

SOC 1101 - Notes

Monday September 10th 2018 – Intro to Sociology

- Margaret Thatcher (UK PM):
 - “there’s no such thing as society. There are individual men and women and there are families”
 - Neoliberalism and the “individualization of responsibility”

Side notes:

- If you want to succeed you have to do it yourself
- The implication is that we are all responsible for the situations that we find ourselves in
- We are wealthy because we work hard, we are poor because we make bad choices
- If there’s no society, there are no norms, inequalities, we are individually responsible.

Proto-sociology and the enlightenment

- “man is born free and everywhere he is in chains” Jean-Jacques Rousseau, *The Social Contract*

Side notes:

- he meant that we may be born with autonomy, we are subject to the inequalities, rejecting the fact that human beings are born unequal.
- The Sociological Perspective
 - ‘C Wright Mills “neither the life of an individual nor the history of a society can be understood without understanding both”
 - Sociologists see individuals as existing as part of a collectivity or society
 - Our thinking and motivation are shaped by our interaction families, communities, work, school etc.
 - We exist within “social structures” – patterns of social relationships and interactions.
 - Does that mean sociologists believe we don’t have the capacity for independent thoughts and choice?
 - Fertility: individual choice or Social trend?
 - Lots of women choose when they want to have a child. This is possible due to readily available contraceptives. Average age to have a child is later – this is a social trend.
- C Wright Mills, the Sociological Imagination (1959)
 - The sociological imagination = the ability to see the relationship between individual experiences and the larger society.
 - Wanted to develop a tool that would allow us to debunk actions and ideas that are normally taken for granted.
 - For Mills, like Karl Marx, the goal of sociologists is not to observe the world but to change it.
 -

Sociological Imagination: SI and Unemployment

- How do we explain unemployment?
- Is it the product of laziness?
- Maybe but social forces also make it more likely that some groups will be unemployed.
- But how do we explain who is most likely to be unemployed?

- Canada unemployment: the longer an immigrant lives in Canada, the lower the unemployment rate
- Defining Sociology
 - “the social science that studies the development, structure and functioning of human society” – Steckley
 - “the scientific study of society” – Auguste Comte
 - “the study of society, social groups and social life: Anthony Giddens
- Sociology is difficult to define. It is more productive to explain what sociology does rather than what it is.
- We look at social patterns in social variables (age, gender race), social institutions (school, family, religion) and social interactions
- For this reason, we can say that while sociology is the systematic study of society, it is really a set of perspectives defined by a particular way of asking questions.

Sociological Questions

1. What is the relationship between individuals and society?
2. Are the most important determinants of social behaviour cultural or economic?
3. What are the bases of social inequality?

- Durkheim and Social Facts
 - One of the founders of sociology
 - In *Rules of Sociological Method (1895)*, Durkheim coined the term **social fact**
 - Social facts are patterned ways of acting, thinking, and feeling that exist outside any one individual but exert social control over people
 - Social facts allow sociologists to examine larger social forms rather than focusing on individuals
 - In his book *Suicide (1897)*, Durkheim treated suicide as a social fact
 - He asked: why do suicide rates vary? Why are some people more likely to commit suicide than others?
 - Group membership affects rates of suicide
 - Durkheim found that certain groups were more likely to commit suicide (e.g protestants more likely than Catholics, singles over married people and males over females)
 - He found a correlation between suicide and the degree of individuals to society (“social regulation”)
 - Having too weak connection to society (integration) could produce suicide as well

Based on these conclusions he identified three types of suicide:

- Egoistic – there are too little social integration
- Anomic – something that takes place in periods of rapid social change
- Altruistic – too much integration

Wednesday September 12th 2018

Review from last class:

- Durkheim chose to research suicide because it is influenced by personal issues and it is the most personal choice you can make
- Most likely to commit suicide: single, men, protestants, wealthy,

Emile Durkheim, Suicide and Religion:

- Studying national level statistics, Durkheim found that suicide rates vary by religion. He applied his theory of social integration to these statistics
- Protestants = higher suicide because church was less effective at integrating members – 119/million for protestants and 58/million for Catholics
- It focuses on individual faith and they are encouraged to study the bible on their own
- There is less community in the protestant church when compared to the catholic church
- With Catholicism, the bonds that tie people together are stronger which means there is a social network
- For Switzerland, Durkheim compared Protestant and Catholic cantons to support his theory. In the catholic regions of Switzerland, there were lower suicide rates than in the protestant areas of Switzerland
- He did not recognize psychological factors (i.e why people commit suicide)
- He was never super clear about what social integration really means
- Overall about 3x more likely for men to commit suicide than women
- The more people you are connected to reduces the suicide rates - the social ties that we have online are weak social ties therefore the suicide rate is increased. Strong ties and weak ties make the difference
- Every social fact has three essential characteristics:
 - It was developed prior to and separate from you as an individual
 - It can be seen as a characteristic of a particular group
 - It involves a constraining or coercing force that pushes individuals into acting in a particular way
 -

The Three revolutions:

- The Scientific Revolution (post 16th century)
 - Beginning with individuals like Copernicus and Galileo the view emerged that a scientific method could be used to support a particular point of view
 - In conjunction with a shift away from religious explanation of human life it became widely accepted that through systematic observation, measurement and documentation we could better understand the world around us
 - Auguste Comte (1798-1857) sought to apply this to the social world
 - To understand society as it actually operates
 - “ just as the physical world operates according to gravity and other laws of nature, so too does the social world”
 - Law of the Three Stages:
 - Theological – our thought by our religion
 - Metaphysical (abstract) -
 - Positive (scientific) – we gain our understanding of the world through observation, experimentation and logic
 - Comte’s approach which became the foundation of the sociological method is known as positivism: a way of understanding based on science
 - Contrast this with anti-positivism (aka interpretivism) – there are multiple realities.

- The Industrial Revolution (approx. 1750-1850)
 - A wholesale shift in the way we lived and works
 - Took place beginning in 1750 in Great Britain and spread to the rest of Europe and North America
 - Shift in the form of production that took place from small-scale manufacturing and farming to the development of industries using water, steam and eventually fossil fuels
 - Resulted in the quite sudden ability to use large machines and the consequent growth of factories and mills
 - Urbanization
 - Wage labour
 - How is this important to sociology? The mass production of goods increased the standard of living
- The Democratic Revolution
 - The Enlightenment (approx. 1700-1789) +
 - Promotion of individual; rights and social responsibility equality of opportunity and the political ideology of democracy.
 - Break from traditional ideas about religion
 - Rejected the idea of the monarchy as the result of God's will
 - Thinkers and ordinary people started to really think about a different way to interpret their social reality.
 - People were questioning that people were born into a religion against God's will
 - These values became manifest in the French Revolution

The French Revolution (1789-1799)

- Violent, bloody and very brief

- These are revolutions in “the West”

Monday September 17th 2018 – An Intro to Sociological Theory

- Different kinds of Sociology:
 - Theory: a set of concepts that are logically linked together with the potential for explanation
 - Macrosociology
 - Focuses of the “big picture” of society and its institutions
 - Examples: structural functionalism, conflict theory, feminist theory, postmodern theory
 - We aren't all trying to explain the same phenomenon
 - Microsociology
 - Focuses on the plans, motivation, and actions of individuals and small groups
 - Example: symbolic interaction
 - Theory is a tool – it is the “so what?”. It allows us to share a conversation and explain beyond the specifics
- Different kinds of sociology
 - Sociology as a discipline did not develop uniformly, but diversified into different schools:
 - Conflict theory
 - Structural functionalism
 - Symbolic interaction
 - Feminist theory
 - Postmodern theory

- Karl Marx's Conflict Theory
 - "the history of all hitherto existing societies in the history of class struggles"
 - based on his observation of inequality and conflict, he tried to understand the social dynamics that result from the capitalist economic system
 - he observed a world that was characterized by conflict, technological change and widespread inequality. He was blacklisted in Germany and was exiled to London. His writing was controversial. He was a political activist but he wanted to understand the dynamics of society. "how did society end up in that state?". He spent a lot of time studying government statistics. He was trying to understand the social dynamics that result from a capitalist system. He encourages us to think about inequality and how social change works.
 - Capitalist society is characterized by power struggles between groups with different amounts of resources (inequality = conflict)
 - He said society developed through several stages, capitalism was one of those stages
 - Society goes through stages based on their "mode of production"
 - Its these conflicts that will produce social change.
 - He identified 5 modes of production:
 - Primitive communism
 - Feudalism
 - Capitalism
 - Advanced communism/socialism
 - Each mode of production has their own way of producing what needs to be produced.
 - Capitalist mode of production
 - Marx saw conflict between the bourgeoisie (the capitalists) and the proletariat (the workers)
 - The bourgeoisie's power stems from its ownership of the "means of production"
 - The Proletariat, who only have their own labour power, become alienated
 - [Youtube.com/watch?v=Pz4zhluKCQ](https://www.youtube.com/watch?v=Pz4zhluKCQ)
 - Conflict between the classes would initiate a socialist revolution that would produce an egalitarian society
 - Conflict between the two classes is the 'motor of social change'
 - So, according the Marx, society is a hierarchy and each group's position in the hierarchy is determined by the group's role in production
 - Class division are a main source of conflict in all large societies and motor of major socio-historical change
 - But...He did not see class conflict as negative
- Max Weber and Conflict Theory
 - Witnessed advanced capitalism and was said to argue with "the ghost of Marx"
 - Did not think consciousness and revolution were inevitable
 - There are multiple interconnected ways that people are unequal
 - We are members of classes but also "status groups" – we all have groups that we belong to (families, religion, education, sexuality, political parties etc)
 - The groups that you identify with as well
 - Achieved through "social closure"
 - As a result, conflict theory found new applications in feminist sociology, queer theory, anti-colonialism and other critical sociology approaches.

