

Lecture #1 Inequality: A real or imaginary problem?

social problem: a social condition or pattern of behavior that is believed to warrant public concern and collective action.

objective elements: the measurable features of a negative social condition. Such a condition might include crime, poverty, or alcohol abuse and can be considered an objective reality.

subjective elements: people's evaluations of objective conditions and the processes that influence their evaluations. they include the moral labels that people apply to particular acts or situations, and the accounts they give for these acts and situations.

sociological imagination: a term used by sociologist C. Wright Mills in his 1959 book, *The Sociological Imagination*, that describes the sociologist's ability to connect seemingly impersonal and remote historical forces to the most basic incidents of an individual's life. The sociological imagination enables people to distinguish between personal troubles and public issues.

social constructionism: a sociological research approach that examines the ways people interact to create a shared social reality.

moral entrepreneurs: term coined to describe people who "discover" and attempt to publicize deviant behaviors. Moral entrepreneurs are crusading reformers who are disturbed by particular types of evil they see in the world and who will not rest until something is done to correct the problem.

claims-making: claims-making involves the promotion of a particular moral vision of social life and, thus, is anything people do to propagate a view of who or what is a problem and what should be done about it.

symbols: gestures, artifacts, and words that represent something else.

roles: the specific duties and obligations expected of those who occupy a specific social status.

social group: a set of people, defined by formal or informal criteria of membership, who feel unified or are bound together in stable patterns of interaction.

whistle-blowers: employees in a bureaucratic organization who bring forward valid information about wrongdoing or illegal conduct by their organization and who are often punished for doing so.

moral panics: public expressions of feeling and attitude typically based on false or exaggerated perceptions that some cultural behavior or group of people (frequently a minority group) is dangerously deviant and poses a menace to society.

structural functionalism: a theoretical paradigm emphasizing the way each part of

society functions to fulfill the needs of the society as a whole; also called "functionalism"; a macrosociological approach that focuses on the societal, as opposed to the individual, level.

latent functions: hidden, unstated, and sometimes unintended consequences of activities in an organization or institution.

manifest functions: the visible and intended goals, consequences, or effects of social structures and institutions.

norms: the rules and expectations of the society pertaining to appropriated behaviors under various social circumstances. norms regulate behavior in different situations and large-scale norm violation often is viewed as a social problem - a problem occurs when traditionally normative behavior is violated.

conflict theory: a theoretical paradigm, derived from the writings of Marx and Engels, that emphasizes conflict and change as the regular and permanent features of society; a macrosociological research approach that focuses on processes within the whole society.

symbolic interactionism: a theoretical paradigm that studies the process by which individuals interpret and respond to the actions of others and that conceives of society as the product of this continuous face-to-face interaction; a microsociological approach that focuses on individuals and small groups.

Lecture #2 Exploitation: Class inequalities

CLASS: According to Marx, a group of people who share the same relationship to the means of production, or to capital; according to Weber, a group of people who share a common economic situation, based on (among other things) income, property, and authority.

RESERVE ARMY OF LABOUR: People who, because they are impoverished and often unemployed, form an easily mobilized, easily disposable workforce at the mercy of employers.

BOURGEOISIE: According to Marx, the controlling class, which owns the means of production.

PROLETARIAT: According to Marx, the subordinate class, who work for wages from the bourgeoisie.

CLASS CONSCIOUSNESS: A group's awareness of their common class interest and their commitment to work together to attain collective goals.

FALSE CONSCIOUSNESS: A willingness to believe in ideologies that support the ruling class but that are false and disadvantageous to working class interests.

PETIT BOURGEOISIE: The lower middle class; a group of people who own the means of production on a small scale, such as owners of small shops.

POST-INDUSTRIALISM: An economic system based more on services and

information than on manufactured goods or primary production.

NON-STANDARD WORK ARRANGEMENTS: Dead-end, low-paying, insecure jobs, also known as precarious employment.

Lecture #3 Domination: Gender Inequalities

SEXISM: The perceived superiority of one sex (most often men) over the other (usually women).

GENDER: The expectations of behavior or appearance that we describe as masculine or feminine; a set of social expectations.

SEXUAL DOUBLE STANDARD: The expectation that women will feel or behave differently from men in sexual matters.

SEX: The biological characteristics that make a person male or female; a biological fact at birth.

GLASS CEILING: Any sex-based barrier to equal opportunity for hiring and promotion.

DOUBLE SHIFT: Heavy daily workloads, both at the workplace and at home, that women are far more likely than men to experience.

Lecture #4 Racialization: Race and ethnic inequalities

RACE: A set of people commonly defined as belonging to the same group by virtue of common visible features, such as skin colour or facial characteristics.

ETHNIC GROUP: A set of people commonly defined as belonging to the same group by virtue of a common birthplace, ancestry, or culture.

RACIAL VARIATIONS: Differences in behaviour which some people attribute to differences in race.

RACIAL (OR ETHNIC) SOCIALIZATION: The process by which we learn to perceive and evaluate people (including ourselves) according to presumed racial or ethnic differences.

ASSIMILATION: The process by which an outsider or immigrant group becomes

indistinguishably integrated into the dominant host society; similar to acculturation.

IMAGINED COMMUNITIES: Social groupings, like races or ethnic groups, that are treated as real because they are widely believed (or imagined) to be real.

ETHNIC ENCLAVE: A neighbourhood that is mainly or exclusively populated by people who belong to the same ethnic group.

INSTITUTIONAL COMPLETENESS: The degree to which a community or enclave has established services aimed at a particular ethnic community, often in their traditional language.

DIASPORA: A dispersion of people through migration, resulting in the establishment and spread of same-ethnicity communities throughout the world.

DIASPORIC GROUP: Any ethnic group that has established multiple centres of immigrant life throughout the world.

MULTICULTURALISM: A Canadian political and social policy aimed at promoting ethnic tolerance and ethnic community survival.