

# summary

## WHAT IS SOCIOLOGY?

- society is the environment in which we live since we were born. It constantly influences us.
- Sociology gives us the tool to become more aware of it
- Sociology helps us questioning the taking for granted
- there is a mutual relationship/structure btw people and social classes
- society influences us, but we can change it

## ENHANCES OUR AGENCY

- if we become aware of social phenomena and process, we are able to change them > knowledge is power

## SOCIOLOGY IS A SCIENCE

- scientific study of human life
- uses systematic study based on empirical evidence
- it must be free from value judgements
- quali: investigates and observes > the best
- quanti: statistics to quantify social phenomena
- Sociology is different from natural science bc human beings are unique
- depends on empirical research
- involves attempts
- is a form of imagination

## THE SOCIOLOGICAL IMAGINATION

- Charles Whright Mills invented it
- private and personal issues are related to structural social forces
- it is a form of empowerment > by using it we can become more aware of our limits
- sociology investigates the connection btw what society makes us and what we make of ourselves and society

## AGENCY

- individual freedom to change things, shape society
- sociology studies the link btw the individual issue and the social/public issue by using a scientific method based on empirical evidence

## INSTITUTIONS

- are interrelated system of social norms and social roles
- provide patterns of behaviours that contribute to meeting the basic social needs of society

- not just society > also abstracts
- don't have a specific common goal
- they have functions
- we need them to not live in chaos
- enable social life
- can constrain social life

## ORGANISATIONS

- different from institutions
- organisations are intentionally designed units created to achieve certain objectives
- through written rules, regulations and procedures

## INSTITUTIONALIZATION

- process through various social structures become taken for granted
- we as social actors, constantly create and legitimate institutions

## DEINSTITUTIONALIZATION

- since they are constructed
- they can be deconstructed

## SOCIAL STRUCTURE

- distinctive, stable arrangement of institutions whereby human beings in a social interact and live together
- they are regularities in the way we behave and in the relationships we have

## STRUCTURE AND AGENCY

- social structure limits individual free will
- enable social life and interactions
- human societies are always in a process of structuration
- structure and agency > not separated things: they imply each other
- through agency we can change social structure
- through social structure we can exercise our agency

## SOCIETY

- cluster, system of institutionalized models of conduct
- models of belief and behaviour that occur across long spans of time

## SOCIOLOGICAL IMAGINATION VS COMMON SENSE

- common sense > requires no evidence, relies on basic knowledge and preconceived ideas
- helps us to live in a society
- it tells us how we should behave

## KEY FOUNDERS OF SOCIOLOGICAL THOUGHT: MAX AND DURKHEIM

- sociology was born in an age of massive social transformation that created the modern world

## 3 FUNDAMENTAL SOCIOLOGICAL QUESTIONS

1. What is society? What are the agency possibilities for individuals in the context of society? → individual-society, agency/structure
2. What is the basis for social order? What does tie societies together? → social order, social bonds
3. What are the circumstances or conditions under which societies change? > social change

4 classical theorists: Karl Marx (1818-1883), Max Weber (1864-1920), Emile Durkheim (1858-1917), Georg Simmel (1858-1919)

## KARL MARX

- society is the result of its mode of production
- the dominant mode of production determines its economic structure or base
- mode of production is the way societies organize themselves to produce goods and services
- composed of:
  - force of production (means of prod.)
  - social relations of production (how people are organized)
- M: every society in history has its mode of production which caused unequal distribution of power
- social classes > group of people with same socio-economic status

## CAPITALISM AND ITS SOCIAL RELATIONS OF PRODUCTION

- capitalist > owners of means of production > money (private ownership)
- proletarians > do not own their means of production

## STRUCTURE AND SUPERSTRUCTURE

- dominant mode of production determines the economic structure and shapes its institutions (superstructure)
- structure (material) determines the superstructure (immaterial)

## IDEOLOGY

- apparatus of ideas and conceptions of certain society
- part of superstructure which is the product of economic relationships and serves to legitimize these relationships

## MODE OF PRODUCTION

- it influences the entire society

## CAPITALISTS AND PROLETARIATS

- inherently exploitative and antagonistic
- giving rise to class conflict
- proletariat is exploited by the capitals
- proletariats > alienated

## ALIENATION

- workers used and considered as forces of production
- not recognized as person
- no control over process of production
- cannot reach their full human potential
- process whereby the worker is made to feel estranged from the process
- form of dehumanization
- M: every society has a dominant role that leads to conflict

## PROLETARIAT AS A FORM OF SOCIAL CONSCIOUSNESS

- to change situation: make people aware of their conditions
- then start a revolution
- Social change needs social consciousness but also action

## REVOLUTION

- Through revolutions, the proletariat becomes owner of production means

## ACCORDING TO MARX

### What is society? What are the agency possibilities for individuals in the context of society?

- Society is the result of its dominant **mode of production** (the forces of production it uses to provide goods and services and the social relations of production that derive from this specific organization). E.g., the capitalist society is based on the private ownership of the forces of production from which relations between two social classes also derive)
- Individuals have agency possibilities but only if they become a **collective subject** à they must subvert the economic structure of society through **revolution** and build a new society

### What does tie societies together?

- Social relations of production à the ways in which societies organize themselves to provide goods and services (work)
- “**Class consciousness**” à the sense of belonging to the same social class

### What are the circumstances or conditions under which societies change?

- **Conflict** is the (inevitable) way through which social change is possible

## EMILE DURKHEIM

- very different from marx

- both tied to change society within modernity

### INDIVIDUAL-SOCIETY

- focus on society as a whole and the power that it has on individuals
- society as independent reality > exists sui generis (in its own right)

### SOMETHING MORE THAN THE SUM OF THE INDIVIDUALS

- the way we are at the collective level of our group is more than the sum of our single ways of thinking and acting as individuals

### SOCIAL FACTS

- society has a big power over the individuals
- society made of social facts > no agencies
- social facts are ways of acting made by human beings
- they become independent and have power over them > influence our actions
- social facts are the reason why people seem to choose to do the same basic things

### TWO PERSPECTIVES ON SOCIETY

- For Marx, society is based on **social conflict** – and revolution is needed to change the capitalist system
- For Durkheim, society is based on **social order** and **solidarity** (= the collective bonds that connect individuals; the integration between people)
- For D. people need rules society has power over individuals and there is no possibility to be free > positive bc guarantees that people live with others peacefully

### THE SOCIAL DIVISION OF LABOUR

- D: modernity changes social ties and requires another form of solidarity
- work became more complex > requires specialization
- increased division of labour changed social relationships and type of solidarity
- Problem x D. find what ties people together
- Traditionally: same community with same sort of works > social cohesion based on shared experience and common identity with limited individuality
- Modernity: more complex bc there is less solidarity and everyone needs to specialize in something = division of labour
- D's answer: organic solidarity= new form of social cohesion based on interdependence and differences
- Problem with organic solidarity: only based on production

### NEW FORM OF SOLIDARITY

- the more division of labour increases, the more we bond with others
- modern solidarity based on integration due to specialization

## THE FUNCTIONAL ROLE OF PUNISHMENT

- D: everything has a functional role in society
- punishment > essential to maintain social order > protecting and reaffirming common values

## RISK OF DISINTEGRATION AND ANOMIE

- D. human beings need to be integrated within society
- need collective points of reference
- anomie > social condition that occurs when society's previously common norms and values disappear or disintegrate
- cause people to feel a lack of belonging and disconnection
- disruptive social change can be a cause
- For D. the society we live in today is anomie

## STUDY OF SUICIDE

- anomie can lead to anomic suicide > no collective points of reference
- D. suicide as a phenomenon with social causes
- most diffused among Protestant countries than Catholic countries
- Protestantism: promotes individualism > egoistic suicide
- individuals are too integrated in a certain group > altruistic suicide
- society is overregulated, too much discipline > fatalistic suicide
- suicide rate can be explained by the strength of the social ties people have

### *According to Durkheim...*

What is society? What are the agency possibilities for individuals in the context of society?

- Society is an independent reality that is more than the sum of its individuals and has a profound influence on them
- The sum of "social facts"
- There is no conflict between society and the individual: the individual has freedom because of society, not despite it.

What does tie societies together? What is the basis for social order?

