

SOC348H1F-LEC0101/LEC9101

CULTURE AND INEQUALITY (Program-only course)

FALL 2020

Time: Thursdays 2:00 – 5:00 PM (14:00 – 17:00)

Course Delivery

Because of the COVID-19 pandemic, this course will be entirely on line. You will need a computer with a microphone and a camera so you can watch and hear presentations (including lectures and class contributions of fellow students) and participate in class discussions and tutorials yourself. It is often recommended to get a headphone with a mike that you can plug into your laptop, to screen out noise in your environment that may make it hard to hear. If your equipment works well for Zoom, it will work well for our course too, so you might like to try Zoom out if you have not already done so.

Details of how to do your on line course work will be posted before classes start. We will work through Quercus, using mostly Assignments and Bb Collaborate. Please get familiar with these.

PLEASE NOTE that it is highly unethical to record the class contributions of others (including fellow students) without their permission. DO NOT make audio or visual records of this class.

Professor: Bonnie H. Erickson
416-978-5263
e-mail: ericson@chass.utoronto.ca

Office hours: TBA

Teaching Assistant: Milos Brocic
e-mail: milos.brocic@mail.utoronto.ca

Course Prerequisites

This course is only available to Sociology majors and specialist students.

The course prerequisites are: SOC201H1, SOC 202H1, SOC204H1 and 1.0 FCE from SOC251H1/SOC252H1/SOC254H1.

Exclusions: SOC281, SOC381

Students who lack the prerequisites, or who have one of the exclusions will be removed at any time discovered, without notice.

Course e-mail policies:

1) We will only accept e-mails from your University of Toronto e-mail account. Please put "SOC 348" in your subject line so we know the message is course-related.

- 2) We cannot provide instant response. We will make every effort to reply to e-mails within 48 hours.
- 3) Many important course announcements will be sent to you through the University of Toronto e-mail address recorded for you on Quercus. Be sure to check this e-mail account regularly.
- 4) E-mails asking for information in this course outline (e.g. “How much is the essay worth?”) will NOT be answered. Read this outline!

The Course and its Objectives

Culture includes everything that is learned: tastes, habits, values, cognitive frameworks, practices, and so on. Culture is learned socially, in social structures from macro (societal systems of stratification) to meso (intermediate groupings like organizations, networks, and subcultures) to micro (for example, families). Culture develops in the first place, and is maintained or changes, within social structures.

In this course, we focus on structures of inequality. We will consider the most important forms of inequality in our society: class, age, gender, and ethnicity. People in different classes, stages of the life course or generations, genders, or ethnic or racialized groups acquire different cultural repertoires. These differences then contribute to maintaining inequality.

Pierre Bourdieu is the most famous and influential of sociologists of culture and inequality so we will begin with his work on culture and class. We begin with Bourdieu’s big question: how are class and culture related to each other in societies? And how do different forms of socioeconomic inequality relate to culture? What kinds of culture become “cultural capital,” or the kinds of culture that provide advantage in the competition for success? Next we ask how unequal cultural repertoires shape people’s unequal pathways through socioeconomic structures by shaping their fortunes in school and work.

Then we ask how culture is related to major forms of social inequality that Bourdieu neglects: gender, ethnicity, and age or generation. We conclude with social and cultural boundaries between the different kinds of people that stratification systems create, and, variations in the type and extent of lower status resistance to the cultural domination of upper status groups.

Below is a detailed description of the topics and readings for each week. Please note that I have listed a reading for the week for which it is MOST relevant, but, many of the readings will be used for several topics.

Required Readings

TEXT: Julie McMullin and Josh Curtis. 2016. *Understanding Social Inequality: Intersections of Class, Age, Gender, Ethnicity, and Race in Canada. Third Edition.* Oxford University Press Canada.

This is a recent text with summaries of major theories about inequality, combined with many Canadian findings and examples. It is a valuable resource for the “inequality” part of “culture and inequality,” but a bit thin on the role of culture in inequality. The other required readings focus on culture, and the various reading ingredients will be put together in lectures.

The text will be available through the University of Toronto Bookstore. You can order your text online and then get it in one of three ways: pick it up at the Bookstore, have the text sent to you by mail or by UPS (UPS is currently cheaper), or rent the e-book version for 180 days using this link:

<https://uoftbookstore.vitalsource.com/textbooks?term=9780199010936>

OTHER REQUIRED READINGS

Other required readings are articles or chapters in books. These will be available on line through Library Course Reserves.

You will notice that required readings are much heavier at the start of the course, when you will have more time to read them. Do not put this off! Later, you will be very busy with end of term work in all your courses and doing additional reading for your library research paper for this course.

ASYNCHRONOUS ONLINE RESOURCES

I will post on Quercus detailed lecture notes from the previous (2018) version of this course. They are not really lecture notes for this course, because the course has been revised since, but they contain a good deal of useful information. People who are interested in topics later on in the course (such as culture and gender inequality, or resistance) can read ahead in the lecture notes to help get started.