- Conflict Theory
 - Steckley; conflict theory is based on the four C's
 - Conflict: exists in all large societies
 - Class: has existed in every society
 - Contestation: functions can be contested by asking “who does this function best serve?”
 - Change: society either will or should be changed
 - Contemporary conflict theory recognizes that society is characterized by inequality that produces conflict but focus on different elements of conflict (feminist theory, queer theory, critical race theories, intersectionality)
- Structural Functionalism
 - Key representatives: Emile Durkheim, Robert K. Merton and Talcott Parsons
 - Uses an organic or biological analogy for society
 - Identifies the various structures of society (ex the family), and describes the functions the structure performs to maintain the entire social system and produce social cohesion
 - Normal state is to be stable
 - Focuses on explaining social stability over conflict and social change
 - Important features of the functionalist perspective
 - 1. Society consists of a number of interdependent parts (like a body)
 - 2. Every element performs some social function
 - society tends towards consensus
 - What holds society together?
 - For instance: what is the “function” of religion?
 - Enhances social solidarity
 - Emile Durkheim's functions of religion (also see Alpert, 2003):
 - Social control – it acted as a disciplinary force
 - Cohesion – brings people together (i.e mass, marriage, funerals)
 - Vitalizing – constantly reinforcing your commitment by going to these rituals
 - Purpose - by participation (i.e singing at mass)
 -
 - He was interested in the shift from traditional to modern sociology
 - At the end of the day, they all carried the same set of beliefs
 - Conflict theorists – society is characterized by conflict, structural functionalism – society is characterized by function

Wednesday September 19th 2018 – An Intro to Sociological Theory

- Merton's Manifest and Latent Functions
 - Robert K. Merton (1910-2003) enhanced the functionalist perspective by noting that there are three different types of functions that any structure can produce:
 - **Manifest Functions:** intended and easily recognized (e.g religion fulfills spiritual and emotional needs)
 - **Latent Functions:** unintended and unrecognized (e.g religion creates a support network)
 - **Latent Dysfunctions:** unintended and produce socially negative consequences
- Symbolic Interactionism
 - Consider: Laughter
 - Robert Provine: **Laughter: A scientific Investigation**
 - Examines social patterns revealed by practices of laughter (i.e the reason why you are laughing determines your personality)

- Key finding relates to gender (women laugh more because they are usually doing the listening – men produce humour and women are the laughers)
- In social situations where people of different statuses interact laughter is unevenly distributed across the status hierarchy.
- The symbolic interactionist approach looks at the meaning (the symbolic part) of the daily social interactions of individuals
- Focuses on individuals and small groups and their everyday practices and interactions
- We base our interactions on **symbols**
 - **Symbols** – anything that is used to represent something else (sign, language, cigarettes, race/gender)
 - Society and all of its features only exist in so much as people are perpetually create, construct or negotiate their circumstances by drawing on symbols
 - We act and interact based on the meaning we attach to symbols
- The Social Construction of Reality
 - Stemming from the idea that our interactions create and recreate society is the basic assertion that society is “socially constructed”
 - As social beings human are not simply responding to society, not living within the constraints of an existing social structure which shapes their behaviour and experiences, we are also creating it
 - Society is not something “out there” – we create and recreate it every day as we interact with people
 - To say something is socially constructed does not mean it is not real in its consequences
 - Race and Gender are both social constructs but are real in their consequences
- The Thomas Theorem (Thomas and Thomas, 1928) *“if men define situations as real, they are real in their consequences”*
 - If we understand (gender, race, sexuality, class, nationality etc) categories as meaningful and act as though they are the consequences are real
 - Despite being social constructions
 - Individuals can also resist symbols and therefore challenge them
- Symbolic Interactionism and Dramaturgy
 - **“All the world’s a stage and all the men and women merely players”**
 - Shakespeare’s “as you like it”
 - Erving Goffman 1959). *The Presentation of Self in Everyday Life*
 - **Dramaturgy** – Goffman’s theory of interaction and the presentation of self
 - Social Interaction is a performance where we engage in “Impression Management” (i.e. we are always trying to control what people think of you)
 - We play “roles” on the “front stage” vs. “back stage”
 - We follow scripts
- Symbolic Interaction and Emotion
 - Arlie Russell Hochschild
 - When we are managing impressions we are engaging in “emotional labour”
 - Waitresses
 - Arline attendants
 - Nurses

Monday September 24th 2018

- Postmodernism
 - Postmodernism is an intellectual movement in the humanities and social sciences
 - Postmodernists seeks to include a diversity of voices, especially those that are often drowned out by powerful voice of dominant groups (white, heterosexual, middle and upper-class men)
 - Society itself is a social construct, there is no single truth therefore we have to present multiple realities
 - Postmodernism embrace view of society as a social construct, reject the idea of a single reality and reject “grand theory”
 - Within sociology postmodernism takes the form of “post-structuralism”
 - Michael Foucault (1926-2984)
 - Everyday actions are guided by discourses
 - Discourses are ways of speaking about some element of reality
 - Example: in *Madness and civilizations: The Birth of the Asylum* Foucault examined how discourses shape the way we think and behave in relation to “madness”
 - Power works through discourses
 - Archaeology of knowledge refers to the process of examining how individual discourses developed
 - All knowledge is constructed and thus we must ask: how do we know what we know?
- Feminist Theory
 - Rooted in conflict theory but also a critique of conflict theory
 - Despite differences all feminist theories are concerned about oppression, the nature of gender and emancipation
 - Described the social hierarchy based on gender inequality at the centre of analysis
 - Early theorists (like Simone de Beauvoir 1908-1986) focused on how this hierarchy resulted from “patriarchy”
 - Subsequent studies sought to describe, understand and explain how inequality between men and women was sustained
 - More recent feminist (Patricia Hill Collins) thinkers criticized the feminist assumption that women are a homogeneous group
 - Sociologists such as bell hooks and Patricia Hill Collins argued that explains that “one voice for all women” is not sufficient because the predominant voice has been the voice of white, middleclass, heterosexual, educated women
 - Kimberley Crenshaw: we need a more complex view of women’s lives incorporating race, class, sexuality etc differences among women and a focus on how these variables would shape lives differently
 - Paved the way for “intersectional theory”
 - Examines how inequalities are experienced together

Research Methods

- Research Methodology
 - Research methodology is the system of methods a researcher uses to gather data on a particular research question
 - Research methodology is a contested field in sociology
- Epistemology in Social Research
 - Epistemology is the philosophical debates surrounding “how we know what we know”
- Positivism
 - French philosopher August Comte coined the term sociology and Comte’s sociology was rooted in positivism

- Epistemology: Positivism
 - Joyce Nielsen (19909) outlines five assumptions to positivism:
 - 1. That we can “know” the social world in the same way that we can “know” the natural world
 - that there is an objective and knowable reality
 - 3. Gathering empirical data is the only way to understand the social world
 - 4. The social world, just like the natural world is ordered in a predictable and measurable way
 - 5. All sciences will become more alike over time

Wednesday September 26th 2018 – Research Methods

- Epistemology: Interpretivism
 - Interpretivism (aka anti positivism)
 - Reject the positivist that there is one reality that is knowable
 - Interpretivists argue that it is more important to capture the meanings, experiences, and perceptions of participants
 - For instance, “how do mass media portrayals of women in advertising shape young women’s body image?”
 - Dorothy Smith: Research can never be value free
 - The differences between positivism and interpretivism generally align with quantitative (positivist) and qualitative (interpretivist) approaches in society
- Systems of Reasoning: Inductive vs. Deductive Logic
 - Inductive logic
 - Move from data to theory
 - Gather information about a topic before developing theories about how to explain particular aspects
 - Most often use a qualitative approach
 - Deductive logic
 - Move form theory to data
 - Develop a theory or a set for theories to explain or predict a pattern and then test the theory
 - Most often use quantitative approach although qualitative researches also use the deductive logic
 - Define variables
 - Quantitative Methods
 - Quantitative Research converts elements of social life into numeric data used to generate statistics
 - A variable is a concept with measurable traits or characteristics that can vary or change from one person, group, culture or time to another
 - Independent variable: has an effect on another variable (the cause)
 - Dependent variable: is affected by the independent variable (the effect)
 - Hypothesis: a testable statement about a relationship between people, objects, or groups of people
 - Operational definitions: transform abstract or theoretical concepts like “poverty” or “middle class” in to concrete, observable, measurable, and countable variables
 - Qualitative Methods
 - Data generation methods
 - A poll is a qualitative survey designed to measure respondents; attitudes, beliefs and behaviours
 - Closed-ended questionnaires are used to capture respondents’ answers to a set of questions with set answer options

- Questionnaires are administered to a sample, selected from a larger “population”
 - In large populations “random sampling” is most desirable
 - Goal is to “generalize”
 - Most quantitative sociology relies on existing datasets (such as those available from Statistics Canada) – provide us with raw data
 - Statistics is a science that, in sociology, involves the use of numbers to map social behaviour and beliefs
 - Example: measures of central tendency (mean, median and mode)
- Qualitative Research
 - Most often has an interpretivist epistemology
 - focus on gathering data that is rich in detail and allows for an understanding of the workings and culture of social groups and/or social phenomena rather than statistical representations
 - qualitative researchers frequently use interviewing, observation and focus groups to collect data
 - example: Blee KM (2002) *inside organized racism: women in the hate movement*
 - interviewed women who identify as white supremacists in order to understand what makes women want to be a part of it
 - how might a quantitative study have approached this topic?
 - Blee’s qualitative research design was a “narrative study” a specific kind of qualitative research
 - Ethnography is a research method in which people and their culture is studied through fieldwork
 - Participant observation: observing people and actively participating in their activities to obtain an insider’s perspective
 - For example, Barbara Ehrenreich *Nickel and Dimed: On (not) getting by in America* (2001)
 - For 3 months she worked in minimum wage jobs like waitress, a cleaner, a Walmart greeter in order to understand how people who make minimum wage “get by”
 - She concluded it’s nearly impossible
 - But also documented the treatment of the working poor and the lengths they go to get by (living in their car, being subjected to random drug tests, moving in and out of homeless shelters)
 - Does it concern you that Ehrenreich’s findings are not “objective”?
 - **Semi-structured interviews:** informal, face-to-face interviews
- Ethics and Research
 - Research **ethics** entails demonstrating respect for the research subjects
 - All human subjects research must be based on **informed consent** through which participants indicate their understanding and acceptance of research conditions
 - All research involving humans in Canada must be reviewed by an Research and Ethics Board (REB) to ensure it adheres to the **Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans, 2010**
- Research Ethics in the Social Sciences
 - Conversations about research ethics began in the medical field (see *Subjected to Science* by Susan Lederer)
 - Especially following the Nazi atrocities and the Nuremberg trials
 - Nuremberg Code

- Emphasised **voluntary consent** of research participants
- Tuskegee Syphilis Study (1933-1972)
 - America's Nuremburg (Reverby, 2009)
 - Study of naturally occurring syphilis in black men
 - Emphasized informed consent
- But the social sciences also have a history of questionable research ethics
- Ethical Principles
 - Respect for human dignity is the underlying principle of research involving living humans
 - "respect for human dignity requires that research involving humans be conducted in a manner that is sensitive to the inherent worth of all human beings and the respect and consideration that they are due"
 - This includes three core principles:
 - Respect for persons
 - Concern for Welfare
 - Justice

Monday October 1st - Intro to the Sociology of Culture

- Body Ritual Among the Nacirema (Miner, 1956)
 - Horace Miner wrote the 1956 essay on a North American tribe called the *Nacirema*
 - Describes the tribe's vanity and obsession with body rituals and ceremonies
 - Houses contained shrines to cleanliness that reflect social status
 - Community also designates "medicine men" and "holy mouth men"
 - Miner: "the daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious about care of the mouth, this rite involves a practice which strikes the unlimited stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures"
- Culture
 - "culture" is a distinct from "society"
 - **Culture** is a system of behaviours, beliefs, knowledges, practices, values, and material artifacts such as buildings, tools and sacred items
 - Cultures consist of:
 - Material elements
 - Nonmaterial elements
- Characteristics of Culture
 - Sociologists agree that culture has five defining features:
 - Culture is learned
 - Culture is shared
 - Culture is symbolic
 - Culture is taken-for-granted
 - Culture varies across time and place but is cumulative
- Components of Culture: Symbols and Language
 - **Symbols** are cultural items that take on meaning within a culture or subculture of society
 - Symbols can be tangible (material objects), such as the Canadian flag
 - Symbols can also be intangible (non-material objects) such as songs or events
 - **Language** is a complex system of symbols that is shared and agreed upon
 - Language also conveys culture
 - "Sapir-Whorf hypothesis": people perceive the world through the cultural lens of language

- Linguistic determinism
- Components of Culture: Norms
 - **Norms** are the rules or standards of behaviour that are expected of a group, society, or culture
 - Norms are expressed in many ways, including cultural customs and symbols
 - William Graham Sumner (1840-1910) distinguished three kinds of norms:
 - **Folkways**, or etiquette, are informal norms that govern day-to-day matters. Those are norms we should not violate and they are weakly sanctioned (e.g. table manners)
 - **Mores** are more serious than folkways. These often formalized norms we must not violate and violations are met with serious sanctions (e.g., stealing, murder)
 - **Taboos** are norms that are so deeply ingrained in our social consciousness that the mere thought or mention of it is enough to arouse disgust or revulsion (e.g., incest, child pornography)
 - Norms change over time
- Components of Culture: Sanctions
 - **Sanctions** are rewards and punishment in response to a particular behaviour
 - **Positive sanctions** are rewards (e.g., smiles bonuses, trophies)
 - **Negative sanctions** are reactions designed to tell someone they have violated a norm (e.g., a dirty look, a parking ticket, a library fine)

Wednesday October 3rd - Culture

- Components of Culture: Values
 - **Values** are the standards used by a culture to describe abstract qualities such as goodness, beauty, and justice
 - Values also guide our behaviour and our assessment of the behaviours of others
 - Values are very difficult to study because you can say you have this value but you can act in another way
 - Values and behaviour are not always congruent
 - **Ideal Culture:** the values that we espouse about how we think we should act (ex environmentalism)
 - **Actual Culture:** how we act (ex driving large SUVs)
 - **Ethnocentrism:** occurs when someone holds up one culture – usually their own – as being the standard by which all cultures are to be judged
- What is “Canadian Culture?”
 - Lipset, S. M. (1990) *Continental divide: The values and institutions of the United States and Canada*. Psychology Press.
 - Despite many overt similarities, American and Canadian have significantly different values
 - Individualist and achievement oriented vs. law-abiding, statist, collectively-oriented
 - Results and differences in views on areas of social life such as
 - Religion
 - Law and Deviance
 - The economy
 - Elitism and Egalitarianism
 - Mosaic and Melting Pot
 - Adams, M (2003) *Fire and ice: The US, Canada, and the myth of converging values*. Toronto. *Enviro-nics Research Group*
 - Despite globalization of culture, some elements of American and Canadian values are diverging more

- Different kinds of Culture?
 - Types of cultures can be distinguished along two central oppositions
 - Dominant vs subculture and counterculture
 - High culture vs popular culture
 - Dominant Culture
 - **Dominant culture** is the culture that, through its political and economic power, is able to impose its values, language, and ways of behaving and interpreting behaviour on a given society
 - Antonio Gramsci: **Hegemony**
 - Canada's dominant culture
 - Steckley, white, English speaking, heterosexual, male university graduates of European background between the ages of 30-55, in good health, who own homes in a middle-class neighbourhood of cities in Ontario and Quebec
 - How do we know?
 - Studies of representation in media, business, politics etc
 - Culture Wars
 - Example: Quebec's Bill 62
 - Subcultures:
 - Subcultures and countercultures are minority cultures that fall outside the cultural mainstream
 - **Subculture** is the culture of a group of people who share a distinctive set of beliefs and practices that differ in some significant way from the dominant culture without directly opposing it
 - Usually groups organized around occupations or hobbies
 - Ex fandoms, gamers (Furries)
 - Countercultures
 - **Countercultures** are groups that reject elements of the dominant culture (ex clothing styles, sexual norms)
 - Ex hippies, biker gangs, and goths
- Cultural Capital
 - Pierre Bourdieu (1930-2002)
 - **Introduced the concept of Cultural Capital:** a set of skills and knowledge needed to acquire the sophisticated tastes that mark someone as a person of high culture
 - **High culture:** the culture of the elite (ex arts such as opera, ballet, and classical music)
 - Bourdieu: Our Cultural Capital influences our economic capital
 - Canadians are "cultural omnivores"
 - Pierre was contrasting high culture and popular culture
- Global Culture?
 - Global Culture: the increasing similarity of language, values and norms around the globe
 - Cultural globalization is the intensification and expansion of cultural flows across the globe
 - The "Americanization" of the world or the danger of a one-directional flow of culture could be problematic

- Evidence: The Globalization of Food
 - Food is synonymous with culture
 - Recent decades have witness the spread of global chains like McDonalds, Starbucks, Coke etc.
 - McDonaldization thesis (Ritzer 1993)
 - The principles of the fast food restaurant are coming to dominant more and more sectors of American Society as well as the rest of the world (1993:1)
- Two views:
 - Cultural Homogenization (Ritzer, 1993; Chomsky, 2002)
 - For many this is akin to “culture imperialism”
 - But also, homogenization can result the spread of values sur as human rights (Fukuyama, 1992)
 - Cultural heterogenization an Hybridity (Tomlinson 1991; Robertson, 1992)
 - Increased global pressure resurgence in both the assertion of local identities and cultural practice and the creation of new formed culture

Wednesday October 10th 2018 - Socialization

- Sociology and the Social Self
 - The study of social interaction and Socialization is linked with the Symbolic Interactionism perspective in sociology
 - Recall that Symbolic Interactionism is the branch of theory that emphasizes that our personality, our identity, our preferences, our ideas etc. are constructed and shaped as we communicate with people around us
 - It is through this process, socialization, that we develop our sense of self
 - **Self:** our individual identity that allows us to understand ourselves and differentiate ourselves from others
 - these ideas were pioneered by George Hebert Mead
- Socialization
 - **Socialization** is a lifelong learning process that involves the development or changes in the individual’s sense of self
 - This is an active process that occurs throughout our life
 - We learn to participate in:
 - Human society in general
 - Specific societies (nations/cultures)
 - Specific sub groups and subcultures in society
 - Within a class or ethno-religious group
 - Gender socialization (we learn how to behave in an acceptable way for a man or woman)
 - Specific roles, especially occupations or a student
- Types of Socialization
 - **Primary socialization** is the socialization that occurs during childhood
 - Family’ before age 5
 - Where we develop a sense of “self”
 - **Secondary socialization** is the socialization that occurs later in life
 - Socialization that occurs as we enter new institutions and roles
 - Becoming a student, a parent, an employee, an athlete
 - Both involve us learning the rules and expectation of a new role

