your just like us)
- Empowerment comes from producing your own meanings from available cultural resources- relevance to everyday world

## Strategies of discipline (how to sustain popular culture meaning)

- Class division
  - o Don't have the right money, gender, education → therefore you cannot participate, reinforcing culture
- “Control” or contain forms of culture (saying who can and cannot participate)
  - o Drug use: disobey your cultural grouping you can lose your community
- Repressive legislation

## March 10/15

### Reading the romance novel

- Nurturance: novels fill emotional needs in a way that conforms to cultural norms
- Does not challenge wide patriarchal social structures- strengthens patriarchy through temporary emotional relief
- Escapism (place, space, and time)
  - o Still oppressing but we like to read it why? Seems more real,

### Mass mediated pleasure

- Pleasure that sustains and supports status quo
- Novels reinforce gender roles

### Why read them?

- Fantasy
- Suspend ideology implications
- Could be read as non-serious
- The usual relationship is reversed- woman is subject man is object
- Bodily descriptions
- He is unknowable other
- She as a subject is known, reader can relate
- Heroine is not usually involved in the adventure more as a response to male energy
- Responsive to male moods to make up the story line
- Consumer of material objects and emptions

### Features

- Setting- away from reality of readers life
- Clothing, food, furniture, routine grooming
- “social lying”
- Denial of self?
- Glorifies and increases the ...

### Formula

- -Excitement
- Companionship
- Success
- Sex
- Unique self
- Solitarily individual Woman, pleasure for who? Disappearance of the real idea, sex as social drama

## Veblen

- Vicarious leisure class (need to consume)
- Differentiation from general working class
- Further differentiation between different servant classes
- Occupation of vicarious leisure- participate in the vicarious consumption of goods- e.g., uniform
  - o To separate from other class
- Consumption of food, clothing housing and furniture by residents and staff
- Evidence of financial stability and success
- Difference in pecuniary strength

## Predatory culture

- Only economic differentiation is distinction between superior and inferior classes
- Able-bodied men vs. laboring women
  - o Abled bodied men vs. laboring women
- Men consume what women produce

## Economic behavior

- Need to be contextualized
- Active participants in the process
- Societies make constant adaptations of their technology to meet their economic needs
- Economic vs. technological interests
- Businessman as the parasite of technological advancement not the savior

## Social environment

- Changes due to technology
- Adaptions to social environment are largely done through technological evolution
- Diffusion and adaptation of new technologies result in social change
- Pattern of institutional adaption

## Emulative consumption

- Social participation in modern life
- Oriented towards the adoption of new goods
- Still have class differentiation
- Consumers consumed more after the social and symbolic machinery was in place for recycling

## Habit

- Propensity of people to continue to do what they have done in the past without much sonorous deliberation
- Source of traditionalism and inertia in social life

## Habit and economics

- Habit as routine- matter of course
- Consumption that begins as deliberately emulative becomes habit
- Goods start as luxuries then diffusing the rest of the population
- Incorporated into habitually maintained standard of living
  - o Example: fork, car, used to be a luxury item now everyone has it

## Comparative consumption

- Friend has something you don't, you want it
- Individuals will tend to adopt the consuming behavior of social contacts
- Conformist habit
- Middle range pricing- sufficient quality and status to suit
- The standard offers a model of right living within an assurance of social standing
- End of the 20<sup>th</sup> century changes: upper class consumptions changed the ceiling of middle range production

## Habitus

- Strategy of action that applied across disparate circumstances
- Differences in consumption between classes
- Status reproduction

Diderot effect: acquiring one positional good can lead to more purchases (iphone, IMac to apple tv)

- Affected by the relative status of goods to each other that affects the orientation to consume
- Standard of living as a conventional set of expectations- not necessarily a deliberate strategy
- Conventional standard of decency is structured by stratification and the struggle to maintain position

New vision

- Good life symbols are no longer well defined – project of individual self-creation
- Self creation: able to travel more, bigger house, who are you in relation to everyone else
- Consumer innovation is coming from social margins

