SOCIAL STRATIFICATION: LIVING AND MAKING A DIFFERENCE IN UNEQUAL/INEQUITABLE WORLDS

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Presentation Contents

- Stories of Social Stratification
- Sociology 100 Journey Part 2: Post Midterm Focus, Deeper Objective, Main Theme, Central Questions, Main Theses, and Main Arguments
- Social stratification and hope for social mobility
- Creativity & Innovation Exercise #1
- Major Concepts of Stratification
- Dynamics of Stratification: Inequality & Inequity
- Social Stratification beyond the micro or personal
- Definition of Social Stratification
- Social Stratification and access to resources
- Sociological Claims of Stratification
- Typologies of Stratified Societies
- Intersectionality of Social Stratification Systems
- Impacts of Social Stratification
- Homelessness
- Poverty Alleviation and Poverty Reduction
- Social Stratification and Social Mobility
- Theoretical Perspectives on Stratification
- Succeeding in a Stratified Society
MOTIVATE:

- Why we should be concerned about inequities/inequalities and address them
THE STORY OF SOCIAL STRATIFICATION
SKEWED CURVE OR “ABNORMAL” DISTRIBUTION?

Negative skew

More than others

Median

Mode

Positive skew

Less than others

Median

Mode

$\bar{X}$
THE STORY OF SOCIAL STRATIFICATION
A BELL CURVE STRATIFICATION OR NORMAL DISTRIBUTION
THE STORY OF SOCIAL STRATIFICATION:
UNEQUAL RELATIONS AND INEQUITABLE ACCESS TO RESOURCES

A Stratified Rock-face in CROATIA

Croatia 2015
SOCIOLOGY 100 JOURNEY PART 2: POST-MIDTERM

A FOCUS ON POSTDISCIPLINARY SOCIOLOGY: Public Engagement and Connecting with other Disciplines to construct:

- “Sociology for People” (Dorothy Smith 2005)
- “Sociology for Changing the World” (C. G. Frampton et al 2006)
- “Sociology for Decolonization of the Lifeworld” (G. Scambler 1996, p. 579)
THE DEEPER OBJECTIVE OF POST-MIDTERM SOCIOLOGY 100

- Practical application of sociological concepts and paradigms: Connecting knowledge and practice through dialogue/brainstorming from multiple perspectives/view points

- To empower students to acquire the capacity to inquire, to create, to innovate, and to challenge (Noam Chomsky 2014)
  - It’s not a matter of accumulating some fixed array of facts which then you can write down on a test and forget about [them] tomorrow. Rather you’re expected to tell when I am wrong, to come up with new ideas, to challenge existing knowledge/practices, to pursue some direction that hadn’t been thought of before. That’s what real education is at every level, and that’s what ought to be encouraged. That ought to be the purpose of education. It’s not to pour information into somebody’s head which will then leak out but to enable them to become creative independent people (Noam Chomsky 2014).
THE DEEPER OBJECTIVE OF POST-MIDTERM SOCIOLOGY 100

“The people who are crazy enough to think they can change the world are the ones who do” (STEVE JOBS)
“…please ask yourself, should our best minds be dedicated to solving our biggest problems? Should Harvard encourage its faculty [and students] to take on the world’s worst inequities? Should Harvard students know about the depth of global poverty, the prevalence of world hunger, the scarcity of clean water, the girls kept out of school, the children who die from diseases we can cure? Should the world’s most privileged learn about the lives of the world’s least privileged?...When you consider those of us here have been given in talent, privilege and opportunity, there is almost no limit to what the world has a right to expect from us...Take on big inequities...For a few hours every week you can use the growing power of the internet to get informed, find others with the same interests, see the barriers and find ways to cut through them. Don’t let complexity stop you...You have awareness of global inequity which we did not have. And with that awareness, you likely also have an informed conscience that will torment if you abandon these people whose lives you could change with modest effort...I hope you will not judge yourselves not on your professional accomplishments alone but also on how well you have addressed the world’s deepest inequities” (Bill Gates: https://www.youtube.com/watch?v=zPx5N6Lh3sw)
THE DEEPER OBJECTIVE OF POST-MIDTERM SOCIOLOGY 100

◆ CHANGE PLANNING
  – The focus of the Creativity & Innovation Exercises

◆ CHANGE MAKING
  – The focus of Service-Learning Projects
Main Theme:
- Unequal relations and inequitable access

Central Question:
- How do the intersected inequitable/unequal societal locations (class, gender, race/ethnicity, sexuality, etc.) affect the realities of the human body, the brain, the environment, and the worlds, and how do these impacts change over time, with growing societal complexities?

Main Thesis:
- Social relationships and social practice in social stratification systems are human social constructs that impact the transdisciplinary realities of the human body, the brain, the physical environment, and the world. Human social constructs could be deconstructed and reconstructed to change their impacts on the body, the brain, the environment, and the world.
Main Argument:
The prevalence of social stratification in the form of intersected classed, gendered and racialized, sexualized inequity and inequality in human society damages the body and the brain of people in subordinate locations, raises their propensity to get involved in crime (petty criminality and criminal innovation); increases their rate of emotional burnout, becoming teen moms, dropping out of school, living in poverty and experiencing violence. It increases their risks of mental illness (including depression and anxiety) and physical illness; lowers their quality of life and shortens their life span (Tepperman 2015, pp. 306-309).

Hope lies in the social mobility these life-chances issues make possible through changes in the social stratification system over time, with growing complexity of the social structure and interaction from the hunting gathering society through slave society, caste society, feudal society to class society and beyond.
Postdisciplinary Sociology goes beyond knowledge creation and explanation to critical explication (Bhaskar 1989, p. 175). That is, explanatory critique that informs action “directed to transforming, dissolving or disconnecting the structures and relations” (ibid.) that generate or sustain social and ecological ills that damage the human body, the brain, and the world.
The focus/agenda of the part 2 of your Sociology 100 journey is to go beyond hope or the mere interpretation and explanation of the social world, toward using transdisciplinary sociology and your creative ideas and innovative designs to produce new social scripts or to edit existing social scripts that contribute to changing people/lives, changing the world, and decolonizing the lifeworld.

In other words, we would go beyond the non-judgemental standpoint of the Functionalist and Interactionist paradigms toward the judgemental (stratified societies are not user-friendly) and praxis (networks of human agency can dialogue to eliminate stratification) stance of Social Conflict, Feminist and Postmodernist paradigms that have sustainable visions of healing the cultural, social, political, economic, educational, and ecological ills of the world.
CHANGE PLANNING: Creativity & Innovation Exercises

“The people who are crazy enough to think they can change the world are the ones who do” (STEVE JOBS)
Creativity & Innovation Exercise #1 (6%): Review the remaining slides to:

- Critically examine the major concepts and paradigms of social stratification, and come up with one creative idea and one related innovative design (provide a brief description and a diagram such as flow chart, pyramid chart, images, Venn diagram, concept map, table, etc., of your design showing processes, tasks, people, and resources for implementation your creative idea) to do 1) and 2) below:
  - 1) Move people from homelessness to homes or from poverty to prosperity or Move people from social immobility or horizontal social mobility to vertical social mobility or Minimize the damage that social stratification does to the bodies and minds of people, particularly those occupying the lower rungs of the stratification system
  - 2) Use your innovative design to assess any one of the sociological paradigms

Put your ideas and designs on paper and bring to the next class.

You receive 2 bonus marks if you are doing the service learning project.
THE STORY OF SOCIAL STRATIFICATION
SOC 100 MIDTERM EXAM SCORES
F2019 Section 004

- 25 - 30: 5
- 20 - 24: 15
- 19: 3
- 18: 4
- 17: 2
- 16: 1
- 15: 1
- 14 - 0: 6

Highest Score = 27
Mean = 20.1
(66.9 %)
### THE STORY OF SOCIAL STRATIFICATION

#### SOC 100 MIDTERM EXAM SCORES

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**Highest Score**

- F2019 Section 007: 26
- F2019 Section 009: 28

**Mean**

- F2019 Section 007: 19.1 (63.5%)
- F2019 Section 009: 19.5 (64.9%)
MAJOR CONCEPTS OF SOCIAL STRATIFICATION
MAJOR CONCEPTS OF SOCIAL STRATIFICATION

- Social Stratification
- Social Inequity and Social Inequality
- Complexity of the Social Structure
  - Closed Society: Caste Systems
  - Semi-Closed Society: Slave System
  - Semi-Open Society: Feudal System
  - Open Society: Class System
  - Capitalist Society
  - Intersectionality
- Social Mobility:
  - Horizontal
  - Vertical
  - Structural
  - Intra-generational and Inter-generational
WHAT IS SOCIAL STRATIFICATION?

- Unequal and inequitable distribution of scarce valued resources among people in society (Gerhard Lenski 1924)

- It is a dimension of Social Relationships that uses classism, sexism, racism, ageism, ableism, linguism, etc., as weapons to police the inequity/inequality that social relationships produce and reproduce (Adu-Febiri 2014).
Unlike monopoly and most games, real life is filled with initial DIFFERENCES in wealth and other resources a society values. Sociologists refer to rankings [INEQUALITIES and INEQUITIES] based on these differences as SOCIAL STRATIFICATION (Steven Barkan 2012, p. 146).

- **Inequality** = Collective and Individual differences in distribution of outcomes—income, wealth, credentials, prestige, privilege, and other dimensions of well-being
- **Inequity** = Collective and Individual differences in distribution of opportunities—economic, social, cultural and political opportunity structures
MACRO [or Collective] STRATIFICATION AND MICRO [or Individual] STRATIFICATION:

- Visible and Invisible Dimensions

- Visible: The Surface or the Manifest: Inequality
- Invisible: The latent or Beneath the Surface: Inequity
SOCIAL STRATIFICATION: BEYOND MICRO/PERSOANL

- Stories of individual or micro experiences of stratification are linked to structural or collective stratification.

♦ Watch the video below

http://www.youtube.com/watch?v=QOYTFNz8Bgw &feature=share&list=PL117543344E3BE8DB
The prevalence of classed, gendered and racialized inequalities in Canadian society cannot be explained by reference to individual acts of discrimination. Classism, sexism, and racism have less to do with consciously classist, sexist and racist attitudes and more to do with the organization of collective social relationships. (Creese 2011, p. 110)
SOCIAL STRATIFICATION AND ACCESS TO VALUED RESOURCES:

1. **Material Capital/Resources (WEALTH: Money, Property, and land):**
   - Major Theorist is Karl Marx.

   - Access to material capital is determined by economic and political opportunities.
SOCIAL STRATIFICATION AND ACCESS TO VALUED RESOURCES


Access to social capital is determined by social networking opportunities.
SOCIAL STRATIFICATION AND ACCESS TO VALUED RESOURCES

3. **Cultural Capital/Resources (Tastes, knowledge, attitudes, language, and ways of thinking):** Major Theorist is Pierre Bourdieu.

- Access to cultural capital is determined by material and non-material cultural opportunities.
TYPOLOGIES OF STRATIFIED SOCIETIES

1. Slave
2. Caste
3. Feudal
4. Class
STRATIFICATION IN SLAVE SOCIETY: Focus on Ascribed Status

The BODY is central to the slave societies
STRATIFICATION IN CASTE SOCIETY: Focus on Ascribed Status

- Brahmin (Priests & Scholars)
- Kshatriya (Nobles & Warriors)
- Vaishva (Merchants & Artisans)
- Shudra (Common Laborers)
- Dalit or Harijan (Outcasts; Degrading labor)

CASTE SOCIETIES: India, Apartheid South Africa, and Jim Crow Southern United States

Verna (major castes) is a Sanskrit word that means "colour" (Macionis et al. 2009, p. 199)

The BODY is central to the caste system
STRATIFICATION IN ESTATE OR FEUDAL SOCIETY: Focus on Ascribed Status

The BODY was not supposed to be central in the Feudal system, but it was

Estate Societies: Medieval Europe, China and Japan

http://www.middlesages.org.uk/serfs.htm
STRATIFICATION IN CAPITALIST SOCIETY:


Upper Class (Rich Families and Top Executives)

Middle Class (Managers, Professionals, Small business people and some clerical workers)

Working Class (hold regular manual or blue-collar jobs)

Lower Class (cannot find Regular work; do low-paying jobs)

Underclass (Long-term unemployed and the unemployables)

The BODY is not supposed to be central in the class system, but it is
INTERSECTIONALITY IN SOCIAL STRATIFICATION

The BODY is central
In modern society, stratification is usually determined by income and other forms of wealth, such as stocks, and bonds, but resources such as power and prestige matter, too. No matter what determines it, a society’s stratification has significant consequences for its members’ attitudes, behavior, and, perhaps most important of all, life chances—how well people do in such areas as education, income, and health. Homelessness and poverty are examples of these consequences.
SOCIAL STRATIFICATION’S EFFECTS

- HOMELESSNESS
SOCIAL STRATIFICATION’S EFFECTS

POVERTY


- https://www.ted.com/talks/jacqueline_novogratz_on_an_escape_from_poverty
POVERTY

- Two Types of Poverty:
  - 1. ABSOLUTE POVERTY:
    - Living below the minimum level of subsistence
  - 2. RELATIVE POVERTY:
    - Living below the standard or average subsistence of one’s society.
POVERTY LINE

Canada’s Federal government does not have an official Poverty Line; it does have what is called Low Income Cut-Off (LICO)
THE WORKING POOR

- The working poor exists because “the capitalist financial structure that prevails in the West depends on the supply of insecure, poorly paid workers and a reserve of unemployed people” (Armstrong and Armstrong 1994: The Double Ghetto, cited in Tepperman 2015, p. 222).

- Canadians who work a minimum number of hours a year at minimum wage and whose family income falls below the Low Income Cut-Off (LICO). In 2004, in Canada, 551,900 individuals were in this category. About 20% of this category were immigrants (Schaefer and Haaland 2009, p. 200).
GLOBAL POVERTY
The BODY is Central

- Strong correlation between poverty and gender: **Feminization of Poverty**.
- Women make up nearly 70 percent of the world's poor.
POVERTY IN CANADA:
The BODY is Central

- Strong correlation between poverty and skin color: Racialization of Poverty:
- Among all possible types of discrimination, one based on race and ethnic characteristics is found to be most common and persistent, as well as more conducive to poverty...it is no historical accident that skin colour and poverty are related” (Kazemipur and Halli 2005, p. 148).
POVERTY IN CANADA: The BODY is Central

- **The Colour of Poverty in Canada:**
  - Aboriginal and racialized persons have a higher risk of living in poverty compared to non-racialized persons. One in every four Aboriginal children live in poverty. Racialized communities also experience ongoing, disproportionate levels of poverty (22%) and are more likely to fall below the poverty line and experience problems like poor health, lower education, and fewer job opportunities than those from European backgrounds. In two of Canada’s largest cities, more than half of those living in poverty are from racialized groups: 58 percent of people living in poverty in Vancouver are from racialized groups, and 62 percent of people living in poverty in Toronto are from racialized groups (National Council of Welfare 2012 cited in Theresa Anzovino and Deborah Boutilier 2015, p. 73).
Sons and daughters of the impoverished families are likely to be poor because their cultural backgrounds provide little in the way of coping skills and their resultant class disadvantage shatters their abilities to learn, grow, plan and protect themselves (Oscar Lewis 1961 cited in Tepperman 2015, p. 304).
THE CHALLENGE OF ELIMINATING POVERTY

1. “The poor will always be with you” (Jesus Christ of Nazareth in 1st Century)
   - Don’t blame the victim or the system: Help the victim.

2. The poor will not be transformed by help: The Bell Curve: Intelligence and Class Structure in American Life (Richard J. Herrnstein & Charles Murray 1994).
   - Blame the Victim; Don’t help the victim

3. International AID

4. Charity

5. The Welfare State or Safety Net

6. Economic Free Trade Zones

7. Microfinance – KIVA and other NGOs

8. Higher Education
ABSTRACT: Microglobalization, that is, the processes of globalization associated with nongovernmental organizations (NGOs) operating at the grassroots of society, may be experiencing a paradox. Contrary to its desire/goal to empower the poor to reduce the new poverty resulting from macroglobalization (interaction of multinational corporations, international economic/financial institutions, and governments), encounters of the grassroots Indigenous poor microentrepreneurs with the global microfinance industry (MFI), particularly its microcredit delivery and management organizations, seem to reinforce, if not worsen, the new poverty they experience. Microfinance programs fail to positively transform the lifeworlds of the grassroots Indigenous poor to empower them to eliminate the new poverty they experience. Academic and NGO accounts of this paradox tend to focus on the human capital and cultural deficiencies of the poor. Thus they miss the two vital links to the paradox which are a) the human factor decay/deficiency (HFD) of the microcredit delivery and management organizations as the source of the paradox and b) the human factor competency (HFC) of the grassroots Indigenous poor microentrepreneurs as the solution to the paradox.
SOCIAL MOBILITY:

- Movements within and/or across the layers of a system of inequalities intragenerationally and intergenerationally.
- Movie Illustration: *Maid in Manhattan*.

