

SECOND EDITION

# Sociology in Praxis

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Chapter 12

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# Government and Economy





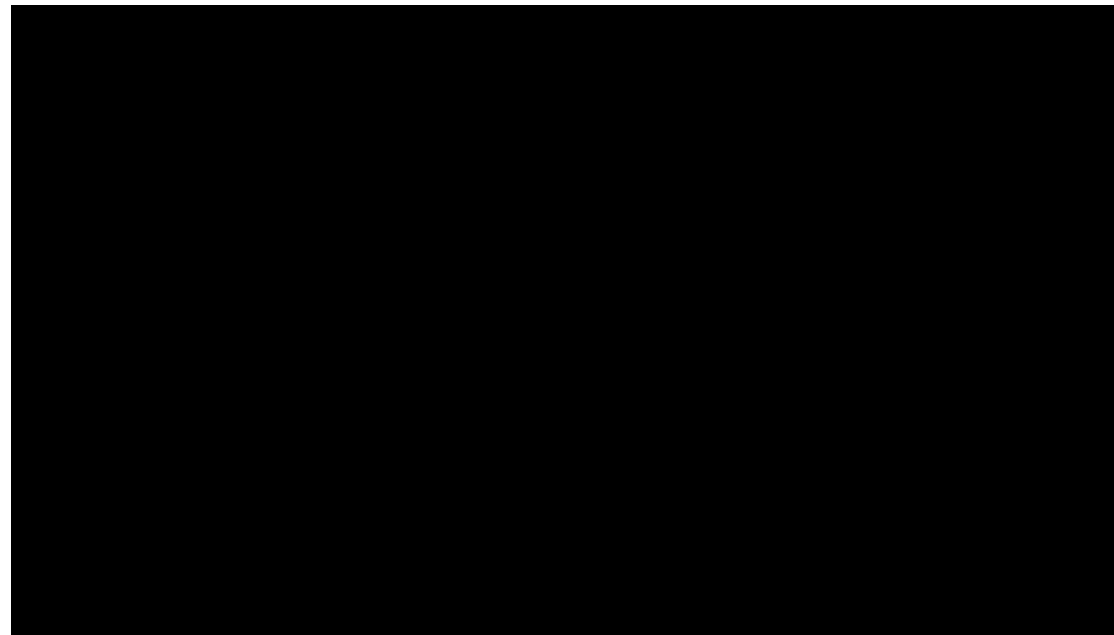
## Section 1

# Power and Authority

The ultimate expression of the cohesion of a society is the formation of a governing body that manages how **power**, which is the ability to exercise one's will over others; is measured, distributed and maintained. All throughout human cultures there are three fundamental expressions of power and can be illustrated with how parents raise their children. **Force** is the actual or threatened use of coercion to impose one's will on others. Timeouts or being grounded is how many of my middle-class friends were punished, however, in my household force was usually in the form of a *whuppin'*. Not to minimize the occurrence of child abuse in our society, but my mother would whup us ALL the

time when we messed up and in my generation and it was socially acceptable and encouraged. (View Movie 1.1)

### Movie 1.1 *Should You Spank Your Child* by Strange Fruit Sociology



- 1) <https://youtu.be/LYrPXXGbE0E> - Video
- 2) *What is this video about?*
- 3) *What are some of the arguments that the professors use regarding spanking your child?*
- 4) *Where you spanked as a child? Do you believe that it had positive or negative effects? Explain.*

Another form of force that may happen in public is when a parent grabs their child and pulls them away from the toy section or the playground while the child is kicking and screaming. However, one sign of force that many parents use is the *voice*. I could tell when my mother was REALLY mad at me when she pronounced my name with a loud, deep rasp "Bruce!" When I heard the *voice*, I would freeze in my tracks and try to figure out what I was doing wrong to minimize the punishment that was sure to come.

However, many parents today are

encouraged to use **influence**, which is power through persuasion, to handle disciplinary problems. This technique usually results in some type of negotiation. If you do your chores, I will pay you an allowance. If you do your homework, I will let you play video games for an hour. But a parent's last resort is **authority**, which is institutionalized power recognized by the people over whom it is exercised. This is when a child argues with their parents and asks, "Why can't I wear these clothes to the wedding?" or "Why can't I get a cell phone when I am 10 years old?" or "Why can't I get a tattoo when all my friends have one!" and us parents say in a calm, cool voice that we have practiced for years just for this moment, "Because I said so." This answer upset my teenage son the most, but it was the only answer that I could give without spending two hours trying to explain a rationale that no matter how well

## Movie 1.2 Poetry in Praxis

21 by Patric Roche

# button poetry

1) <https://youtu.be/6LnMhy8kDiQ> - Video

2) *What is the poem about?*

3) *What larger social factors is the poet concerned about?*

4) *What do you think the poet believes is the problem?*

5) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*

described would result in disagreement because he did not agree with the fundamental premise that although he LOOKED like an adult that he was a child and that I did not want him to make a mistake that could affect him for the rest of his life.

