INEQUALITY AND INTERDEPENDENCE



Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple

LibreTexts™

Inequality and Interdependence: Social Problems and Social Justice

Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple

This text is disseminated via the Open Education Resource (OER) LibreTexts Project (https://LibreTexts.org) and like the thousands of other texts available within this powerful platform, it is freely available for reading, printing, and "consuming."

The LibreTexts mission is to bring together students, faculty, and scholars in a collaborative effort to provide and accessible, and comprehensive platform that empowers our community to develop, curate, adapt, and adopt openly licensed resources and technologies; through these efforts we can reduce the financial burden born from traditional educational resource costs, ensuring education is more accessible for students and communities worldwide.

Most, but not all, pages in the library have licenses that may allow individuals to make changes, save, and print this book. Carefully consult the applicable license(s) before pursuing such effects. Instructors can adopt existing LibreTexts texts or Remix them to quickly build course-specific resources to meet the needs of their students. Unlike traditional textbooks, LibreTexts' web based origins allow powerful integration of advanced features and new technologies to support learning.



LibreTexts is the adaptable, user-friendly non-profit open education resource platform that educators trust for creating, customizing, and sharing accessible, interactive textbooks, adaptive homework, and ancillary materials. We collaborate with individuals and organizations to champion open education initiatives, support institutional publishing programs, drive curriculum development projects, and more.

The LibreTexts libraries are Powered by NICE CXone Expert and was supported by the Department of Education Open Textbook Pilot Project, the California Education Learning Lab, the UC Davis Office of the Provost, the UC Davis Library, the California State University Affordable Learning Solutions Program, and Merlot. This material is based upon work supported by the National Science Foundation under Grant No. 1246120, 1525057, and 1413739.

Any opinions, findings, and conclusions or recommendations expressed in this material are those of the author(s) and do not necessarily reflect the views of the National Science Foundation nor the US Department of Education.

Have questions or comments? For information about adoptions or adaptions contact info@LibreTexts.org or visit our main website at https://LibreTexts.org.

This text was compiled on 08/21/2025

TABLE OF CONTENTS

Licensing

Acknowledgments

About this Book

About the Authors

Message to Students

1: What Is a Social Problem?

- 1.1: Chapter Overview and Learning Objectives
- 1.2: Defining a Social Problem
- 1.3: Constructing a Social Problem
- 1.4: Social Problems and Social Justice
- 1.5: Chapter Summary
- 1.6: References

2: Who Are We?- Social Problems in a Diverse World

- 2.1: Chapter Overview and Learning Objectives
- 2.2: Social Identity and Social Location
- 2.3: Creating Community by Honoring Diversity
- 2.4: Chapter Summary
- 2.5: References

3: What Is Sociology? Theory in Social Science

- 3.1: Chapter Overview and Learning Objectives
- 3.2: Classical Sociological Theory
- 3.3: How Do You Know?- Social Theory
- 3.4: Moving to Modern
- 3.5: Modern and Emerging Sociological Theories
- 3.6: Chapter Summary
- 3.7: References

4: How Do We Find Out?- Research Methods for Social Problems

- 4.1: Chapter Overview and Learning Objectives
- 4.2: Scientific Frameworks
- 4.3: Research Methods
- 4.4: Research Methods and Taking Action
- 4.5: Chapter Summary
- 4.6: References

5: Who Learns? Pods, Masks, and “You’re on Mute”

- 5.1: Chapter Overview and Learning Objectives
- 5.2: Education as a Social Problem
- 5.3: Models of Education - Applying the Social Problems Process

- 5.4: Education, Poverty, and Wealth
- 5.5: Education for Transformation is Social Justice
- 5.6: Chapter Summary
- 5.7: References

6: Who Has a Home? - Houselessness and Housing Insecurity

- 6.1: Chapter Overview and Learning Objectives
- 6.2: Housing Insecurity and Houselessness as a Social Problem
- 6.3: Houselessness, Housing Insecurity, and Social Location
- 6.4: Personal Problems — “Sin” or “Sickness”
- 6.5: Structural Issues of Houselessness
- 6.6: Housing Stability is Social Justice
- 6.7: Chapter Summary
- 6.8: References

7: Who Belongs?- The Social Problem of Family

- 7.1: Chapter Overview and Learning Objectives
- 7.2: The Social Problem of Belonging- Who is Family?
- 7.3: Inequality in Belonging
- 7.4: Explaining the Social Problem of Belonging
- 7.5: Belonging is Social Justice
- 7.6: Chapter Summary
- 7.7: References

8: Who Gets Environmental Justice? The Social Problem of Climate Change

- 8.1: Chapter Overview and Learning Objectives
- 8.2: Climate Change as a Social Problem
- 8.3: Environmental Inequality and Culture
- 8.4: Making Sense of the Climate Crisis
- 8.5: Environmental Justice Is Social Justice
- 8.6: Chapter Summary
- 8.7: References