Course Outline: Dates for Topics, Required Readings, and Deadlines

NOTE Most lectures will last 2 hours, from 2:00 to 4:00 PM. From 5-6 PM we will have tutorials, except for the five weeks in which we have short tests in that hour.

September 10: Introduction

Why is inequality so important? (See the optional reading from the Toronto Star). What are its major forms in Canada today? (See text, Chapter 1). Each form of inequality goes with unequal access to each of three important resources: economic capital, cultural capital, and social capital. What are these? (See Bourdieu 1986). Our main focus will be on cultural capital, but this is related in important ways to economic and social capital.

Pierre Bourdieu began the study of the role of culture in class inequality. We will first consider culture and class starting from a Bourdieu perspective, modifying and enriching this with later work inspired by Bourdieu's. Later we will extend this approach to culture and other forms of inequality (gender, ethnicity, and age/generation).

In this class we sketch the main lines of argument on class and inequality. There are two interrelated lines of thought, macro and micro. In the macro analysis we ask how culture is distributed in the overall hierarchy of a kind of inequality, and why class or other cultural differences are the way they are in a particular society and time. We will illustrate cultural differences related to our four kinds of inequality using Toronto data. In the micro analysis we

trace how people acquire and use different kinds of culture through their life courses: learning different fundamentals in childhood (shaped by the culture of their families, which varies with family class and ethnicity and child's gender), applying these with unequal effect in school and learning more culture, then getting work their culture enables them to get and then acquiring still more culture. To illustrate how culture shapes critical aspects of the life course, including the kind of work people get to do, see Koppman and the two optional readings by Rivera.

Please note that this is not a “quick overview of the course” short lecture but a full two hour one. We have a lot to cover. Please try to read the required readings for this lecture before the class. Later, read the required readings for each lecture before the lecture.

REQUIRED READINGS

TEXT

Chapters 1 (Introduction) and start on 2 (Class and Inequality).

ARTICLES AND CHAPTERS

Bourdieu, Pierre. 1986. “The Forms of Capital.” Pp. 241-58 in J. G. Richardson (ed.), *Handbook for Theory and Research for the Sociology of Education*. Westport, CT; Greenwood Press.

Koppman, Sharon. 2016. “Different Like Me: Why Cultural Omnivores Get Creative Jobs.” *Administrative Science Quarterly* 61: 291-331.

OPTIONAL ADDITIONAL READING

Rivera, Lauren A. 2010. “Status Distinctions in Interaction: Social Selection and Exclusion at an Elite Nightclub.” *Qualitative Sociology* 33: 229-255.

Rivera, Lauren A. 2012. “Hiring as Cultural Matching: The Case of Elite Professional Service Firms.” *American Sociological Review* 77: 999-1022.

An interesting example of the power of the “right” culture: people hiring for elite firms prefer candidates who have similar tastes in leisure activities and lifestyle.

The Toronto Star. Sunday August 2, 2020. “Tracing COVID’s grim path.” Pages A1 and A8-9. See especially the chart on A9 headed “Who did the lockdown protect?”

September 17: What are classes? How do they link to culture? *First tutorial about essay proposals.*

Your optional (for this week) reading by Brubaker argues that Bourdieu links class and culture by treating class groups as status groups in Weber’s sense (see the required reading by Weber.) Weber argues that class is different from status but also that some class groups can be status groups. Your optional reading by Ollivier, based on Canadian data, shows that electricians are very much a status group in Weber’s sense.

So we need to ask what class groups are, and which ones should be related to culture and why. Chapter 2 of your text reviews the more important approaches to class. Your optional

reading by Weeden and Grusky explores how different class schemes are related to many different forms of culture, and concludes that individual occupations are more strongly related to cultural differences than any of the big class schemes. Their arguments for why this is so are illuminating. Wodtke shows that occupations are indeed important, but class in a Marxian sense is also important for the kinds of culture that are related to class interests.

REQUIRED READINGS

TEXT

Chapter 2, Class and Inequality

ARTICLES

Max Weber as translated by Dagmar Waters et al. 2010. "The distribution of power within the community: Classes, Stande, Parties." *Journal of Classical Sociology* 10: 137-152.

BOOK EXCERPT

Bourdieu, Pierre. 1984. *Distinction: A Social Critique of the Judgment of Taste*. London and New York: Routledge and Kegan Paul. Pp. 1-7.

OPTIONAL READINGS

Rogers Brubaker. 1985. "Rethinking Classical Theory: The Sociological Vision of Pierre Bourdieu." *Theory and Society* 14: 745-775.

Michele Ollivier. 2000. "Too Much Money Off Other People's Backs: Status in Late Modern Societies." *Canadian Journal of Sociology* 25:441-470.

A Canadian study that shows how members of two occupations (electricians and professors) view their own work and the work of others in terms of the features that give their own work "honour" in their own eyes and in society; that is, they behave like members of "status groups."

Weeden, Kim A. And David B. Grusky. 2005. "The Case for a New Class Map." *American Journal of Sociology* 111: 141-212.

Wodtke, Geoffrey T. 2017. "Social Relations, Technical Divisions, and Class Stratification in the United States: An Empirical Test of the Death and Decomposition of Class Hypothesis." *Social Forces* 95: 1479-1508.