### *Types of Authority*

Our parents are usually the first authorities that we encounter in our lives. However, they are only one type of authority. **Traditional authority** is when legitimate power is conferred by custom and accepted practice. This kind of authority is typically the reason why we listen to our parents, not because we are legally obligated, but because this is the accepted practice in our society. (View Movie 1.2) However, when most people think of authority, it is usually **rational-legal authority**, which is based on formally agreed upon and accepted rules, principles,

and procedures of conduct that are established in order to accomplish goals in the most efficient manner possible. In other words, this type of authority relies on a title that we are

conditioned to follow regardless of the person that holds it. A good example of this would be police officers. When you are driving, and a police officer pulls up behind you, it is virtually automatic that you start checking to see if you are doing something wrong. For me, I always look at my speedometer to see how fast I am going. If the police officer drives past you, then you breathe a sign of relief, but if they put on their lights then you know to pull over and get out your license, registration, and proof of insurance. Another example of rational-legal authority is a teacher. Even if you do not like your teacher, if you want a good grade in class then you better do the work that they demand of you. (View Movie 1.3)

The last type of authority is **charismatic authority**, which refers to power made legitimate by a leader's exceptional personal or emotional appeal to his or her followers. On a national level, Dr. Martin Luther King, Jr. was perhaps the most charismatic leader in our nation. No other

person in our history galvanized an entire nation without being the President of the United States or some legal title to back him or her up. Throughout history, we have seen people affect the world with little else than their passion and devotion to a particular

cause. Mother Theresa and her fight against world hunger, Mahatma Gandhi and the liberation of India, Nelson Mandela and his fight against apartheid, Buddha Shakyamuni leading people to enlightenment, the Prophet Muhammad who unified Arabia, and Jesus the Christ with his doctrine of love.

### *Sociological Perspectives on Authority*

Charismatic authority is hardest to explain by sociologists and is the focus of *symbolic interactionist*. What makes someone a leader? Is there such a thing as a born leader or are leaders socialized into taking command? In the US,

leaders are constructed as someone who takes the initiative, makes good decisions, and has a loud voice. However, one

## **Movie 1.3 Poetry in Praxis**

*Cuz He's Black* by Javon Johnson



button  
poetry

1) [https://youtu.be/u9Wf8y\\_5Yn4](https://youtu.be/u9Wf8y_5Yn4) - Video

2) *What is the poem about?*

3) *What larger social factors is the poet concerned about?*

4) *What do you think the poet believes is the problem?*

5) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*

element that an interactionist would break down is how being tall is constructed as part of being a leader, which in the US is about 6 feet and over. In the Journal of Applied Psychology, Judge and Cable found that 90% of Fortune 500 CEO's are above average height and that short people are paid less than their taller counterparts at a magnitude comparable to race and gender discrepancies.

In analyzing the same data, *conflict theorists* would quickly point out that the way leadership is constructed invariably favors men. Men are more likely to be encouraged to take the initiative and make decisions with the games that they play, i.e. sports, while women are more apt to play games that are more cooperative in nature, i.e. house. Also, the average height of men in the US (5' 10") is about 5 inches taller than women (5' 5"), which facilitates a gross over-representation of men in leadership positions. Men are over 80% of Congress, and the Senate and women represent less than 5% of Fortune 1000 CEO's.

Even with the unbalanced distribution of power in society, *functionalists* understand authority as a necessary component to maintain stability. These sociologists would pay particular attention to abuses of power and seek to correct such behaviors when they occur. Functionalist acknowledge that there are police officers that misuse their power and react harshly to abuses such as planting evidence and police brutality. However, they would

be quick to point out that these cases are exceptions to the rule and should not undermine public confidence in these institutions.



## Section 2

# The Economy as a Social Construction

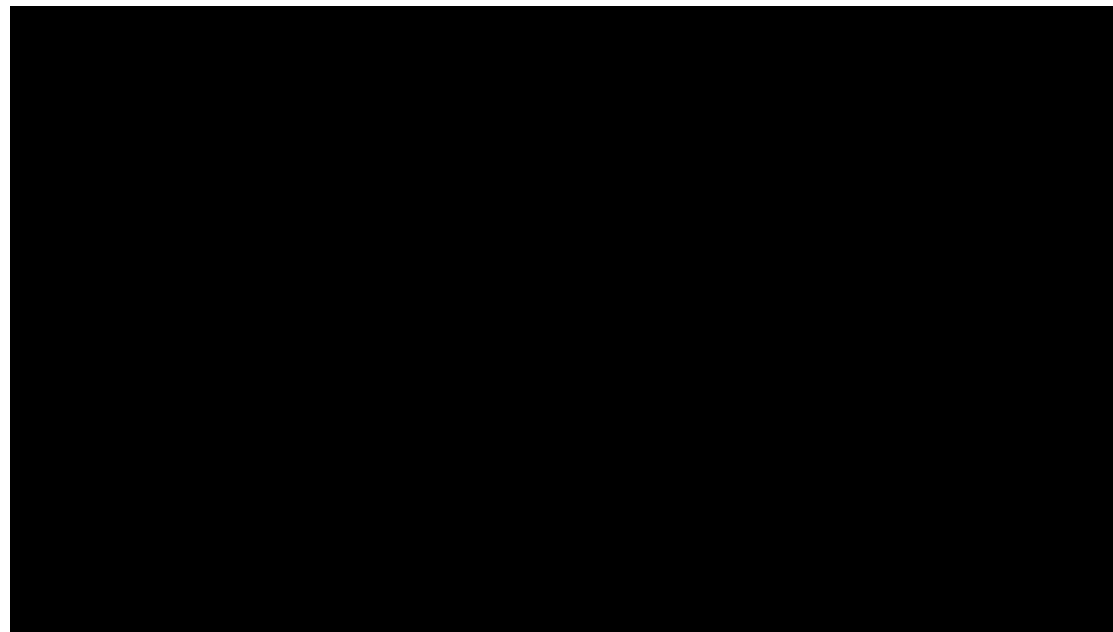
Every nation has a dominant ideology regarding how to operate its **economic system**, which refers to the social institution through which goods and services are produced, distributed, and consumed. There are three basic ideal types of systems:

1. **Capitalism** is an economic system in which the means of production are held largely in private hands, and the main incentive for economic activity is the accumulation of profits. The US operates primarily under this system, but with restrictions. Our nation decided against

**laissez-faire**, which is a form of capitalism where people could compete freely, with minimal government intervention in the economy because the driving need to accumulate profit often came at the expense of workers through unsafe work environments, grueling work hours and low wages and also significantly affected society in general because of mass pollution and lack of industry standards. (View Movie 1.4)

2. **Socialism** is where the government rather than private parties largely owns the means of production and distribution. Under this system, the government often passes strict laws and heavily regulates its economy in order to try and prevent large-scale recessions, which are common in a

### Movie 1.4 *Jay Z versus Donald Sterling* by Strange Fruit Sociology



- 1) <https://youtu.be/k1oX-J4icOc> - Video
- 2) *What are some of the main points of this video?*
- 3) *Why does Ant Black state that supporting Jay Z is different than supporting Donald Sterling? Do you agree or disagree? Explain.*
- 4) *You consume what you value. What would people think you value if they knew what you consumed? Explain.*

capitalist system. This system also actively subsidizes necessary resources that it deems fundamental and necessary for its citizens to function well. In other words, socialist countries like Japan, Switzerland, and Canada have universal health care and education all the way through graduate school, while in the US these items are largely considered privileges, not rights.

3. **Communism** is an economic system in which all property is communally owned, and no social distinctions are made on the basis of a person's ability to produce. Although many nations are considered communist, i.e. China, North Korea, Cuba, this system has never existed in the modern era because in all of these nations it is still the government, NOT the people, that own the means of production. The closest approximation of a communist society has been hunter/gather societies, e.g. the Bushmen

of the Kalahari Desert, where there is no concept of private property. (View Movie 1.5)

If we were to assess the economic system of each country, what we would find is that each has a **mixed economy**, which features

elements of more than one economic system. In other words, although the US values capitalism its economy does have socialistic elements. If we were operating under capitalism, we would not have a minimum wage, public schools, corporate welfare and social security. In every industrialized nation, there is also an **informal economy** where transfers of money, goods, or services take place but are not reported to the government. This economy can be as sophisticated as a crime ring that imports and/or manufactures drugs and sells them to the general public or as simple as you paying a friend \$50 to borrow her truck to move a

couch. Underground artists also operate in an informal economy. For instance, underground hip-hop artists often produce music in

### Movie 1.5 Poetry in Praxis

*Capitalism* by Porsha O



1) <https://youtu.be/53kJF0DQtNo> - Video

2) *What is the poem about?*

3) *What larger social factors is the poet concerned about?*

4) *What do you think the poet believes is the problem?*

5) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*



some portable form (CD, MP3, etc.) and often sell it from the trunk of their car or at their live performances without reporting their profits to the government.

### *Changing Economies*

The US was founded largely on a mercantile system where trade was largely focused in the hands of the English elite. Later, we developed a strong agricultural center, i.e. cotton and tobacco, through the exploitation of the labor of African captives and to a lesser degree Native Americans. After the Civil War, the US shifted towards an **industrial society** that heavily depended on mechanization to produce its goods and services. During our industrial height, the US led in the production of cars, textiles, steel and heavy machinery.

However, by the 1970's the US experienced **deindustrialization**, which refers to systematic, widespread withdrawal of investment in fundamental aspects of productivity, such as factories and plants. Clothes, shoes, steel and many other items are mainly produced in other countries as a result of this shift. Many companies began **downsizing**, which refers to reducing the size of a company's workforce, normally because of technological advancements in the industry. A primary example of this is how the automotive sector uses robotics to manufacture cars. **Offshoring** refers to the transfer of work to foreign contractors and happens in parts production with cars. However, one of the primary ways that we see this in our society is through call

centers that are located in different countries. This economic shift has made the US into a **postindustrial society** where the processing and control of information are the primary economic focus and is signified when a nation's manufacturing core produces less than 50% of the country's Gross National Product.