- What do we learn?
 - Social rules/norms
 - Sanctions
 - Values
 - Roles – behaviour expected of someone who holds a particular status
 - Roles establish rules for how to behave
 - We have role expectations but don't always meet them
 - Roles are flexible
 - But failure to meet the expectations also has consequences
 - Roles provide us with:
 - A sense of order
 - A sense of predictability
- Determinism (Nature vs. Nurture Debate)
 - When it comes to socialization, we must ask:
 - Does socialization shape us entirely or do we have agency, that is the capacity to influence what happens in our life?
 - **Determinism** refers to the degree to which a person's behaviour, attitudes, and other personal characteristics are determined or caused by a specific factor
 - Biological determinism (nature)
 - Social or cultural determinism (nurture)
- Biological Determinism
 - **Biological determinism** states that the greater part of who we are is determined by our roughly 26,000 genes
 - E.g. if we are good at sports or math it is because we are somehow genetically predisposed to be so
 - Sociobiology – nature selects for social behaviour (Wilson, 1975)
- Social or Cultural Determinism: Behaviourism
 - **Behaviourism** is a school of thought in psychology that takes a strong cultural-determinist position
 - Behaviourists believe that any behaviour can be taught and learned
 - Much of who we are and what we do is a consequences of how previous behaviour was responded to
- Supporting the behaviourism argument: socialization and isolation
 - We must learn "humanness"
 - For instance: what happens to children who have very little human contact?
 - Several classic Case studies:
 - Anna (Kinsley Davis, 1947)
 - Institutionalized Children (Rene Spitz, 1952)
 - Romanian example: huge baby boom. A huge number of children ended up in state-run orphanages
 - The Harlow Study (1955)
 - Genie

- Challenge the nature argument: Race and IQ
 - Researchers found that there are differences in IQ scores between white Americans and black Americans
 - This feeds social ideas
 - Differences are the result of socio-cultural factors
 - Evidence: The Flynn Effect (Flynn, 1987;2006)
 - IQ scores are going up – all around the world
 - Intelligence is the result of a combination of genetic and environmental factors
 - Flynn: IQ measures “adaptation to modernity” and IQ is a complex interaction between genetic and the environment in which an individual socialized

Monday October 15th 2018 – Socialization continued

- Sociological Insights: Sense of Self
 - Charles Cooley, also a symbolic interactionist introduced the idea of the **looking-glass self** as an explanation of how the self develops
 - Self-fulfilling prophecy
 - The way that we think of ourselves emerges as we interact and communicate with other people
 - The individual’s self-image is based on how a person thinks they are viewed by others
 - There are three components to the looking-glass self
 - How you **imagine** you appear to others
 - How you imagine those others **judge** your appearance
 - How you **feel** as a result (proud, ashamed etc)
- Sociological Insights: Significant Other and Generalized Other
 - George Herbert Mead, a symbolic interactionist, argued children are socialized by others and **internalize** norms and values
 - Mead distinguished between two categories of agents of socialization
 - **Significant others:** individuals, primarily family and friends, whom young children imitate and model themselves after
 - **Generalized others:** the attitudes, viewpoints, and general expectations of the society into which the child is socialized
 - We eventually “take on the role of the other”
- Sense of Self
 - Mead argued that the socialization of a child unfolds as a developmental sequence in three stages:
 - **Preparatory (imitative) stage:** involves the imitation of others
 - **Play stage:** the child emerges in role-taking and assumes the perspective of significant others
 - **Game stage:** the child considers simultaneously the perspective of several roles
 - Significant and generalized others continue to exert influence on an individual later in life
 - Similar to Goffman’s “impression management”
- Agents of Socialization
 - **Agents of socialization** are groups that have a significant impact on one’s socialization
 - Family
- Family
 - The family is the first and often the most powerful agent of socialization
 - Socialization of the child is consistently seen as a key function of the family

- However, the approach to socialization varies from family to family and culture to culture
- Peer Group
 - **Peer group** can be defined as a social group that shares key social characteristics such as age, social position, and interests
 - **Peer pressure** refers to the social force exerted on an individual by his or her peers to conform in behaviour, appearance, or externally demonstrated values
 - peer pressure is socialization in action
 - e.g. Paul Willis's study of the informal culture of teenage, working-class boys
 - participation in the anti-school subculture meant they could increase self-esteem by gaining status from peers
- Mass Media
 - There has been much debate as to whether mass media has an effect on our behaviour
 - Much has been debated regarding the violence children see on television, in movies and through the use of video games
 - Some studies suggest that exposure to violence desensitizes especially young men
 - Others claim that violence in media provides a safe outlet for pent-up hostile emotions
 - Rowell Huesmann's **longitudinal studies** on the relationship between violent TV watching and violent behaviours concludes that there is a connection
 - Huesmann proposed two theories to explain this increase in violent behaviour:
 - **Observational learning theory:** children acquire aggressive scripts for solving social problems by watching their heroes act in that way
 - **Desensitization theory:** increased exposure to violence on television numbs our natural negative reaction to it
 - Jib Fowles argues that discussion about television violence are really about cultural conflict
- Education
 - Another powerful socializing agent
 - Schools are often the first source of information that children receive about a social group other than their own
 - Students are socialized through teachers, curriculums, textbooks, and the social environment of the classroom
 - Teachers play a critical role
- Gender Socialization
 - There are observable gender differences in educational performance that are the result of differential socialization
 - Boys tend to be encouraged to take up math and sciences; girls tend to be encouraged to take up writing and reading
 - Both tend to be discouraged to take on subject matters assigned to the opposite sex
 - Much has been done to increase girls' representation and performance in male-dominated disciplines, but boys are still not encouraged to enter female-dominated fields
- Secondary Socialization and Resocialization
 - **Secondary socialization**
 - **Resocialization** is the process of unlearning old behaviours, attitudes and values and learning new ones upon moving into a significantly different social environment
 - Resocialization can be either voluntary or involuntary
 - Both types of resocialization can occur together

- Military is a classic example – they produce a different person
- Involuntary Resocialization and Total institutions
 - **Involuntary resocialization** occurs when someone is forced to change
 - **Total institutions** resocialize by regulating all aspects of an individual's life (e.g. residential schools, prisons, military)
 - Goffman characterizes resocialization in a total institution as the process whereby all aspects of person's life are regulated under one authority, carried out in the immediate company of others treated similarly, tightly scheduled, and brought together as parts of a single overall rational plan
 - According to Goffman, resocialization is a two-part process:
 - The staff attempts to erode the new inmate's established identity (modification of the self)
 - Efforts are then made to rebuild the inmate's sense of self by imposing a new identity and a new way of life

Monday October 29th - Social Inequality

- How much inequality does Canada have? We like to take pride in the fact that we have a very high standard of living. Not everyone has the same standard of living
- Social Inequality vs. Stratification
 - **Social Inequality** is the long-term existence of significant differences in access to goods and services among social groups
 - **Social stratification** is the system by which groups or individuals are ranked
 - Societies have hierarchies
 - those at the top are prioritized higher than those at the bottom
 - societies are stratified on the basis of gender, age, class, ethnicity, caste etc.
- Status: Achieved vs. Ascribed
 - Status = your rank or position within a hierarchy
 - Ascribed status = characteristics that are assigned to us at birth and are largely unchangeable (e.g ethnicity, age, gender, physical ability)
 - Achieved Status = achievements earned by performance (e.g occupation)
 - Ascribed Statuses matter less in societies which have "open" stratification systems
- Stratification: Open vs. Closed Systems
 - Stratification systems can be open or closed
 - **Closed**
 - Based on ascribed status
 - Little or no social ability
 - E.g caste systems
 - **Open**
 - Status is achieved through merit
 - This is known as "meritocracy"
 - Meritocracy can be improved through equal opportunity initiatives
 - Social mobility is possible
- Class Stratification
 - Class systems are open stratification systems
 - In other words, there is social mobility
 - Both ascribed and achieved statuses matter
 - Classes are based on combination of education, occupation and income

- Indicators of Inequalities: Income Quintiles *****exam
 - Quintiles – divide into 20, 20, 20, 20, 20 - 5 groups of 20
 - Looking at the difference in income
 - From the graph: inequality is distributed unequally
 - Best off in nova scotia if poor,
 - * a Gini coefficient is a number between 0 and 1 – the higher the number, the more inequality exists
- Why is income Inequality in Canada (and similar countries) Rising?
 - Two Interrelated Factors
 - Globalization
 - New opportunities for investment in labour and production outside of advanced capitalist countries
 - “offshoring”
 - Jobs replaced by service-sector jobs
 - Technology
 - Different occupations were affected differently by technological innovation
 - Those requiring higher education saw increased wages
 - Jobs requiring less training and in manufacturing were replaced
- Indicators of Inequality: Wealth
 - Wealth is more unevenly distributed than income
- Factors Contributing to Inequality in Canada
 - Geographic location – different provinces have different poverty rates
 - Gender – regardless of occupational category women make less money in the same job
 - Age – people in their late teens/early twenties most likely to live in poverty
 - Visible minority status – there is a clear wage gap between whites-non-whites
 - Education – those with access to higher education are able to protect themselves from poverty more than others

Wednesday October 31st 2018 – Social Inequality

- Indicators of Inequality: Poverty
 - The overall “poverty” rate among Canadians in 2011 was 12% before tax and 8.8% after taxes
 - Progressive tax system
 - Equivalent between 3 and 4 million Canadians
 - What does it mean to live in poverty?
 - To estimate poverty, we use the “**low income cut-off**” line
 - **Poverty rate:** the proportion of the population whose incomes falls below the government’s official poverty line
 - **Absolute Poverty:** a condition that exists when people do not have the means to secure the most basic necessities of life
 - World Bank – living on < US\$1,90 = poverty
 - **Relative poverty:** poverty is defined in relation to those around you
 - Relative poverty is a measure of inequality
- Canada’s Measures of Poverty
 - The Canadian government recently adopted their first poverty line (August 2018) using “Market Basket Measure” of poverty. It is an absolute measure
 - Low Income Cut-off Lines (LICOS) have been used by Statistics Canada to understand poverty since the 1970s

