SOC348H1S

CULTURE AND INEQUALITY (Program-only course)

WINTER 2026

Time: Tuesdays 1:10 – 4:00 PM

Professor: Bonnie H. Erickson
e-mail: bonnie.erickson@utoronto.ca

Office hours: by appointment

Teaching Assistant: Soli Dubash
e-mail: soli.dubash@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!

Mode of Delivery

All classes and tests will be IN PERSON only. You will write your tests in person, in exam booklets, in our usual classroom.

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 turn, culture keeps these social structures working.

In this course, we focus on structures of inequality. We will consider four of 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.

Evaluation

Following the detailed description of the topics and readings for each week, there is a detailed explanation of the work on which your grade will be based. Here is a brief summary:

10% Essay proposal, due Monday February 2

10% Participation, various dates

25% Midterm test, February 10

30% Library research paper, Monday March 23

25% Final test, March 31

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 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. There will also be one hard copy on short term reserve in the library.

OTHER REQUIRED READINGS

Other required readings are articles or chapters in books. These are available online through Library Reading List on Quercus.

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.

ONLINE RESOURCES

I will post detailed lecture notes on Quercus. Students can read ahead in these notes to help get started on their essays.

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

NOTE Most lectures will last 2 hours. One hour of our three hour class time will be used for tutorials and class participation. In the two classes in which you will write your midterm and final tests, remaining time after the test is not scheduled.

January 6: Introduction

Why is inequality so important? 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 the readings by Koppman and 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.

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

OPTIONAL ADDITIONAL READING

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

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

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.

January 13: 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.

January 20: Fields; France and Canada Fields. ***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 an entertaining 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.

January 27: Culture and Class Relations in a Field. *Essay Proposals due Monday February 2*

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.

February 3: Cultural Capital.

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, Phillipe. 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.

February 10: Midterm Test

February 17: Reading Week, no class

February 24: Culture, Class, and Education.

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. This article has important ideas and findings, is very up to date, and is highly recommended.

The optional reading by Jaeger and Breen has a fairly recent 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.

March 3: Culture and Gender Inequality.

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? 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 thorugh 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.

March 10: Culture and Ethnic Inequality.

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.

March 17: Age and Generation, Culture, and Inequality. *Essays Due Monday March 23*

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.

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. Again 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

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 FOR AGE INEQUALITY
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.
OPTIONAL FURTHER READING FOR BOUNDARIES
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.

March 24: 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.

There are no required readings for this class, since you will be too busy!

REQUIRED READING

No new required readings this week.

March 31: ***Final Test***

EVALUATION

10% Essay proposal, due Monday February 2

10% Class participation, various dates

25% Midterm Test February 10

30% Library research paper, Monday March 23

25% Final test March 31

YOUR TESTS

Both tests will be essay style tests. Each will include four short answer questions, two of which you will choose to answer, and two longer answer questions, one of which you will choose to answer. About two weeks before each test I will provide you with a list of questions from which the questions on the test will be selected. If you keep up with your reading and the classes, you will be able to prepare well ahead of time.

You will write your answers in person, in exam booklets, in our usual classroom. You are welcome to work with other students as you prepare for the test, but do not write your answers together. You should make use of relevant course materials including lectures and required readings, but should not copy words from lecture notes or readings. Instead, put things in your own words, which avoids possible plagiarism and also shows how well you understand the materials you use.

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 discussion of suitable kinds of essay topics, and how to work on your essays, in tutorials. 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): 15 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.

Submit your essays through Quercus. Submit as a Word document. Be sure to submit ahead of the deadline so that you will get the results of the Turnitin check for possible plagiarism in time to fix any problems.

YOUR PROPOSAL

Your proposal briefly outlines your topic, what you want to explain, and what explanations you will examine. Maximum length of text: 2-3 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 provide comments and suggestions for developing your essay on Quercus.

We have only 12 weeks, so you need to start on your proposal NOW. Read ahead, do some exploring. It is highly advisable (though not required) to send Professor Erickson and your TA an e-mail briefly sketching a possible topic and giving a starting reading list. We will provide feedback as soon as possible. We cannot guarantee any feedback for draft proposals submitted less than two days before the due date, since we may not have time to create feedback and you will not have enough time to react to our suggestions.

Submit your essays through Quercus as a Word document. Be sure to submit ahead of the deadline so that you will get the results of the Turnitin check for possible plagiarism in time to fix any problems.

We will make every effort to return grades and comments for your proposals promptly.

YOUR CLASS PARTICIPATION

Your forms of participation will be described soon after classes start.

PROCEDURES FOR PLAGIARISM DETECTION

Students will be required to submit their essays to the University's plagiarism detection tool, Turnitin, for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the tool's reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of this tool are described on the Centre for Teaching Support & Innovation web site (https://uoft.me/pdt-faq).

For your essays, we will be using the software Turnitin. It uses text matching technology as a method to uphold the University's high academic integrity standards to detect any potential plagiarism. Turnitin is integrated into Quercus. The software will review your paper when you upload it to Quercus. To learn more about Turnitin's privacy policy please review its Privacy Policy.

Students not wishing their assignment to be submitted through Turnitin will not be assessed unless a student instead provides, along with their work, sufficient secondary material (e.g., reading notes, outlines of the paper, rough drafts of the final draft, etc.) to establish that the paper they submit is truly their own. Students wishing to use this option should notify the instructor before the third week of class and undertake to provide an agreed set of secondary materials.

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 February 3 (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 March 24 (one day late) and get a grade of 80%, you will lose 10% and get a grade of 70%.

These are heavy penalties, so – don't be late! The maximum penalty is 100% of your grade, for proposals 10 or more days late.

POLICY FOR MISSED TESTS AND LATE ASSIGNMENTS

If you become ill or injured and it affects your ability to do your academic work, notify your instructor right away. Normally, you must provide documentation in support of your specific medical circumstances.

This documentation can be an Absence Declaration (via ACORN). This can only be used once during the semester. Students can access the absence declaration tool in ACORN, under the Profile and Settings menu. The Absence Declaration Tool helps students create an official record of their absence that can be used to support a request for academic consideration in their courses, without the need to present further documentation. Read more about the ACORN Absence Declaration Tool process here.

The documentation can also be the University's Verification of Student Illness or Injury (VOI) form. The VOI indicates the impact and severity of the illness, while protecting your privacy about the details of the nature of the illness. If you cannot submit a VOI due to limits on terms of use, you can submit a different form (like a letter from a doctor), as long as it is an original document, and it contains the same information as the VOI (including dates, academic impact, practitioner's signature, phone and registration number). For more information on the VOI, please see https://registrar.utoronto.ca/policies-andguidelines/verification-of-illness-or-injury/.

If you get a concussion, break your hand, or suffer some other acute injury, you should register with Accessibility Services as soon as possible.

Students who miss a test, or who are late in submitting the essay proposal or the essay for other reasons, such as family or other personal reasons, should request their College Registrar to email the instructor.

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. DO NOT approach the instructor, who is not qualified to assess your situation.

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.

USE OF ARTIFICIAL INTELLIGENCE TOOLS

Students are encouraged to make use of technology, including generative artificial intelligence tools such as ChatGPT and GitHub Copilot, to contribute to their understanding of course materials. However, students are ultimately accountable for the work they submit. In this course, you may use generative artificial intelligence (AI) tools, including ChatGPT and GitHub Copilot, as learning aids and to contribute to your understanding of course materials. However, any submitted work (term paper, CRPs, in-class activities, online contributions) needs to be your own. Students who choose to use generative artificial intelligence tools as they work through essay proposals, essays, or participation exercises, must document this use in an appendix. The documentation should include what tool(s) were used, how they were used, and how the results from the AI were incorporated into the submitted work. Any content produced by an artificial intelligence tool must be cited appropriately. Many organizations that publish standard citation formats are now providing information on citing generative AI (e.g., MLA: https://style.mla.org/citing-generative-ai/). Failure to disclose the use of generative AI in the submission of course work will be treated as an academic offense. While some generative AI tools are currently available for free in Canada, please be warned that these tools have not been

vetted by the University of Toronto and might not meet University guidelines or requirements for privacy, intellectual property, security, accessibility, and records 8 retention. Generative AI may produce content which is incorrect or misleading, or inconsistent with the expectations of this course. These tools may even provide citations to sources that don't exist—and submitting work with false citations is an academic offense. These tools may be subject to service interruptions, software modifications, and pricing changes during the semester. Generative AI is not required to complete any aspect of this course. We recommend treating generative AI as a supplementary tool only for exploration. Ultimately, you (and not any AI tool) are responsible for your own learning in this course, and for all the work you submit for credit. It is your responsibility to critically evaluate the content generated, and to regularly assess your own learning independent of generative AI tools. Overreliance on generative AI may give you a false sense of how much you have actually learned, which can lead to poor performance on the midterm test or final exam, in later courses, or in future work or studies after graduation.

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 or at 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.