# Types of Government

Along with an economic system, each nation also develops a manner in which the general population agrees to be ruled. A **political system** is the social institution that is founded on a recognized set of procedures for implementing and achieving society's goals, such as the allocation of valued resources. Many such systems exist today:

1. **Monarchy** is a form of government headed by a single member of a royal family, usually a king, queen, or some other hereditary ruler. Current nations that are under an absolute monarchy are Brunei, Oman, Qatar, Saudi Arabia, Swaziland and Vatican City. However, many countries operate under a constitutional monarchy where the royal family is more symbolic in nature and is subject to parliamentary control such as Japan, United Kingdom, Thailand, Grenada, Jamaica, and Kuwait. **Oligarchies**, where a few individuals rule often form in this system where every significant executive position is filled by someone of royal lineage or comes from an extremely wealthy family.
2. **Dictatorship** happens when one person has nearly total power to make and enforce laws that are usually imposed

through military rule and not royal heritage. Countries that are considered under this type of government are North Korea, Sudan and Cuba.

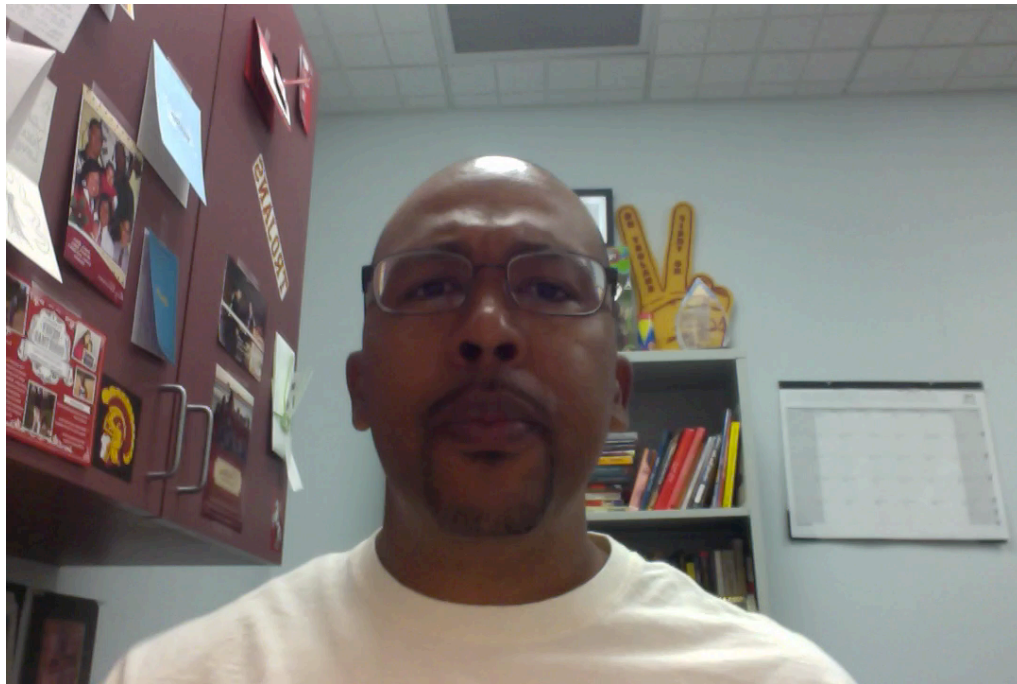
3. **Totalitarianism** involves virtually complete government control and surveillance over all aspects of a society's social and political life. Although China and Columbia would be considered modern day examples, perhaps the best known totalitarian systems were Nazi Germany and the former Soviet Union.
4. **Representative democracy** is a form of government in which certain individuals are selected to speak for the people. **Democracy** literally means government by the people and represents an ideal type versus an actual form of government. The US, Canada, Mexico and Haiti have a representative democracy model. (View Movie 1.6)

## *How power is organized in a government*

Organizing power in a particular society typically follows two basic models: power elite and pluralist. **Power elite models**



## Movie 1.6 Why is voting so difficult?



1) <https://youtu.be/2rFZkVOOZIQ> - Video

2) *What is the main point of this video?*

3) *What example(s) do the authors use to illustrate their point(s)? Do you agree or disagree? Explain.*

4) *Can you think of anything that would make voting easier? Why do you think we make it difficult? Explain.*

argue that industrial societies are dominated by relatively small numbers of people who own the factories and control natural resources. On a national level, countries like Saudi Arabia and Kuwait would be under this model because the vast majority of the wealth is concentrated in the hands of the royal families. However, it is also possible that various industries can have an inordinate influence on the operation of a country or state because of its importance. Within the United States, a good

example would be the tourism industry in Hawaii, which represents approximately a third of their gross state product. Because of this dominance, many of the regulations, policies and laws created protect this industry.

Although there are pockets of power, the US largely operates under the **pluralist model**, which suggests a structure where there is no core group at the top who is able to advance its common interests. This system creates and maintains a diversity of groups at the top of the power structures so that no one group can dominate the others. There was a time when cotton was king, but tobacco and textiles were also big powers at the same time. During our industrial period, automobiles dominated, but other manufacturing industries were also vying for position. Now Exxon, Macintosh, Wal-Mart and General Motors are a few of our biggest companies, which speaks directly to the diversity of industries that influence our nation.

# Chapter Review

## **Chapter Vocabulary** \*\*\*parentheses indicate page number\*\*\*

Power (2)

Force (2)

Influence (2)

Authority (2)

Traditional Authority (3)

Rational-Legal Authority (3)

Charismatic Authority (3)

Capitalism (6)

Laissez-Faire (6)

Socialism (6)

Communism (6)

Mixed Economy (7)

Informal Economy (7)

Industrial Society (7)

Deindustrialization (8)

Downsizing (8)

Offshoring (8)

Postindustrial Society (8)

Monarchy (9)

Dictatorship (9)

Totalitarianism (9)

Representative Democracy (9)

Democracy (9)

Power Elite Models (10)

Pluralist Model (10)

## **Key Terms** \*\*\*need to illustrate concept with an example\*\*\*

Deindustrialization

Downsizing

Offshoring

## **Bullet-point answer questions:**

1) What are the three types of power?



- 2) What are the three types of authority?
- 3) What are the three basic types of economies?
- 4) What are the four basic types of governments?

***Short answer questions:***

- 5) What are the three types of power and use parenting as an example for each?
- 6) What are the three types of authority and give an example of each?
- 7) What are the three basic types of economies and give an example of a nation that has that economy?
- 8) What are the three ways that economies can change and give an example of each of them?
- 9) What is the difference between the power elite model and the pluralist model and give an example of both?

***Critical thinking questions:***

- 10) Define the sociological imagination and explain how you learned who the authorities are in your life and how this was socially enforced.

- 11) Define deindustrialization and explain what other social events that happened around that time that could have caused the US to move in this direction in the 1970s.
- 12) According to the video, *Why Voting is so Difficult*, what are some ways that we could increase voter participation in the US? What does the author argue is the problem? Do you agree or disagree? Explain.



## Section 5

# Transcripts

**Movie 1.1 *Should You Spank Your Child*** by Strange Fruit  
Sociology

ANT: I teach family marriage, and that's a fun class, we do a lot of fun activities, but one of the questions that always comes up and there is no qualitative evidence, no quantitative evidence, that can ever sway one's position when whenever they are say "I agree" or "disagree", no evidence I can show them to the contrary can change their mind. And that is, should you spank your child.

BRUCE: Mmm. Yeah, no that's, that's a hard one.

ANT: That's tough.

BRUCE: That's a tough one.

ANT: We have great discussions, but it's tough to sort of come to any sort of conclusion. So, what is your answer, that, what is your response or how do you teach that or deal with that?

BRUCE: You know what, it's, I can imagine what's happening in your class because I've never taught family, but you know, what I

have talked about spanking in the context of you know, your cultural upbringings, that there's certain cultural backgrounds, and even class backgrounds, that spanking is more pervasive, let's say it like that, or people get a lot of ass whoopins'. That would be the way I would say, in my household was a ass whoopins' household, my mom was straight-up it's like it's do what I say, get a asswhoopin', this is how this is going, there's no alternative, my mom was a Japanese immigrant. So therefore, she couldn't go into a lecture format or anything like that, it's like, it was all short and was like do this, and I was like and if I resisted, it's like asswhoopins' abound. And my mom's Japanese, we had this rice cooker...

ANT: Yeah, I was gonna say...

BRUCE: And she would snatch, she would snatch the extension cord out the rice cooker, and proceeded to hurtin' somebody, and back in the day, that was completely normal, today this would be completely be considered child abuse and child protective services would have been notified because there was welts all up on my back to the legs and all of that, and but for real, look I'm Dr. Bruce Hoskins now. I teach sociology at a really



good community college, and yo, ummm I'm fine now, really I am. And it's like the things that tell me what you should do with this is like, it always, it always centers around how did you feel about the ass-whoopin' and it's benefits in your life, and it's like, and if you were the person that got whooped and you hated the whoopings, then yeah you're going to say "Well I'm never gonna whoop my child", but that's really easy to say when you don't have kids.

ANT: Very easy to say when you don't have kids. Very easy to say when you don't have kids.

BRUCE: Incredibly easy to say when you don't have kids.

ANT: For me, I don't recall ever being whooped by my parents, ummm I know my dad was, so he was in the military so he was gone a lot.

BRUCE: Yeah.

ANT: My mother actually tells the story that she whooped me once, and that last time I needed a whoopin'. And that's sort of one of the pieces of evidence, is that spankings only provide fear, or offer fear for the child. In my case that's all I needed. I guess I'm still afraid my mom, but as you say, look at us today.

\*Haha\*

BRUCE: Up-and-coming, relative, well I'm old now. I'm 40. I just turned 43, but you know...

ANT: Well I'll be 40 and won't be arrested.

BRUCE: There we go.

ANT: Knock on wood.

BRUCE: There we go.

ANT: So, you know, that's a huge part of it, but how do you manage that now as a parent? That's, that's a tough one.

BRUCE: You know what...

ANT: Because you have the evidence, you know you're aware, but how do you do that as a parent?

BRUCE: Yeah, because there's a recent article that was just talked about in you know, academia and what not, to say that spanking, like basically, lowers the cognitive abilities of a child. Like if they claim that they've been spanked and then therefore it's like their cognitive abilities have been reduced. Basically meaning, that if you talk to your child, that your child never learns what's right and wrong and things like that, and that you need to talk to them in order to help them develop why, "the why" of it, versus to just not do. Now I get that, I really do, and as a working, when I was in a working-class I actually understood way more while my mom didn't I mean bother, I mean besides not speaking

English very well. But that my environment was way more, I'm gonna use the word hazardous if you would, in that there's some absolutes that need to be listened to, and dangit I'm not going to try to rationalize them with you, do not do drugs, do not go over to that corner at night, do not talk to certain people. And it's like, no cognitive, no nothing. Not a "why", a "what", don't do this, and if you don't, bad things will happen to you. And I actually understand and respect that, but as a middle-class person I trade my, I don't spank a whole bunch, I do spank, spanking to me is open hand across the behind or whatever, and um, I do spank them every once in awhile, but I spend much more time talking to them. And I see the effect, now my kids are like trained negotiators, and so rather than get in trouble, they negotiate their way through the space like "Yo, dah dah dah", you know, but this is the reason why, and their explaining it to me, and it calms me down, it gives you that moment to think and then I'm like "You know what, I see what they're saying, look don't do that..here", and we're talking and all that, and so, you know that's what I do with my kids and I understand. I completely see, like I said, the value in both sides, I would just be, I'm always hesitant to just, to just completely take away something from a parent's toolbox though of tools. What that study actually means more to me is that, don't just spank your kids. Sooner or later, talk to them, whatever, but don't just, don't let not the only, oh you know, the only tool in your toolbox be spanking in regards to disciplining your kids. You need a wide variety of disciplinary things, so that you can figure out what actually worked better for the child.

ANT: And I think you make the biggest point of all, is that this, these are class issues, right?

BRUCE: Yes.

ANT: The fact that working class folks raise working-class kids, as they themselves are being disciplined and punished at work. Which is without the negotiation, which is without the freedom, while middle-class jobs, you do negotiate with your boss, you are consulted. And so then you then end up training and rearing your middle class child that way. So, that was good.

ANT: That was very informative. I still don't know what to do without spanking, I still don't know, but we're one step closer.

BRUCE: Toolbox. A toolbox. Spanking is one tool in the toolbox, but there's gotta be other stuff in there. That's what I feel.

ANT: Take away their Disney movies.

BRUCE: Take away Disney movies...yeah, well, at least that.

## **Movie 1.2 Poetry in Praxis**

21 by Patric Roche

21. My father is run over by a car. He is passed out in the road with a blood alcohol content 4 times the legal limit. I do not cry. Four months later, The nurses lose his pulse, and I wonder whose



life flashed before his eyes. Rewinding VHS tapes Old home videos

20, 19. I haven't brought a friend home in four years.

18. My mother sips the word "divorce". Her mouth curls at the taste like it burns going down.

17. I start doing homework at Starbucks. I have more meaningful conversations with the barista Than with my family

16. I wait for Christmas Eve. My brother and I usually exchange gifts to one another early This year, he And my father exchange blows. My mother doesn't go to mass.

15. I come up with the theory that my father started drinking again Because maybe he found out I'm gay. Like if he could make everything else blurry, Maybe somehow I'd look straight.

15. My mother cleans up his vomit in the middle of the night And cooks breakfast in the morning like she hasn't lost her appetite.

15. I blame myself.

15. My brother blames everyone else.

15. My mother blames the dog.

15. Super Bowl Sunday My father bursts through the door like an avalanche Picking up speed and debris as he falls Banisters,

coffee tables, picture frames Tumbling, stumbling. I find his AA chip on the kitchen counter.

14. My father's been sober for 10, Maybe 11, years? I just know We don't even think about it anymore.

13, 12, 11. Mom tells me Daddy's "meetings" are for AA. She asks if I know what that means. I don't. I nod anyway.

10. My parents never drink wine at family gatherings. All my other aunts and uncles do. I get distracted by the TV and forget to ask why.

9, 8, 7, 6. I want to be Spider-Man. Or my dad. They're kinda the same.

5, 4, 3. I have a nightmare The recurring one about Ursula from The Little Mermaid So I get up I waddle toward Mommy and Daddy's room, Blankie in hand, I pause. Daddy's standing in his underwear Silhouetted by refrigerator light. He raises a bottle To his lips.

2, 1, 0. When my mother was pregnant with me, I wonder if she hoped, As so many mothers do, That her baby boy would grow up to be Just like His father.