- Solidarity ties people together à mechanical (common values and norms) or organic (specialization due to the division of labor) solidarity

What are the circumstances or conditions under which societies change?

- D. is not as interested in social change as he is in integration and solidarity, what makes a stable society. He thinks that there is no opposition between the individual and society, because the individual needs society to live
- For Marx, social change (and conflict) is essential because societies are based on power relations that cause inequalities between social classes.
- For Durkheim, society provides integration and solidarity between people

## MAX WEBER

### SOCIAL ACTION

- a conduct that human beings engage intentionally, they attach meaning to it
- action become social if its subjective meaning takes account of the behaviour of others
- social action is the meeting point bbtw individual and social dimension
- help shape society and are influenced by society, especially by culture
- What for Marx is a “superstructure”, culture, for Weber is the base of society

### INTERPRETATIVE SOCIOLOGY (VERSTEHEN)

- sociology tries to understand social action by investigating the meaning of it by viewing it from the actor's point of view
- insight into the broader culture in which the action is taking place
- understanding is different from justifying or judging
- Different «types» or «ideal types» of social action in every society. > weber invented this terminology

### IDEAL TYPES

- means for studying society
- for investigating a social phenomenon by emphasizing some of its more relevant traits
- ideal bc it is abstract > it may not occur in the real world 'purely'
- may exist and occur in real world as a mixture of social action
- no one acts only based on emotions or only to achieve a certain goal > always mixed
- weber finds 4 ideal types of social actions

### 4 'IDEAL TYPES' OF SOCIAL ACTIONS

- goal rational social action > gaining or achieving some specific reward (rational)
- value rational social action > guided by belief in some ultimate values, regardless of rewards (rational)
- affective social action > guided by positive or negative emotions (non-rational)
- traditional social action > guided by belief in following established traditions (non-rational)

### RATIONALIZATION

- modernity causes a shift from traditional to rational actions, especially goal rational social action
- modernity > we become more aware of our actions
- modern industrialized capitalist societies > rationality much more likely to influence people's actions
- rationalization > process by which traditions and values as motivators of behaviour are replaced with concepts based on rationality, efficiency...

## RATIONALIZATION IN SOCIETY

- rationalization involves not only individuals' actions but also social institutions and social structure
- clearly visible in bureaucracy >> rational form of administration that performs with maximum efficiency
- created to have a very efficient and rational system > born with modernity
- advantages: helps us in technological and scientific progress, more access for people
- disadvantages: less emotions, values and personal dimension
- W: it creates cold and impersonal society
- Bureaucracy is self-perpetuating and destined to become the dominant type of social organization
- W: capitalism is problematic (same Marx) > it implies the rationalization of everything > no more mutual influence btw individuals and society

## RATIONALIZATION OF AUTHORITY

- authority = power whose use is considered appropriate by those over whom the power is exercised (legitimized)
- x W: fundamental dimension of social life
- 3 ideal types of authority based on source of their legitimacy
- Charismatic a. > legitimacy derives from the perception that the leader is gifted
- Traditional a. > legitimacy derives from tradition
- Rational-legal a. > legitimacy derives from explicit rules

## COSN: DISENCHANTMENT OF THE WORLD

- increasing belief that there are no mysterious incalculable forces that come into play
- idea that takes away the beauty of everyday life
- consequence of looking at the world scientifically
- becoming more detached

## DARKSIDE OF RATIONALITY

- W: people of modern society are more civilized but forget all the special elements

## ORIGIN AND SPIRIT OF CAPITALISM

- attitude towards the accumulation of wealth > development of west
- ethic and set of beliefs behind
- all these capitalists were Protestant and followers of Calvinist doctrines

## THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM

- this ethic required hard, disciplined, methodical work and reinvestment of profit instead of consumption
- economic success was considered as a sign of being 'predestinated' to salvation

- opposite for Marx > engine of social change is the economic structure and relation, religion and culture are the results
- weber: culture and religion determined the capitalist system

### ROLE OF 'WORLD-IMAGES'

- the prevailing cultural conceptions of the world and the human being have a leading role in structuring society

According to Weber

What is society? What are the agency possibilities for individuals in the context of society?

-weber: dynamic reality bc is constantly made by social actions. society is constantly produced by individuals and social actions

-Society is a dynamic reality, constantly produced and reproduced by the social actions of individuals in relation to each other

-The interplay between individuals' social actions and society's structures and institutions (and especially culture and world-images).

-Social action is also the way through which individuals can contribute to shaping or changing the social structure

What is the basis for social order? What does tie societies together?

--> culture is what determines what prevails in the relationship btw individuals and society. according to weber what ties society together

are culture and religion. Social action is the key to understand culture or religion of a society. Social action is so important because it is social, it takes into account other behaviours

-Social action – which is oriented towards others (it takes into account the action of others)

-Culture

What are the circumstances or conditions under which societies change?

-When world-images change, societies can change

### GEORG SIMMEL

- focus on individuals, interactions btw people

### SOCIAL INTERACTIONS

- society is made up of interactions btw individuals
- interactions form patterns of interactions > becoming a routine
- society is nothing but lived experience (opposite of Marx) > constantly changes
- social forces are not external to individuals, not necessarily constraining them
- individuals reproduce society every living moment through their actions and interactions
- focus on interaction and process

### SOCIETY AND THE INDIVIDUAL

- society and individual constitute an independent duality
- existence of one presupposes the other
- we are simultaneously autonomous human beings with a unique disposition and history and a product of society

#### FORMAL SOCIOLOGY

- sociology should study the patterns and forms of social interactions
- form of a group will have a particular effect on the kind of interactions

#### GROUP SIZE AND SOCIAL RELATIONSHIPS

- size of a group is important
- Dyad (2 people) > relationship is more unstable and most intense
- Triad (3 p.) > members' attention is divided and difficulties typically emerge
- larger groups > relationships are more stable but less intense

#### MODERNITY AND SOCIAL CIRCLES

- premodern societies > social circles were densely knit and small > could produce a strong embeddedness in society and raise a pressure to conform
- modern societies > small groups, free to experiment > could lead to more freedom but also more isolation

#### MODERNITY AND SOCIAL NETWORKS

- emerging cities > people gained more freedom and formed more fleeting connections
- modern life is made up of 'network'
- we are interconnected but in a less way

#### MODERNITY AND SOCIAL DIFFERENTIATION

- the more a social circle widens, the more individuals gain autonomy and uniqueness
- social network replace densely knit groups that characterized social organisations
- through networks we have more leeway in choosing who we want to be/do/with whom
- we have broad opportunities
- could feel more lonely, isolated and lost
- similar to anomie but D presupposes a different type of reality

#### THE METROPOLIS AND MENTAL LIFE

- symbol of modernity
- place where modern societies emerge
- S > interested in how the individual deals with the developments of modern society and how personality is developed

#### ...THE PLACE OF HYPERSTIMULATION

- too much social interactions and sensations
- Blase of attitude of urban life > city people are not by nature indifferent to others and uncaring, they are forced to adopt such modes of behaviours to preserve their social distance

#### METROPOLIS: THE SEAT OF ECONOMY OF MONEY

- many cities are large capitalistic financial centres
- demanding punctuality, rational exchange and instrumental approach to business
- it encourages 'relentless' with little room for emotional connections
- > 'calculating minds' =capable of weighting the benefits and costs of involvement in relationships

#### METROPOLIS: THE PLACE OF FREEDOM AND LONELINESS:

- modernity > greater possibility of individual freedom and flexibility > expands the social circles
- on the other hand > feeling of loneliness and lost

#### PHILOSOPHY OF MONEY 1900

- money = not a mere tool, BUT a social phenomenon
- abstract and impersonal measure of value
- pure mediator btw people and people-things
- allows greater flexibility and connects people (globalization)
- reduces direct contact
- Individualism: money creates spacial distance > leads to individualistic people and individualist forms of association
- money deprives objects of their intrinsic value and put everything on the same level
- everything becomes quantifiable, measurable in a rational manner > everything = equal

#### RECAP

What is society? What are the agency possibilities for individuals in the context of society?

- Society is a lived experience, an event that is constantly created and recreated by interactions between individuals that stabilize over time and become social forms

What is the basis for social order? What ties societies together?

- Social interactions tie individuals together and allow "society" to exist

What are the circumstances or conditions under which societies change?