- Low Income Cut-off Lines are a relative measure of poverty
- LICO is based on average Canadian spending – 43% on necessities + 20%
- A family that spends 63% or more of their income on necessities is considered low income
- NOT an official poverty line
- Low-income rates vary according to family type, ethnicity, region and immigration status
- Low-income rates by family type graph:
 - Most poverty to more well off:
 - Female lone-parent families
 - Male lone-parent families
 - Lone-parent families
 - Two-parent families with children
 - Trend: poverty rates are decreasing over time
 - Conclude: family type matters
- Low-income rates by province graph:
 - Trends:
 - PEI low rate of poverty
 - ON highest rate of poverty
 - If you live in a city you are more likely to be poor
 - Ontario has the most cities
 - Why Manitoba second highest? Not urbanization
 - Disproportionate numbers of indigenous communities
 - Inequality varies with geographic location
- Low-income rates among immigrant's graph:
 - Trends:
 - The longer you live there the lower the poverty rate
 - Immigrants are still more likely to be poor than the total population even after 10 years
- Recent Poverty Trends
 - Food Banks
 - One indicator of inequality in Canada is the existence and use of food banks
 - Non-profit organizations that collect, store, and distribute food free of charge
 - According to Food Banks Canada's Hunger Count
 - Canada's first opened in 1981
 - Now over 700 foodbanks
 - Food bank use increased by 26% between of 2008 and 2015
 - In 2015, 55% of food bank users were families
 - In 2015, 36% of food bank users were children
 - Each month, 850,000 Canadians use foodbanks
 - Women
 - The **"feminization of poverty"**: refers to the trend whereby women are disproportionately represented among individuals living in poverty
 - Largely due to poverty in lone-parent families
 - 2007: Single mothers: 23.6% live in poverty vs. single-fathers: 10.8% live in poverty
 - Aboriginal, visible minority, immigrant and disabled women are all disproportionately represented amongst Canada's poor
- Canada's "1 per cent"
 - The 2011 Occupy movement raised awareness about income disparities in Canada
 - 1% of the world's population controls 99% of the world's wealth

- in only three days, Canada's top 100 CEOs earn as much as the average in a year
- In 1995, the highest paid CEO's salary was 85 times that of the average Canadian. By 2010 it was 189 times as high
 - That suggests inequality in Canada is increasing
- Social Mobility in Canada
 - Social mobility is the movement within a stratified social system
 - Upward/downward mobility are both possible within an open stratified system
 - 2 types of social mobility
 - **Intragenerational mobility** – change in social position during a person's lifetime
 - **Intergenerational mobility** – change in social position upward or downward of children in relation to their parents
 - Corak et al (2010): compared to the United States, Canada has very stronger social mobility (almost 3 times): “up to 3 times as much inequality is passed across the generations in the United States”
 - 50% vs 18%
- Why does inequality matter? TEDtalk “How economic inequality harms societies”
 - What is it about? Discusses the correlations between economic inequality and social facts such as social mobility, mental illness, child well-being, and violence within a society.
 - How does it relate?
 - Remember 2 or 3 things:
 - The lower the income inequality the better
 - Gross national income per capita – no relationship

Monday November 5th – The Sociology of Gender

- Poverty in Canada
 - “Liberals unveil new anti-poverty law with targets to reduce poverty rates in Canada” CBC News
 - The government's strategy sets reduction targets of 20% from 2015 levels by 202 and 50% by 2030
 - Uses the “Market Basket Measure” as Canada's first Official Poverty Line
 - Using this definition indicates 4.2 million Canadians live in poverty
- Sex and Gender
 - Gender is a relatively new and contested area of study in sociology
 - We study gender and sexuality because how they are socially constructed, and the value we place on them, has profound impacts on how we treat individuals and what we can achieve
 - The concepts of sex and gender are not interchangeable
- Sex and Gender
 - **Sex:** Anatomical or biological characteristics of women and men
 - **Intersex:** When one is born with both male and female sex characteristics
 - Intersex case studies support the argument that gender should not be seen as binary (two distinct categories – male and female) but rather, a continuum
 - Consider: David Reimer – estimates that between 1 in every 500 babies to 1 in every 2000 baby is born intersexed
- Case study: Caster Semenya
 - Semenya is a south African Olympian at the centre of 2009 controversy over sex verification testing
 - As a result of elevated testosterone was temporarily banned from international competition
 - Dutee Chand experienced similar sanctions

- Several International sports associations have ruled that levels of testosterone must fall into an acceptable category for women before they can compete (either naturally or through treatment)
- Sex as a Continuum
- The Social Construction of Gender
 - **Gender:** sociological term that refers to the roles and characteristics society assigns to women and men
 - **Gender role:** set of attitudes and expectations concerning behaviour that relates to being female or male
 - **Gender socialization**
 - **Gender varies by Time and Place**
 - Margaret Mead's (1935) research in New Guinea
- Sex and Gender Fluidity
 - In some cultures, both sex and gender are viewed as **fluid**
 - Anthropologists have long pointed to these instances (Jacobs, Thomas, and Lang 1997)
 - Samoan culture: refer to *Fa'afafine* as a "third gender"
 - *Fa'afafine* translates as "the way of the woman"

Wednesday November 7th - The Sociology of Gender

- "Doing Gender": West and Zimmerman
 - West, C., & Zimmerman, D.H. (1987). Doing gender. *Gender & society*, 1(2), 125-151
 - Build on the work of Goffman (1976) and the idea that gender is not just an identity but an action, a performance
 - We **perform** gender by acting in certain ways, dressing in certain ways and avoiding looking or behaving in certain ways
 - This is the idea of "Doing Gender"
 - West and Zimmerman (1987) argue that Doing Gender means
 - **Gender is something we do everyday**
 - **Gender is something we do in interaction**
 - **Tristan Bridges (2013) Wallets and Purses**
 - "children routinely ask their mothers for objects they presume they'll be carrying in their purses. Indeed, these objects may be carried in anticipation of such requests. It's a small aspect of doing gender, but a significant element of social interactions and life"
 - **we do gender to be accountable**
 - Behaving outside the boundaries of normative gender scripts, puts us at risk
 - CJ Pascoe "Dude you're a Fag"
 - She went to high schools and followed teenage boys around. Conducted how men construct and perform masculinity
 - Gender norms become ingrained and legitimate because we are continually re-enacting them
 - Individuals challenge gender norms by acting outside of them
- Dominant Forms of Masculinity and Femininity
 - Robert Connell's theories of masculinity focus on how ideals of masculinity vary
 - "hegemonic masculinity" refers to the idea that there is a normative ideal of dominant masculinity
 - seen as natural and normal
 - Connell's (1995) four performances of masculinity:
 - **Hegemonic masculinity:** practices that normalize and naturalize men's dominance and women's subordination

- **Subordinate masculinity:** practices that could threaten the legitimacy of hegemonic masculinity
 - **Marginalized masculinity:** adaptation of masculinities to issues such as race and class
 - Complicit masculinity: practices that do not embody hegemonic processes, but benefit from them
 - **The mask you live in**
 - “follows boys and young men as they struggle to stay true to themselves while negotiating America’s narrow definition of masculinity”.
- Emphasized Femininity
 - Emphasized femininity = the normative ideal of femininity, the counterpart to hegemonic masculinity which doesn’t challenge the superiority of men
 - Like hegemonic masculinity it sets standards according to which everyone must conform
 - Both hegemonic masculinity and emphasized femininity are “ideal types” meant to measure gaps between the ideal and the variation, not to apply to individuals
- What is the impact? Gender Inequality in the Labour Market
 - Graph online – lots more women participate in the labour market
- Gender Inequality in the Labour Market
 - Gendered Wage Gap
 - 74% when we compare the annual earnings of full-time, full-year workers vs.
 - 87% when we compare dollar for dollar earnings
 - regardless of how it is measured there is a narrowing but persistent gap
 - much of the improvement came from women’s increased levels of education
 - between 1991 and 2015, the proportion of women with a university degree increased by 21.1 percentage points, from 14.0% to 35.1%
- How do we explain the wage gap?
 - **1. Occupational Sex Segregation**
 - Men and women are concentrated in different occupations
 - Women are concentrated into what are commonly referred to as “pink collar ghettos”
 - In 2015 56.1 % of women worked teaching *****
- **2. The Societal Devaluing of Women’s work**
 - Skill is constructed
 - This is where “pay equity” laws come from – equal pay for work of equal time
 - Laws designed to address historical undervaluing *****
 - Tables/graph
 - Percentage distribution of males and females aged
 - Most common occupations
- **3. The “unexplained” component and statistical discrimination**
 - Even when taking into consideration pay equity and occupational segregation there remains and unexplained gap
 - i.e men continue to out ear women in every occupational group
 - scholars content this points to persistent discrimination
 - statistical discrimination
 - the idea that employers may discriminate against women by making decisions about whether to hire, to give a promotion to or how much to pay any given woman on the basis of the employers’ perceptions of the average characteristics of all women
 - sometimes referred to as the “motherhood penalty” – being a parent leads to disadvantages for all women in the job market
 - women’s responsibility for caring works helps to explain the 74% pay gap