## Movie 1.3 Poetry in Praxis

*Cuz He's Black* by Javon Johnson

So I'm driving down the street with my 4-year-old nephew. He, knocking back a juice box, me, a Snapple, today y'all we are doing manly shit. I love watching the way his mind works. He asks a million questions.

Uncle, why is the sky blue?

Uncle, how do cars go?

Uncle, why don't dogs talk?

Uncle, uncle, uncle, he asks, Uncle, uncle, uncle, he asks, Uncle uncle uncle, as if his voice box is a warped record.

I try my best to answer every question, I do. I say it's because the way the sun lights up the outer space. It's because engines make the wheels go. It's because their minds aren't quite like ours. I say Yes. No. No. Yes. No. Yes. No. I don't know. Who knows? Maybe. We laugh.

He smiles at me, looks out the window, spots a cop car, drops his seat and says, "Oh man, Uncle, 5-0, we gotta hide." I'll be honest. I'm not happy with the way we raise our black boys. Don't like the fact that he learned to hide from the cops well before he knew how to read. Angrier that his survival depends

more on his ability to deal with the "authorities" than it does his own literacy.

"Get up," I yell at him. "In this car, in this family, we are not afraid of the law." I wonder if he can hear the uncertainty in my voice. Is today the day he learns that uncle is willing to lie to him, that I am more human than hero? We both know the truth is far more complex than do not hide. We both know too many black boys who disappeared. Names lost. Know too many Trayvon Martins, Oscar Grants, and Abner Louimas, know too many Sean Bells and Amadou Diallos. Know too well that we are the hard-boiled sons of Emmett Till.

Still, we both know it's not about whether or not the shooter is racist, it's about how poor black boys are treated as problems well before we are treated as people. Black boys in this country cannot afford to play cops and robbers if we're always considered the latter, don't have the luxury of playing war when we're already in one. Where I'm from, seeing cop cars drive down the street feels a lot like low-flying planes in New York City. Where I'm from, routine traffic stops are more like mine fields, any wrong move could very well mean your life. And how do I look my nephew in his apple face and tell him to be strong when we both know black boys are murdered every day, simply for standing up for themselves?

I take him by the hand, I say be strong. I say be smart. Be kind, and polite. Know your laws. Be aware of how quickly your hands



move to pocket for wallet or ID, be more aware of how quickly the officer's hand moves to holster, for gun. Be black. Be a boy and have fun, because this world will force you to become a man far more quickly than you'll ever have the need to. He lets go of my hand.

"But Uncle," he asks, "Uncle, what happens if the cop is really mean?" And, it scares me to know that he, like so many black boys, is getting ready for a war I can't prepare him for.

#### **Movie 1.4 *Jay Z versus Donald Sterling*** by Strange Fruit Sociology

Bruce: Let's do this, let's do this. Look there was a time, look but I know people are talked out about Donald Sterling and all that but I was listening to talk radio show, just the other day and there was this really interesting point to me..

Ant: You see my face, I'm already getting mad. I can feel it.

Bruce: If there's an intellectual point, that I was like, yo

Ant: No, there's a point, not intellectually.

Bruce: Ok, ok there was a point that was made on the talk radio show they said ok so here we are we're going up to Donald Sterling because he's being racist, because he's racist and he got caught on videotape and um on tape and all that stuff and I was like, and then the person said but what about someone like Jay-

Z, who's you know or whatever and that Jay-Z, he uses the 'N' word all the time and that Jay-Z uses misogyny and in his lyrics, all the time and so how are, how are we having this quote, this 'double-standard' so that was that was the setup from the from the radio show or so um, ya Ant, tell me what you think about that.

Ant: Don't consume Jay-Z. You cannot consume Jay-Z. You can consume Hip-Hop and to consume Jay-Z. You cannot consume the National Basketball Association without consuming the Los Angeles Clippers. Furthermore, this whole idea of that it's it's process or the fact that the tape is hidden, or the fact that this is his personal use, that means absolutely nothing in the grand scheme of things. The fact of the matter is the National Basketball Association profits on the dollars, and the bodies, and talents a predominantly African-American base. Point blank period, that is not not up for discussion, with the exception of the coaches in the front offices and the people in the front of the stands..

Bruce: Yeah.

Ant: ..basketball is Black.

Bruce: Yeah.

Ant: ..right? It is it is Black, it is something that African-Americans have gravitated to, since the nineteen seventies, right? Now, spare you the history of how basketball becomes a part of that legacy, right? You gotta start with New York and a lot of those

places, but the point of the, the entire point of the thing is that you have commercial sponsors that are doing this. Jay-Z is not necessarily selling sponsorship, he's not advertising for Kia, he's not advertising for State Farm, he's not advertising for all of these companies that are trying to tap into an African-American fan base in order for him to say, whatever Ciroc, Tom Ford, yes, Jay-Z is doing that, but they are purchasing the clientele that does that and uses that language and speaks to that, and lives that ideology, atleast in their entertainment consumption. This idea that, 'Donald sterling...' Quentin Tarantino makes movies about killing people, in fact, glorifies him but we don't put that, the responsibility of that onto Quentin Tarantino. We don't put the responsibility on that of Jay-Z. This is entertainment, right? To quote Jay-Z, 'It's only entertainment'. Donald Sterling is not in the business of selling a movie theater or music or entertainment he is in the business of putting on a basketball event. He's in the business with other, with 29 other people, who said, 'We want diversity', 'We want other folks included', 'We want a diverse fan base', 'We want diverse players', 'We want diversity everywhere', whether or not they do it, they want that.