- A change in the forms of interactions (e.g., the increased division of labour) can lead to social change

#### WHAT IS CULTURE?

#### CULTURE IS AN INHERENTLY HUMAN (AND SOCIAL) ACTIVITY:

- humans = biologically 'deficient beings'
- lack of instinct and specialization that animals have for living in their environment
- this weakness forces them to create their own environment
- culture = product of this constant activity of shaping the world

#### THE HUMAN BEING: A BIOLOGICALLY 'DEFICIENT BEING'

- predisposed to obtain food in only one way
- able to build different kinds of utensils and cook
- able to give aesthetic, expressive, even ethical or religious meaning to food
- can transform the act of eating into a social ritual

#### CULTURE IS:

- society's way of life (knowledge, customs, norms, laws and beliefs)
- transmitted across generations
- learned since we were born and during life
- reproduced through (individual) agency > we constantly create culture
- fixed in (material/symbolic) forms
- material and non-material culture

#### SYMBOLS:

- object meant to represent another
- conveys a significant concept
- through symbolic culture > humans give meaning to experiences and communicate through space and time
- able to emancipate themselves from biological contingencies
- weakness > what makes possible to be free thanks to symbols > we can communicate
- culture is always created socially, never individually

#### SUBCULTURE / COUNTERCULTURE:

- both share different ideas, beliefs.. from those of the mainstream culture
- subculture: group of people who may accept the dominant culture to a certain extent but stands unique and separate from it by some culturally distinct characteristics
- counterculture: group of people whose beliefs, norms, and values are incompatible with the mainstream culture. The members adopt cultural patterns in opposition to the larger culture

#### HIGH CULTURE AND POPULAR CULTURE

- high c: subculture shared by the upper class of the society
- popular c: subculture shared by everyone or the mass of the society
- both part of culture

#### CULTURE AS VALUES AND CULTURE AS PRACTICE

- everything we do in practice is culture

## CULTURE IS

- hierarchical concept: something that humans possess or not at different levels
- differential concept: employed to account for the cultural differences btw communities
- generic concept: tools and languages used by humans to 'be in the world'

## DIFFERENT PERSPECTIVES ON CULTURE

- Marx: = superstructure standing on the foundations of capitalist mode of production.
- Religious beliefs, dominant ideas, central values and social norms provide support for and **legitimize an exploitative economic system of social relations**
- key to understand culture: conflict btw social classes
- Weber: = not only the material interests that condition a given society, but also the prevailing cultural conceptions of the world and man
- Simmel: = Modernity expands man's freedom, but also his increasing dependence on a world of **institutions, techniques, and apparatuses** that tower over him
- Rapid and big progress, but not in terms of humanity > tragedy > we don't even know the meaning and values of the tools we develop
- objective culture > becomes increasingly detached from subjective culture
- tragedy of modern culture > growing gulf btw objective culture and subjective culture
- Durkheim: = emergent web of representations, holistically encompassing the values, beliefs...
- collectively formed > exists only collectively
- exists externally from any single person
- exists objectively in the form of objects, symbolism rituals...
- has power over the individuals

## THE FUNCTIONAL ROLE OF CULTURE

- culture = collective entity > has power over individuals
- collective form that gives order, solidarity and meaning to societies
- modernity: undermines social bonds btw individuals and communities > causes anomie
- fragmented culture: reflects this disintegration bc of cultural or religious pluralism > doesn't have the power to give a collective and common set of values > risk of anomie
- culture gives order and generates solidarity by creating 'collective effervescence'
- = feeling of energy and belonging that emerges from a collectively shared experience
- serves to unify groups and societies

WHAT IS CULTURAL PRODUCTION? > the social process involved in the generation and circulation of cultural forms, practices, values and shared understandings

- we > constantly involved in 'doing culture'
- living > constantly rely on, reproduce and modify the norms and values underlying our social and cultural relations
- we appropriate and articulate culture

## CULTURAL PRODUCTS

- material support for symbolic content
- material objects that embody know how
- commodities with identity

## THE FRANKFURT SCHOOL (early 1900s)

- marxist critical theory based on the idea of conflict
- mass culture = form of social control > keeps the masses inactive and uncritical > passive consumers of undermining entertainment
- individual freedom, democracy and social mobility = ideology to conceal and legitimize the exploitation at the core of the capitalist society

## THE CULTURE INDUSTRY

- concept developed by Horkheimer and Adorno in 1947
- popular c.: like a factory producing standardized cultural goods used to manipulate mass society into passivity
- cultivates false needs that can only be met and satisfied by the products of capitalism
- form of alienation
- consumption of popular c is made available by the mass communications media
- production of mass cultural commodities > same as mass production of all goods
- can be compared to the super-structure of marx
- goals: making a profit by minimizing the costs of production and maximizing consumption
- production = standardized
- variety of products = only apparent
- standardize products reflect and produce a standardized 'one dimension' man
- culture industry as ideology > conflict btw different social classes > classes with more power use it to hide their status quo (=fact that they have more power and to make social classes less powerful, forget their conditions)
- ideology = form of knowledge that is willingly in the service of particular interests

## HOW CULTURE CREATES (AND REPRODUCES) INEQUALITIES

- culture can create and reproduce inequalities
- Pierre Bourdieu > most systematic general theory of cultural reproduction

## BOURDIEU AND THE CONCEPT OF CAPITAL

- social actors use different kinds of capital

- resource that enables agents (social actors) to reproduce their position within the social field and represent the structure of the social world
- capital is a source of social inequality

### DIFFERENT FORMS OF CAPITAL

- economic capital > financial and other tangible assets (income, savings..)
- social capital > actual or potential resources linked to possession of a durable network of institutionalized relationships of mutual acquaintance or recognition
- symbolic capital > material or immaterial capital whose meaning is based on a prestige image
- cultural capital > collection of symbolic elements that one acquires through being part of a particular social class

### CULTURAL CAPITAL

- embodied
- objectified
- institutionalized
- requires education in the historical, cultural and aesthetic meaning of elite cultural objects
- reproduces social inequalities
- indirectly translates into economic capital
- exacerbates existing social inequalities in society
- for Bourdieu > education system plays a crucial part in the cultural reproduction of existing society with its embedded social inequalities

### HABITUS

- cultural capital is accumulated in a person's habitus
- = people's embodied traits and behaviours
- it mediates btw individual subjectivity and social structure of relations

### CULTURE AND BIOLOGY: SETTING THE STAGE FOR SOCIAL LIFE

#### WHAT MAKES US WHO WE ARE? WHY WE HAVE A CERTAIN PERSONALITY, INTELLIGENCE...

#### 2 OPPOSITES: BIOLOGICAL DETERMINISM AND SOCIAL DETERMINISM

- Biological d: social inequalities are explained by biological differences
- Social d: most economic and social inequalities result not from innate differences, but from the social systems humans create > we can reduce inequalities

### THE NATURE VS NURTURE DEBATE

- nature= our genetics determine our behaviour (personality traits and abilities)

- nurture = our environment upbringing and life experiences determine our behaviour

### BEYOND THE NATURE VS NURTURE DICHOTOMY

- biology helps set the stage for social life, but our cultural characteristics make us distinct
- our development into fully functioning human beings must be nurtured systematically through ongoing social interaction and socialization

### SOCIALIZATION

- very important concept in sociology
- = process through which we learn culture and become members of a given society and develop our identity
- develop awareness of social norms and values and help them achieve a distinct sense of self
- primary socialization: child becomes socialized through family > crucial for shaping our 'primary identity' (gender, ethnicity and class identities)
- secondary socialization: begins in later years through agencies > shapes our secondary identity (social roles)

### SOCIALIZING AGENCIES

- socialization process takes place through various agencies
- family: most important: behaviours of a child depends on how their family treat him
- school: children learn to interact and adjust to being part of a group and teach 'hidden curriculum' (implicit lessons about how they should behave)
- peer groups: share similar interests and social status
- workplace: learn informal norms associated with a type of employment > vital to success in that field
- media: children are socialized by commercial media companies whose primary interest is selling products. Media can also promote positive values such as honesty, compassion...
- religion: learn morality, values, beliefs (Durkheim: a powerful key to building social solidarity and integration)
- total institutions (Goffman 1961): social settings where authority regulates all aspects of a person's life (prisons...) > people here experience a process of resocialization