September 24: Fields; Canada as a Field. *Second tutorial about essay proposals.*

What is the overall structure of class inequality, and related differences in culture, in a society? Bourdieu pioneered the study of this topic for France. Your reading by Brubaker includes a summary of Bourdieu's major work on this topic, *Distinction*, as well as more on

Bourdieu in general. We will examine and discuss Bourdieu's famous "map" of class and culture in France. Your reading by Veenstra discusses Bourdieu's map and also presents and discusses a similar kind of map for Canada. (Feel free to skip the technical statistical bit pp. 95-97.) Veenstra's data are from a good national survey of Canada, but limited to practices. For a fun comparison of the relationship between class and food tastes and practices, in Canada and in Bourdieu, see the optional reading by Baumann, Szabo, and Johnston.

REQUIRED READINGS

TEXT Finish Chapter 2, Class and Inequality

ARTICLES

Rogers Brubaker. 1985. "Rethinking Classical Theory: The Sociological Vision of Pierre Bourdieu." *Theory and Society* 14: 745-775..

Gerry Veenstra. 2010. "Culture and Class in Canada." *Canadian Journal of Sociology* 35: 83-111.

BOOK EXCERPT

Bourdieu, Pierre. 1984. *Distinction: A Social Critique of the Judgment of Taste*. London and New York: Routledge and Kegan Paul. Pp. 126-131.

OPTIONAL READING

Modesto Gayo-Cal, Mike Savage and Alan Warde. 2006. "A Cultural Map of the United Kingdom, 2003." *Cultural Trends* 15: 213-237.

This is part of a massive study of class and culture in the UK. It is one illustration of the fact that class is not the only kind of inequality with important links to culture. In this case, age groups differ in culture.

We will also see that gender and ethnic status groups also have characteristic tastes, practices and so on.

Baumann, Shyon, Michelle Szabo, and Josee Johnston. 2017. "Understanding the food preferences of people of low socioeconomic status." *Journal of Consumer Culture* 19: 316-339.

October 1: Culture and Class Relations in a Field. *Proposals due.*

Bourdieu's map shows the kinds of cultural tastes and practices characteristic of different class locations, but does not show how culture is used in social relationships. Your reading by Erickson discusses this for the "field" of private contract security in Toronto. The text reading gives useful background on class and inequality at work in Canada.

This week also introduces the importance of social networks in the links between culture and inequality, a theme somewhat neglected in your text and in Bourdieu. Bourdieu's model of France as a field is based on the distributions of two important forms of capital, economic capital and cultural capital. Your optional reading by Savage et al. shows that class (in their sense) is

related to economic, cultural, and social capital, with social capital defined and measured in the same way as in Erickson (1996). All three capitals have effect on each other and are essential parts of inequality.

REQUIRED READING

TEXT Chapter 9, Paid Work, sections on class

ARTICLE

Bonnie H. Erickson. 1996. "Culture, Class, and Connections." *American Journal of Sociology* 102: 217-51.

OPTIONAL READING

Savage, Mike, Fiona Devine, Mark Taylor, Yaojun Li, Johs. Hjellbrekke, Brigitte Le Roux, Sam Friedman, and Andrew Miles. 2013. "A new Model of Social Class? Findings from the BBC's Great British Class Survey Experiment." *Sociology* 47: 219-250.

October 8: Cultural Capital. Test 1.

By now it will be clear to you that cultural capital is one of Bourdieu's most important concepts, and also much debated. We will first consider the longest standing debate in the field, that is, cultural capital as high status culture (Bourdieu's main view) versus cultural capital as wide-ranging culture (the omnivore thesis). Last week's reading (Erickson 1996) discusses the omnivore thesis and Erickson's version of it. Peterson originated this thesis, and the optional reading by Peterson is one of his classic statements. The optional reading by Lizardo and Skiles (2012) argues that the two conceptualizations of cultural capital are similar in some ways. Lizardo and Skiles discuss how cultural capital develops unequally over the life course, and, how people use cultural capital to struggle for advantage in their fields. This article is the theoretical starting point for Lizardo and Skiles (2015), an optional reading for the culture and age inequality lecture.

We will also consider more recent work that indicates there are many forms of cultural capital in different parts of the class structure. Your optional reading by Ollivier, Gauthier, and Trong shows that there are several kinds of omnivores in Quebec, with different kinds linked to different forms of inequality.

Time permitting we will also consider the inter-relationships of cultural capital and class mobility. Mobility means people are socialized into the culture of more than one class, leading to complex kinds of omnivorousness (see Coulangeon 2015 on contemporary France).

Rivera (2012), an optional reading for the introductory lecture, is useful for this class as well.

REQUIRED READING

No new assigned reading this week.

OPTIONAL FURTHER READING

Coulangeon, Phillippe. 2015. "Social mobility and musical tastes: A reappraisal of the social

meaning of tastes eclecticism.” *Poetics* 51: 54-68.

Lizardo, Omar and Sara Skiles. 2012. “Reconceptualizing and Theorizing ‘Omnivorousness’: Genetic and Relational Mechanisms.” *Sociological Theory* 30: 263-282.

Ollivier, Michele, Guy Gauthier, and Alexis Hieu Trong. 2009. “Cultural classifications and social divisions: A symmetrical approach.” *Poetics* 37: 456-473.

Peterson, Richard A. 1992. “Understanding Audience Segmentation: From Elite and Mass to Omnivore and Univore.” *Poetics* 21: 243-258.

NOTE: your essay proposals are due today (October 8).

October 15: Culture, Class, and Education. Test 2.

How families in different class locations pass on their different cultures to their children, thus giving their children very unequal chances of success in school. Education, in turn, is the main predictor of the child’s own class position, so culture plays a pivotal role in class reproduction from generation to generation.

Your required reading by Lareau is a very influential modern classic on class differences in how children are socialized and the cultural resources they acquire, and, how these resources affect success in school. The optional reading by Willikens and Lievens addresses the effect of family class on participation in both high and popular culture. The optional reading by Erickson argues that the growing complexity and variety of forms of cultural capital, and growing income inequality, make it harder than ever for children in disadvantaged families to learn the kinds of culture that will lead to success.

The optional reading by Lareau (2015) follows up on her earlier work to show how class differences persist into early adulthood, with middle class parents much better able to teach their students the “rules of the game” in higher education and other spheres of adult life. Important ideas and findings, very up to date, and highly recommended.

The optional reading by Jaeger and Breen has the most up to date literature review for this topic, so is a time saver for people interested in doing essays in this area.

REQUIRED READING

TEXT Chapter 10, pp. 217-232 (class and education); Chapter 6, especially Bourdieu on habitus

ARTICLE

Annette Lareau. 2002. “Invisible Inequality: Social Class and Childrearing in Black Families and White Families.” *American Sociological Review* 67: 747-776).

OPTIONAL FURTHER READING

Bonnie H. Erickson. 2008. “The Crisis in Culture and Inequality.” Pp. 343-362 in Steven J. Tepper and Bill Ivey, (eds.), *Engaging Art: The Next Great Transformation of America’s*

Cultural Life. New York: Routledge.

Jaeger, Mads Meier, and Richard Breen. 2016. "A Dynamic Model of Cultural Reproduction." *American Journal of Sociology* 121: 1079-1115. Read pp. 1083-1097 for an outline of the theory of reproduction (how parents pass on culture related to success in school, thereby passing on their own class locations) and an up to date summary of important related research.

Lareau, Annette. 2015. "Cultural Knowledge and Social Inequality." *American Sociological Review* 80: 1-27.

Willekens, Mart and John Lievens. 2014. "Family (and) culture: The effect of cultural capital within the family on the cultural participation of adolescents." *Poetics* 42: 98-113.

October 22: Culture and Gender Inequality. Test 3.

We now move from a focus on class, which was Bourdieu's primary concern, to three other major forms of inequality. How do the key ideas developed for culture and class transfer to other kinds of inequality? Following the order in your text, we begin with gender.

Since I could not find just one or two readings that cover this complex topic, I have given a number of optional readings that address key parts of it. Those interested in gender inequality can read the ones they think could give them a start on their essays.

Cultural differences between men and women begin with early childhood socialization. Girls get more training in, and learned liking for, highbrow culture (Christin 2012) and other forms of culture that help them to do better in school (Dumais 2002). Parents invest more in the concerted cultivation (in Lareau's sense) of girls than of boys (Warner and Milkie 2013). Girls and boys take part in different sports, with boys' sports participation leading to higher incomes in adulthood while girls' sports activities do not (see Curtis et al 2003 for Canada). Girls and boys develop different self-concepts that lead them to be interested in, and get into, occupations dominated by people of their own gender (Cech 2013). Men are more likely to have cultural dispositions that help them to do well in male-dominated fields like law (Kay and Hagan 1998) while women develop female and feminine cultural capital that helps them to do well in "women's work" like caring work (Huppatz 2009). Work experience has its own effects on the relationship between gender and culture. Men more often enter market-oriented industries where high status culture is devalued, and adapt to that to get ahead, while women in those industries keep up their highbrow tastes, leading to a large gender gap in those industries but little or none in cultural industries and educational organizations, or among students and the retired (Lizardo 2006). People in roles that threaten their status as honourable members of their gender status groups, like stay-at-home fathers, try to reclaim their status by redefining their roles (Coskuner-Balli and Thompson 2013).

Erickson 2004 concerns gender and networks in Canada.

REQUIRED READING

TEXT Chapter 3, theories of gender inequality; the relevant parts of Chapter 9 (paid work) and 10 (education).