Bruce: Yeah.

Ant: So, when you are caught on tape, on purpose or not, if you get caught, that's between you and your side-chick. That's her fault, that's your fault. You got caught and so you can no longer be a part of this organization, when everything, when you say,

something that goes blantly against the core values of the league.

Bruce: And so, in summary... Jay-Z is an artist.

Ant: Jay-Z is an artist.

Bruce: And we shouldn't hold an artist to any social standards because that is actually what they're critiquing, we have to give them a lot, a big birth when it comes to something like that. Well Donald Sterling is not an artist and he's racist as hell, he got caught on tape, suck it up, sell the organization, if that's what you got to do. And I don't feel sorry for you because you're about to make like a billion, like two billion dollars is all. Yeah, suck it up. Yeah, I'm good. Are you alright? You gonna be okay?

Ant: Why you do this to me?

## **Movie 1.5 Poetry in Praxis**

*Capitalism* by Porsha O

Benjamin, George, and Thomas are not America's founding fathers. Listen I'm the pimp who built this shit and trust, at every chance I'm unzipping my pants so I can pull out my penis and piss in your mouth. I'm nasty like that. You are my puppet, and I got you held up by my strings. Keep that gun at your temple. It's simple. I'm the pimp who built this, and I put drug dealers on corners so they can make my money, and I put white collars in



corner offices so they can make my money, and while you're out here doing nine to five, I'm working overtime to make sure the hungry never get fed. To make sure them colored kids never go to college, to keep that knowledge shit out they head. I'm a bad. Lucifer ain't got a damn thing on me. I fucked myself and gave birth to slavery . You thought when they genocided Native Americans, they were moving West? Motherfucker they were moving toward me. They call me capitalism, and I slit throats with dollar signs. I'll tie the American Dream around your neck and laugh when you lynch yourself for a dime. You're soul is mine. All your thoughts belong to me. I'm no reason women take off clothes and keep a pole between their legs. I'm the reason executive directors bring that work home, and never work, on working, only homes. My favorite color is green. My only hobby is sex, and I do one hell of a job fucking people over. I rake the rich and I ejaculate on the poor, as to keep my system in check, and the rest of y'all in the middle are like toilet tissue. I wipe my ass with you, do you understand? I am capitalism. Racism is my son. Gentrification, it's his sister. The jail system is my illegitimate daughter, and public schools are my badass grandkids. Can't you see, all of your oppression is related back to me. I'm the king in this bitch, and I'm so slick with this shit that you're thinking you only worked for what you need. My blood is made of envy, I breathe death into your...you are a slave to me. Bow down. Get this money. Sell your soul. Here's a nickel and a dime, not turn that shit into gold, become cold, ruthless, destroy any worthless human being you have to. You worship me because I control

everything, and I know you thought the devil was bad as hell, but the motherfucker ain't got shit on me, and the more you reach for that monetary peak, you become more like me, and When poverty is thick, and a single mother has to sell her body to dick, to feed her fatherless kids, remember America never had founding fathers. It always had me, and believe, I'm the pimp who built this shit, and you, you ain't nothing but my bitch.

### **Movie 1.6 Why is voting so difficult?**

So the Pew Research Center found this out, that less than sixty percent of people in the United States who are eligible to vote, actually vote in presidential elections. While only about forty percent of people vote during midterm elections. So then how can we make these numbers better? Ok, so did you know that the vast majority of developed countries, 28 out of 30 four to be exact, have compulsory voting practices. Which basically means that they force you to vote and so places like Belgium and Turkey, they do things like this. However, I don't know if we would do that in the United States because forcing someone to do something, that's just it just sounds Un-American, right? But other countries are they also automatically register people who are reached the eligible age and so right now in the United States, only 71 percent of voting age citizens are registered to vote, while there is ninety-six percent in Sweden and ninety-three percent in the United Kingdom, right and so and so then think about how helpful that would be rather than have organizations like the league of women

voters or rock the vote go and spend all those resources, we can just automatically do it, right. We can also use our technology to make registering as easy as just one click away um and do something like that. We can have a national holiday and encourage people to have like election parties like we have Super Bowl parties and get to know the issues that are at hand before they go and cast their vote. Um, however let me put my conflict theory hat on and suggest that a reason why we might not want to do this is because the people in power might not want this to happen and did i mention that of all those countries that have compulsory voting, that they're also socialist countries and so maybe, then, as a conflict theorist, that maybe voting is difficult, on purpose.