Monday November 12th 2018 – Race, Racialization and Ethnicity

- “Race” and Ethnicity in Canada
 - Canada is one of the most ethnically diverse countries in the world
 - Questions about how Canadian society deals with issues of conflict around racialized groups and ethnicity will become increasingly pertinent
- Number and proportion of visible minority population in Canada, 1981 to 2036
 - Graph –
- Some Distinctions: Race and Ethnicity
 - **Race:** a concept used to indicate a distinction between groups of people based on perceived physical or biological characteristics
 - **Ethnic group:** a category of people who are distinguished on the basis of cultural or nationality characteristics
 - **Primordialism (aka essentialism):** the idea that both race and ethnicity are natural and fixed
 - Critics point to historical and cultural variations in race labels
 - Sociologists argue that both race and ethnicity are socially constructed categories
- Recall: Social Constructionism
 - Stemming from the idea that our interactions create and recreate society is the basic assertion that society is “socially constructed”
 - As social beings humans are not simply responding to society, not living within the constraints of an existing social structure which shapes their behaviour and experiences, we are also creating it
 - For Berger and Luckman social construction is a two-part process:
 - People categorize experiences and act on the basis of this information and;
 - We forget the social origins of these categories and classifications leading us to see them as natural and unchanging
 - This is Marx’s concept of **reification** – treating an abstraction as if it were real
 - “to say something is socially constructed does not mean it is not real in its consequences”
 - race and gender are both social constructs but are real in their consequences
 - The Thomas Theorem (Thomas and Thomas) “if men define situations as real, they are real in their consequences”
 - If we understand (gender, race, sexuality, class, nationality etc) categories as meaningful and act as though they are the consequences are real
- The Social Construction of Race
 - “race” was first applied to humans during European colonial expansion in the 16th and 17th centuries
 - reflects beliefs about biological superiority and inferiority
 - does not exist as clear biological entities among humans
 - Spencer Wells (2002) *The Journey of Man: A genetic Odyssey*
 - lays out the history of human migration by looking at the genetic makeup of humans today
 - examined the Y chromosome and found that all humans alive today share a common male ancestor who lived in Eastern or Southern Africa about 60,000 years ago
 - Wells: “race, in terms of deep-seated biological differences, doesn’t exist scientifically. We are 99.9% identical roughly, at the genetic level. That’s actually a remarkably low level of genetic diversity compared to other species of large primates”

- Advancements in genetics have allowed us to reveal what Jefferson Fish (2011) calls the “myth of race”
- In the contemporary biological sciences, there is no support for a taxonomy of human races
- W.E.B Du Bois and the development of the Sociological Perspective on Race
 - Du Bois (1899) *The Philadelphia Negro*
 - Conducted door-to-door surveys with close to 10,000 African-Americans
 - Documented the living conditions of African Americans (especially high rates of death and illness)
 - Argued that these shared conditions were the result of poverty, unemployment rather than inherent characteristics of race
 - Established argument that race is a social construct
 - *The Soul of Black Folk (1903)*
 - Racism produces a “veil”
 - Double-consciousness (1903)
 - “the sense of looking at one’s self through the eyes of others”
- Racial Formation Theory
 - Omi, M., Winant, H. (1986) *Racial Formation in the United States: From the 1960s to the 1990s.*
 - Builds on the works of Du Bois and the concept of Hegemony
 - Endeavours to understand how socially constructed projects of race become ingrained social categories and why they take on specific kinds of meaning
 - For Omi and Winant the process of constructing race occurs through “racial projects” “interpretation, representation, or explanation of racial identities and meanings, and an effort to organize and distribute resources (economic, political, cultural) along particular racial lines”
 - Example: Crack Cocaine Crisis of the 1980s
 - Racial projects are practices or structures that form ideas about difference and justify harsh treatment
- Racialization
 - **Racialization** is a social process in which human groups are viewed and judged as essentially different in terms of their:
 - Intellect
 - Morality
 - Values
 - Innate worth
 - Because of perceived differences in physical appearance or cultural heritage
 - Occurs when we associate those characteristics with meaning
 - Internalized racism (bell hooks)
 - Karen Pyke defines internalized racism in the following way: “the individual inculcation of the racist stereotypes, values, images, and ideologies perpetuated by the White dominant society about one’s racial group, leading to feelings of self-doubt, disgust, and disrespect for one’s race and/or oneself” the idea that
 - Chris Rock’s *Good Hair*

Wednesday November 14th – Race, Racialization and Ethnicity

- Four Elements of Racism
 - “Race as biology is fiction, racism as a social problem is real”
 - 1. **Racialization**: construction of certain groups of people as different and biologically superior or inferior
 - 2. **Prejudice**: pre-judgment of others on the basis of their group membership
 - 3. **Discrimination**: differential treatment – rewarded or punished – of individuals based on their group membership
 - 4. **Power**: manifested when institutionalized advantages are regularly handed to one or more groups over others
- Three kinds of Racism
 - 1. **Racial bigotry**: open, conscious expression of racist views by an individual
 - e.g. drawing a swastika
 - 2. **Institutional or systemic racism**: racist practices, rules, and laws have become institutionalized
 - e.g. Chinese exclusion act, residential schools
 - 3. **Polite, smiling, or friendly racism**: racism hidden behind smile or words that seem friendly
 - Bonilla-Da Silva (2017). *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in the United States*
 - Says overt racism has been replaced by colour-blind racism which is “subtle, slippery and complex”
 - E.g. macroaggressions
 - Table: Average Employment income
 - What factors? Immigration and education
 - Biggest gap – racialized women and non-racialized men
 - Which group? Latin American women
- Institutional Racism
 - Older research: Henry, F., & Ginzberg, E. (1985)
 - Found clear evidence of discrimination in the labour force – gave a group of people the same resume and studied which jobs were offered to who – white people got management jobs, waitresses
 - Has this changed?
 - US research: Bertrand, M., & Mullainathan, S (2004). Are Emily and Greg more employable than Lakisha and Jamal? A field experiment on labour market discrimination. *American Economic review*.
 - Emily and Greg got called back for a second interview
 - Oreopoulos, P (2009) *Why do skilled immigrants struggle in the labour market? A field experiment with six thousand resumes*. National Bureau of Economic Research
 - Began with the observation that recent immigrants to Canada struggle in the labour market
 - Sent out thousands of fake resumes to online job postings in Toronto in 2008 and Montreal in 2009
 - Key findings: 4 resumes to each job. Found that
 - 15.7% of resumes sent with English-sounding names, Canadian education, and Canadian experience vs. 6% of the resumes with foreign-sounding names from China, India, or Pakistan, and foreign experience and education

- Canadian experience is an important factor not just ethnic discrimination
 - Cut down? Masking names when reviewing resumes
- Ethnicity
 - **Primordialism** (sometimes referred to as **essentialism**) is the view that every ethnic group is made up of certain traits that have been carried down from the past to the present with little or no change
 - Primordialism presents a static view of culture
 - Conflict is inevitable
 - Does not account for multiple or changing identities
 - **Social constructivism (subjective view)** is the view that ethnicity is constructed by individuals for varying social purposes
 - look at the motivation of the broader group ****
- Ethnicity: Thick vs. Thin
 - If ethnicity is not constructed and shifting how do our identifications change?
 - Some scholars distinguish between thick and thin ethnicity
 - Thick ethnicity: where our lives are organized around our ethnic ties
 - Thin ethnicity: situations where our life is not organized around our ethnic membership
 - In this view, social circumstances change the degree of salience of ethnicity for particular communities
- The Benefits of Ethnic Membership
 - 1. Ethnic group membership can have its economic
 - 2. Ethnic group membership can be politically useful
 - 3. Ethnic group membership tends to persist because of the emotional support it provides
 - thus, while we can expect ethnicity to fade this happens more quickly for groups that are economically dominant but the benefits of membership may persist for those that are excluded
- Ethnicity: Optional and Symbolic?
 - Waters, M. C. (2010). Optional ethnicities. *Race, class, and gender: An anthology*.
 - Optional ethnicities – “white” people have a lot of choice in terms of their identities
 - They can opt in and out of ethnicity
 - Whites are able to opt in and out because they are the majority group – in terms of holding political and social power, as well as being a numerical majority
 - There is no cost to optional ethnicities
 - Most claims of optional ethnicities are “symbolic” – ethnicity that is individualistic in nature and without real social cost for the individual (Gans, 1979)

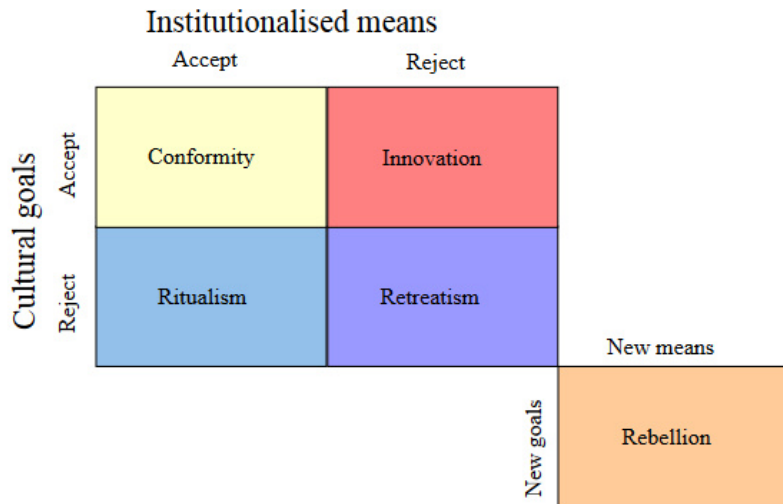
Monday November 19th 2018 – Deviance and Crime

- Marijuana use
 - Men more than women
 - Younger more than older
 - Not legal = deviance
- Illegal drugs are deviant but socially acceptable
- What is deviance?
 - Deviance = a behaviour that strays from the norm, formal or informal
 - Not about a kind of person, about an act
 - Deviance does not mean bad, wrong, etc.
 - Deviance is a social or cultural construct, it is relative
 - Definitions reflect power
 - Deviance differs across cultures

- Deviance is contested within cultures
 - Deviance changes over time
 - Dominant culture is the norm
 - Abiding by “the norm’ is rewarded, being deviant is punished with negative sanctions
- Deviance and Crime as Social Control
 - **Deviance** = the recognized violation of cultural norms, rule breaking
 - Minor acts
 - Lesser crimes
 - Consensus crimes – things that are illegal that we punish
 - Nonconformity becomes deviance when it is subjected to **social control**
 - **Social control**: attempts by society to regulate people’s thoughts and behaviour (positive or negative)
 - Two types of social control:
 - **Informal social control** = exercised in course of face-to-face interaction among individuals
 - “what would my family think?”
 - **Formal social control** = practiced by the state through official organizations and agents
 - Practiced by the state
- Social Constructionism versus Essentialism
 - **Essentialism** argues that there is something “natural”, “true”, “universal” and therefore “objectively determined” about social phenomena such as deviance
 - **Social constructionism** proposed that elements of social life, such as deviance are not natural but are created by a society or culture
 - Consider: changing definitions of homosexuality as deviant (see Gary Kinsman, 2010)
 - Until 1969 Homosexuality in Canada was punishable by death
 - Everett Klippert deemed a dangerous sexual offender in 1965 for admitting to being gay
 - Cold War: Discrimination was institutionalized
 - RCMP and the “Fruit Machine”
 - Measures their response to pornography
 - 1969 Federal legislation decriminalized homosexuality (Trudeau: “the State has no place in the bedrooms of the nation”)
 - Overt discrimination continued in the Canadian military until 1992
- Homosexuality and Cultural Change in Canada
 - **Pardon of Everett Klippert (2016)**
 - Pardoning f the last Canadian ever to be jailed for homosexuality (1966)
 - **Expungement of Historically Unjust Convictions Act (2017)**
 - Trudeau apologizes for “our collective shame” and provides opportunity to expunge past convictions for Criminal Code violations (including those already deceased)
- Functionalist Theories of Deviance: Strain Theory
 - Rooted in functionalist ideas about **Anomie** – a social condition characterized by weak, absent, or conflicting norms
 - Anomie came from Durkheim
 - Functionalists believe that society is characterized by stability
 - We are more likely to see crime and deviance in a state of anomie
 - Robert K. Merton (1938 functionalist) explained why some individuals “chose” to be criminally deviant
 - **The American Dream**: anyone as the opportunity to be successful regardless of their background or circumstances as long as they work hard

- strain is the disconnect between culturally defined goals and uneven distribution of means to achieve those goals
 - those without the necessary resources to achieve culturally defined goals may turn to criminal deviance

- Theories of Deviance: Merton's Strain Theory
Robert K. Merton's Deviance Typology



- Conflict Theories of Deviance: Status Conflict
 - Who has the power to define who is deviant?
 - Conflict theories emphasize that society is characterized by groups with competing interests vying for power
 - Definitions of deviance frequently reflect the interests of powerful groups to control less powerful groups
 - Such conflicts frequently involve competitions over definitions of right and wrong
 - Example psychoactive drugs – Opium and the “drug panic” of the 1920s
 - Concern that “innocent” white users were being corrupted by “evil” Chinese traffickers
- Deviance and Moral Panics
 - **Moral panic:** campaign designed to arouse concern over an issue or group
 - **Moral entrepreneur:** a person who tries to convince others of the need to take action around a social problem that they have defined (Becker 1963)
 - Examples: yellow scare, niqab debate in Canada
 - Media can create **Folk Devils** (Cohen, 1972), groups of people that seem threatening, usually associated with youth subculture
 - When authorities respond to public fears, the targeted group becomes deviant
- Symbolic Interactionist Theories of Deviance: Labelling Theory
 - A Symbolic Interactionist Approach
 - Developed by Howard Becker
 - Explains how subcultural values, beliefs, and practices become defined as deviant by mainstream society
 - Explains how labels become internalized by both majority and deviant group
 - **Primary deviance** the initial act of rule breaking
 - **Secondary deviance** rule breaking following label

- **Deviant Careers**
- Labels may take on a **master status**, a status that dominates all others
- Becker: who has the power to define labels?
 - Highlights the power of inequality
- Theories of Deviance: Subcultural Theory
 - Albert Cohen (1955) challenged and refined some aspects of Merton's work
 - Individuals from lower-class backgrounds experiences **status frustration**:
 - Failure to succeed in middle-class institutions
 - can become socialized into an oppositional subculture, a **delinquent subculture**
 - develops values in opposition to mainstream society
 - e.g. non-utilitarian crimes committed for group's respect
 - Delinquency is a learned behaviour

Monday November 26th 2018 – Mass Media and Mass Communication

- A Starting Point: Does Media Create or Reflect Society?
 - We live in a media saturated society
 - Two “strong” views
 - **Determines/Creates**
 - The strong position is the **technological determinism**
 - Soft determinism
 - Determinism in the interests of Capitalism - Adorno and Horkheimer (1947)
 - Mass Culture and the Culture Industry
 - **Reflects**
 - Media is a neutral mirror (“don’t shoot the messenger”)
 - E.g. Media sex and violence reflects their preponderance
 - A third perspective is “Mutual Shaping”
 - Encompasses view that media define reality
- Mass Media and Mass Communication
 - **Mass Communication**: communication occurring at large within society
 - **Mass Media**: the technologically mediated means of communication in which flow of messages is largely unidirectional from a single point of transmission to a large, anonymous, dispersed audience of receivers (Knight and Greenberg 2007)
 - Features:
 - Includes a wide variety of media including television and newspapers but also the internet, video games and bill boards
 - Communication using representations or signs
 - Links many people
 - Until late 20th century traditional mass media involved transmitting messages from one to many but the internet brought about “many to many” communication
- Marshall McLuhan (1911-1980)
 - Canadian Professor of English and Media Commentator
 - Most influential book: *Understanding Media* (1964)
 - Introduced “the Medium is the message” and “global village”
 - Described as a media “prophet for his work on technology in society
 - He was a technological determinist – someone who believes that a given form of technology will determine how people act and think

- **“the medium is the message”**: the idea that the medium – whether it be television or radio or print – has a causative effect on the way that human groups think, act, and organize socially
 - Oral to Print
 - Print to electronic media
- **Global village**: Where expensive information-gathering and transmission capacities of modern societies could make us more aware of and familiar with the activities of people in other parts of the world
- Can we use McLuhan’s ideas to make sense of the digital age?
- Robert Logan (2010) *Understanding New Media: Extending Marshall McLuhan*
- Logan describes the impact of the new media that McLuhan never had the chance to observe: The internet, email, blogs, search engines, PDAs, cell phones, iPods etc.
- Logan: we see the further intensification of these trends:
 - Increased involvement with each other (social media)
 - The decentralization of social structures and access to information
 - A melting of national borders and the ride of a global village
- But there are also important differences
- **Functionalist Perspectives**
 - McLuhan was not a functionalist but his analysis made him one
 - Functionalists ask: what are the functions of the media? How does it contribute to social integration?
 - Charles Wright (1985):
 - **Surveillance**: collects information
 - **Correlation**: refers to the interpretive or analytical activities of the media
 - **Socialization (or transmission)**: acts to disseminate norms and values
 - **Entertainment**: provides respite for us from the daily routines of life
 - Wright also noted that there were important dysfunctions of the media:
 - The surveillance function of the media provide news of danger can also cause panics
 - Conformism
 - **Narcotization** (Lazarsfeld and Merton, 1971) – we become so overwhelmed with the amount of information that it becomes numb
- **Conflict Perspectives: Political Economy Approach**
 - The political economy perspective emphasizes the relationship between media and inequality
 - One of the main ways is does that is by concentrating on issues surrounding the control and ownership of media
 - **Media concentration**: process by which fewer and fewer companies control the mass media over time as smaller and less efficient companies go out of business or get bought up by bigger and more efficient companies
 - Concentration can be limited by government policy (e.g. CRTC – Canadian Radio-Television and Telecommunications Commission)
 - Mass media concentration in Canada has been documented by Dwayne Winseck (2015) at the *Canadian Media Concentration Research Project*
 - For example, the four largest newspaper ownership groups (Canwest, Quebecor, Torstar and Power Corp/Gesca Media) controlled 75% of the newspaper market in 2008
 - Accompanied by **convergence** – limited ownership across multiple technologies
 - **Consequences of Concentration**
 - Limits **idea diversity**
 - **Convergence and Concentration result in:**
 - labour of news workers (journalists) is made to serve the needs of profit-oriented news media

- limits opportunities for political actors and other stakeholders to get their message across
 - limits opportunities for the public to rely on the news to help them understand their social reality
 - The Propaganda Model of Information Delivery
 - Edward S. Herman and Noam Chomsky in *Manufacturing Consent: the Political Economy of the Mass Media (1973)*
 - Herman and Chomsky developed what they call the **propaganda model** of media analysis, including the following six main “filters” that contribute to media bias
- Herman and Chomsky’s Six Filters
 - Increasingly narrow **concentration of ownership** among media organizations
 - Financial dependence of the media on powerful **advertisers**
 - Media obtains reports from large **public relations** firms rather than developing independent stories
 - The **powerful** have prominence
 - “**flak**”, this filter involves the negative reaction to how the media are presenting
 - **Counter-narratives** are, for the most part, marginalized
 - Emphasizing external enemies or threats
 - **What do you think? Is this still relevant in an era of ‘fake news’?**
- Symbolic Interactionist Perspective
 - C. Wright Mills (200:311)
 - “the media not only give us information, they guide our very experience...our standards, our credulity our view of reality itself...”
 - shape our sense of self and our shared meanings of behaviour
 - commonly applied to studies of media representations of:
 - gender (presentations of femininity, masculinity, beauty standards)
 - Race (stereotypes)
 - But meaning is actively constructed
 - **Two-step flow of communication:**
 - High status individuals evaluate media messages
 - Opinion leaders may influence the attitudes and behaviours of others