9: Whose Lives Matter? Social Movements and Social Justice

- 9.1: Chapter Overview and Learning Objectives
- 9.2: Applying the Social Problems Process to #BlackLivesMatter
- 9.3: The Sociology of Social Movements
- 9.4: Social Movements, Social Media, and Social Justice
- 9.5: Chapter Summary
- 9.6: References

10: Who Gets Well?- Health as a Social Problem

- 10.1: Chapter Overview and Learning Objectives
- 10.2: Health as a Social Problem
- 10.3: Epidemiology in the US- Health Disparities by Social Location
- 10.4: Sociological Theories of Health
- 10.5: Health Equity is Social Justice
- 10.6: Chapter Summary

- 10.7: References

11: Who Gets High? Social Problems Associated with Drug Use

- 11.1: Chapter Overview and Learning Objectives
- 11.2: The Social Problem of Drug Use and Misuse
- 11.3: Harmful Drug Use- Exploring Unequal Outcomes
- 11.4: Five Models of Addiction
- 11.5: Recovery is Social Justice
- 11.6: Chapter Summary
- 11.7: References

12: Who Feels OK?- The Social Problem of Mental Health

- 12.1: Chapter Overview and Learning Objectives
- 12.2: The Basics - Mental Health and Mental Illness as a Social Problem
- 12.3: Social Location and Mental Health
- 12.4: Mental Health - Models and Treatments
- 12.5: Mental Health Is Social Justice
- 12.6: Chapter Summary
- 12.7: References

13: Who Dies Well? - Death and Dying as a Social Problem

- 13.1: Chapter Overview and Learning Objectives
- 13.2: Death and Dying as a Social Problem
- 13.3: Inequality in End of Life and Death
- 13.4: Studying Death and Dying
- 13.5: Dying Well is Social Justice
- 13.6: Chapter Summary
- 13.7: References

14: Who Recovers? A Case Study In Weaving Community

- 14.1: Chapter Overview and Learning Objectives
- 14.2: Who Lives in Otis? Setting the Stage of Social Problems
- 14.3: The Interconnected Social Problems of Wildfire Recovery
- 14.4: The Sociology of Disaster Recovery
- 14.5: Community Recovery is Social Justice
- 14.6: Chapter Summary
- 14.7: References

Index

Glossary

Detailed Licensing

Additional Resources

How to Read This Book Offline

Image Descriptions

100: Instructor Resources

Manuscript Development Process

Detailed Licensing

Licensing

*A detailed breakdown of this resource's licensing can be found in **Back Matter/Detailed Licensing**.*

Acknowledgments

This project is a master class in teaching and learning, relying on the wisdom and care of a vibrant community. So many people who contributed their time, ideas, resources, patience, and authentic writing, stories, and art that I will inevitably forget someone. Without our collective creativity, this book and course would have never happened. I appreciate you!

Family and Friends

To my wife, Valerie J. McDowell: Thank you for your love and care. You keep the world steady, so I can walk with balance and confidence. Between your ability to see pictures and my ability to write words, we create in beauty and power. I love you always!

To my parents, Anna Christine Linder Skach and John Puttman Sr., you believed in me from the very beginning. Knowing that you love me gives me the courage to tell my truth. And to Judith Scott Puttman and Loraine Linder Skach, your love, care, and willingness to share your professional experiences make our family (and this book) better.

To all the Puttmans, McDowells, and members of my chosen family. Your willingness to live your lives authentically, be curious, and be a loving model of relationships and community inspires me. This book would not have happened without many conversations and much care.

To David Boyes. Thank you for the practical assistance with unending Zotero entries, and the intangible care that encourages me to keep going, every day.

OER team, coauthors, and reviewers

To Amy Hofer, who took a chance on me in the beginning, and who always has time to explain the intricacies of academic work. I couldn't have asked for a better mentor. I hope I gave back as much as I received.

To Veronica Vold, whose passion for opening, accessible, and transformative learning stretches my vision and my skills as a teacher and a learner. You get straight to the heart of things.

To Heather Blicher and Valencia Scott, whose commitment to centering the experiences, wisdom, and resilience of people of color has called me out and called me in. I've only just started on this path. Your willingness to stay in the fight inspires me

To Michaela Willi Hooper, whose generosity, creativity, and passion for research inform our sources, illustrations, and attributions. Your dedication and persistence are woven into every chapter.

To Michelle Culley, whose steady and thoughtful approach to instructional design lowered my stress, and more importantly, whose work ensured that our courses were both beautiful and accessible to everyone.

To Colleen Sanders, whose attention to detail and fierce commitment to equity informs every word and image of this work. We wouldn't have made it through 123 lines of checking and rechecking without you.

To Stephanie Lennox and the wise and hardworking folks of Chemeketa Press. You managed to turn a messy set of incomplete ideas into a real book. Thank you for making my writer's dream come true, and advancing the cause of social justice, one book at a time.

Coauthors

Patricia Antoine, thank you for representing the world of first responders, end-of-life caregivers, and rural Oregonians. Your questions helped me focus more clearly on what makes a social problem a social problem, and on how we approach interdisciplinary work together.

Kathryn Burrows, thank you for sharing your own story, helping students to make sense of the complex world of health and mental health, and for helping me navigate the murky waters of academics in Oregon.

Bethany Grace Howe, your willingness to create community with fire survivors, agencies, community members, and students continues to resonate in the healing of Otis and the wider county. I appreciate your authenticity, your passion for this work, and your willingness to teach me about writing.

Nora Karena, in your work and in your life, you model how to be both fierce and kind. Your lived experience and wise analysis inform your deep commitment to anti-racist social justice. Thank you for your mentorship and your care.

Kelly Szott, thank you for helping me survive my first professional sociology conference after my long break from academic work. Your deep knowledge of social theory, and your willingness to learn more about racism and anti-racism helped me also get clearer.

Avery Temple, thank you for the integrity with which you live your life and the passion that you have for environmental justice. Without you, the chapter would have wandered around lost. Thank you for your patience as I tried to make sense of a topic that was both new to me and essential to get right.

Reviewers

Thank you to the reviewers, pilots, and workforce advisory board members who contributed their time and talent to making this work sing. Although I don't know everyone by name, I particularly appreciate Franki Trujillo Dalbey, whose willingness to tell the truth….. "No, Kim, that's racist!"…. supported me in challenging my own White supremacist privilege. Thanks also to the community of the book club. Your encouragement helps me to persist.

Students

Most importantly, I thank my students. You enter the classroom with courage, struggle with some of the most challenging issues of our time, and stay open to always learning more. Your questions and your wisdom inspire me every day. Thank you!

About this Book

4

Accessibility Statement

This book was created in good faith to ensure that it will meet accessibility standards wherever possible, and to highlight areas where we know there is work to do. It is our hope that by being transparent in this way, we can begin the process of making sure accessibility is top of mind for all authors, adopters, students and contributors of all kinds on open textbook projects.

If you encounter an accessibility issue, please let your instructor know right away.

Equity Lens

The Open Oregon Educational Resources Targeted Pathways Project seeks to dismantle structures of power and oppression entrenched in barriers to course material access. We provide tools and resources to make diversity, equity, and inclusion (DEI) primary considerations when faculty choose, adapt, and create course materials. In promoting DEI, our project is committed to:

1. Ensuring diversity of representation within our team and the materials we distribute
2. Publishing materials that use accessible, clear language for our target audience
3. Sharing course materials that directly address and interrogate systems of oppression, equipping students and educators with the knowledge to do the same

Designing and piloting openly licensed, intersectional, and antiracist course materials is one starting point among many when addressing inequities in higher education. Our project invites students and educators to engage with us in this work, and we value spaces where learning communities can grow and engage together.

We welcome being held accountable to this statement and will respond to feedback submitted via our contact page.

Course Learning Outcomes

Educators, students, and future employers all benefit when course-level learning outcomes guide our shared work. When course-level learning outcomes are public, institutions demonstrate a commitment to equitable student success through the potential for increased collaboration and inclusive course design. This project analyzed learning outcomes across the state of Oregon to identify themes and commonalities. Authors used this analysis as a basis for developing course outcomes that could match the curriculum of multiple institutions in Oregon while still considering their local needs and context.

For the course SOC206: Social Problems and the related textbook Inequality and Interdependence: Social Problems and Social Justice, the course learning outcomes are:

1. Describe the ways in which social problems are defined and constructed.
2. Analyze the causes and consequences of social problems using a sociological perspective.
3. Differentiate between individual and structural explanations of social problems.
4. Explain the relationship between race, ethnicity, gender, sexual orientation, and other social locations, and the unequal distribution of wealth, power, and privilege.
5. Critically evaluate strategies for responding to interdependent social problems using individual agency and collective action to expand social justice.
6. Demonstrate respect for diversity, critical thinking, and collaborative problem-solving skills through active classroom, college, or community engagement.

Teaching and Learning Approach

The authors of this book embraced an equity-minded design for structure, scope, and sequence of chapters and chapter content. They sought to honor the needs and experiences of students who are often underserved in higher education in Oregon. Authors considered Transparency in Teaching and Learning (TILT), Universal Design for Learning (UDL), and Culturally Responsive Teaching to design meaningful learning pathways for you. You will find rich images and multimedia in addition to written content. You will also find provocative discussion questions that align with learning outcomes and objectives.

Instructors, please see the Instructor Resources section in the Back Matter for an overview of curriculum design as well as openly licensed course packs and teaching tools.

Licenses and attributions for About this Book

About this Book by Open Oregon Educational Resources is licensed under CC BY 4.0.

Accessibility Statement was adapted from Accessibility Features by Dave Dillon, Blueprint for Success in College and Career: Oregon Edition, licensed under CC BY 4.0.

About the Authors

Patricia Antoine

Patricia Antoine is a Professor of Sociology at Chemeketa Community College. She has also taught classes in Sociology, Women's Studies, and Education at Portland State University and Linfield University. In addition to her faculty responsibilities at Chemeketa, she has been the campus Diversity Coordinator and led the faculty-driven curricular diversity program (Difference, Power, and Responsibility Initiative). She is the CEO and lead trainer for the consulting firm Antoine & Associates, Inc.

Kathryn Burrows



Kathryn Burrows got her Ph.D. in sociology from Portland State University. She specializes in the sociology of health, medicine, medical technology, and mental health. She teaches the sociology of gender and mental health and the sociology of disability and has taught the sociology of sexuality and several theory courses, as well as teaching the sociology of deviance and Introduction to Sociology. She has published in diverse areas of sociological study, including the advertising of medical technology, diversity in teaching, health literacy, mental illness, dating behavior, and parental decision-making about childhood health issues. She teaches at Portland State University and Newlane University and works as a qualitative researcher at InsideOut Insights. She also owns a small consulting company where she works with junior scholars on their first major projects. She lives in Oregon City with her puppy Castro.

Bethany Grace Howe



Dr. Bethany Grace Howe, Ph.D. is a communications specialist for the state of Oregon's Department of Human Services. She also serves as a board member for Planned Parenthood of Southwest Oregon. A researcher, her 2020 University of Oregon School of Journalism dissertation served as the foundation for four published, peer-reviewed journal articles. This, coupled with her time as a newspaper journalist and columnist, as well as a former secondary and university journalism instructor, means she has spent most of her life working in media, though never doing any one thing for long. A stand-up comedienne in her lack of free time, she is also the proud parent of Nola, a seventh grader who is already a raging pro-LGBTQ advocate.

Nora Karena



Nora Karena (she/her), who identifies as white, is an antiracist educator, researcher, consultant, and writer with expertise in non-profit service delivery, gender-based violence, homelessness, and child welfare. In her research, Nora interrogates white racial formation and white supremacy. In her classroom, she points her students in the direction of BIPOC scholars and scholarship as she engages in questions of identity, power, and meaning. As a consultant and trainer, she champions the operationalization of antiracist policies and ideas that prioritize the well-being of people most impacted by systems of oppression. She has a B.A. in Social and Behavioral Sciences from Linfield College and an M.A. in Cultural Studies (MACS) from the University of Washington Bothell.

Kimberly Puttman



Kimberly Puttman (she/her/ella) is a teacher, writer, activist, and interfaith minister. She identifies as White, queer, and on some days, disabled. She received her BA in Sociology from the University of Oregon, her MA from the University of Texas, and her ordination as an interfaith minister from One Spirit Learning Alliance. In her non-school life, she has been an advocate in a domestic violence shelter, a project manager in healthcare information technology, and a youth case worker. She currently teaches at Oregon Coast Community College, a small but mighty community college on the beautiful Oregon coast. When not writing this book, she explores questions of community and connection and spends as much time as she can near the waters of Siletz Bay.

Kelly Szott



Kelly Szott is an Associate Professor of Sociology at Southern Oregon University. She holds a Ph.D. in sociology from Syracuse University and a certificate of advanced study in Gender and Women's Studies. Her research interests include medical sociology, drug use, and harm reduction, and, more recently, experiences of climate disasters by rural older adults. She enjoys teaching social theory, among other topics. When she's not working, Kelly can be found cooking, hiking, bird watching, swimming, or drinking coffee.

Avery Temple



Avery (they/she/he) is a queer, Indigenous community organizer. She holds a Bachelor's degree in Globalization, Environment, & Policy, where she researched Indigenous resistance and the ongoing effects of colonization on our climate. He also has over four years of experience in public speaking, event planning, and a lifetime of love for exploring the natural world. As an abolitionist and anti-capitalist, Avery firmly believes that moving with militant joyfulness and a deep reverence for life is vital in all pursuits. When they are not writing, you can find them sharing food with their friends, reading science fiction, foraging, curating art spaces, and swimming.

Message to Students

1

Thank you for joining us on this adventure into the beautiful and complicated world of social problems. We challenge you to bring an open mind and a curious heart to this exploration.

This book is powerful. We explore the social problems that you and other students may face by integrating powerful theories, current data, and compelling stories from People of Color, women and nonbinary people, poor people, queer folx, people of different abilities, immigrants, and many others who experience injustice.

This book is beautiful. We use photos, art, music, charts, graphs, infographics, and videos in addition to words to tell the truth about inequality, injustice, and interdependent solutions.

This book is transformative. We invite you to explore your own life through the lens of power and privilege to consider how you benefit from or are harmed by oppressive systems, and how you can take action to dismantle them. We celebrate the work of educators, researchers, activists, organizers and others whose work to end racism, heteropatriarchy, ableism, nativism and other intersectional structures of oppression inspires us to take action.

As part of our commitment to justice, this book is openly licensed and free of charge. By providing free, high-quality, equity-minded, anti-racist materials, we support making college education both more accessible and transformative.

We designed this book to engage all of you. The chapters average about an hour and a half of required reading and video content. Your actual engagement time may differ depending on how fast you read (and how many jobs you have while you are in school).

You will notice that we have added many links to videos, blogs, papers, and other sources throughout the book. Unless the text says, “Please read” or “Take a moment to watch,” those resources are there for you to learn more if you want to. You may find them helpful as you work on your assignments or if you are just plain curious to learn more.

This text pairs with the course Sociology 206: Social Problems. You will find assignments and discussion questions that help you understand these readings more deeply.

Now click the button in the lower right corner labeled “Next →” to turn the page!

CHAPTER OVERVIEW

1: What Is a Social Problem?

1.1: Chapter Overview and Learning Objectives
1.2: Defining a Social Problem
1.3: Constructing a Social Problem
1.4: Social Problems and Social Justice
1.5: Chapter Summary
1.6: References

This page titled 1: What Is a Social Problem? is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

1.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Explain a current social issue using the five characteristics of a social problem.
2. Describe the process by which social problems are created.
3. Explain why the interdependent nature of social problems requires both individual agency and collective action to create social justice.

Chapter Overview

> *With gratitude to my friends and colleagues at the Open Oregon Educational Resources Project. Writing this textbook and class has been a master class in learning, teaching, writing, and working for social justice. Your generosity with your time and talents enriches all of us. —Kim Puttman*



Figure 1.1 This 4.40-minute video promotes the Social Problems class at Oregon Coast Community College. Although your class and college are different, the issues raised about recovering from the Echo Mountain Fire apply to many of the social problems we will examine in this class.

Our human lives are full of both joy and sorrow. We struggle with passing a class, standing up to a bully, staying healthy, losing a job, ending a marriage or saying goodbye to a dying friend. We also savor the joys of life. We celebrate the new job, getting an excellent grade, the connection of family and friends, and the beauty of the glorious sunset over the beach. These deeply personal experiences are also connected to a wider world of family, community, country, and planet.

This chapter opens with a video about the Echo Mountain Fire in Figure 1.1. In September 2020, a wildfire roared through the town of Otis, Oregon, and the surrounding forest. The fire devastated this tiny town on the edge of the wild Pacific Ocean. Many families evacuated with just the pajamas they were sleeping in. Other families were able to save a box or two, maybe their pets, but nothing else. Over the next few days, horses and cows were moved outside the fire range and then moved again as the fire spread. Residents of Otis and Lincoln City were caught waiting—waiting for news, waiting for safety, waiting for food, and waiting for the fire to be contained.

The Echo Mountain fire was a disaster. Approximately 2,500 acres of forests and wildlands were destroyed, with over 1,241 structures burned. Over 300 families lost their homes, and countless others suffered damage from smoke inhalation for weeks after the fire. All of us who lived through the fire, including me, whether we lost our homes or not, now understand how our lives can change in a moment.

I encourage you to learn more about the Echo Mountain Fire (Figure 1.1). As you watch this short 4-minute video, please consider how recovery from this fire becomes a rich ground for understanding social problems. This deep understanding can set the stage for learning about social problems in our world. We'll learn more about the Echo Mountain Fire in Chapter 14.

Focusing Questions

In this book, we explore social problems, complex social issues that must be solved collectively. To lay a foundation for this work, Chapter 1 focuses on answering three core questions:

1. What is a social problem?
2. How are social problems created and resolved?
3. Why does the interdependent nature of social problems require both individual agency and collective action to support social justice?

We answer these questions section by section. In Defining A Social Problem, we examine the characteristics of a social problem. In Constructing a Social Problem, we define, apply, and critique the social problem process, a model sociologists use to understand social problems more precisely. In Social Problems and Social Justice, we explore the transformative possibilities of taking action, whether individually or with others. Then, at the end of the chapter, you'll have the chance to check your understanding.

Let's dive in!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kimberly Puttman is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 1.1. "Soc 206 Promo Video" by Oregon Coast Community College is licensed under the Standard YouTube License.

This page titled 1.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

1.2: Defining a Social Problem



Figure 1.2 Sociologist Dr. Anna Leon-Guerrero. Her definition of a social problem includes both our social and our physical world. Why might this matter?

When you think about the current issues facing our society and our planet, you might name war, addiction, climate change, houselessness, or the global pandemic as social problems. You would be mostly right. However, sociologists need to be more specific than that. Because they are trying to explain what social problems are or how to fix them, they need a much more precise definition. Sociology professor and author Anna Leon-Guerrero (Figure 1.2) defines a social problem as "a social condition or pattern of behavior that has negative consequences for individuals, our social world, or our physical world" (2016:4).

More concretely, it is not just that one person gets sick from COVID-19. The social problem is that our healthcare systems are overwhelmed with sick patients. People are experiencing different rates of exposure to COVID-19. Their health outcomes differ because of their race, class, and gender. Because social problems affect people across the social and physical worlds, the solutions to social problems must be collectively created. It is not enough for one person to get well, although that may really matter to you. Instead, we must act collectively, as groups, governments, or systems, to identify and implement solutions. Our health is personal, but getting well depends on all of us.

To talk effectively about social problems, we must understand their characteristics. In this text, we will explore five important dimensions of a social problem You may encounter some new terms in this list. We'll define them in the related section:

1. A social problem goes beyond the experience of an individual.
2. A social problem results from a conflict in values.
3. A social problem arises when groups of people experience inequality.
4. A social problem is socially constructed but real in its consequences.
5. A social problem must be addressed interdependently, using both individual agency and collective action.

In the following section, we examine each of these five characteristics. Where these characteristics exist, social problems follow. Each component provides an additional layer of explanation about why any human problem is a social problem.

Beyond Individual Experience

Individuals have problems. Social problems, though, go beyond the experience of one individual. They are experienced by groups, nations, or people around the world. An individual experiences job loss, but the wider social problem may be rising unemployment rates. An individual may experience a divorce, but the wider social problem may be changing expectations around marriage and long-term partnerships. Solving a social problem is a collective task, outside of the capability of one individual or group.



Figure 1.3 Sociologist C. Wright Mills, pictured on the left, wrote about the Sociological Imagination.

In his book *The Sociological Imagination*, American sociologist C. Wright Mills helps us understand the difference between individual problems and social problems and connects the two concepts (Figure 1.3). Mills (1959) uses the term *personal troubles* to describe troubles that happen both within and to an individual. He contrasts these personal troubles with social problems, which he calls *public issues*. Public issues transcend the experience of one individual, impacting groups of people over time.

To illustrate, a recent college graduate may be several hundred thousand dollars in debt because of student loans. They may have trouble paying for living expenses because of this debt. This would be a personal trouble. If we look for larger social patterns, however, we see that as of 2021 about 1 in 8 Americans have student loan debt, owing about 1.6 trillion dollars (Federal Reserve Bank of New York 2021). The volume of this debt and the harm that is being caused stretch far beyond the experience of a few individuals. Student loan debt becomes a public issue.

In addition to differentiating personal troubles and public issues, Mills also connects them using the sociological imagination, a quality of mind that connects individual experience and wider social forces. He writes, “The sociological imagination enables us to grasp history and biography and the relations between the two within society. This is its task and its promise” (Mills 1959:6).

In other words when we use our own sociological imaginations, we start with our own lives, our biography. We connect with the experience of other people and their history. We consider how our own past actions and the historical actions of others may have contributed to our current reality. We use our sociological imaginations to consider what the outcomes of our actions or of social policies might be. When you use your sociological imagination, complicated social problems begin to make sense.



Figure 1.4 A society consists of more than individual people, just like a forest consists of more than just individual trees: The forest around Cougar Hot Springs, Oregon has more than just individual trees. Tokyo, Japan has more than individual people.

Building on Mills's concepts, current sociologists highlight the complex relationships of the social world. In the 2019 Society for the Study of Social Problems Presidential Address, society president Nancy Mezey explores the topic of climate change as a social problem. Understanding and solving climate change requires a deep understanding of the relationship between people and systems. She emphasizes that "society is not just a collection of unrelated individuals, but rather a collection of people who live in relationship with each other" (Mezey 2020:606). To make this point, she uses the work of sociologist Allan Johnson. In his book *The Forest and the Trees*, Johnson compares the physical world to our social world:

> *In one sense, a forest is simply a collection of individual trees, but it is more than that. It is also a collection of trees that exist in particular relation to one another, and you cannot tell what that relation is by looking at the individual trees. Take a thousand trees and scatter them across the Great Plains of North America and all you have is a thousand trees. But take those same trees and put them close together, and now you have a forest.*

> *The same individual trees in one case constitute a forest and in another are just a lot of trees. The "empty space" that separates individual trees from one another is not a characteristic of any one tree or the characteristics of all the individual trees somehow added together. It is something more than that, and it is crucial to understand the relationships among trees that make a forest what it is. Paying attention to that "something more" — whether it is a family or a society or the entire world – and how people are related to it lies at the heart of what it means to practice sociology. (Johnson 2014:11-12, emphasis added)*

Using this comparison, Mezey reminds us that human society is made up of interdependent individuals, groups, institutions, and systems, similar to the living ecosystem of the forest. This similarity is illustrated in Figure 1.4. The reach of a social problem can also be planet-wide. As the response to COVID-19 demonstrates, migrations between countries, vaccination policies for any nation, and the responses of health systems in local areas can all impact whether any individual is likely to get COVID-19 or to recover from it. A social problem, then, is one that involves a wider scope of groups, institutions, nations, or global populations.

A Conflict in Values

Social problems can also be defined as issues where social values are in conflict. A value is an ideal or principle that determines what is correct, desirable, or morally proper. A society may share common values. For example, a society may value universal

education, the ideal that all children should learn to read and write or, at minimum, be in school until they are 18. A different society may value practical experience, focusing on teaching children skills related to farming, hunting, or raising children. When core values are shared, there is no basis for conflict.

Social problems may begin to arise if people cannot agree on values. For example, some groups may value business growth and expansion. They oppose restrictions on pollution or emissions because following these regulations would cost money. In contrast, other groups might value sustaining the environment. They support regulations that limit industrial pollution, even when they cost more money. This conflict in values provides a rich soil from which a social problem may grow.

Inequality

A social problem can arise if there is a conflict between a widely shared value and a society's success in meeting expectations around that value. For example, people need sufficient water, food, and shelter to sustain life. To work well, a society values human life and creates infrastructure so that all members have water, food, and shelter. However, even at this most basic level, people experience significant inequality in their access to these resources.

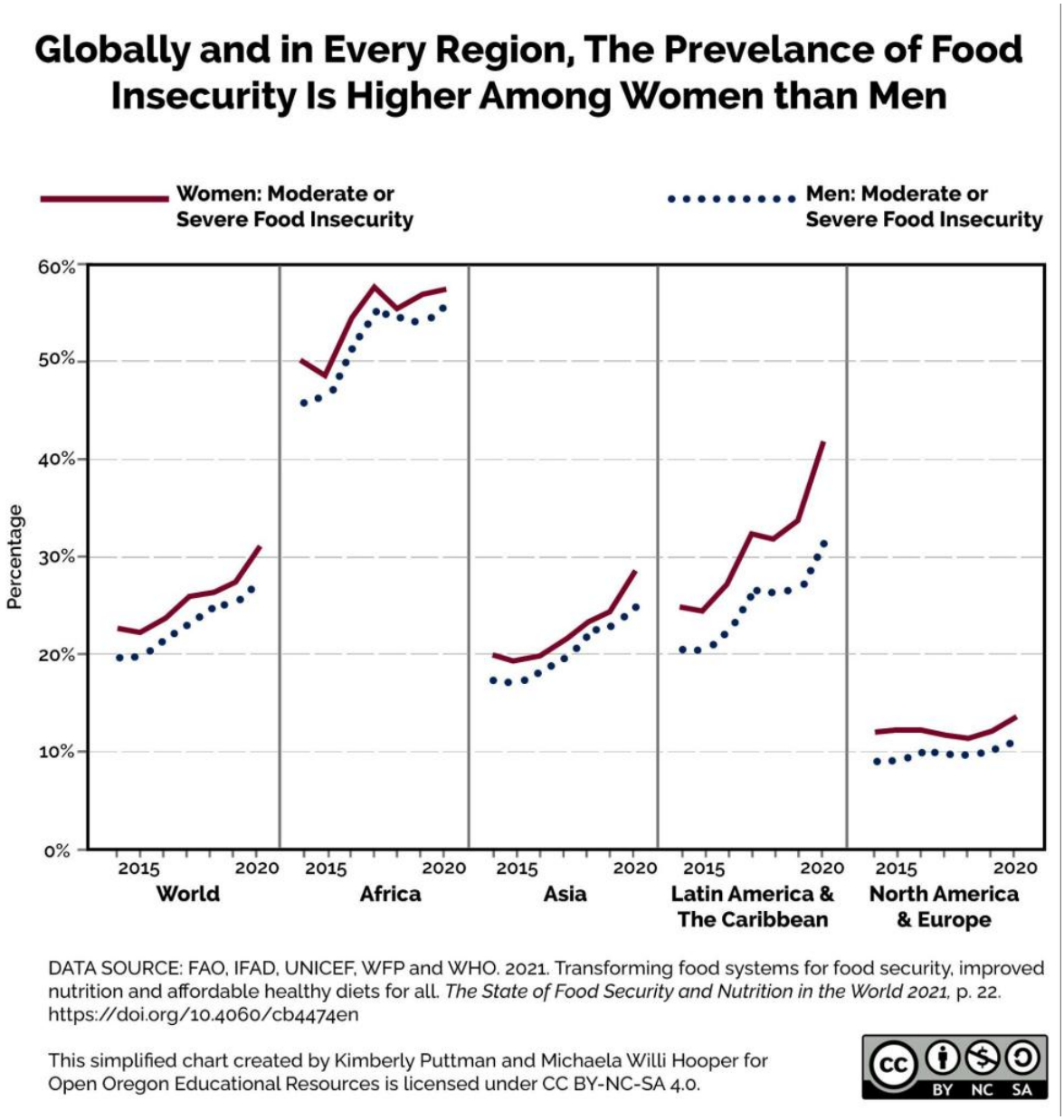


Figure 1.5 In this chart, we see that women experience more food insecurity than men, in every region of the world. In Africa, more than half of all people experience hunger. This rate of food insecurity has also increased around the world between 2015 and 2020. How do you think COVID-19 might have impacted world hunger? Image Description

For example, the United Nations reports that one in three people worldwide do not have access to adequate food. That number is rising (FAO et al. 2021). As we can see in the chart in Figure 1.5, women are more likely than men to experience hunger in all regions of the world. The related report also notes that 22 percent of all children worldwide are stunted because they do not have enough to eat (FAO et al. 2021).

In a local example, the Oregon Food Bank explicitly defines hunger as a social problem. They write, “Hunger isn’t just an individual experience; it’s a symptom of barriers to employment, housing, health care and more—and a result of unfair systems that continue to keep these barriers in place” (Oregon Food Bank 2021). In exploring who is hungry in Oregon, they note that communities of color experience greater housing instability and therefore greater food insecurity than White families (Oregon Food Bank 2019). Unequal access and unequal outcomes are both common in our world and fundamental to social problems.

A Social Construction with Real Consequences



Figure 1.6 This 11-minute video, Social Construction , explores what it means to jointly create our social reality. What else do you see that is socially constructed? Transcript

Sociologists delight in statistics, those numbers that measure rates, patterns, and trends. You might think that a social problem exists when things get measurably worse—unemployment rises, food prices increase, deaths from AIDS skyrocket, or gender-related hate crimes explode. Changes in the numbers, or *objective measures*, provide only part of the story. Sometimes these changes go unnoticed in the wider society. The changes don’t result in conflict or action. Other times one community takes action, but another community with similar statistics does not.

To explain this difference, we turn to the fundamental sociological concept of social construction. Social constructions are shared understandings that are jointly accepted by large numbers of people in a society or social group. This concept asserts that while material objects and biological processes exist, it is the meaning that we give to them that creates our shared social reality. The video in Figure 1.6 provides more examples of this concept.

Austrian-born American sociologist Peter Berger and American-Austrian sociologist Thomas Luckmann introduced the term social construction in 1966. They wrote a book called *The Social Construction of Reality*. In it, they argued that society is created by humans and human interaction. These interactions are often habits. They use the term habitualization to describe how “any action that is repeated frequently becomes cast into a pattern, which can then be … performed again in the future in the same manner and with the same economical effort” (Berger and Luckmann 1966). Not only do we construct our own society, but we also accept it as it is because others have created it before us. Society is, in fact, *habit*.

For example, a school building exists as a *school* and not as a generic building because you and others agree that it is a school. If your school is older than you are, it was created by the agreement of others before you. By employing the convention of naming a building as a *school*, the institution, while socially constructed, is made real and assigned specific expectations as to how it will be used.

Another way of looking at the social construction of reality is through an idea developed by White American sociologists Dorothy Thomas and William Thomas. The Thomas theorem states, “If [people] define situations as real, they are real in their consequences” (Thomas and Thomas 1928). In other words, people’s behavior can be determined by their *subjective* construction of reality rather than by *objective* reality. Let’s look at two examples.



Figure 1.7 What do you think the person in the photo, gesturing "Thumbs up," is trying to say? Depending on his country, he may be saying *great*, *one*, or *five*. Even our hand gestures are socially constructed.

Sociologists who study how we interact recognize that language and body language reflect our values. If you have learned a foreign language, you know that every word does not translate easily. The same is true for gestures. What does the gesture in Figure 1.7 mean? While Americans might recognize a thumbs-up as meaning *great*, in Germany it would mean *one*, and in Japan, it would mean *five*. Thus, our construction of reality is influenced by our symbolic interactions.

Another example of the social construction of language is at work in this book. You might have noticed that we capitalize the words Black and White when we discuss race. We follow the work of Black historian Ibram X. Kendi, who writes: "Very simply, I capitalize both Black and White (and Brown for that matter) to distinguish between the races from the colors (2019)." The National Association for Black Journalists recommends this usage as well.

On the other hand, one of the textbook reviewers pointed out that writing "white" with a lowercase "w" is preferred by some people who work to end racism. Robin DiAngelo explains the conflict this way: "On one hand, capitalizing "Black" but not "white" interrupts the historical elevation of white above black. On the other hand, not capitalizing "white" minimizes its power as a racial category and reinforces white as the default" (DiAngelo 2021:xviii). White is as much a racial category as Black. So which do we choose?

In this book, we have chosen to follow Kendi's advice. Every time we read "Black" or "White," our brains might pause for a moment to remember that race is a socially constructed category with real social consequences. When we are conscious of social construction at work in language, we choose our words mindfully.

Already we see that not all social constructions are universally shared. Sometimes, our ideas about what is real or true in society are in conflict. Sometimes, those ideas change. