

SOCI 101 Lecture Notes

Taught by Dr. Robert Werth

SHAQUILLE QUE

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These are my notes for Rice University's SOCI 101: Introduction to Sociology, taught by Dr. Robert Werth. This file was created in L^AT_EX and uses Evan Chen's [evan.sty package](#). Any mistake herein is my own. Please let me know of any errors by emailing me at stq1@rice.edu.

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§1 Introduction

§1.1 January 9, 2019

§1.1.1 Does the college major matter? - Selingo

(Selingo, Jeffrey J. Does the College Major Matter? Not Really. The New York Times. 29 Apr 2013.)

- This article suggests that if you focus on your intellectual passions (curiosity, etc.), then this will check off boxes in the material realities of life (i.e. employment, etc.)
- However, if education is only about material realities, then we are in deep trouble. We need to pay attention to humanistic portions of life
- We are humans with artistic capacity, subjects being governed. We are more than our material needs

§1.1.2 Doing sociology - Kaufman

(Kaufman, Peter. Doing Sociology. Everyday Sociology Blog. 1 Sept. 2011)

Doing sociology is not a profession one pursues; it's an approach to being in the world, and it's a way of life for those who experience reality sociologically. You do not have to be a professional sociologist to do sociology. Doing sociology is what happens when you see things through a sociological lens, when you interpret experiences and interactions with a sociological perspective, and when you come to adopt sociology as part of your worldview.

Denaturalizing the world

- viewing the world as something that can be different and could still be different
- digging beneath the surface - not accepting easy explanations without questioning them
- not about what your positions (politically, socially, ethically) are, but about how you reach them
 - place of careful, slow, comprehensive thinking; valid evidence and systematic research; and critical thinking

§1.1.3 How to do social science without data - Gross

(Gross, Neil. How to Do Social Science Without Data. The New York Times. 9 Feb. 2017)

- Sociologist Zygmunt Bauman did a lot of theorizing
- Bauman can be used to think about the current events of many countries about the resurgence of populism and nationalism (neo-Nazism, white nationalism) or even the rise of Donald Trump
- Bauman believes that racism, discrimination are more common in the 20th century than we think
- Assigned to illustrate the importance of engaging with history in studying sociology
 - When reading an author, we need to think about the cultural and social background of the author
 - We need to recognize how society is changing
- Another historical change observed by Bauman is the change from solid to liquid modernity
 - People had stable jobs, now have temporary, multiple jobs
 - Less strong welfare state
 - People may have too much freedom
- Might be symptomatic of a fear of a loss of social order/authority

§2 What is Sociology

“the study of social problems”

- an academic discipline
 - the study of society and the individuals and groups within it
- a **method** or approach for studying one’s own society or other societies
 - a perspective/way of approaching and understanding the world we live in

§2.1 January 14, 2019

§2.1.1 What is Society

- a collection of individuals associated/living together
- nation, tribe, village
- some kind of border/separation (physical or cultural)
- some criteria of inclusion and exclusion
- plus something(s) additional
 - interact and communicate
 - share and compete over resources
 - languages
 - organize and govern
 - positions/social roles
 - institutions and organizations
 - social interaction, social organization
 - culture

Sociology doesn’t compete with, but instead fills a niche unoccupied by other social sciences (Economics, Psychology, Political Science, Anthropology).

Overlaps, similarities, differences

- Approach/methodology/dominant theories (much less: interests/foci)
- Cultural Anthropology
 - study of society vs. study of (human) culture
 - whose society/culture being studied? Methodology?
 - analyzing men on the ‘down low’?
- Economics, history, political science
- Psychology: individuals and groups
 - studying personality, mental functions, behaviors, etc.
 - individual as the (primary) unit of analysis
Sociology studies individuals and society
 - society as the (primary) unit of analysis
 - individuals in society
Viewing humans relationally
 - through our relations/interactions
 - through our larger social milieu (‘Social Structure’)
 - Georg Simmel: society an endless series of social relations

§2.1.2 Invitation to Sociology - Berger

(Berger, Peter. Invitation to Sociology.)

- sociologist as someone interested in “the doings” of people
 - ex. listening to conversations/gossip, peeking through keyholes, reading others mail, watching one’s aunt in the bathroom
- 1st wisdom of sociology: things are not what they seem
 - society is complex; has multiple layers
- allows for the “transformation of consciousness”
- ‘culture shock’: make the familiar strange

§2.1.3 The Sociological Imagination - Mills

(Mills, C. Wright. The Sociological Imagination.)

- “Neither the life of an individual nor the history of a society can be understood without understanding both.” (11)
 - individual and society: intimately connected (recursively)
- Sociological imagination is a quality of mind
- Has both a task and promise
 - biography and history
 - man and society
 - self and world
- in action: ‘personal troubles of milieu’ and ‘public issues of social structure’
 - personal experiences/viewpoints
 - larger social forces
 - distinction: essential tool of sociological imagination
 - so is being able to see the connections
- “...in our time we have come to know that the limits of “human nature” are frighteningly broad” (13)
 - Human nature: selfish? social/cooperative? malleable?

§2.2 January 16, 2019

§2.2.1 Developing a Sociological Perspective - Giddens

According to Giddens et al, what is one of the 4 broad question that sociology asks?

1. How are the things that we take to be natural socially constructed?
2. How is social order possible?
3. Does the individual matter? (How determined is social life? (The ‘structure and agency’ question)
4. How much social change has occurred (and is continuing to occur)?

Social Construction

- Many things that appears natural (and inevitable) are created by human beings (‘socially constructed’)
- our understanding of that something is based not on inherent qualities it possesses but on contingent variable of our social world

- we perceive and understand that something through the common culture and values we share
- Crime is a socially constructed phenomena
 - we make the laws whose violation constitutes a crime
 - these laws vary (by place, time, context)
 - interracial marriage, killing a human being
- social construction \neq fiction
 - social constructed = definition and/or social meaning and significance is constituted by us (not inherent or immutable)
 - could say: existence may be inherent (things exist as they exist), but the meaning of things is socially constructed (and hence variable)

Social Order

- How does a collection of individuals function (more or less) and not break down into chaos or order?
 - Why not Hobbes ‘war of all against all’
 - what creates social cohesion/solidarity?
- Various answers/theories
 - self-interest, norms, conflict
- Sociologists reverse the common question
 - not: why did s/he break the rules?
 - why do we follow the rules

How determined is social life? How free/autonomous are we? Historical Change

- Love and the sociological imagination
 - concept of ‘romantic love’ is relatively new, has changed over time
 - linking of sex and love
- developing a global perspective

§3 Sociological Theory

§3.0.1 Introduction to Social Theory - Ritzer

What is theory?

- “A set of interrelated ideas that allow for the systematization of knowledge of the social world, the explanation of that world, and predictions about the future of the social world”
- Differences between ‘lay theory’ and ‘social theory’?
 1. More disciplined and self-conscious
 2. Usually do theorizing on the basis of social thinkers before them
 3. Rely on data
 4. Seek to publish their theories
 5. Broader social issues
- Bias in theory
 - proposed explanations, not absolute truth
 - prone to cherry-picking

- Micro, meso, macro (and issue of scope)
 - scope: relates to goal and level of theory
- Theoretical perspectives/traditions:
 - Symbolic interactionism
 - Functionalism
 - Conflict
 - Rational actor/choice theory
 - Feminist theory
 - Post-structuralist theory
 - Post-modernist theory
 - Critical race theory
- Theory as a lens for seeing the world
 - attempted explanation of the phenomena, processes, events and institutions around us
 - as sense making: making sense of those processes, events and institutions

§3.0.2 Development of sociological thinking/theory

What is the dominant theoretical perspective in sociology? There isn't one.

'Classical'/foundational sociological theory

- The DWEM (dead white European men) Club
 - Comte
 - Durkheim
 - Marx
 - Weber
- (sometimes or often) Neglected founders
 - Harriet Martineau
 - W.E.B. Du Bois

§3.0.3 Durkheim

Historical Context

- Cartesian subject
 - cogito ergo sum – the core of human essence is in our thought process
 - Durkheim thought Cartesian subjects were too philosophical. Humans are more social
- utilitarianism and social contract theories
 - human beings seek to maximize pleasure and minimize pain
 - individual calculation is the model that makes social order possible
 - utilitarian decision: give up some freedom to have security
 - However, Durkheim believes humans are more than instrumental, utilitarian, rational concerns
 - expressive, symbolic and moral concerns
- central concern/question
 - how is society possible; how do societies persist?
 - social order, social cohesion especially given massive historical changes

Beliefs

- sociology as a scientific endeavor
- social facts as things
 - external to actor and coercive
 - dispersal throughout the consciousness of many individuals
 - troubles: material/immaterial; external/internal
- consensus theorist
 - collective conscience
 - “the totality of beliefs and sentiments common to average citizens of the same society forms a determinate system which has its own life . . . is an entirely different thing from particular consciences . . .”
- Functionalist approach
 - asks: what (social) function does it serve?
- Mechanical and organic solidarity (and division of labor)
 - ‘simple’ vs ‘complex’ societies
 - in simple societies, people are homogeneous (sameness), so there are more repressive laws for social solidarity
 - societies get more complex as they get larger
 - people are heterogeneous, so social solidarity follows from interdependence and shared belief in individualism
 - the rise of individualism as part of collective conscience
 - instead of individualism driving society apart, it becomes a norm and holds society together
 - best proxy for studying collective conscience is law
 - law = codification of collective conscience
- Anomie
 - ‘normlessness’
 - inadequate moral constraint; lack of clarity about what is appropriate
 - ‘modern’ organic societies: collective conscience is weakened (although interdependence (and rise of individualism) sustains)

§3.1 January 23, 2019

§3.1.1 Marx

Materialist approach: political economy

- ‘Marxist’ vs Marxian
 - Marxist - political advocate, revolution
 - Marxian - social analysis
 - although: Praxis: the goal of studying the world is not just to understand it, but to change it
- Marx’s focus: capitalism and political economy (present-day economics)
- ‘Conflict’ (not consensus) theorist
- Historical materialism (materialist over idealist approach)
 - time and place matters
 - “It is not the consciousness of men that determines their being, but on the contrary, their social being that determines their consciousness.”

Mode of production (economic base) → superstructure

The mode of production of material life [the economic base] conditions the social, political and intellectual life process in general.

- Modes of production consists of
 1. Labor
 2. Means of production
 3. Source of production
- Class struggle
 - “All human history thus far is the history of class struggles”
 - bourgeoisie (ruling class)
 - proletariat (working class)
 - key: ownership of private property (i.e. control of means of production)
- Critique of capitalism and political economy
 - “An economic system based on private ownership of wealth, which is invested and reinvested to produce profit.”
 - system where products of proletariat are expropriated by the bourgeoisie (as private property), which they sell for profit
 - depends on profit/surplus value/exploitation
 - proletariat: “free” to contract for best wages
 - Marx: forced to sell labor
- Liberal Economic Theory: market returns to each person the exact value s/he adds into it
 - central problem: take for granted the actual fact of capitalist production rather than seeing it as a particular and historically specific form of production
- Alienation
 1. Alienation of worker from objects of production (from products)
 2. Alienation of worker from fellow workers
 - a) Setting up of factory assembly line separated workers
 - b) Pits workers against each other for competition of wages and jobs
 3. Alienation from self (from human potential, ‘species essence’)
 - consciousness numbed
 - work no longer life affirming
 - Assumption: Labor as fundamental to human essence
- Capitalism: seeds of its own destruction
 - Exploitation, impoverishment, and alienation of proletariat
 - Ideology (and false ideology)
 - * “The ideas of the ruling class are, in every epoch, the ruling ideas”
 - * but eventually: class consciousness and ‘revolution’
 - Communism: classless, property-less society

§3.1.2 Weber

- different starting point from Durkheim
 - Durkheim: **social facts** outside influences/coerces individuals
 - Weber: society is an abstraction/emergent of **individual** thoughts and actions
- influenced by and critical of Marx
 - material/economic important, but other factors also matter
 - cultural ideas, values and institutions: meaning matters. e.g., religion (Protestant ethic)
- class, status and party
 - class is stratification by: one's life chances of success and one's relation to the market
 - Probabilistic chances of materialist success
 - status is held by esteem or regard
 - * economic component: lifestyle, what you consume
 - * non-economic: friends, job, etc.
 - party is being part of groups, institutions, or organizations that have practical or political influence in society
- Sources of authority/domination
 - power: attempt or ability to make someone do something whether they want to
 - authority/domination: making people do things and follow rules and regulations because they perceive those things to be legitimate
 - this is somewhat related to Durkheim's idea of internalizing norms
 - three sources:
 1. tradition
 2. charismatic
 3. rational/legal - authority legally codified or written down
- Bureaucracy
 1. an organization run by impersonal rules
 2. have defined roles
 3. tend to have hierarchy
 4. seek efficiency
- Weber was worried about
 - alienated people
 - iron cage of bureaucracy that limits our capacity for innovation, freedom
- Pessimism; Methodology (anti-positivism, verstehen)
 - Agreed with Kant that reality is too complex and can't be known and objectivity is impossible for humans
 - verstehen: meaning

§3.2 January 28, 2019

§3.2.1 Symbolic Interactionism

- importance of language, symbols, and human meaning
 - meanings/understandings are not pre-given or static
 - ‘that’s ridiculous’; ‘want to get some coffee?’
- focus on interaction: micro level
- response to psychology/behaviorism beyond stimulus/response
 - meaning → stimulus → interpretation of meaning → response
 - and to biological explanations: beyond drives and instincts
- Blumer’s 3 Premises:
 1. Humans act towards things on the basis of the meanings they ascribe to those things
 2. The meanings of such things is derived from, or arises out of, the social interaction that one has with others and the society
 3. These meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things s/he encounters
- more oriented to micro level and social action

§3.2.2 Functionalism

- more oriented to macro level and social structure
- Comte and Durkheim, later Parsons and Merton
- society as an organism
 - a complex system whose elements function collectively to promote stability
 - equilibrium: normal state
 - moral consensus
- analyze function of social forces (ex. function of religion?)
- manifest and latent functions
 - ex. Hopi rain dance
 - manifest: bring about rain
 - latent: social cohesion
- function and dysfunction
 - ex. dysfunction of religion

§3.2.3 Conflict Theory

- heavily influenced by Marxian theory, but not isomorphic
- question for functionalists: what about discord, conflict, competition, power?
 - ability of individuals or groups to achieve their aims or further their interests
 - often at the expense of others
 - competition over resources → inequality → more competition/conflict
- is not normative consensus
- Mills: power elite: interests of the elite vs interests of the people
- focus on coercion, but also ideology
 - ex. why war on drugs instead of corporate crime

§3.2.4 Feminist Theory

- focus on women's subordination
 - continuance of patriarchy
- gender roles and relations:
 - are social constructions
 - that influence social interaction and social institutions (e.g. family, work, educational system)
- intersectional theory: looks at intersections/interactions of identity (gender, class, race, sexual orientation, etc.)
 - our identities and lives are multi-dimensional
 - can't deconstruct to a single dimension

§3.2.5 Rational Choice/Actor Theory

- view of humans as:
 - self-interested
 - hedonistic
 - rational/calculating
- guides our thinking and actions
 - human behavior as instrumental
 - and driven by **hedonistic calculus**
- behavior oriented towards intentional pursuit of self-interest
 - e.g. robbing a gas station
 - criticism: 'she did that because that's what she choose to do after she thought about it'

§4 Sociological Research Methods

§4.1 January 30, 2019

- How to study the social world
 - Research design and methodology
- Doing so with a 'critical approach'
 - assessing ideas

§4.1.1 Learn to love uncertainty and failure - Jha

Jha, Alok. We must learn to love uncertainty and failure, say leading thinkers. 14 Jan. 2011.

- uncertainty is always present
- science does not produce absolute truth, but models
- model: attempted explanation of the world
- uncertainty and failure are a necessary part of science
 - Taking chances, making mistakes, being challenged (by your findings or by someone else) is a crucial part of process

§4.1.2 Finding out how the social world works - Schwalbe

Schwalbe, Michael.

- sources of knowledge and assessing validity
 - logical deduction
 - personal experiences or observations
 - media sources: newspaper, television, books
 - systematic research
 - ‘sociologically mindful’: aware of limitations of each
- knowledge from any source should be critically interrogated
- systematic research
 - not immune from bias or mistakes
 - 1. widely accepted means of research
 - empirical evidence rather than common sense, assumptions, opinion
 - empirical: based on observation, measurement and/or experience (rather than theory, logic or assumption)
 - 2. beyond personal experience (problem of the n of 1)
 - 3. allows for ‘checking up’
 - review, confirmation, criticism
 - peer review
- types of questions: empirical vs aesthetic/subjective
- interpreting empirical evidence: poor blacks vs poor whites (racism vs inferiority)
 - data/findings do not interpret themselves
- mindful skepticism
 - 1. not being hostile
 - 2. not being selectively skeptical (confirmation bias)
- sociologically mindful
 - current knowledge/beliefs as provisional
 - partial truth and inevitable uncertainty
 - perpetual inquiry
- compare contrast with alternative facts

§4.1.3 What is learning

Learning is . . . a way of interacting with the world. As we learn, our conceptions of phenomena change, and we see the world differently. The acquisition of information in itself does not bring about such a change, but the way we structure that information and think with it does. Thus, education is about conceptual change, not just the acquisition of information.

- Four types of thinking
 - 1. Analytical thinking
 - the abstract separation of a whole into its constituent parts in order to study the parts and its relations
 - systematic thinking and deconstruction
 - constituent parts . . . and their relations with other parts and with other phenomena, processes and events

2. Conceptual thinking
 - the ability to perceive and imagine, predict and hypothesize, and to conclude and reflect
 - think abstractly and theoretically to understand a phenomenon or group of phenomena
3. Empirical thinking/analysis
 - utilize empirical evidence to assess the validity of concepts, ideas and theories
 - utilizing sensory experience, perception and observation to examine phenomena as opposed to assumptions or ‘divine inspiration’
 - empirical evidence: can be measured, counted, or observed

§4.1.4 What is critical thinking

- approach texts with skepticism and suspicion
- active, not passive. Ask questions and analyze. Consciously apply tactics and strategies to uncover meaning or assure their understanding
- open to new ideas and investigate competing evidence

Suggestions

1. Read/think generously
 - read to understand
 - look for valuable insights
 - how does this idea challenge existing ideas and/or help me to see the world in a different way?
 - this is the first step in critical thinking
2. Be skeptical: look for issues (mindful skepticism)
 - a) Look for assumptions
 - b) Critique
 - look for problems, contradictions, etc
 - but also look for value/strengths
 - how does it fit with empirical knowledge/evidence
 - c) Look for alternative explanations

§4.2 February 4, 2019

§4.2.1 Asking and answering sociological questions - Giddens et al

- Goffman’s research: *On the run*
 - Methods used: ethnography, surveys
- research question → methods → data → theory
 - linking theoretical approaches to research process
- Is sociology a science?
 - science is “the use of systematic methods of empirical investigation, the analysis of data, theoretical thinking, and the logical assessment of arguments to develop a body of knowledge about a subject matter.”
 - **positivism**: adopting ‘objective’ scientific methods from natural sciences
 - * controlling/eliminating any possible bias
 - * producing objective, value-free knowledge

- quantitative vs qualitative
 - * qualitative is not less ‘science-y’
 - * different methods: different types of research questions
- **7 steps of the research process**
 1. Defining the research problem
 2. Reviewing the evidence
 3. Making the problem precise (i.e. developing research question(s))
 4. Working out a design
 5. Carry out
 6. Interpret results
 7. Report findings
- Cause and effect
 - sleeping with shoes on / headaches
 - causation vs correlation
 - Durkheim: change of season and suicide
 - * cold season causes less social activity, and thus less feelings of loneliness compared to others
 - To establish causation:
 1. Correlation
 2. Time order
 3. Non-spuriousness
- Levitt’s *Freakonomics*: decline of crime in America
 - people attribute this to aggressive policing
 - Levitt thinks this was confusing correlation with causation
 - cities with no aggressive policing saw a similar decline
 - Levitt attributes this to legalization of abortion and shift in demographics
 - he compared data from other states with no abortion
- Independent and dependent variables, controls
 - Does poverty cause crime?
 - independent: income, dependent: committing of crime
 - Method: study a group in poverty and a group not in poverty with random sampling
- Quasi-experiment: taking existing groups and performing statistical manipulations on them instead of a purely random sampling
- **Research Methods**
 1. Ethnography (participant observation)
 - can include interview
 - strengths: more in-depth data, won’t miss events
 - weaknesses: hard to generalize, bias, need to create trust, might act in way they think ethnographer wants
 2. Surveys
 - written or in-person interview style
 - strengths: easier to standardize, obtain large data
 - weaknesses: superficial, biased questions, low response rates, respondents might give answers they think interviewer wants to hear

3. Experiments
 - strengths: establish controls and perhaps shed light on causation, easy to replicate
 - weaknesses: unnatural environment, undergraduates tend to be subjects
 - **Sampling**
 - * method used to select small group from population that you want to study
 - * random sampling: everyone has equally likely chance to be selected
 - * snowball sampling: snowballs from person of contact to more people
 - Life histories, comparative research, historical analysis (archival research), case study
 - ‘Explosion in the gay and lesbian community’ - different methods change results
- Pitfalls and problems
 - honesty (and reactive effects)
 - * Hawthorne effect
 - way to augment any research
 - triangulation

§4.2.2 Sidewalk - Duneier

Duneier, Mitchell. Sidewalk.

- One of the greatest strengths of firsthand observation is also its greatest weakness
- Details can distract us from the less visible forces that influence such details

§5 Structure and Agency

§5.1 February 6, 2019

§5.1.1 Structure vs agency

- What is a cause of the social world, and what is an effect?
 - are individuals (and our will/choice) a cause or effect of society?
- Does social structure (forces beyond the individual in society) determine an individual’s behavior? or does autonomous choice and action?
- **free will**: capacity of an actor to choose
- **autonomy**: self-governed, as a nation or as a person
- We are free, are we not? (we possess will)
 - Descartes: “The will is by its nature so free that it can never be constrained.”
 - John Paul Sartre: We are “condemned to be free”
 - * existentialism
 - * is no creator or inherent human nature
 - * we are fully responsible for all our actions
 - Does choice = free choice?
 - freedom of will vs freedom of action
 - What are the arguments against our being free, autonomous agents?
 - * What might prevent me from making free choices
- Arguments for social structure

- cerulean sweater (The Devil Wears Prada)
- we make choices, but who is the author of those choices?
- Durkheim: social facts as things
 - * external and coercive
- Cooley: *Looking-glass self*
 - * sense of self comes from interaction
 - * “I am not what I think I am, and I am not what you think I am . . .”
 - **I am what I think you think I am**
 - * perceptions, mental schema, identity: shaped socially
 - * sense of self shapes our actions
 - social facts as internal and coercive
- actors are socialized into and embedded within social structures and institutions that shape our disposition
- Giddens: not just actions, but preferences/desires/opinions
- What is agency
 - * Giddens: yet we would not want you to take away the lesson that individuals are trapped or controlled like puppets
- What is agency
 1. initiating one’s actions (making choices); and/or
 2. acting other than expected
 - “acting otherwise”
 - resisting the power of social structure/expectations that we are subjected to
- Prioritizing structure? or agency? or a third option?
 - the blurry line:
 - * internal and external
 - * individual will and norms/expectations of others
 - * self and social forces of society
 - or no line at all:
 - * recursive and entangled
 - * Pierre Bourdieu: theory of practice
 - are we a cause or effect of society? yes!
 - question sets up a false dichotomy
 - internalize social structures from our field (social environment/structure) into our **habitus** (mental schema/personality), shapes identity and behavior (showing the power of social structure)
 - but we also transcend/resist/act other than expected, not fully determined by habitus. We act agentively, which can and does reshape structure
- Who cares
 1. most: the middle
 2. forget the middle
 - recursive and entangled
 - of course we have agency, but agency is **situated** rather than fully autonomous
 - often initiate actions that reflect (i.e. are influenced by) social structure
 3. trace to the level of everyday behavior

– when/how/why does social structure constrain our actions?

- Rosa Parks
 - activism can be viewed as agency
 - can also be viewed as structure
 - Parks has been an activist before the incident
 - activist groups only waiting for this moment to mobilize

§5.2 February 11, 2019

§5.2.1 The Lucifer Effect - Zimbardo

- Essentialist vs incrementalist perspective
 - Essentialist perspective (assumption)
 - * fixed and within
 - * evil as an entity inherent in some (but not others)
 - Incrementalist
 - * something everyone is capable of, depending on circumstances
 - * we can learn (or be pressured) to become good or evil
- Dispositional, situational, systemic
 - Dispositional: inherent personal characteristics (genetic makeup, personality, character, free will)
 - * look for heroism or pathology
 - * common among individualist cultures
 - * resonates with essentialist perspective
 - Situational: looks for factors in social environment that contributes/shapes behavior
 - * can vary from situation to situation
 - * have to look at social expectations and roles (in each situation)
 - * resonates with incrementalist
- often overlooked: systemic factors
 - expectations and social roles inside of (particular) institutions or systems
 - * police, military, prison guards, etc.
 - * “bad apple” explanation
 - * Stanford prison experiment
 - * may deflect attention from organization/system and from those at top who create untenable working conditions, fail in oversight, or encourage (directly/indirectly) immoral actions
- much/most evil comes from hierarchy

§6 Culture

§6.0.1 Body ritual among the Nacirema - Miner

- Nacirema = Americans

§6.0.2 Kluckhohn

- what is culture?
 - culture: “the total way of life of a people, to social legacy that an individual acquires from her group”
 - culture can be regarded as that part of the environment that is the creation of man
 - culture vs (external) nature
 - culture vs (internal) nature: nature vs nurture
- culture // society
 - society: involves association/interconnections/interaction between members
 - * connotes boundary (geographical or moral) that marks inclusivity or exclusivity
 - culture: the medium through which we interact
 - culture: shared pool of knowledge and practices within a group
 - but “not all social events are culturally patterned”
 - * culture is dynamic
 - * new situations can arise for which no cultural solutions have yet been devised
- what does culture consist of?
 - Material Culture
 - * the physical goods created by a society
 - * are part of, and influence, the ways in which people live
 - Immaterial Culture
 - * language
 - * beliefs/values: ideas held by individuals or groups about what is desirable, proper, good and bad
 - * norms: rules of conduct that specify appropriate behavior in a given range of social situations
 - prescriptive or proscriptive
 - folkways and norms
- culture is to individuals as water is to fish
 - taken for granted, naturalized
 - not seen or thought about but always there
- Kluckhohn: culture is a kind of blueprint
 - design for living
 - * storehouse/repository of accumulated knowledge
 - * set of shared (to some degree) meanings
 - * make sense of others’ actions and words
 - * predicting behavior
 - allows for automatic scripts
 - * unthinking, unconscious actions
 - * unwritten rules
- Culture is both enabling and constraining
 - Durkheim: social facts: constraining
- Culture: beyond norms, rules, prohibitions, and scripts

- preferences, actions
- cultural diversity
 - regularities/patterns, but also variation
 - * Kluckhohn: differences in marriage
 - * values: abortion, premarital sex, role of state, etc.
 - * behavior: expressing affection, etc.
 - cultures vs subcultures
 - * is there an “American” culture shared by all?
 - * culture is not monolithic or totalizing
- Ethnocentrism

§6.1 February 13, 2019

§6.1.1 Shearing and Erickson

- borrow from ethnomethodology
 - rules as post festum explanations: rules used after the fact to make sense of what we did
- culture is less a set of rules and more a process by which we interpret and make meaning
- considerable overlap with Kluckhohn in conception of culture
- Shearing and Erickson focus on how people pull from and utilize culture (as a resource) rather than how people follow culture (as a repository) of rules
 - culture is a resource (not a blueprint) for interpreting meaning, making meaning, building roles, forming identity
 - focus more on culture as enabling (than constraining)
 - of course, culture will impact, and place limits. But it also supplies a multitude of possibilities

§6.1.2 Sociology and the gene - Ledger

- we can have a fuller picture when we combine observations about environmental factors and genetic predispositions
- social environment impacts genomes (plasticity of genes)
- nature vs nurture debate no longer exist in this context - we now study how they interact
- genetics are conditioned by social experiences
- genes: presence vs expression

§6.1.3 College Culture, Hooking Up, and Women - Hilton and Armstrong

- why study hookups?
 - wanted to see implication of hookup culture on women, which is becoming more common
 - there is a gap: most studies look at cross-sectional. They want longitudinal
 - want to look at class and gender
- what approach do the authors take?
 - interactionist and intersectional approach
- methodology

- ethnography
- weakness: not random (sample is straight white women in same hall)
- gender as a social structure reproduced at multiple levels of society
 - gender is something that affects people at multiple stages of their lives
 - gender is not just how we think of ourselves but also how society perceives us and boxes us into
 - gender is embedded in individuals, but also found in interaction and organizational structures
 - gender and gender roles: set of socially constructed ideas about appropriate social roles for men and women, pre-dates us
 - gender impacts our identity, how we interact with others and how others interact with us (entails difference, but also entails inequality and inferiority)
- relational imperative and self-development imperative
 - relational imperative: cultural norm that women want love and relationship and should not be “slutty”
 - self-development imperative: defer family deformation to focus on career, self-development, etc.
 - hookups allow for the pursuance of the self-development imperative
- double bind for privileged women
 - hookups run against relational imperative
 - double bind: no win-win scenario
- intersection of gender and class
- double bind for privileged women
- experience of college romantic/sexual culture for less privileged women
 - generally forced into adulthood sooner and sees hookups as immature
 - does not experience the double bind
 - no conflict between having relationship and career

§7 Socialization and Social Interaction

§7.1 February 18, 2019

§7.1.1 Socialization

- What
 - Process by which we are initiated into the culture(s) that surround us
 - A collective pool of knowledge is shared with us
 - Learn to be a member and individual
- Importance
 - facilitates social integration (happiness)
 - allows for social reproduction
 - but also allows for variation
- Theories of Child Development
 - Jean Piaget: Swiss psychologist, first systematic study of cognitive development, 1936 theory
 1. Sensorimotor Stage, birth to 2 years (sense)
 2. Preoperational Stage, 2 to 7 years (associating language)

3. Concrete operational Stage, 7 to 11 years (understand similarities)
 4. Formal operational stage, 12 and up (more abstract, advanced morality)
- George Herbert Mead: psychology and philosophy – language and social interaction
 1. Play imitate (playing what they believe other roles are)
 2. Games (rules, norms), internalizes norms to reach next stage
 3. The generalized other
 - * “I”: individual unsocialized self, needs/wants — transitions to
 - * “Me”: social self we develop by taking the role of the other, see self through eyes, of the generalized other
- Agents of Socialization

§7.1.2 Code of the Street - Anderson

- scope and methods
 - RQ: origin, ecology and social/cultural dynamics of interpersonal violence in urban neighborhood
 - where: a particular urban neighborhood in Philadelphia, Germantown - “ghetto”
 - when: late 1980s - early 1990s
 - method: ethnography
- What is the code?
 - code of the street: set of informal rules governing interpersonal behavior (including violence)
 - respect is central
 - presentation and protection of self
 - communicating knowledge of the code and a willingness to violence
 - rationale: police cannot protect you. You must protect yourself and your loved ones
- Socialization: transmitting culture
 - family: street vs decent
 - spatial: observe surroundings and interactions
 - peers: hanging, interactions, play
 - = youth orientation
 - * internalization vs fluency
 - * codeswitching
- Why has this subculture formed?
- Structural realities
 - Economic structures
 - * deindustrialization
 - * unemployment
 - * extreme poverty
 - geographic space
 - * perception of “threat” inner-city
 - * white flight
 - * de-investment/neglect/blame
 - mainstream values

- * individual responsibility
- * play by the rules and you will do well
- persistent racism
 - * employment discrimination
 - * police inaction and targeting → distrust of civil law
- drug trade
 - * crack cocaine/heroine
 - * opportunity to earn (accessible and lucrative)
 - * increase violence (product/turf)
- Cycle
 - structural exclusion (economic, social legal)
 - feeling to alienated, disrespected, unsafe and unemployed
 - available alternative (drug trade)
 - invest in subculture to gain respect, resources, protection
 - maintain respect, survival and safety through the Code (violence)
 - used to justify exclusion
- positive institutions can influence street-oriented youths to adopt decency-orientation

§7.1.3 Tuck in that shirt! - Edward Morris

- focus/research question
 - process of socialization (hidden curriculum(in middle school
 - relationship among race, class, gender and discipline in teacher/student relationship
- discipline at “Matthews”
 - teacher directed and constant monitoring
 - emphasis on uniforms
 - * visual representation of order and discipline
 - * slight variations signal other things (clothing related to street persona?)
 - teaching “proper” behavior
 - * cultural capital valued by employers
 - * goal of social mobility
 - good intentions but unequal results
- Where students were located (race, class, gender) impacted
 - perception of threat
 - level of monitoring
 - type of intervention
- Focus
 - black girls
 - * femininity
 - * too loud
 - latino boys
 - * aggressive
 - whites and Asians never got disciplined for dress violations

- Different student behaviors (common assumption) do not cause differential treatments
- Differential treatment comes from teachers
 - beliefs about gendered behavior
 - perception of class and race
 - perception of threat
 - stereotypes about race

§8 Deviance, Crime and Punishment

§8.1 February 25, 2019

§8.1.1 Deviance and Crime

- Crime: violation of codified laws or rules
- Law: set by authority, such as state
- Norms and law
 - both are forms of social control, regulation of conduct
 - norms: rules of conduct (social expectations) specifying appropriate behavior
 - * enforcement: people around us, and ourselves as we interpret norms
 - * punishment/sanctions: from giving a look to straight up confronting
 - laws:
 1. written rules/statutes that regulate conduct
 2. state has monopoly on rule creation and punishment
 3. 2 central types: criminal and civil (and administrative)
 - informal and formal social control
- Deviance: nonconformity to a set of norms that are accepted by a significant number of people in a group or society
 - breaking the widely accepted rules/norms
 - important to consider social context and power
 - violating norms and therefore moving away from common expected, “normal” behavior
- where do norms come from?
 - many avenues; complex process
 - tradition, custom (passed down inter-generationally)
 - drawn from ethical considerations (e.g. murder)
 - commonality/frequency
- normal: driven by frequency
 - normal: social construction shaped by a statistical range (and what is more or less common/frequent)
 - what we see everyday = “normal” and becomes norm
 - what we don’t see = abnormal and becomes deviant
 - raises another question about source of norms
 - * commonality and consensus
 - * standards of an influential few (less consensus, more conflictual)

§8.1.2 Being sane in insane places - Rosenham

- topic/focus: if sanity and insanity exist, how shall we know them? Are normality and abnormality distinct enough to be recognized
- methods: pseudopatients in 12 hospitals
- main points: stickiness of labels
- deviance is not universal (Rosen). This applies to sanity and insanity as well
- sane/insane: useful concepts?
 - sanity/insanity socially constructed, but they can still exist
 - but Rosen found: conflicting data on reliability and utility of sane/insane and normal/abnormal

§8.1.3 Normality of crime - Durkheim

- Crime (and deviance) are normal because
 - inevitable: every society has crime
 - * society of saints: change rules/norms
 - functional
 - * delineates and reinforces social norms
 - * increases social solidarity
 - moral outrage: punishment of ‘outsiders’
 - * paves the way for social change/evolution of norms
 - “individual originality”

§8.1.4 Outsiders - Becker

- deviants have in common: they have been labeled as deviants
- critical of previous approaches to deviance/crime
- previous work:
 - the person committing (‘deviant’, ‘criminal’)
 - the acts committed
- Becker brings in
 - societal creation of rules/law (and enforcement)
 - societal reaction (labeling deviant or not)
- social groups create deviance (and criminality)
 1. by making rules whose infraction constitute deviance/crime
 2. by viewing and designating some people as deviant
 - multiple factors: social position of perpetrators, victims, and audience (class, race, gender, etc.)
 - 4 categories
 - * conformist, falsely labeled, true deviants, secret deviants
 - * this taxonomy links epistemological with empirical
- rule creation and rule enforcement
 - rule creators: moral entrepreneurs
 - rule enforcers and discretion

- assumptions (compare to Durkheim)
 - deviance and crime are socially constructed (agree)
 - by those (powerful actors and successful moral entrepreneurs) with power to do so
 - normative diversity and conflict (not consensus)

§8.2 February 27, 2019

- universal crimes
 - anthropologists and criminologists have been unable to find any human behavior that is universally a crime
 - incest and murder the closest

§8.2.1 Saints and Scroungers: constructing the poverty and crime myth

- political myth: “when accounts of a common sequence of events, involving more or less the same principal actors, subject to more or less the same overall interpretation and implied meaning, circulate within a social group”
 - common conception (or misconception)
 - for most: poverty and crime related
- the “law and order” platform (“get tough” approach)
 - blamed crime (principally) on lower class/poor and on leniency of criminal justice system
 - erosion of ‘traditional values’ or ‘respect for authority’
- perceptions:
 - “crime in the streets” vs “crime in the suites” (white collar, corporate and state crime)
 - official statistics (police and prison-based) vs victimization survey and self-report studies

§8.2.2 Perspectives in criminological theory

1. Classical criminology
 - cause of crime: hedonism, human nature, rational choice theory
 - prevention: punishment of the crime (death penalty), not the criminal, to deter; continued surveillance, prevention; reward for good acts
 - rehabilitation won’t work because human nature won’t change
2. Positivist criminology (Lombroso et al.)
 - cause of crime: genetic abnormalities (atavistic throwbacks)
 - prevention: take out of society and incapacitate;
3. Social disorganization
 - cause of crime: weakened social networks, less ability for social control, different cultures hold different normative values
 - prevention: assimilation, cultural segregation, build a wall
4. Strain theory (of Merton)
 - cause of crime: society: (1) strain component: inability to achieve American dream, (2) anomie component: means to achieve goal. American overemphasis on achievement of American dream instead of appropriate means
 - prevention: replace American dream, emphasis on appropriate means

- strain → crime
5. Labeling theory
- cause of crime: labeling of deviant
 - prevention: reduce stigmatization, not doing background checks, keep people out of justice system (probation)
 - influenced by symbolic interactionism
 - what happens after someone is labeled deviant?
 - primary deviance: breaking of norms/rules before label
 - secondary deviance: acts of deviance that flow from being labeled deviant, identity is shaped or opportunities are closed
 - probation didn't work out, increased levels
6. Marxian criminology

§9 Punishment; Class, stratification and inequality

§9.1 March 4, 2019

§9.1.1 Justifications and purposes of imprisonment - Dunbar

Why do we punish?

- deterrence: punish people who committed crime
- incapacitation: punish/prevent people who will commit crime in the future or again
- rehabilitation: psychological/medical intervention to prevent someone from committing crime in the future
- retribution: the offender deserves to be punished (just desserts)
- first three are utilitarian/instrumental, last one is expressive

§9.1.2 Crime control, American style - Beckett and Western

- “democracy at work” thesis
 - thesis: get tough policies arose because people wanted it (penal populism)
 - authors skeptical: crime decreased, people want rehabilitation
 - politicians encouraged these policies instead of the other way around
- crime, punishment and reconstruction of the state
 - conservative vs liberal views of crime
 - politicization of crime: crime became normal, association of race, class with crime
 - constructing poor people as undeserving \implies government should not take responsibility for reducing poverty, inequality
 - backlashed against civil rights movement
- central arguments/claims of the article
 - mass incarceration = role of government shifting from social welfare to social control
 - central goal of punishment: from rehab to ‘get tough’/punitive turn
 - * retribution and incapacitation of more than rehab
 - * mandatory minimum sentences, 3 strikes laws, war on drugs, ‘broken windows’ policing, stop and frisk, etc.
 - * rise of ‘mass incarceration’

- at the same time: reduction in welfare
 - * welfarist, Keynesian to more neoliberal ('free market', austerity)
 - * neoliberalism (set of policies but also cultural logics/assumptions)
 1. take a laissez-faire approach
 2. privatize as much as possible
 3. reduce government spending (esp. on welfare and social spending)
- did cuts in welfare cause imprisonment rate to go up?
 - * not causal, but simultaneity not accidental
 - * shift in overall governance
 - * social welfare to social control; more neoliberal
 - * weakened welfare state, harsher penal state
- govern issues by criminalizing them
 - * construction of criminals as dangerous, undeserving, as unwilling
 - * linking/conflation of poor and criminal

§9.2 March 6, 2019

Class and Inequality

§9.2.1 Class struggle in the USA - Dowd

- 2/3: strong conflicts between the rich and poor (up 19% since 2009)
- the "middle class", but where is the working class?
- class as a moral identity? what does class tell you about someone
- what dose it take to get ahead?
 - equal opportunity and meritocracy?
 - society with structured social inequality?
 - * privilege (not talent) determines success
 - status = the prestige (social honor) that accompanies one's social position in society
- stratification
 - stratification = hierarchical layering
 - social stratification = existence of patterned inequalities between groups in society, in terms of access to material or symbolic rewards
 - may be based on wealth, religion, race-ethnicity, age or other factors
 - all societies have (some level of) stratification/inequality
- systems of stratification
 - slavery
 - caste system
 - class

§9.2.2 Of the 1%, by the 1%, for the 1% - Stiglitz

- marginal productivity theory
 - higher income = more productive and greater social contribution (idea of meritocracy)
- rising tide lifts all boats
 - not in recent decades
 - upper tier: increasing income and wealth
 - but inequality increasing
- why is inequality increasing
 - technology, globalization, social changes, etc.
 - the top 1% want it that way (intentional governance choices)
 - * tax policy (lowering capital gains)
 - * lax enforcement of anti-trust laws
 - * manipulation of financial systems

§9.2.3 Immigration and American Jobs - NYTimes

- paradoxes at the heart of class in the USA
 - blurring of class landscape/appearance of classlessness
 - * luxuries that would have dazzled our grandparents
 - hardening of class lines
 - * but class plays a greater, not lesser, role today than 3 decades ago
- merit largely replaced system of inherited status
 - but merit is in part class-based (and therefore inherited)
 - parents with money, education and connections: cultivate in their children the habits that meritocracy rewards
- class
 - prestige? rank? culture/taste? attitudes? money?
 - at its most basic, one way societies sort themselves out
 - sharing a similar socio-economic position
 - socio-economic status refers to the gradation of opportunity, prosperity, and standing in human populations
 - 4 cards (income, education, occupation, wealth)
 - for many Americans, class is a moral identity
 - * poor - lazy: not innovative/intelligent enough
 - * middle-class = hardworking (but not quite smart/innovative enough)
 - * rich = successful/brilliant, greedy, lucky
- American ideal
 - class mobility
 - * possibility of rags to riches
 - meritocracy: mobility (up or down) is largely a product of talent and hardwork
- class alignment and political affiliation: more jumbled
- tight connection between race and class has weakened
 - previously marginalized groups moved into middle and upper classes
- globalization and technological change (shifted jobs)
- 250 most selective colleges

§9.2.4 Some principles of stratification - Davis et al.

- main points
 - functionalist account: class, stratification and inequality are inevitable and functional to society
 - social inequality: an unconsciously evolved system by which societies insure that the most important positions are filled by the most qualified persons
 - resonates with marginal productivity theory
- Response by Tumin:
 - might not be functional, may be dysfunctional
 - limits possibility of discovering full range of talent in society
 - provides elite with political power to procure acceptance of an ideology which rationalizes the status quo as logical, natural, or morally right
 - * reproduces meritocratic ideology that class is earned (not passed down)
 - * credits upper classes for their ‘success’ and blames the economically struggling for their ‘failure’
 - distributes self-images unequally, thereby limiting individuals future potential
 - encourages suspicion and hostility in less privileged
 - can leave large numbers of people feeling disconnected/alienated from membership in society

§10 Spring Break**§11 Class, stratification and inequality; Race and ethnicity****Class, stratification and inequality****§11.1 March 18, 2019****§11.1.1 The Saints and the Roughnecks - Chambliss**

- published in 1973
- research took place over 2 years: ethnography and interviews
- main/important points
 - saints: middle-upper class, more visible and ‘occasionally’ gets into trouble, apologetic/‘proper’
 - roughnecks: lower class, viewed negatively and always in trouble, hostile to authorities
 - both groups were delinquents, frequent troublemakers
 - but everyone agreed that the not-so-rich boys were headed for trouble
 - labeling theory (implied), self-fulfilling prophecy
- why viewed and treated differently?
 - upper class parents are more capable of influencing legal institutions
 - predominant ideology works in favor of upper class (conflict theory)

§11.1.2 A brief examination of neoliberalism - Smith

Neoliberalism

- national: decline of welfare state, promotion of competition/efficiency, social Darwinism
- international: free trade of goods and services, free circulation of money
- individual: emphasis on individuality (instead of blaming social structures, promoting social good)
- Bourdieu: neoliberalism has become a doxa (unquestioned reigning ideology)

§11.1.3 Class in America - Penucci and Wysong

- Flip side of ideology of meritocracy
 - blaming the less fortunate for their ‘failure’
- Meritocracy:
 - winners and losers
 - * winners: deserving; earned their lot in life
 - * others: did not earn the good life
- Main points:
 - there is no middle class, replaced by privileged and non-privileged
 - dictated by stable or unstable income/economic standing
 - double diamond structure as opposed to pyramid or diamond
 - class is inter-generationally permanent
- dramatic changes in US class structure
 - deindustrialization in 1970s
 - corporate downsizing in 1990s
 - restructuring and hardening of class structure
- class structure: not meritocratic
 - resembles a game of monopoly that is “rigged” so that only certain players have a chance to win
 - rigged, but we don’t realize it
 - distracted from class structure with conflicts between blacks and whites, men and women, gays and straights, pro-choice and anti-abortion, welfare frauds, etc.
- need to do more than document inequality, need to explore structures and arrangements that produce and sustain it

§11.2 March 20, 2019

- Class affects life chances and tends to reproduce itself
 - wealth passed down from generation to generation
 - upper-class: more likely to have children later
 - upper-class: more likely to attend elite schools
 - elite schools: more likely to obtain high-status/paying jobs

Race and ethnicity

Race

- typically, race refers to some set of physical characteristics granted importance by a society
 - classification by phenotype: skin color, facial features, etc
- but: no true biological races exist; rather, humans (and human groups) must be placed on a continuum
- race refers to an externally imposed system of social categorization
 - a taxonomic system of classification
 - a social categorization that operates as a form of social stratification
- a taxonomy of physical appearances that turns presumed biological cultural and moral differences into relations of superiority/inferiority and domination
 - presumed biological, cultural and moral differences

History of concept of race

- modern conception of race - recent phenomenon
 - ancient people stigmatized based on language, custom, class and religion
 - but did not sort (or stigmatize) by race
- origin of word: more or less synonymous with 'people'
 - a geographic conception (Turks, Roman, Thracians, etc)
- 'scientific' origin in natural sciences
 - biology: taxonomic category (for distinct subspecies)
- 16th and 17th century: applied to humans (by Europeans)
 - during imperial and colonial period
- initial ideological support for colonial/imperial project
 - religion (the 'heathens')
 - then: racial superiority (supported by 19th century "science")
 - * idea of biologically distinct
- late 20th and 21st century: from biological to cultural
 - but: is there an Asian culture, black culture, white culture?
- concept of race: idea of people from a geographic area - given the gloss of biology (18-20th) and/or culture (20th and 21st)
 - of course: are shared biological and cultural elements of a people who live in geographic proximity
- examples of variation:
 - one drop rule; 1/8 rule

Alternative racial classificatory systems

Alternative biological racial categorizations

- high-risk sickle cell race
 - sub-saharan Africa, W. Indies, Arabians peninsula, and southern India
- high prevalence lactose intolerant race
 - Chinese, West African Fulanis, and Swedes
- alternative phenotypic racial categorizations (eye color, foot size)

Racism

- racism is a form of prejudice and/or discrimination based on physical differences
- various levels/scales
 - individual consciousness (prejudice)
 - individual behavior (discrimination)
 - * ranging from proud boys assaults to microaggressions
 - ideologies of superiority (group level prejudice)
 - institutional racism (institutional/bureaucratic discrimination)
 - * racism that exists in common societal practices and institutions
 - * built into laws (Jim Crow) or business policies (hiring from elite schools, rejecting home loans in low income or multi-racial neighborhoods)
- social psychology: racism can be conscious
- but it can operate sub- or unconsciously (implicit bias)
- microaggressions: the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional
- racialization
 - the process by which people use understandings of race to perceive, classify, or judge individuals
 - ideas/assumptions about someone based on race
 - * generalizing from racial/ethnic assumptions to individuals
 - can include judgments involving inferiority (intersection of racism and racialization)
 - * but not necessarily (black people are good at dancing, Asians are good at math)
 - associating phenomena with meanings ascribed to race
- race: a signifier of meanings ascribed to perceived biological and cultural traits

Ethnicity

- ethnicity refers to the cultural norms and values of a 'distinct' social group
- ethnic groups: members identified through a common characteristic
- characteristics include (to varying degrees):
 - nationhood
 - shared history
 - ancestry
 - language
 - culture
- importance of: ethno-racial identity

§12 Race and ethnicity; Human migration/immigration

§12.1 March 25, 2019

§12.1.1 Double-consciousness and the veil - Du Bois

- “the problem of the 20th century is the color line”
- double consciousness
 - sense of always looking at oneself through the eyes of others
 - “twoness”
 - being seen as other/different; as inferior and as a social problem
 - longing to attain self-consciousness personhood and not choose

Racism pt. 2

How can we explain these radicalized patterns?

1. Structure
 - structured inequality
 - institutional racism
2. Agency
 -

§12.1.2 Structured inequality in the US - Aguirre and Baker

- racial inequality is not an accident
- historically rooted and deeply structured into American institutions, society, and culture
- colonization → founding fathers → expansion
- structured inequality is about resources
- resource and opportunity allocation
 - culturally dominant group: whites and males
 - * have better access to a larger share of opportunities and resources
 - * decided who has access to valued resource
 - * keep resources within dominant group
 - * seeks to control the group life of subordinate group members through institutions like the legal system
 - culturally subordinate group
 - * dominant group defines social behaviors of the subordinate group as crimes if those behaviors threaten their interests
- = structured discrimination

§12.1.3 White privilege: Unpacking the invisible knapsack - Macintosh

- epiphany moment when dealing with male faculty who were unwilling to admit they benefited from sexism
- flip side of discrimination is privilege
- White privilege
 - white as the unmarked category
 - white privilege exists, in both visible and invisible way
 - whites gain economic social and psychic advantages

- implications
 - exposes meritocracy as a myth used by whites to legitimize their power
 - racism and racialized ideas can be unconscious, institutional
 - white privilege is not victimless
- white privilege today
 - backlash and defensiveness demonstrate how threatening this idea is to those in power
 - no longer obliviousness to white advantage but rejection of the idea all together, whites as “victims”
 - not meant to invalidate successes or struggles of white people but to see them in context

§12.1.4 Color-Blind Privilege - Gallagher

- key elements
 - majority of whites believe that racism and discrimination are over. Color line erased so the playing field is basically level
 - race is “cultural style”
- colorblind depictions of US race relations serve to maintain white privilege by negating racial inequality
- embracing a colorblind perspective reinforces whites belief that being white or black or brown has no bearing on an individuals or a groups relative place in the socio-economic ladder
- so whites have “earned” their success and if other people who don’t make it, it’s their “fault”

§12.1.5 Beyond black and white: The model minority myth and the invisibility of Asian American students - Wing

§12.2 March 27, 2019

§12.2.1 Other locations of inequality

- political representation
 - African American: 2% of selected official
 - of 535 Congressional seats: 37 Latinos (6.9%)
 - 1 Asian American (0.2%)
 - Native American? Native Hawaiian and other Pacific islanders? Muslim?
- residential segregation
 - 70% of low-income whites (mixed or middle income neighborhoods) vs 70% of low-income blacks (poor neighborhoods)
- environmental racism
 - greater environmental hazards
- education
- criminal justice system
 - “Ferguson police showed routine racial bias, Justice report says”
 - Chicago police used stop and frisk policy even more than NYC police, with similar racial disproportionality

§12.2.2 The New Jim Crow - Alexander

1. system of Jim Crow
 - de jure → de facto
2. War on drugs: a response to rising drug usage, the crack epidemic
3. system of “mass incarceration”
 - huge increase in overall number and rate of increase of incarcerated people
 - not only scale, but also scope (invisible punishments/collateral consequences)
 - stigmatization of imprisonment
4. central claims
 - scope of mass incarceration prevents African Americans from upward mobility

Race, ethnicity, nationality and immigration

§12.2.3 Everything you know about immigration is wrong - Klein

- history: America welcomes Mexican immigrant workers, kicks them off, welcomes, and kicks off again
- making border more militarized does not reduce immigration because it makes people who want to go back to Mexico stay in America for convenience
- Congressional debates about militarizing border even if there is little to no illegal immigration problem

§12.2.4 Immigration and American jobs - Porter

- immigration is good for the economy in the long run
- common argument: illegal immigrants take jobs from American workers
- actually: take jobs that Americans don't want
- allows for some industries to exist because of cheap labor, helping economy

§12.2.5 Rethinking crime and immigration - Sampson

- common arguments are unsupported by evidence
- immigrants (legal and illegal) commit less crime than citizens in low-income neighborhood
- correlation of lower crime at the national level
- possible reason: don't want to get caught by ICE
- self-selection effects: people who come to America are here for work

§13 Sex and Gender

§13.1 April 1, 2019

Sex vs Gender

- gender:
 - state of being male or female
 - typically used with reference to social and cultural differences rather than biological ones
 - socio-cultural expectations of how to (appropriately) perform our sex

- range of characteristics pertaining to, and differentiating between, masculinity and femininity
- while gender may begin with the assignment of ours ex, it doesn't end there
- gender is the complex interrelationship between three dimensions:
 - body: our body, experience of own body, how society genders bodies and how others interact with our bodies
 - identity: our deeply held internal sense of self as male, female, blend of both, or neither; who we internally know ourselves to be
 - expression: how we present our gender in the world and how society, culture, community, and family perceive, interact with and try to shape our gender; also related to gender roles and how society uses those to try to enforce conformity to current gender norms

§13.1.1 Night to his day: the social construction of gender - Lorber

- gender: a social construction
 - individuals are born sexed but not gendered and have to be taught to be masculine or feminine
 - from sex (at birth) to gender (ongoing achievement)
 - gender, like culture, is a human production that depends on everyone constantly 'doing gender'
- western society: legitimates gender by claiming it all comes from physiology
- but sex and gender are not equivalent
- gender: so familiar that it usually takes a deliberate disruption of our expectations of how women and men are supposed to act to pay attention to how it is produced
- gender categories as empty and yet overflowing
 - overflowing: numerous gender norms and expectations
 - empty: agency is possible: is variation within how people interpret and enact masculine and feminine
 - gender as empty: varying social environments produce different versions of "man" and "woman"
- gender does not look the same across cultures
 - Margaret Mead's research in New Guinea (1930s) showed significant variation between tribes and with outside cultures
 - Mundugumor: both women and men were warriors
 - Tchambuli: females were dominant (worked and handled practical matters); men spent time pimping themselves

§13.1.2 The tangle of the sexes - Carother and Reis

Main points

- taxonomic vs dimensional approach
 - taxonomic: categories, one or the other
 - dimensional: continuum within each categories
- studies show that men and women overlap consistently

§13.1.3 The guys code: bros before hos - Kimmel

- there are certain norms for how men should behave, generally taught by older men
- homosocial relationship
- men affirming masculinity to other men, women come secondary
- men policing each other's masculinity
- culture of entitlement, silence, and protection
- this is not necessarily how majority of men enacts it, but hegemonic masculinity ("archetype")

§13.2 April 3, 2019

- gender roles exert influence over everyday behavior
 - being held accountable for acting 'masculine' or 'feminine'
 - gender as a social institution/structure
 - Lorber: gender as overflowing
- variation in how people perform behavior
 - we engage agentively with social expectations
 - Lorber: gender as empty
- gender shaping not just behavior, but identity, goals, tastes, desires

§13.2.1 Global subordination of women - Fuchs-Epstein

- the denigration and segregation of women is a major mechanism in reinforcing male bonds, protecting the institutions that favor them
- basically, male privilege
- these roles have to be fulfilled, and women are forced into them
- kin structure and clothing are mechanisms that perpetuate this
- persistence is due to social speciation of women ("other")
- cultural schema in a loop
- having women for reproductive and household work frees men to do more authoritative work

§13.2.2 Men explain things to me - Solnit

- inspired the term "mansplaining"
- current culture makes men overconfident to share their ideas, even though they may be unknowledgeable about it
- men are socialized to share their ideas and expect to be listened to, more than women are

§13.2.3 Sexual assault on campus - Armstrong et al

- sexual violence
 - university setting: more dangerous than non-university setting
- rape culture
 - concept used to describe a culture in which rape and sexual violence are common and in which prevalent attitudes, norms, media representations and practices excuse, tolerate or even condone or encourage sexual violence
 - Rape is the logical outcome if men act according to the “masculine mystique” and women act according to the “feminine mystique”
 - * culturally defined gender roles (male-aggressive, female-passive) set the stage for association between sexuality and aggression/violence
 - * contempt for femininity
 - American culture produces rapists when it encourages men to be controlling and dominant and discourages expressions of vulnerability
 - eroticization of male dominance
- rape culture alone: inadequate
 - doesn’t explain why sexual violence is higher at college
- processes at individual, interactional and organizational/institutional levels contribute to high rates of sexual assault
- rape culture: sets the table

§14 Poster Presentations

§15 Environmental Sociology and Climate Change

§15.1 April 15, 2019

§15.1.1 Not a snowball’s chance for science - Fisher

- Topic/questions
 - How does misinformation persist in the face of vast amounts of expert testimony, extensive media attention, and international activism? When political actors debate climate “science,” what is it exactly that they’re debating?
- Methods/data
 - social network analysis
 - surveyed and interviewed top 100 policy actors engaged in climate politics ($n = 64$)
- Central findings/arguments
 - echo chambers have formed in the US climate policy network
 - policy actors tend to follow, listen, and read people who they already agree with ideologically
 - unique configuration of relationships (echo chambers) has distorted messages about consensus science
 - echo chambers amplify marginal opinions
 - in the political arena, echo chambers structure the discussion around climate change
 - rather than discussing scientific consensus, policy actors can cherry-pick what they promote or deny

§15.1.2 Corporate funding and ideological polarization about climate change - Farrell

- Topic/questions
 - how do organizational and financial factors make polarization possible?
 - which organizations in the climate area produce authoritative discourses
 - what are the specific style/themes contained in contrarian discourse
 - does reception of corporate funding influence content
- Methods/data
 - social network analysis
 - large-scale computational text analysis (LDA topic modeling)
 - relation theory of meaning measuring patterns of co-occurrence
 - all texts produced by 164 organizations in 1993 - 2013 (over 40,000)
- Central findings/arguments
 - corporate funding affects the language of counterculture discourse
 - organizations with corporate funding or “disseminated contrarian texts” more likely to have more organizational influence
 - organizations that produce texts/writings about climate change are more influential and central to the climate change debate
 - organizations that received corporate funding were more likely to track popular topics over time than those that didn’t
 - expected results, but provides empirical evidence
- Limitations
 - uncertain if corporate funding leads to more contrarian discourse or if corporate funding seeks out pre-existing contrarian discourse

§15.2 April 17, 2019

§15.2.1 Sociological eye

The ‘sociological eye’

- the sociological project/sociological perspective
- an approach to studying the world
- utilizing sociological imagination, systematic research and social scientific methods
- Berger: 1st Wisdom of Sociology: Things are not what they seem.
 - allows for the transformation of consciousness: make the familiar strange
- sociological imagination: neither individual nor society can be understood without the other
- where to start?
 - Durkheim: primacy of the social (and structural)
 - Weber: primacy of the individual; emergence of the social
 - Latour: ‘flat ontology’: don’t assume macro is more important than micro