OPTIONAL FURTHER READING

- Cech, Erin A. 2013. "The Self-Expressive Edge of Occupational Sex Segregation." *American Journal of Sociology* 119: 747-789.
- Christin, Angele. 2012. "Gender and highbrow cultural participation in the United States." *Poetics* 40: 423-443.
- Coskuner-Balli, Gokcen, and Craig J. Thompson. 2013. "The Status Costs of Subordinate Cultural Capital: At-Home Fathers' Collective Pursuit of Cultural Legitimacy through Capitalizing Consumption Practices." *Journal of Consumer Research* 40: 19-39.
- Curtis, James, William McTeer, and Philip White. 2003. "Do High School Athletes Earn More Pay? Youth Sports Participation and Earnings as an Adult." *Sociology of Sports Journal* 20: 60-76.
- Dumais, Susan. 2002. "Cultural Capital, Gender, and School Success: The Role of Habitus." *Sociology of Education* 75: 44-68.
- Bonnie H. Erickson, Patricia Albanese, and Slobodan Drakulic. 2000. "Gender on a Jagged Edge: The Security Industry, its Clients, and the Reproduction and Revision of Gender." *Work and Occupations* 27:294-318.
- Bonnie H. Erickson. 2004. "The distribution of gendered social capital in Canada." Pp. 27-50 in Henk Flap and Beate Volker (eds.), *Creation and Returns of Social Capital: A New Research Program*. London, UK: Routledge.
- Huppatz, Kate. 2009. "Reworking Bourdieu's 'Capital': Feminine and Female Capitals in the Field of Paid Caring Work." *Sociology* 43: 45-66.
- Kay, Fiona M. And John Hagan. 1998. "Raising the Bar: The Gender Stratification of Law-Firm Capital." *American Sociological Review* 63:728-742.
- Warner, Catharine H. And Melissa A. Milkie. 2013. "Cultivating Gendered Talents: The Intersection of Race, Class, and Gender in the Concerted Cultivation of U.S. Elementary Students." *Advances in Gender Research* 17: 1-27.

October 29: Culture and Ethnic Inequality. Test 4.

On the social ranking of ethnic groups as status groups: here I will draw quite a bit from Wimmer (2008), which I would assign if it were not so long. Those interested in this topic should try reading Wimmer. Ethnic status groups are stratified in Canada (Pineo 1977), though this ranking has changed over time as groups change their educational or class positions. The culture of lower ranking groups has lower status (Li 1994). Groups with histories of lower status have lower levels of cultural capital relevant to success in schools, so parents in ethnically lower status groups do less "concerted cultivation" than White parents (Cheadle and Amato 2011) and their children have less of the cultural skills useful in school success (Downey 2008). Schools are largely dominated by White culture so, non-white students may have trouble figuring out the institutional rules of the game, and displays of ethnic group culture may be misread by teachers as signs of deviance or low ability (Carter 2003). Lower status groups also have less command of workplace cultural capital and less access to networks useful in getting a good mainstream job.

For those interested in culture and ethnic inequality, I recommend Denis (2020) a very recent and very good discussion of settler-Indigenous inequality in the Rainy River region of Ontario.

REQUIRED READING

TEXT Chapter 4, theories of racialization and oppression; the relevant parts of Chapter 9 (paid work) and 10 (education).

OPTIONAL FURTHER READING

Carter, Prudence L. 2003. “ ‘Black’ Cultural Capital, Status Positioning, and School Conflicts for Low-Income African American Youth.” *Social Problems* 50: 136-155.

Cheadle, Jacob E., and Paul R. Amato. 2011. “A Quantitative Assessment of Lareau’s Qualitative Conclusions About Class, Race, and Parenting.” *Journal of Family Issues* 32: 679-706.

Denis, Jeffrey S. 2020. *Canada at a Crossroads: Boundaries, Bridges, and Laissez-Faire Racism in Indigenous-Settler Relations*. Toronto: University of Toronto Press.

Douglas B. Downey. 2008. “Black/White Differences in School Performance: The Oppositional Culture Explanation.” *Annual Review of Sociology* 34: 107-26..

Li, Peter. 1994. “A World Apart: The Multicultural World of Visible Minorities and the Art World of Canada.” *Canadian Review of Sociology and Anthropology* 31: 365-391.

Pineo, Porter. 1977. The Social Standing of Ethnic and Racial Groupings.” *Canadian Review of Sociology and Anthropology* 14: 147-157.

Andreas Wimmer. 2008. “The Making and Unmaking of Ethnic Boundaries: A Multilevel Process Theory.” *American Journal of Sociology* 113: 970-1022.

November 5: Age and Generation, Culture, and Inequality. Test 5.

Age groups (like “teenagers” or “senior citizens”) are status groups with unequal status. The middle aged have the highest status in Canada (Graham and Baker 1989).

Your text discusses age inequality at length, but does little on generation – which is powerfully related to culture. I will expand on this in the lecture, drawing on Mannheim (1952), and related research. Lizardo and Skiles give an up to date review of how inequality between different age groups leads young people to both link with and distance themselves from the tastes of older more powerful groups, illustrating the argument with changes in music tastes in recent years. Tanner, Asbridge and Wortley discusses how members of a new generation – Toronto high school students – develop musical tastes and cultural orientations in several different subcultures based on intersections of class, ethnicity, and gender. Everman and Turner (2009) combine Mannheim’s theory with Bourdieu’s.

REQUIRED READING

TEXT Chapter 5, theories of age and inequality, and relevant parts of Chapters 9 and 10; Chapter 7, pp. 128-129, a too brief summary of Mannheim on generations.