Wednesday November 28th – Globalization and Beliefs

- Using the sociology of religions as an analytical approach to contemporary social change
- Globalization
 - The study involves the examination of:
 - Global inter-dependence
 - Global exchanges
 - Steger definition 2003 ****processes**** ****also depends upon awareness – cultural****
- Conceptualisation
 - Terms of reference:
 - Process (globalization) vs conditions (globality) – Manfred Steger
 - Posture
 - Hyperglobalizers vs. skeptical globalizers
 - Perspective: depends on what is being globalized, who the process affects, how it affects them and why
 - Factors
 - Politics, economy, culture, ethics, beliefs
- Positionality

- Shifting categories:
 - North vs South (Civilized vs. Uncivilized)
 - West vs East (Domination of World Views)
 - First, Second, Third world (Idealistic)
 - Developed vs Developing (Progressive vs. Backwards)
 - Current terms?
 - Geographic, Economic, G7, G20, BRIC etc
- Globalization, Hegemony and the Power of Ideas
 - Hegemony is a “non-coercive methods of maintaining power, believed that the ruling classes relied on something more than their military and police forces to keep society running smoothly *****
- Dialectics of Globalization

Historical Hegemonic Modes and their Counter-Movements

 - European imperialism: de-colonization movements
 - Economic liberalism: Marxist-Leninism
 - Neo-liberalism; Neo-nationalism
 - Modernism: fundamentalism
- Marx, Hegemony and Religion
 - Religion served the ruling class: “the opiate of the masses”
 - Religion instilled a “false consciousness”, by encouraging the poor to accept their place in society as ordained by God
 - Interpreted religion as a global system of class oppression
 - Most intellectuals agreed with him between WW1 and WW2
- What is religion sociologically?
 - Schools of thought:
 - Emilie Durkheim (anthropological) taboo, sacred, profane, rites, rituals, symbols, eternal structure
 - Max Weber (phenomenology) ethos=moral and behaviour, i.e. protestant work ethic., subject to change over time
- The Sociology of Religion as the Study of Cultural Change
 - The study of Modernity in relation to traditional practices:
 - Modernity Infinite Progress (change), Individualism (standardization), Rationalization (certainty), Centralization (urbanization)
 - Tradition versus Modernity:
 - In France: Gabriel Le Bras
 - In Quebec: Everett Hughes, the Chicago School
- Secularisation:
 - *****
- Secularisation and Religious Change
 - Theories of secularisation dominate sociology
 - Functional” the ceding of social sectors by religion to civil society
 - Substantive: decline in religion’s credibility
 - Assumed to be a global phenomenon, beginning with Western Europe and spreading to the third, southern, developing world
 - By the late 1970s the progressive *****
- Marcel Gauchet on World War 1
 - Secularization as “la sortie de la religion”, which he sees as a long process beginning with the foundations of Judeo-Christianity, a physically distant but personal God

- World Wars: the culmination of modernity as revelation
 - Laid bare the horrific consequences of modernity's logics
 - But also accelerated the critique of tradition's hierarchy laying the groundwork for both fascist and socialist movements of the twentieth century
- International Convergence: Liberation 1960s
 - A wave of revolts against conformist authority experienced across cultures
 - Western society: 1968 revolts
 - Catholic World: liberation theology and Vatican ii
 - China: Cultural revolution
 - De-colonisation movements
 - Leads to massive decline in religious practice, but also:
 - Membership in political parties
 - Participation in civil society
- All Have Led to (at best) Mixed-Results
 - Western Liberation devolves into consumerism
 - Movements become co-opted i.e women's workers, gay and lesbian, black etc.
 - Catholic retrenchment
 - China anti-democratic and massive income inequality
 - Many de-colonization movements installed totalitarian regimes and are hardly more autonomous
 - Figure of the banana republic
 - Results in widespread movement ***
- Social-structure and religious transformation
 - Social structures change and so do governing social logics:
 - Agrarianism – providence – tradition – cross-cutting ties
 - Industrialism – certainty – belonging – centres
 - Cybernetic age – uncertainty – authenticity – affinity

Monday December 3rd 2018 – Globalization

- What is globalization?
 - “globalization refers to a multi-dimensional set of social processes that create, multiply, stretch and intensify worldwide social interdependencies and exchanges while at the same time fostering in people a growing awareness of deepening connections between the local and the distant” (Steger 2003: 13)
 - “globalization may be the thought of initially as the widening, deepening and speeding up of worldwide interconnectedness in all aspects of contemporary social life, from cultural to the criminal, the financial to the spiritual” (Held et al. 1999: 2)
 - Globalization exists on several levels: social, economic, political, cultural, and ideological
 - **Manfred Steger** argues that globalization is a contested area of study with champions and opponents in almost equal measure
 - **Hyperglobalizers** are zealous promoters of globalization as a dream or modernist heaven-on-earth
 - **Skeptical globalizers** are those who look upon globalization as very dangerous to the global environment and to the economies and social welfare of the world's “have-not” countries
 - Digital divide
- Elements of Globalization: Economic Globalization
 - **Economic globalization** involves the flow of capital, technology, and goods, integration of economies, rise of transnational corporations and global production

- **Hyperglobalizers:** Current dynamics of economic globalization produce abundance, increased standard of living, jobs, investment in local economies
 - **Skeptics:** Current dynamics of economic globalization produce “haves and have-nots” – products purchased by Europeans and North Americans rely on cheap labour and unsafe working conditions, growth of wealth of transnational corporations, the decline of social spending and the environmental impacts of unfettered consumption and production
- Economic Globalization and Neoliberalism
 - **Neoliberal globalization** is an economic model and ideology that promotes private control of industry, minimal government interference in the running of the economy, the removal of taxes, tariffs, and restrictive regulations that discourage the international buying and selling of goods and services, and the encouragement of foreign investment (see Steckley for complete list).
 - Neoliberal ideas are encompassed in the policies of organizations like the International Monetary Fund (IMF), the World Bank, the World Trade Organization (WTO), as well as transnational corporations and the largest national economies.
 - Key Principles include Privatization, Deregulation, Liberalization of trade, Tax cuts, “Monetarist” measures, Strict controls on organized labour, Reduction of public expenditures, Downsizing of government, Expansion of international markets, the removal of controls on global financial flows
 - E.g. NAFTA, FTAA etc.
 - **Structural Adjustment** Policies – IMF and World Bank provided loans to indebted countries but with strict conditions
 - Policies were intended to revitalize local economies
 - Entailed cutting social spending, loosening controls on foreign capital and privatize state-owned firms
- Neoliberalism and Globalization from Below
 - **Globalization from below**, which represents the interests of the poor and other marginalized groups while advocating greater social, economic, environmental, political, cultural equality worldwide
 - Intellectuals and Social Movements
 - Anti-IMF Riots (1970s and 80s)
 - Single Issue Movements like Fair Trade and Anti-Sweatshop (1990s+)
 - Global Justice Movement (late 1990s+)
 - 2010+ movements – Occupy and Anti-Austerity in Spain and Greece
 - NGOs such as Amnesty International, Doctors Without Borders, World Wildlife Federation, though not necessarily opposed to neoliberalism can also be seen as **Globalization from Below**
- Elements of Globalization: Political globalization
 - Political globalization involves the ‘intensification and expansion of political interrelations across the globe’ (Steger 2003)
 - Also referred to as the internationalization of politics and includes
 - the United Nations and affiliated organizations;
 - regional coalitions such as the European Union (EU) and NATO (North Atlantic Treaty Organization);
 - NGOs (non-governmental organizations) such as Amnesty International
 - According to Steger, champions of globalization argue that globalization processes further the spread of **democracy** around the world; Skeptics argue that the institutional bodies are not democratic and provide few opportunities for citizen involvement

- **Externalization** – the process whereby ordinary individuals and activists draw on allies that are external to their own contexts (Tarrow, 2005)
- Elements of Globalization: Cultural Globalization
 - **Cultural globalization** is “the intensification and expansion of cultural flows across the globe”
 - Those concerned with cultural globalization are typically worried about “Americanization” of the world, or the one-directional flow of culture and homogenization
 - **Universal protectionism** promotes **globalization from below**, which represents the interests of the poor and other marginalized groups while advocating greater social, economic, environmental, political, cultural equality worldwide
 - Universal Human Rights Norms
- Global Culture?
 - **Cultural Homogenization** (Ritzer, 1993; Chomsky, 2002) •
 - For many this is akin to “cultural imperialism” •
 - **Cultural Heterogenization and Hybridity** (Tomlinson 1991; Robertson, 1992) •
 - Increased global pressure results in both the assertion of local identities and cultural practices and the creation of new forms of culture •
 - Leads to **Glocalization** - a term originating in Japanese business culture, refers to the ability of one culture to absorb certain influences of another and to resist those that do not fit •
 - “The whole purpose of glocalizing is to be able to assimilate aspects of glocalization into your country and culture in a way that adds to your growth and diversity, without overwhelming it” (Friedman, 2000)