### rites and passage

- some mark and celebrate a change in a person's social status

### SOCIALIZATION

- allows social life to exist
- key to social stability and social integration/solidarity
- but could also become a way of reproducing social inequalities
- socialization = dynamic process that can be changed

## SOCIALIZATION FOR DEVELOPING A SENSE OF SELF

- romanian orphans were fed, clothed... but were left without social interactions and stimulations > dramatically stunted their development
- some had physical appearance of six year-old > social deprivation
- IQ scores: nearly 40 points below normal and high rates of social disorders and anxiety and depression
- when their social environment was improved, the youngest made up much of the lost ground in both their physical and mental development
- importance of stimulation and social interaction
- through them we develop our sense of self
- = collection of thoughts and feelings we have when we see ourselves from the outside

## THE LOOKING GLASS SELF (CHARLES HORTON COOLEY 1902)

- our sense of self develops as a reflection of the way we think others see us
- interaction with others involves 3 steps: we imagine our image in the eyes of others, we imagine others making some judgement about us, we experience a feeling resulting from the imagined judgement
- the theory describes the process in which individuals use others as mirrors and base their conceptions of themselves on what is reflected back to them during social interaction
- how we see ourselves = social process that includes others

## DIVERSITY: GENDER AND ETHNICITY

### WHY DO WE USE STEREOTYPES

- process: natural and subconscious
- humans = biologically deficient > don't have an immediate relationship with their environment but must use 'tools' to live in it
- need tool also to interact and live with other people (we are not aware of them)
- we classify and categorize other people
- social categorization = natural cognitive process by which we place individuals into social groups

### CATEGORIZATION

- enables social life
- constrain social life
- to a certain degree stereotypes are necessary but also dangerous

### STEREOTYPE

- cognitive > have to do with ideas

- specific simplified and mistaken generalizations about people bc of their belonging to a certain group
- exaggerated, distorted, or untrue generalizations about categories of people that do not acknowledge individual variation
- help to justify inequalities

#### PREJUDICE

- from stereotypes can derive prejudice (affective)
- negative beliefs, feelings or attitudes held by entire groups
- formed without knowledge, reason..that prevent an objective consideration

#### DISCRIMINATION

- prejudice and stereotypes can turn into it
- behaviour that harms individuals or puts them at a disadvantage on the basis of their group membership
- maintains social hierarchy by blocking the advancement of subordinate groups

#### STIGMA

- attribution of negative characteristics bc of psycho-physical, racial, ethnic, religious, or sexual orientation **characteristics**
- mark of disgrace associated with a particular circumstance, quality or person
- occurs when a large majority of people have strong feelings of disapproval towards specific group

#### LABELLING

- process through which some individual and social groups are identified as having certain characteristics by others who have the power and influence
- > deviance is socially constructed

#### STIGMA AND LABELLING

- because of labelling, stigmatized people begin to feel really deviant > feel guilty of their conditions and wrong
- their condition becomes their master status

#### POWER OF SOCIAL CHANGE

- since stereotypes, prejudices, and stigma result from a process of social construction, they can also be **deconstructed**
- **social change**= alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behavior, social organizations, or value systems

## TWO CASES OF (SOCIAL CATEGORIZATION): RACE AND ETHNICITY, GENDER AND SEXUALITY

### RACE AND ETHNICITY

- race= attributions or competencies based on perceived physical characteristics
- ethnicity= social group whose member share a distinct awareness of commun cultural identity, > based on culture
- both not rooted in biological fact > socially constructed
- people create them
- have real-world consequences

### RACE IS A SOCIAL CONSTRUCTION

- exists only to the extend that people use physical characteristics to assign one another to social categories
- social categories do not represent biologically meaningful divisions in human species

### RATIONALIZATION

- process through which concepts of 'race' are adopted in order to categorize people into separate biological groups > legitimize power relations
- racialized society> based on extreme social inequalities

### MINORITY AND MAJORITY GROUPS

- minority g: collection of people who suffer disadvantages and have less power bc of some characteristics > tend to be more conscious of their status
- majority g: collection of people who enjoy priviledges and have more access to power bc of identifiable physical or cultural characteristics > tend to take for granted their status
- has to do with how much power a social group has or no

### EMERGE OF 'NEW RACISM': HIDDEN

- hidden prejudice= norms promoting racial and ethnic equality in the post civil rights era have not eliminated racism but rather have driven it underground, transforming overt prejudices into covert ones

### CYBER RACISM

- we now play the media sphere
- cyber racism= any use of information and communication technologies to transmit racist attitudes and behaviour including the transfer of racially offensive content that is intended to cause harm or distress to another person

### EMERGE OF 'NEW RACISM': COLOR-BLIND

- = idea that the best way to end discrimination is by treating individuals as equally as possible

- belief racism is no longer a problem
- in this way: no able to recognize existing racial and ethnic inequality
- we contribute to maintaining them
- it prevents us from seeing the historical auses of racial inequalities

## GENDER AND SEXUALITY

### SEX AND GENDER

- sex= anatomical and physiological differences between male and female bodies
- gender= social and cultural differences between the expected behaviour of men and women
- biology > makes us male or female > but we can change that
- culture teaches us to be men or women > gender differences are created by culture
- much of what culture associates with sex differences are socially produced gender differences

### GENDER AND POWER

- gender often represented as a biological reality by a certain social group to affirm and legitimize power relations
- sexism is the ideology that one sex is superior to the other

### GENDER AND SOCIALIZATION

- gender role = set of expectations of the social, cultural and psychological traits and behaviour regarded as appropriate for the members of a particular society
- gender = complex social construction, result of socialization
- gender differences = culturally reproduced

### NATURE OR NURTURE?

- is sex biologically determined and gender culturally learned?
- different opinions
- some: both are social constructions > we can shape and deconstruct
- born with specific characteristics > now we can change them > has become more and more difficult to extricate biology from culture

### GENDER IS PERFORMATIVE (BUTLER 2004)

- gender= continuous performance or work in progress
- something we 'do' and we have learned
- nobody is a gender prior to doing gendered acts
- gender= not a given > depends on how people perform it

## 'DOING GENDER'

- constantly create, reinforce or modify what gender means through interactions
- ideas of gender may be contested and modified (in our individual interactions and institutional settings)
- gender > not only taught through socialization and re-created daily, but also enforced within the context of social structures and institutions

## SEXUALITY

- sexual characteristics and sexual behaviour of humans > involves social, biological, physical and emotional aspects
- related to biologically based sex characteristics
- also a social construction
- sociologists view it as: the complex interweaving of biological and social factors
- some norms > used to legitimize power relations, other > clear social function

## SEXUALITY IS A SOCIAL CONSTRUCTION

- sexual revolution (1960s) > changed how people see and live their and others' sexuality

## TWO SOCIOLOGICAL QUESTIONS

- two levels of interpretation when consider social concepts
- 1: power > these concepts help to legitimize certain power relations
- 2: social reproduction, stability and integration > what is their function?

## SEXUAL IDENTITY

- direction of a person's sexual or romantic attraction
- partially rooted in biology but influenced by culture

## MICHAEL FOUCAULT'S STUDY OF SEXUALITY

- history of sexuality 1978
- Foucault: there is an undeniable power dynamic related to knowledge
- if you can control knowledge = you exercise a form of power
- can obscure certain topics and how they are discussed
- can also construct discourses on some specific topics
- discourses contribute to construct social reality and power relations
- mid-nineteenth c. > scientific discourse on sexuality emerged > distinction btw normal and deviant
- homosexuality was coined in 1860s

## DIVERSITY AS A RESOURCE

## SIMMEL, THE STRANGER 1908

- stranger as unique sociological category
- perceived as being in the group but not of the group
- member but not strongly attached
- doesn't behave in predictable ways > draws suspicion but not biased as others = sees the group from a unique perspective
- stranger as a resource

## DIVERSITY AS A RESOURCE

- promoting and enhancing the differences > productive environment > everybody feels valued
- creativity and dynamism

## DIVERSITY

- range of human differences

## DIVERSITY DOES NOT (NECESSARILY) MEAN INEQUALITY

- categories > important bc we need interpretative patterns to live with other people
- become dangerous when used to prevent a person from accessing certain resources > diversity becomes inequality