ARTICLE

Lizardo, Omar and Sara Skiles. 2015. “Musical taste and patterns of symbolic exclusion in the United States 1993-2012: Generational dynamics of differentiation and continuity.” *Poetics* 53: 9-21.

OPTIONAL FURTHER READING

- Eyerman, Ron and Bryan S. Turner. 2009. "Outline of a Theory of Generations." *European Journal of Social Theory* 1: 91-106.
- Graham, Ian D. And Paul M. Baker. 1989. "Status, Age, and Gender: Perceptions of Old and Young People." *Canadian Journal on Aging* 8: 255-267.
- Lewis, Kevin et al. 2008. "Taste, Ties, and Time." *Social Networks* 30: 330-342.
- Karl Mannheim. 1952. "The Problem of Generations." Pp. 288-320 in *Essays in the Sociology of Knowledge*. London: Routledge and Kegan Paul.
- Julian Tanner, Mark Asbridge and Scot Wortley, 2008. "Our favourite melodies: musical consumption and teenage lifestyles" *The British Journal of Sociology* 59:118-144.

November 12: READING WEEK, no class**November 19: Boundaries. YOUR ESSAYS ARE DUE TODAY**

The theme of boundaries (between classes, genders, ethnic groups, life course stages, and generations) has come up repeatedly in the course so far. Here, we focus on this topic directly, drawing largely on materials from the earlier parts of the course. I recommend the optional reading by Denis, especially Chapter 3 "Boundary Work and Group Positioning: How Perceptions of Boundaries Reproduce and Challenge Settler Colonial Relations."

REQUIRED READING

No new required readings this week.

OPTIONAL FURTHER READINGS

Denis, Jeffrey S. 2020. *Canada at a Crossroads: Boundaries, Bridges, and Laissez-Faire Racism in Indigenous-Settler Relations*. Toronto: University of Toronto Press.

Michele Lamont and Virag Molnar. 2002. "The Study of Boundaries in the Social Sciences." *Annual Review of Sociology* 28:167-95.

See especially pp.167-177. Very terse, but introduces some key themes in this area of study, and gives quick summaries of work you might like to read.

Michele Lamont and Annette Lareau. 1988. "Cultural Capital: Allusions, Gaps, and Glissandos in recent Theoretical Developments." *Sociological Theory* 6: 153-168. Calls for a focus on boundaries in work in the Bourdieu tradition.

Michele Ollivier. 2000. "Too Much Money Off Other People's Backs: Status in Late Modern Societies." *Canadian Journal of Sociology* 25:441-470. How electricians, professors, and students draw symbolic boundaries between groups of occupations in Canada.

Michele Ollivier, Guy Gauthier, Alexis Hieu Trong. 2009. "Cultural classifications and social divisions: A symmetrical approach." *Poetics* 37: 456-473. Discusses the mutual influence of social divisions like class and gender, and cultural patterns such as omnivorousness, using Canadian data.

November 26: Resistance

Much of our course has focused on how inequality is maintained and reproduced, often with the partial consent of those oppressed. But oppressed groups do not always consent or stay passive; various forms of resistance are possible. We will discuss this using several examples, including some Canadian ones.

The articles by Parashak (1997) and by Heine and Young (1997) provide a contrast between areas Indigenous Canadians accepted a Euro-centric form of sports, and areas where they successfully maintained more traditional practices. Wilkes (2004) shows that there is more collective action by people living on reserves with more reason to protest (higher unemployment) and more cultural resources for protesting (more well educated people and/or more people who can speak English or French). Shively (1992) illustrates the value of education in providing Indigenous Americans with the cultural resources to critically examine mainstream misrepresentations of Indigenous people. For visual learners: Google “Reel Indians” for a documentary on Hollywood misrepresentations, and some forms of resistance, a documentary made by an Indigenous Canadian. For those interested in education, the review article by Downey sums up some important work on Black resistance in US schools, and argues that cultural capital is a better explanation for Black/White differences in performance. Banks describes how successful Black people collect art that enhances their positive identities and also actively use strategies that enhance the status of Black art and hence Black people as a status group.

I will provide several illustrations of resistance strategies used by Canadians, and by Toronto people in particular.

Again I recommend Denis (2020), especially Chapter 10, “The Benefits and Challenges of Collective Action.”

REQUIRED READING

No new required readings this week.

OPTIONAL FURTHER READING

Banks, Patricia. 2010. *Represent: Art and Identity Among the Black Upper-Middle Class*. New York: Routledge.

Denis, Jeffrey S. 2020. *Canada at a Crossroads: Boundaries, Bridges, and Laissez-Faire Racism in Indigenous-Settler Relations*. Toronto: University of Toronto Press.

Douglas B. Downey. 2008. “Black/White Differences in School Performance: The Oppositional Culture Explanation.” *Annual Review of Sociology* 34: 107-26.

Michael K. Heine and Kevin Young. 1997. “Colliding Identities in Arctic Canadian Sports and Games.” *Sociological Focus* 30: 357-372.