Agents vs. dupes

- Its hard to do good social science from the assumption that people are idiots
- Focusing on consumers as agents- doesn't acknowledge producers power
- Conscious consumption
- Reproduce determinate and predictable class-based consumption outcome

**March 17/15**

Luxury sports

- No physical content (not rugby), civilized vs. uncivilized, exercise of power
- Division between wealth and status
- Lifestyle clusters defined through concentrated cultivation
- “Consented cultivation” → continuous improvement

Lamant

- “Self actualization” as a means of drawing culture and moral boundaries (what you're participating in)
- Engaged in life and improving activities and to avoid passive activities such as TV watching

Decline of cultural practices

- Decline in support of universal education
- Value of higher education by dominant class to secure exclusive occupations
- Increase in the “muscular-izing” of fitness sports (more and more fit men or emphasis on physical fitness for sports)
- Increasingly reduced to the logic of winning, increasing personal performance and displaying of “work ethic”
- Cost barriers and conspicuous consumption are not the only variability's that influence who play
- Increased correlation to education

Bourdieu hypothesis (same true today)

- Fitness sports are used to draw class distinctions
- Distribution is gendered (culture and economic variables as well)
- Dominant classes used competitive sports that restrain violence and physical domination
- Participation – Economics vs. culture (higher percentage in higher economic)
- Some competitive sports will have the social structure of middle brow sports
- Dominant classes will participate at similar rates to middle class
- Moderate levels of weight training are used by the dominant classes to draw distinctions between themselves and middle/lower classes
- There will be fewer proletarian sports among the adult participatory sports
- Shift from games to sport- education for bourgeoisie (structure, rule breaking, gaining)
- Bodily exercise is disconnected from ordinary social occasions
- Ethos of bourgeois elites is “activity for no purpose” (leisure?)
- Establishment of rules and governing bodies are a way of rationalizing sports
- Ensure predictability and calculability, power of self-administration and rule making

Popularizing phase

- sports as elite practices reserved for amateurs became a sport as spectacle produced by professionals for the masses
- Laws of profitability, maximum efficiency, and minimum risk
- Means of filling in time
- Outlet to vent violence (people have places to go → send them to a football match)
- Object of political struggle-state recognition and financial support
- Unity of lifestyle (lifestyle item or choice)
- Intrinsic profit: physical returns from sport
  - o You're sure the sport will succeed
- Combine with social profit, perception and appreciation (profiting from healthy body)
- Gymnastics: strong body (working class) vs. healthy body (bourgeois)
- Distribution of sporting practices among classes: spare time, economic capital, cultural capital
- Meaning and function of different sports (training required to be successful for a sport)
- Intensity of relationship between sports and class
- Working class: team sports including boxing and wrestling
- Combine reasons to repel the upper class
- Bourgeois =: golf, riding, skiing, tennis, gymnastics
- "Hidden entry requirements" family tradition, early training, clothing, sociability

#### Jock culture

- Production and maintenance of hegemonic forms of heterosexuality
- Production of masculinity, via sport practices
- Stereotypes: celebrate, not smart, homophobic, binge drinking if not winning
- Habitus expression of body compartment
- Physically, movement, gestures, rules, body conditions (are you keeping up with training)

#### Sports fans

- More active in social life, they are more balanced
- More expensive eating habits
- More likely to just rent a film over going out
- Buy paper back books, more interested in reading than non-fans
- Interested in sex, politics, music and religion
- Reflect both omnivore thesis and class distinction
- More likely to do crosswords

#### Hooligan or fans?

- Explaining sport participation
- Disorder, carnivalesque behaviour, who defines the language
- Routine- those behaving as hooligans, acting out in weekly bases
- Its about ritual and cultural inversion
- Consumption of experience

#### Action and activities

- Late 1970's little violence, lots of posturing
- Aggressive behaviour, taunting, fighting, team competition
- Fans would withdraw at the point of violence
- Attempt to make the opposing fans back down
- Response- police, government, sporting organization and social agencies
- Stopping the violence- setting new rules around fan participation, belting, racism vs. xenophobia, football association
- Why do this? Quest for excitement
- Appreciation for skill- taunting and baiting other side
- Appeals to the need for social identification and competition
- Able to participate in the collective whole
- Creates new social group (some group of people at pub every week)