## INEQUALITIES

### INEQUALITIES AND DIFFERENCES

- inequalities= differential access resulting in disparities > vertical
- differences= inevitable and natural in social life, based on biological traits > horizontal

### HOW GENDER DIFFERENCES CAN TRANSLATE INTO GENDER INEQUALITIES

- we constantly reproduce gender differences during everyday social interactions

### SOCIAL INSTITUTIONS AND GENDER INEQUALITY

- family: construct a gender environment
- school: different treatment for boys and girls, but can also provide with respect, freedom, critical education and consciousness
- media: repackage cultural stereotypes

### GENDER STRATIFICATION

- every social institution > marked by stereotypes, prejudices and substantial gender inequality
- society > stratified by gender = gender stratification

- >= systematic and unequal distribution of power and resources

#### GENDER PAY GAP

- salaries are different for men and women in the same jobs

#### GLASS CEILING

- often-invisible barrier created by individual and institutional sexism that prevents qualified women from advancing to high levels of leadership and management
- Men are more likely to be seen as competent and logical
- women as unreliable and emotional
- Institutions may discourage women from pursuing careers

#### RACIAL AND ETHNIC INEQUALITIES

- old racism > dead
- new racism > emerged
- reflects the structure of society and is promoted by social institutions
- for gender, there is institutional discrimination by "race" and ethnicity
- = unequal treatment > results from the structural organization, policies, and procedures of social institutions such as the government, businesses, and schools

#### INEQUALITIES AND SOCIAL CLASSES

- class= group of people who share a roughly similar economic position and lifestyle
- class inequality= signal of unevenly distributed wealth > lead to inequalities

#### MEASURES OF ECONOMIC INEQUALITIES

- wealth: tot of \$ you have; can come from savings, investments and inheritance
- income: tot of \$ you earn from employment or investments

#### KARL MARX'S ANALYSIS OF CLASS

- organization of society's economy > shapes social relations btw groups
- past: divided into 2 social groups based on different economic position > owners of mean of production and workers
- > originated inequalities
- agricultural ec. > key resource is land, division btw landowners and workers of land
- industrial ec. > key resource is capital (to invest), division btw capitalists or bourgeoisie and working class or proletariat
- capitalist societies > conflict is inevitable and affects all other aspects of social life

#### MAX WEBER'S ANALYSIS OF CLASS

- class division > derive from non/ownerships and life chances
- skills and qualification > affect type of work people can get

- status > formed from perceptions of others
- more immaterial and dynamic concept of class
- he sees the middle class as wage earners but not capitalists

### CONTEMPORARY THEORY OF CLASS

- aim: identify the immediate multiple strata in a more differentiated economy than the one described by Marx
- class based on income
- class based on socioeconomic status > problem: less identification in a class, less motivation
- class based on occupation > many occupational groups with similar interests > can identify social-econ enemies

### INEQUALITIES REFLECT THE SOCIAL STRUCTURE

- how we experience class everyday is linked to the social structure that helps us perpetuate class inequality
- in global econ: influence of class and econ inequality encompasses systems that are **international** in scope

### THE CLASS STRUCTURE OF US

1. Capitalist (or upper) class
2. Middle class
3. Working Class
4. Underclass (or lower class)

#### 1. CAPITALISTS

- income primarily through their wealth rather than employment > investment capital is its major asset
- accumulation of wealth and passed on from generation to generation
- to be part: normally by being born into it > access to it: inherited
- wealthiest do not work

#### 2. MIDDLE CLASS

- specialized knowledge and expertise to the economy
- knowledge and expertise > major assets
- college education > essential
- upper (engineers, lawyers..) and lowest middle class (teachers, social workers..)

#### 3. WORKING CLASS

- skilled and unskilled labors
- hourly wages
- only some savings

- home is key investment, often in debt

#### 4. UNDERCLASS

- chronically unemployed
- live in poverty
- either unable or unwilling to participate regularly in the mainstream economy > huge family responsibilities, lack skills, physical disabilities, their employer may have closed...

#### DENNIS GILBERT'S MODEL OF CLASS STRUCTURE

Class, % of Households	Source of Income, Occupation of Main Earner	Typical Education	Typical Household Income, 2012
<b>Privileged Classes</b>			
Capitalists, 1%	Investors, executives, heirs	Selective college or university, often graduate or professional school	\$1 million
Upper middle, 14%	Upper management and professionals, successful small business owners including the "working rich"	College, often graduate or professional study	\$150,000 (working rich: \$500,000)
<b>Majority Classes</b>			
Middle, 30%	Lower managers, semiprofessional, nonretail sales workers, craftsmen	At least high school, often some college	\$70,000
Working, 30%	Machine operators, low-paid craftsmen, clerical workers, retail sales workers	High school	\$40,000
<b>Lower Classes</b>			
Working poor, 15%	Most service workers, laborers, low-paid machine operators, and clerical workers	At least some high school	\$25,000
Underclass, 10%	Unemployed or part-time, many depend on public assistance and other government programs	Some high school	\$15,000

#### WHAT IS POVERTY?

- inability to afford basic needs
- poverty line: minimum income necessary to afford basic needs

#### ABSOLUTE POVERTY / RELATIVE POVERTY

- absolute: basic conditions that must be met in order to sustain a reasonably health existence
- no adjusted to overall standards of living society
- scarcity of resources so severe that is life-threatening
- relative: assessed against the standard of living in a society
- defined in many ways culturally and cannot be measured only on a universal standards

#### UNABLE OR UNWILLING TO WORK?

- biggest misconception about poverty: people are unwilling to work
- factors leading poverty: birth, job loss, divorce...

#### POVERTY AND IDEOLOGY

- XIX c: poor considered primarily responsible x their own situation, no reference to structural factors
- This form of ideology: system of beliefs that explains and justifies the existence of inequality by making it appear natural, inevitable, and acceptable
- focus on individual characteristics
- dominant ideology in US generally includes the intertwined notions of equal opportunity, meritocracy, and individualism

### CHARACTERISTICS OF THE POVERTY POPULATION

- household type: house with single mother are more likely to be poor than a married couple or single father
- education: higher rate of poverty for people with no education
- unemployment: no salary > more likely to be poor
- disability
- ethnic group: us rate higher for afro-american, hispanic

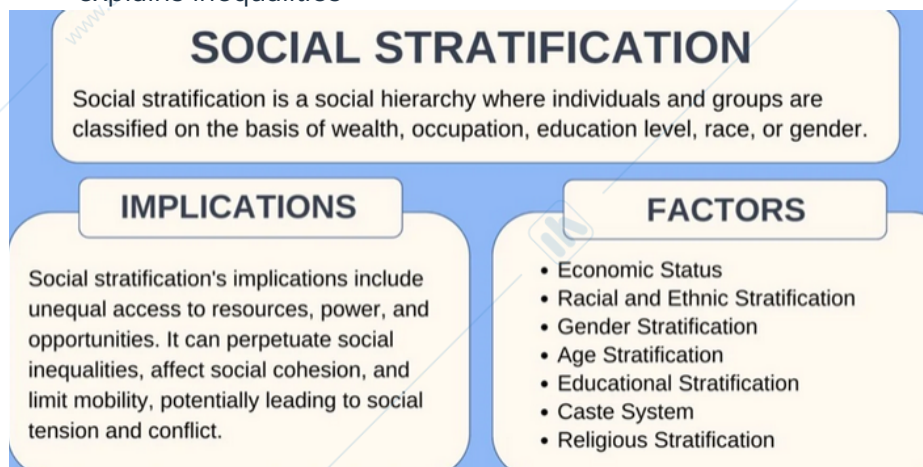
### SOCIAL SATISFACTION AND POWER

#### SOCIAL SATISFACTION AND INEQUALITIES

- societies are stratified into different social classes and socio-economic positions > this produces inequalities
- stratification: geological metaphor to describe structures of social inequality
- A society's categorization of its people into rankings of socioeconomic tiers based on factors like wealth, income, race, education, and power

#### SOCIAL STRATIFICATION

- stratification system share three elements
- unequal distribution of valued resources, distinct groups and ideology that justifies and explains inequalities



## STRATIFICATION AND STATUS

- some status: impossible to be changed = ascribed
- some are more flexible and can be changed by individual efforts = achieved (still influenced by social factors beyond individual control)

## SOCIAL MOBILITY

- stratification system based primarily on ascribed statuses > very rigid and impermeable > virtually impossible for an individual to move from one to another
- stratification system based primarily on achieved statuses > possible for individuals to move from one to another

## 4 BASIC TYPES OF STRATIFICATION SYSTEM

- slavery > ownership of individuals
- caste system > based on various ascribed characteristics determined at birth
- feudalism > land ownership
- class system > different groups of people who share common economic resources that influence their lifestyle

## POSTINDUSTRIAL SOCIAL STRATIFICATION (A. GIDDENS 2007)

- elite > hold a disproportionate amount of power compared to the rest of the population
- working class > risk of poverty and social exclusion\* despite having a job

## SOCIAL MOBILITY

- movement of people or social groups in a system of social stratification
- btw social classes or socio-econ positions

## VERTICAL AND HORIZONTAL MOBILITY

- vertical: change in position that could be ascending (individual moving from a group in a lower status to higher) or descending (from higher to lower status)
- horizontal: when a person changes his occupation without any change in vertical position

## INTRAGENERATIONAL AND INTERGENERATIONAL MOBILITY

- intragenerational : looks how far the individual move up or down social scale
- intergenerational: looks whether and how far children move up or down the social scale compared to their parents or grandparents

## FACTORS INFLUENCING MOBILITY

- work of family and expectations of children, education, sports...
- how individuals are placed into jobs in the labor market
- government policies

## SOCIAL MOBILITY AND EDUCATION

- education cannot be the only way to reduce econ inequalities
- now more people with college degree but still poverty very high
- The more people have a college degree, the less the value of that qualification will be
- In every society, there will always be a need for low-skill jobs that do not require higher education

## POWER AN INEQUALITIES

- power creates inequalities > understanding power is essential for understanding inequality

## WHAT IS POWER?

- power affects every level of society and pervades social life in multiple ways
- as culture it is a key sociological concept to understand why things happen as they do in society
- power from latin = to be able
- ability of someone to get their own way or to achieve their goals against challenges and resistance
- 2 aspects: capacity to accomplish something (power to) and capacity to dominate others (power over)

## POWER TO

- power as a competence and ability rather than a form of dominance
- empowerment: increases people's ability to bring about an intended outcome (at different levels: individual > self-help, social groups or entire system)
- strategies of empowerment: education, organization, networking

## POWER OVER

- In countless social relationships, at different levels (micro/macro), the effort to accomplish something meets opposition and produces conflict (it is inevitable!)
- domination

## MAX WEBER (1922) AND POWER

- 2 different forms
- coercive: exercising power through force
- authoritative: exercising power which is seen as **legitimate** > Three ideal types of authority based on what is the **source of legitimacy**

## TRADITIONAL AUTHORITY

- reference to its connection to the past and justifies its action by claiming that they conform to precedents

- Power > rooted in traditional beliefs and practices of a given society
- assigned to a particular indiv based on tradition
- common in preindustrial societies and modern monarchies
- assigned through: inheritance, divine designation
- granted regardless of their qualifications

#### CHARISMATIC AUTHORITY

- extraordinary personal qualities
- breaks tradition and does not derive legitimacy from the consent of those who are governed > is power seen as compelling and self-justifying bc his capacity
- my examples derive from religious domain

#### LEGAL-RATIONAL AUTHORITY

- derives from law and based on belief : legitimacy of a society's laws and rules
- embodied in formal bureaucracy, in rule of law, the appeal to efficiency and rational fit btw means and intended goals
- it displaces traditions of traditional authority

#### STEVEN LUKES 1974

- power exercised in three ways
- by making decisions > superior resources and wins open conflict
- by controlling the agenda by which decisions are brought to public attention (non-decision-making power or agenda setting) > power to decide what gets decided by preventing others from ever getting alternative ideas proposed or considered in the first place
- by manipulating others' wants and desires (ideological power or persuasion) > A influences B to support or think the way A does, even when it is not in B's interest to do so

#### FOUCAULT (1929-1984) AND THE INVISIBLE ASPECTS OF POWER: DISCOURSE

- Power can be exercised without conflict
- Power= not concentrated in an institution, nor in one social group or individual > it **runs through society**, operates in all social institutions and in (any) social interaction
- discourse= form of power > provides framework through which we understand the world; a practice that systematically forms the objects of which it speaks
- the discourse about "what is normal"

#### FOUCAULT AND THE INVISIBLE ASPECTS OF POWER: SOCIAL CONTROL AND SURVEILLANCE

- we are constantly under surveillance/social control by authorities who control boundaries of 'what is normal'
- ex. public spaces...

#### FROM SURVEILLANCE TO SELF-SURVEILLANCE AND SELF DISCIPLINE

- simply knowing that we are being watched makes us regulate our behaviors
- the 'Panopticon':
- architectural model
- type of prison that would permit guards to look out at all inmates all the time from one central watchtower > opaque so that the inmates would never know precisely when they are being watched
- its power: hose subject to its control must live with the expectation of constant surveillance
- from surveillance to self-surveillance and self discipline
- at some point we internalized this control > we observe and control ourselves (what we say about politics, when we push ourselves to be more disciplined...)

## RELIGION & SECULARIZATION

### WHY RELIGION (STILL) IS AN IMPORTANT ISSUE

- Because we can still find it in many forms and places of social life
- in the widespread practices of society, social life...
- is part of human experience > part that has to do with "mystery"
- things we don't understand or we cannot control
- relationship with someone something bigger than ourselves

### WHY RELIGION?

- religiosity= openness to the mystery of existence and the ultimate questions that arise from it
- constitutive trait of human beings

### WHAT IS RELIGION?

- any social configuration that develops historically in the form of the relationship btw a group of people and an entity/force regarded as sacred
- religion offers answers to some ultimate questions in the form of a doxy of beliefs > embodied in a series of religious connoted actions (practise and rituals) that allow religiosity to stabilize in time and space, and to be socially shared

### RELIGION: A MULTIDIMENSIONAL CONCEPT

- experience: individual and collective experience of the believers
- beliefs: set of faith contents that are assumed to be true
- practices: behaviors and actions connoted religiously
- affiliations: adherence to a religious reference group and the degree of adherence to its beliefs, practices, and precepts

### TYPOLOGY OF RELIGIONS BASED ON THE BELIEF

- totemism: belief in the sacredness of the plant or animal embodied in the totem, which is believed to be the originator and protector of the clan
- animism: belief in spiritual beings that animate the organic and inorganic forces of the world
- pantheism: belief in the coincidence between nature or the universe and the divine, which is everywhere because it permeates everything
- Polytheism: belief in a hierarchical population of anthropomorphic deities who can influence the human world
- Monotheism: belief in one God

#### CHURCH, SECT...

- Church: broadest organizational form of a dominant religion in a particular social context
- relatively open and inclusive
- based on general, impersonal rules (usually with a bureaucratic apparatus and a hierarchical professional class)
- Sect: community of believers that tends to be closed and internally compact, living in the social context of a broader religion but separate from it

#### AND DENOMINATION

- Historian Niebuhr adds the organizational form of the denomination > intermediate degree between church and sect
- Thrives in a context of religious pluralism where there is no dominant church

#### DURKHEIM AND RELIGION

- everything in society has a function > serves for the integration of society
- tries to give a "functional" definition of religion
- focus on the most rudimentary forms of religion to identify their social function
- finds that all religions share three basic elements > set of core beliefs, ritual practices and a community of adherents

#### BELIEF IN THE SACRED

- most important belief of any religion: the world can be divided into the "sacred" and the "profane."
- sacred: something extraordinary, to be treated respectfully, with reverence and awe
- profane: ordinary world of everyday life
- Religion does not necessarily involve the belief in god or gods but involves the belief in the sacred

#### RITUAL PRACTICES

- sacred is embodied (ritual) practices
- rituals are symbolic actions that help evoke an emotional bond among participants
- bring sense of social solidarity to a group that shares this practice and support integration >

"collective effervescence"

- feeling of energy and belonging, helps to unify groups

#### THE SOCIAL FUNCTION OF RELIGION

- building social solidarity > developing social bonds bc of similar beliefs and religious activities
- providing values and norms > 'golden rule' that encourages people to treat others as they would like to be treated
- providing a guide for living > prevents anomie (not alone, things happening acquire meaning so our life acquires meaning)

#### SOCIETY AND THE SACRED

- for D. religious exists bc it has the function of social cohesion > serves society
- when people worship the sacred, they worship society
- society is before its members as a god before its believers
- religion is society worshipping itself

#### WEBER AND RELIGION

- "substantive" definition of religion > focus on the content
- Studying religious action "from within" > trying to understand the perspective and meanings of religion for social actors

#### MARX AND RELIGION

- culture and religion > a superstructure determined by the economic structure (material interest)
- religion = form of "ideology"
- "opium of people"
- makes poor and exploited people forget about their condition by making their condition appear as inevitable > must accept it
- they don't focus on their conditions > they cannot work for social change

#### MARXISM AND RELIGION

- religion is a conservative force > obstacle to social change
- religion has been used as force for social change in marxist terms > force for fighting economic inequalities and unjust social stratification

#### PETER BERGER AND RELIGION

- For B., religion is an effort to create a meaningful reality in which to live.