Victoria Paraschak. 1997. “Variations in Race Relations: Sporting Events for Native Peoples in Canada.” *Sociology of Sport Journal* 14: 1-21.

Shively, JoEllen. 1992. “Cowboys and Indians: Perceptions of Western Films among American Indians and Anglos.” *American Sociological Review* 57: 72-734.

Wilkes, Rima. 2004. “First Nation Politics: Deprivation, Resources, and Participation in

Collective Action.” *Sociological Inquiry* 74: 570-589.

December 3. *In-Class Final Test*

EVALUATION

10%	Essay proposal, due September	October 1
5%	Test 1	October 8
5%	Test 2	October 15
5%	Test 3	October 22
5%	Test 4	October 29
5%	Test 5	November 5
40%	Library research paper,	November 19
25%	Final test,	December 3

YOUR TESTS

You will have 5 short tests and one longer one at the end of the course. You will have 24 hours to do each of the first five tests. The test questions will be given to you by 6 PM (Toronto time) on the day of the test (e.g. 6 PM October 8 for the first test) and your answers will be due 6 PM (Toronto time) the next day (e.g. October 9 for the first test). You will have 48 hours to do the final test, worth 25% of your final grade. The questions for the final test will be given to you by 6PM Toronto time on December 3, and will be due 6 PM of December 5. You can write your answers on your own word processor, and then upload the file to Quercus.

You will need to submit your test answers before the time for the test ends. If you need more time, for whatever reason, get in touch with Accessibility Services as soon as possible. They will assess your situation and send their recommendations to your instructor. Again, there is no need to tell your instructor what your accessibility need is.

All the tests will be essay style tests.

There will be a word limit for the length of the test answers (to be determined).

YOUR ESSAY

Your essay **MUST** be suited to this particular course. It must discuss connections between culture and inequality. You could ask “how does location in one or more forms of inequality affect the kinds of cultural profiles that people develop?” For example, what are some cultural differences between men and women and how do these develop? OR, you could ask “how do cultural repertoires affect some kind of inequality?” For example, how do the cultural differences between females and males lead to gender inequality in work? The first half of the course gives many examples of such questions for class inequality. If you are more interested in

gender, ethnic, or age inequality, read ahead in the course readings for this topic, and do some library research on possible topics. There are endless possibilities – and choosing one that is especially interesting for YOU is both a real challenge and a real opportunity.

One way to get started is to read ahead as much as you can and spot a course topic you find especially interesting, then start an electronic literature search to find some very recent work in this area. It is always best to find something very recent first, since it will cite most of the relevant earlier work, and you will get up-to-date quickly. Search scholarly journals using a popular data base like Sociological Abstracts; do not rely on non-scholarly internet sources like Wikipedia. Then decide on something you would like to explain, look for literature on this, and construct your own argument to explain it, incorporating BOTH some readings from our course and new ones you have found for yourself.

There will be more class discussion of suitable kinds of essay topics. You will also get a chance to try out your ideas, and get feedback, in your essay proposal.

Maximum length of text of your essay (not including your reference list or tables or figures if any): 10 pages, double spaced, 1" margins, 12 point or larger type.

We will make every effort to return grades and comments for your essays shortly after the final test.

We have only 12 weeks, so you need to start NOW. Read ahead, do some exploring. It is highly advisable (though not required) to send Professor Erickson and Milos Brocic an e-mail briefly sketching a possible topic; include a starting reading list if possible. We will provide feedback as soon as possible. We cannot guarantee any feedback for things submitted on or after Monday September 28, we may not have time to create feedback and you will not have enough time to react to our suggestions.

YOUR PROPOSAL

Your proposal briefly outlines your topic, what you want to explain, and what explanations you will examine. Maximum length of text: 2 pages, double spaced, 1" margins, 12 point or larger type. You will also include your starting list of the readings you plan to use. You should plan to use at least three or four course readings and several that you find for yourself through library research. Your proposal should indicate HOW you are going to use these readings. The list of readings is not part of the two page limit for your proposal. We will return the proposals to you with comments and suggestions for developing your essay.

Submit your proposals through Quercus.

We will make every effort to return grades and comments for your proposals by October 15.

YOUR ASSIGNMENTS AND TURNITIN

All of your assignments (essay proposal, essay, and the tests) will be checked through Turnitin, which is now embedded in Quercus.

Students agree that, by taking this course, all required papers may be subject to submission for textual similarity review to *Turnitin.com* for the detection of plagiarism. All submitted papers will be included as source documents in the *Turnitin.com* reference database solely for the purpose of detecting plagiarism of those papers. The terms that apply to the University's use of the *Turnitin.com* service are described on the *Turnitin.com* web site.

Assignments not submitted through Turnitin will receive a grade of zero (0 %) unless students instead provide, along with their exams, sufficient secondary material (e.g., reading notes, outlines of the paper, rough drafts of the final draft, etc.) to establish that the exam they submit is truly their own. The alternative (not submitting via Turnitin) is in place because, strictly speaking, using Turnitin is voluntary for students at the University of Toronto.