- Fanatic: trouble associating from game
- Consider themselves outsiders cannot change the game

## March 24

Stuart Hall

Movie: Why are people racist

Connecting appearance with what they can do and how intelligent they are

- I.e., black skin= not as intelligent even though its not true
- "Reading the skin"

Physical racial differences

- Skin colour and give the physical difference a meaning

Order and Classification

- Order-> distributed when the order is broken
- Order stabilizes things, it is used to classify who belongs where
- Tries to restore order of what belongs
  - o Police boundaries, civilized or not
  - o I.e., Brown = cheap, automatic attachment

Characteristics inscribed by their beings

- There is a belief that biology is connected to qualities due to their skin/race

Race functions as a guarantee

- Trying to categorize but categorizing is the issue (saying they are this not that, i.e., oppressed is still categorizing themselves
  - o Black skin White mask?

It is not genes that cause race but rather it is historically constructed

- Black = repression in history

Nation politics is always right = wrong

- Don't take biology as link to race rather its linked to politics

Race signifier

- Dislocating effect of race, not adequate

Rejection of biological race

- Gender, class, race... seeing is as a category is false, no biological genetics, we need a political one

Debois

- difference in colour, hair and bone= race
  - o Race is poorly correlated with genetics and intellect

Survival of biological thinking

- Scientific conscious
- No proven correlations, no "race scientists"
- Liberal → biological assumptions

The badge of race

- Common racial ancestry because common history and suffering
- Race: they have a badge, it signifies their history not a genetic or biological fact

Race

- More like language rather than biology
- Skin colour signifies which meaning practicing
  - o Meaning of skin colour changes with context (not always changing though)
- Race: signified to mean different things in accordance to culture and other factors
- Race is visible, we can see it as a reality, see oppression towards it, what is more marked by the horrors

Positions- realist and textual

1. Realist: realist genetic= race
2. Textual/linguistic: no difference between race, but within the pay of...
3. Position: discursive: language discourse
  - a. There is a difference between everyone
  - b. Discourse position: what matters are the systems we use to organize difference representations of racial differences

Religion- number one go at racial differences

- Same species as us? It was religion that told the “truth” between human difference
- Cultural functions of knowledge
  - o Act at social and human classification, watch functioning as provision of the truth

Trying to explain why they don't belong changing from

Religion → Anthropology → Biology

First tried to link it as physical (comparing looks to that of an animal) → moved to genetics,

- fixing different cultural functions of science
  - o Cultural functions of science: provide guarantee of absolute differences between people

Marked differences between species, why they might be different, not proven

Fix and secure what cannot be → try to see the truth of differences

Nature=culture

- Tried to make nature and culture correspond, where they fit in “natural” order you can determine who they are
- Naturalizing race takes it out of history

Dubois

- Physical differences → provide foundations of race
- Physical facts of colour hair bone
- Visible differences of the eye
- Frantic Fonan: black skin white mask
- Genetics
  - o Making sense of differences
  - o Fuzzy hair, thick lips, it's a genetic code, assuming genetic codes develop difference therefore you can read body as a text
- Try to read the body as a text...looking for differences
- Trying to read race and social differences, very obvious of visibility of race is a text

Move beyond reality

Analysis strays of the body

- Fonan: cant move out of his own body he is caught and locked as the other, even if he does, he still sees his physical self as always being the other

Issue: since race is obvious they try to prove it as a fact

End political biology context of race

What does skin colour mean in culture, opens it to culture

## March 26/15

Nations

- Historically bound and influenced
- National identity: way of unifying cultural identity
  - o Flag, colors, currency
- Stories, images, symbols and rituals...
  - o Things we do to celebrate ourselves within our community (stories, planes of Abraham)
- Foundational myths of collective origins