#### THE SACRED CANOPY (BERGER 1967)

- religion creates a meaningful and socially shared reality > entire sacred cosmos that gives

meaning to everything within it

- helps us make sense of our existence and provides order to an otherwise chaotic world
- serves as "shield against terror" protecting humans from the "danger of meaninglessness" in which "the individual is submerged in a world of disorder, senselessness, and madness"
- provides a "sacred canopy" under which, together, a society's members can find shelter
- B. > the more people agree on the existence of a certain reality, the more that reality becomes "plausible"
- as long as the sacred cosmos is socially shared, it does not risk to be questioned and appears more plausible

## SECULARIZATION: WHAT HAPPENS TO RELIGION IN MODERN SOCIETIES?

### A CONCEPT WITH SEVERAL MEANINGS

- secularization= depends on what we mean by religion > often reflects the value judgements of those who formulate it

### MAX WEBER AND SECULARIZATION

- rationalization and disenchantment
- role of religion and the role of science

### THE RATIONALIZATION OF SOCIETY...

- Modernity causes a shift from traditional to rational action
- premodern societies, tradition primarily influenced the actions of people
- modern industrialized capitalist societies, **rationality** is much more likely to influence people's actions
- rationalization= process by which traditions, values, and emotions as motivators for behavior in society are replaced with concepts based on rationality and reason

### ...DISENCHANTMENT

- led by rationalization
- increasing belief that «there are no mysterious incalculable forces that come into play, but rather than one can, in principle, master all things by calculation» (Weber 1919)
- also takes away the beauty of everyday life and the faith in supernatural forces or meanings beyond the purely technical or practical ones
- Even the "spirit" of capitalism in the long run loses its religious imprint and retains only the practical aspect

### SECULARIZATION: THE ROLE OF RELIGION

- For W. it is religion that contributes to rationalization and disenchantment

- protestantism: promotes rationalization by removing elements of faith considered "irrational" or "superstitious"
- promotes spirit of capitalism
- every kind of religion is a way to represent and refine what cannot be forced into a specific definition
- When we think of secularization, we should not consider **religion** only as the "victim" of this process but also as a driver

#### SECULARIZATION: THE ROLE OF SCIENCE

- science plays an important role in promoting rationalization and disenchantment
- W: in modernity, science becomes more and more relevant > phenomena explained through science
- they are less and less explained by referring to supernatural entities or forces
- W: science can only say something about purely technical and practical meaning of things but humans and societies need other meanings to address ultimate questions

#### EMILE DURKHEIM AND SECULARIZATION

- From traditional religion, to the 'cult of the individuals'

#### THE NEW RELIGION: THE "CULT OF THE INDIVIDUAL"

- D: religion serves a fundamental function > creating solidarity and social integration
- even though the social role played by churches diminishes in modernity, religion continues to perform the same function but in a different form
- D. believes that in a modern society increasingly based on the individual, the sacred shifts from society to the human person and his/her rights
- Different traditional religions can co-exist in the cult of the individual, but only if they accept a subordinate status in relation to it

#### SECULAR EQUIVALENTS OF RELIGION IN MODERN SOCIETIES

- D: everything can be sacred and every society needs to worship something sacred
- in modern societies: forms of "secular religion" > belief system that emphasizes morality, reason, ethics, and social justice rather than religious doctrine or the supernatural
- such societies have developed "civil religion" > set of common beliefs and ritual practices that bind people in a predominantly secular society

#### THE SECULARIZATION THESIS (1950-70s)

- emerged theories of secularizations that saw religion as incompatible with modernity
- > argued that secularization consisted of decline of religion
- context of radicalized modernity of those years partly explains these theories (industrialization, consumer society, individualism...)

## BUT IS RELIGION REALLY GONE?

- There is not a universal path of modernization but «multiple modernities» (Eisenstadt 2000) > Western patterns of modernity are not the only "authentic" modernities
- no a universal path of secularization but multiple secularization

## RELIGION IN THE PUBLIC SPHERE

- in public sphere, religion still plays an important role and intertwines with politics...

## SOCIAL MANIFESTATIONS OF RELIGION

- spread of pilgrimages around the world
- rise of fundamentalist forms of religious belief around the world  
New Religious Movements (NMR)

## SECULARIZATION: NOT A DECLINE BUT A TRANSFORMATION OF RELIGION

- from religion to religious pluralism
- from a particular to an eclectic religion
- from dogma to experience
- from collective to personal
- from theological to anthropological
- from after-death to this worldliness
- emerge of spirituality > inner sense of meaning or purpose, involves a person's relationship to something greater than the self, not necessarily includes supernatural beliefs
- people can be spiritual and religious, but also spiritual but not religious
- modernity strips away the "enchantment"
- but in modern society we can see also forms of reaction to these secularizing tendencies
- people need to find deeper meaning in their lives and a deeper connection with nature, others...

## MODERNITY AND GLOBALIZATION

### GLOBALIZATION

- process of intensifying planetary interdependence, determined by the development of transnational flows
- formation of transnational institutions and collective actors
- the growth of the social imaginary of the unity of the globe and the humanity that inhabits it
- Interdependence > what happens in one part of the world has an impact everywhere
- transnational flow > physical goods, informations, people...
- transnational institutions and collective actors > UN...

- social imaginary of the unity of the globe and the humanity that inhabits it > the consciousness of belonging to a global community

## GLOBALIZATION AND MODERNITY

- Globalization > closely related to modernity and modernization
- globalization emerged in late 1970s but its premises were already embedded in modernization
- modernization as a project that originated in Europe and the U.S. and then spread to the rest of the world > WRONG
- this idea is ethnocentric > elaborated by intellectuals of western countries and tells us only a part of the story
- doesn't help us to see it by considering their multiple dimensions and inherent contradictions and critical aspects

## MODERNIZATION THEORY

- modernity born from the transition that occurred in European societies in the late 1700s and early 1900s
- bc of urbanization, industrialization, scientific rationality, alphabetization, increase personal freedom, mass media, democratization, trust in progress

## THEORY OF MODERNIZATION: IMPLICIT ASSUMPTIONS

- modernity is an internal drive within individual countries that decide to abandon traditional values, logics and institutions to "evolve"
- division btw "more" and "less" developed countries that some ("less") resisted industrialization, preferring to retain traditional way of life
- global inequality: btw different countries or areas of the world depends on cultural differences among countries

## LIMITATIONS

- modernization theory considers a single model of modernity (typical of western countries)
- ethnocentric theory > evaluates other cultures according to preconceptions originating in the standards and customs of its own culture

## MULTIPLE MODERNITIES

- no single process of modernization but several possible paths leading to "multiple modernities" (Eisenstadt 2000)
- important to see each society's unique path of "modernization"
- Each country realizes its "unique expression of modernity"
- «Western patterns of modernity are not the only 'authentic' modernities» (Eisenstadt 2000) (see article)

## DEPENDENCE THEORY

- some countries are more econ developed bc they have exploited other countries = remained behind
- there is a relationship of dependence btw countries
- history: poor countries were prevented from developing by powerful colonizers
- global inequality > due to the exploitation of weaker poor nations