In fact, the likelihood of ending up in a lower position than your parents has been rising since about 1990s.

HORIZONTAL AND VERTICAL SOCIAL MOBILITY

Blue arrows represent Horizontal mobility: This could be intragenerational, Intergenerational or structural

Black arrow represents Vertical mobility: This could be intragenerational, Intergenerational or structural
STRUCTURAL MOBILITY:
Changed social status and mobility processes that is due much less to individual behaviour than to structural changes in society

◆ The Tide Raises All Boats

Dr. Alex Ipe’s metaphor: 2017
STRUCTURAL MOBILITY

♦ Satya Nadella’s (CEO of Microsoft) Story:
♦ “Like many others, it was my great fortune to benefit from the convergence of several tectonic movements: India’s independence from British rule, the American civil rights movement, which changed immigration policy in the United States, and the global tech boom.” (Nadella 2017, p. 24: *Hit Refresh*)
SOCIAL STRATIFICATION AND HOPE FOR SOCIAL MOBILITY

- Since many racial/ethnic minorities in Canada have succeeded in business, education, politics, and the professions, the Canadian social structure is not crack-free. There are cracks in unequal societies that many minorities have utilized as escape routes to facilitate their social mobility. The wedges these minorities use to widen the cracks for their upward mobility include strategic resources such as appropriate knowledge, relevant skills, abilities, facilities, strategic planning and decisions, mentoring, networking opportunities, and family and community support systems (Adu-Febiri and Ofori 2009, p. Vi).
CAPITALISM AND SOCIAL MOBILITY: INVERSE CORRELATION BETWEEN EQUALITY AND MOBILITY?

- Kuznet’s Curve of Inequality (see p. 189 of Ravelli & Webber 2014), Gini Index or Coefficient & Lorenz Curve (see pp 197-199):

- More economic equality and less social mobility in hunting-gathering societies; Less economic equality and more social mobility in industrial Societies. In postindustrial capitalist societies economic inequality declines a bit and begins to rise again.
(Kuznet’s Curve)

0 = Everyone has the same wealth
100 = One person has all the wealth

A Lorenz Curve illustrates inequality
THEORETICAL PERSPECTIVES:

- Functionalist Paradigm
- Social Conflict Paradigm
- Interactionist Paradigm
- Feminist Paradigm
- Postnosernist Paradigm
Functionalist Paradigm

- Social stratification exists because it is functional: the social structure, particularly culture, needs stratification to maintain social stability or homeostasis. Stratification is necessary and inevitable.

- **Davis – Moore Thesis:**

- In order to ensure that most qualified people fill the statuses and effectively play the roles in the social structure most essential for its proper functioning (homeostasis), these positions/roles must be rewarded better than the rest.
Social Conflict Paradigm

Social Stratification exists because the ideology of scarcity of resources generates competition in the political economies and social closures for valued resources, particularly social power and material wealth leading to social inequity or inequality, especially social classes.
Interactionist Paradigm

- Focuses on how peoples’ interpretation and construction of their responses to social stratification impact their everyday lives, rather than why inequity/inequality exists.
Feminist Paradigm

- Social stratification exists because there is patriarchal ideology of sexism. This ideology conflates gender and social class, and creates competition and unequal opportunity structures that block women’s equal access to societal resources, oppress women and produce gender conflict.
Social Stratification exists because experts and technologies of power use politics of culture to create hyperreal cultural/ideological hegemony in human society that produces/reproduces centered power that prevents the majority from accessing valued resources.
YOUR RESPONSE TO SOCIAL STRATIFICATION?

- You may join the “New Radicals [factivists—Bono 2013], people who find ways to put skills acquired in their careers [and their education] to work on the world's greatest challenges” (Julia Moulden 2010)

http://www.huffingtonpost.com/julia-moulden/