Nation as everyday life

- Social relations
- Representations and organizations
- Governed and institutionalized
  - o Which aspects of our identity are ritualized, Canada day, all the federal buildings get new flags
- Natural language (French, English) vs. artefactual (referring to the Loonie as a one dollar coin, calling it a Loonie) language
- Cannot use tradition/modernity binaries
- Culture change due to exchange and interactions
- Local vs. Global solidarities can be enhanced and solidified
  - o Two three generations removed making claims on that history

- Globalization enhancing and distorting cultural connections

#### Diaspora and hybrid identities

- Diaspora: dispersed network of ethnicity and culturally related peoples
  - No culture on earth or place is a single culture,
  -
- Travel, journeys dispersion, homes and borders
- Local and global
  - Different types of cuisine available
- Encountered communities

#### Hybrid identities

- Structural: social and institutional sites (e.g., border zones, cities) increases the range of organizational options
  - Why do the borders matter, border between America and Mexico: Mexicans living near the border
  - Changing in different services and the languages available
  - Ghettos
- Cultural: distinguishes cultural responses (assimilation vs. Hybrids)

#### Cultural code switching

- “Two cultures”: this doesn’t exist, this is borrowed from others
- Cultural encounters don’t always involve clash or conflicts
  - Can absorb and adopt it, offering us things other cultures don’t
- Multi-directional: never a one way exchange
- Dissonance isn’t as pervasive as thought
  - Cultural dissonance: idea that we are uncomfortable with the exchange of cultures, the idea that there is a cultural clash
- Intergenerational differences should not be conflated with conflict

#### Globalization

- Declining significance of physical distance
- Globalization: exchange, money culture, doesn’t have to be physical
- Potential for inter-cultural relationships across multiple boundaries
- Interdependence, interchangeability and permeability of boundaries
  - Idea of a boundary, language boundary (Physically stop you??)

#### Implications

- Fear of loss of cultural diversity
  - Mass culture
- Rise of centralized cultural arenas; meaning to gathering in a certain spot

#### Cultural imperialism

- Influence of nations on cultural (political, economic, social....) affairs
- Covert racism (can be overt as well)
  - Education system: standardized with white middle class
- Erode unique identities of nation- “De-territorializing”: diminishing the significance of locality in cultural experience
  - How can you prove land claims

#### Assumptions

- That there has been success in mass promotion (and therefore consumption) of western cultures
- Application of filters by audiences to interpret and “purchase” ideals
  - Modify our own behaviors to get the ideal
- That this is a one way cultural transfer- cultural hybridization

#### Cultural identities

- Are historically constructed as both rational and emotional
- Are socially constructed as both rational and emotions

- Express collective values, a social identification and emotional affiliation
- Cannot be reduced to individual traits
- Cannot be generalized into universal principles
- Intercultural identities cannot be removed
- Formed at the intersection of age, class, gender, race and nation
  - o Material you have access to

#### Identity and place

- This identity: global identity
- Loosely places members within global communities
- Does not lead to intercultural understanding
- Cultural content is lacking

#### Local Identity

- Thick identity
- Local Identity- Individual reality
- Interpersonal understanding among local members
- Does not facilitate intercultural forms and communications

#### Intercultural identity

- Intermediate and has potential to be transformative
- Links the universal to the particular
- Build bridge between local and intercultural and universal
- “Positive growth” within a globalized community
- Extension of cultural identity
- Negotiate differences
- Multi-directional- particularity (attributes and individuality) and universality (principles and norms)

#### Idea of individualization and universalization

- Individualization: Clear definition of self and other
- Relies on multiple connections through culture
- Universalization: integrates identities
- Both require a removal of cultural boundaries

#### Individualization:

- Religion
- Doing something in your day unequally Canadian: Drinking Tim Horton’s
- Socializing

#### Universalization:

- Math around the world
- 

#### Extension models

- Increasing communications and ideas sharing
- Increases cultural overlaps rather than removing cultural boundaries
- Intercultural differences can be reduced but never removed
- Culture can be experienced as reciprocal relationships (can be healthy)

#### Tensions

- Necessary for growth and response to cultural shifts
- New influences have potential to create change in both positive and negative ways
- Understanding of intercultural identity creates new conflicts but also the ability to manage conflicts