#### WORLD SYSTEMS THEORY (WALLERSTEIN 1974, 1979)

- focus on interdependence among countries in a single global (economic) system
- in world system: capitalist center that develops and enriches itself through established dependency relationships with peripheral countries (generally either sources of raw material, of cheap labor...)
- world system divided in 3 primary areas:
  1. **Core areas**
  2. **Periphery areas,**
  3. **Semi-periphery areas**

#### THE THREE AREAS OF THE WORLD SYSTEM

- Core areas: small set of technologically advanced and industrialized capitalist nations/regions characterized by higher incomes, large tax bases, and high standards of living
- Periphery areas: poor countries that primarily subsist by exporting products such as agricultural products and natural resources to the core countries. (small tax base, low incomes, low level of human development index)
- Semi-Periphery areas: countries that act as the periphery to core countries and as a core to the countries on the periphery. (regional powers with moderate levels of development indices and growing capitalist economies)

#### THE UNIFIED SYSTEM OF CAPITALISM

- W: developing countries are not exploited by individual countries but by the whole capitalist, profit-seeking system in a modern world system
- world system is a unified system of capitalism
- M: W focuses on the fact that the pursuit of profit by a capitalist area determines
- exploitation btw classes (global inequality)
- commodification (everything is turned into a commodity to be bought and sold)
- W: one of the first to recognize "globalization" of the world and the international division of labor as the basis of global inequality

#### THE POSTCOLONIAL CRITIQUE

- theory of modernization has been elaborated by ignoring certain facts that made modernization possible
- colonial exploitation derived from imperialism contributed to the econ and ind development of west

- modernization advanced through totalitarianism system and racism
- not true that modernity was born in europe and us and than spread > moder ity was born as a global phenomenon and was constituted on the relationship btw more powerful countries and less powerful countries
- modernity is a history of colonialism

#### POSTCOLONIAL AND FEMINIST STUDIES

- show how sociological theory, located mainly in uni centers n west countries, has universalized the dominant's view of the world
- > subalter studies (Guha and Spivak 2002) > place peripheral and minority groups at the center of sociological theory
- best solution x sociological theory: incorporate diverse perspectives and not just those produced by those with the most power

#### FUTHER DEVELOPMENTS IN MODERNITY

- from industrial society to post-industrial society
- centrality of info made possible by IT
- from moder society to post-moder society
- emerge of a "patchwork" of different fragmentary references
- sociology renounces general theories > we cannot arrive at a rational and systematic theory about the world
- From modern to late-modern society > we are not in a completely different era from the modern one, but in an era in which some features of modernity have been radicalized
- > Emancipation from the constraints of tradition, > more freedom but also existential uncertainty (Bauman 1925-2017; Beck 1944-2015, Giddens 1938-2023)

#### MODERNNN LIQUIDITY (BAUMAN)

- Bauman: the "solid" bodies of modernity (models, codes, rules, social bonds and collective projects) have "liquefied"
- liquidity > contant precariousness of relationships and institutions
- focus on the now and no longer on the future > aided by consumer society
- liquidity= individuals are free from the constraints of the first phase of modernity > new phase of modernity can also be the place where a new moral responsibility develops

#### GLOBAL CAPITALISM

- growth of TNCs (Transnational corporations) operating in different parts of the world depending on the advantages each country offers
- development of ITCs (information and communication technologies) allowing for greater integration of financial markets
- deregulation of the flow of goods and money implemented since 80s by western c. > process of removing or reducing state regulation and state control over econ
- financialization of the econ: increasing importance of finance, profts primarily increased through financial channels

## THE REORGANIZATION OF LABOR MARKET: SOCIAL EFFECTS

- precarization and flexibilization of work
- increased inequality on a transnational basis and within non-Western countries
- ex. workers in poorer countries produce products that are bought by less wealthy consumers in richer countries

## THE RE-SPATIALIZATION OF SOCIAL LIFE

- globalization is not just a process of deterritorialization of social life because it "liberates" economic, political, and cultural flows from national spaces that are considered obsolete
- it is a process of re-spatialization on a global scale of social life that nevertheless retains the territorial dimension

## SPACE-TIME COMPRESSION (HARVEY 2015)

- globalization compresses time and space

## SPACE-TIME COMPRESSION

- perception the world is shrinking
- > we can reach other places much faster than in the past (transportation infrastructure), if not in zero time (communication infrastructure)
- places usually distant from each other seem closer, we have the perception of a global simultaneity in which everything that happens, happens at the same time everywhere

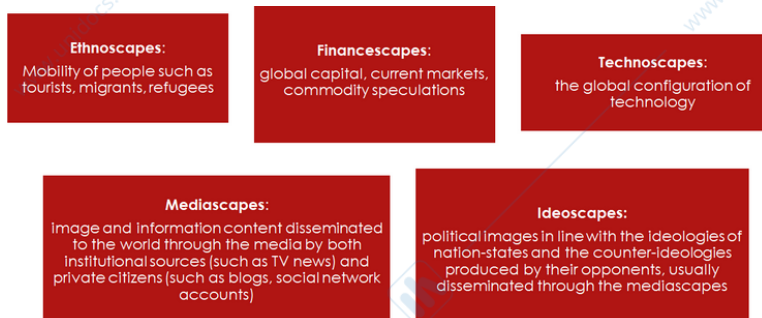
## SPATIO-TEMPORAL DISTANCING OR DISEMBEDDING (GIDDENS 1990)

- Giddens: in modernity spatio-temporal compression involves into spatio-temporal distancing
- social relations are "distanced" or "disembedded"
- disembedding occurs when space and time become standardized
- time is measured perfectly and homogenized on a global scale
- abstract idea of space replaces the idea of a fixed and narrow "place"

## GLOBALIZATION AND FLOWS (APPADURAI 1996)

- in the globalized world, social life is configured within and at the intersection of global flows or "scapes"

## THE GLOBAL-SCAPES



## THE GLOBAL-SCAPES AND INEQUALITY

- Flows are global, but this does not mean that they are the same for everyone and everywhere in the world
- ex. in some countries some flows are not accessible to some people
- chinese censorship of some mediascapes or parts of ideoscapes
- flows may be experienced by different people differently > x some are real opportunities, for others opportunities but difficult to realize, for others nightmares

## REFLEXIVE MODERNIZATION

- globalization leads to increased inequality but also increased social sensitivity to issue that affect the globe and not just parts of it
- > emerges a "reflexive modernization" (Beck, Lash, Giddens 1994) according to which modernity recognizes that the side effects (unexpected or otherwise) of modernization are products of the success of its project

## GLOBALIZATION AND RISKY SOCIETY (BECK 1986)

- globalization produces benefits and risks
- risks are manmade and constitutively global (different from danger)
- rich countries try to remove them by moving them elsewhere
- BUT: global interconnectedness and interdependence > risks affect everyone
- risks of advanced modernity are distributed differently from previous epochs in terms of space, time and social groups
- > boomerang effect > those who produce wealth and risks end up suffering the effects of the very risks they have produced
- central issue of classical modernity: the production of wealth through industry and its distribution through politics
- central issue of advanced modernity: the production of risk through the production of wealth and its prevention

## GLOBAL CITIES (SASSEN 1994)

- sassen reads globalization by looking at the network of financial and economic transactions btw world cities

- she shows the existence of a transnational urban system where some cities gained much greater importance than others in the global economy
- cities that have a density of flows not only financial and economic but also of images and people

### CULTURAL GLOBALIZATION

- circulation of different cultures does not always lead to greater access to cultural sources
- sociological key of "power" being distributed differently among different social groups helps us to have a less "naive" look at cultural globalization
- Huntington. globalization leads to a "clash of civilizations" > "clash of cultures" bc of more frequent contact btw principles and values that cannot find integration
- E.g., the role of women in social organization and the family, the basis of law (divine or otherwise), self-determination of individuals
- westernization thesis argues that US has produced world hegemony even at the cultural level

### CULTURAL HOMOGENIZATION

- pros: globalization promotes integration and the removal not only of cultural barriers but of many of the negative dimensions of culture
- cons: many societies view culture as their richest heritage, without which they have no roots, history or soul. Its value is other than monetary. To commodify it is to destroy it

### GLOBALIZATION PROCEEDS THROUGH SHOCKS

- globalization is not a unilinear, one-dimensional process: global shocks of the past two decades suggest this (9/11, 2008 subprime mortgage crisis, Covid-19 pandemic, Ukraine conflict...)