Students at the University of Toronto have the right to decline to submit their work to Turnitin. If they wish to do so, they must notify their professor at the start of the course (for our course, by our second class, September 17). They must provide additional materials to show they have done their work themselves. This may include annotated bibliographies, notes for the paper or proposal, and working drafts. They should discuss what they will provide, and when, with Professor Erickson and set up a schedule by September 24. This is quite a bit of extra work, so few students choose this option, but you are welcome to do so.

DO NOT PLAGIARIZE

Be careful to avoid plagiarism. That is, do not copy words from someone else's writings and present them as your own. If you include someone else's words, use quotation marks and give proper references. It is NOT enough to just include your source in your list of references. Plagiarism is a serious academic offense with very heavy penalties (see the Academic Handbook). Your essay proposal and essay will be compared to texts from many sources, including any essays ever submitted to Turnitin and almost everything on the internet. Your answers to the tests will be compared to such possible sources, and to the answers of other students in our course.

See also the section "More on academic integrity" below.

LATE ESSAY PROPOSALS

Penalty for lateness: 10% of the maximum grade for every day late. For example, if you submit your proposal on November 20 (one day late) and get a grade of 80%, you will lose 10% and get a grade of 70%.

LATE ESSAYS

Penalty for lateness: 10% of the maximum grade for every day late. For example, if you submit your essay on October 1 (one day late) and get a grade of 8/10, you will lose 10% and get a grade of 7/10. These are heavy penalties, so – don't be late! The maximum penalty is 100% of your grade, for proposals 10 or more days late.

MISSED TESTS

If you do not write a test at the scheduled time, you will get a grade of zero.

PERMISSION FOR LATE SUBMISSIONS AND MAKE-UP TESTS

If you have acceptable reasons concerning things beyond your control, you may apply for permission to write a make-up test or hand in your essay late.

The most common reason is ill health that makes it impossible to write the test at the scheduled time, or a period of ill health that makes it impossible to complete your essay on time. Because of the COVID-19 pandemic, we no longer require students to get a form filled in by a doctor. Instead, you must do two things. (1) Send an e-mail to your instructor (Professor

Erickson) explaining that you are ill and will need to be late with your work. It is not necessary to tell your instructor what your health issue is, this is a personal matter and your privacy must be respected. **ONLY** send such emails to your instructor, not the TA nor any other person. (2) Declare your absence on the system (ACORN).

In other cases, such as personal or family crisis, get a letter from your registrar. College registrars are very experienced, very discreet, and there to help you. The registrar will assess your situation and send an email to your instructor with their recommendations. The registrar does not normally tell the instructor what the problem is, since your privacy should be respected.

DATES FOR MAKE-UP TESTS

Dates will be arranged when we know who is entitled to write a make-up test and when they can do so.

If you have to miss a test, send your instructor an e-mail no later than the day of the test. Include **ALL** the times you would be able to write the make-up test during the week following the test. Be prepared to provide suitable documentation as described above.

GETTING HELP IN WRITING YOUR ESSAY

Please remember that your college has a writing lab with lots of experience. These labs are always very popular and very busy, so you need to make appointments well in advance.

MORE ON ACADEMIC INTEGRITY

The University of Toronto treats cases of academic misconduct very seriously. Academic integrity is a fundamental value of learning and scholarship at the University of Toronto. Participating honestly, respectfully, responsibly, and fairly in this academic community ensures that your University of Toronto degree is valued and respected as a true signifier of your individual academic achievement.

The University of Toronto's Code of Behaviour on Academic Matters outlines the behaviours that constitute academic misconduct, the processes for addressing academic offences, and the penalties that may be imposed. You are expected to be familiar with the contents of this document. Potential offences include, but are not limited to:

In papers and assignments:

- Using someone else's ideas or words without appropriate acknowledgment.
- Submitting your own work in more than one course without the permission of the instructor.
- Making up sources or facts.
- Obtaining or providing unauthorized assistance on any assignment (this includes working in groups on assignments that are supposed to be individual work).

On tests and exams:

- Using or possessing any unauthorized aid, including a cell phone.
- Looking at someone else's answers.
- Letting someone else look at your answers.
- Misrepresenting your identity.
- Submitting an altered test for re-grading.

Misrepresentation:

- Falsifying or altering any documentation required by the University, including (but not limited to) doctor's notes.
- Falsifying institutional documents or grades.

All suspected cases of academic dishonesty will be investigated following the procedures outlined in the *Code of Behaviour on Academic Matters*. If you have any questions about what is or is not permitted in this course, please do not hesitate to contact me. If you have questions about appropriate research and citation methods, you are expected to seek out additional information from me or other available campus resources like the College Writing Centers, the Academic Success Centre, or the U of T Writing Website.

STUDENTS WHO NEED ACCOMMODATIONS

Students with diverse learning styles and needs are welcome in this course. In particular, if you have a disability/health consideration that may require accommodations, please approach Accessibility Services at (416) 978 8060; accessibility.utoronto.ca.

Accommodations include getting a volunteer note-taker and writing tests under special conditions.

Do not approach your professor or TA about accommodations. Accessibility services has the necessary expertise, and they provide full confidentiality, so your privacy is protected.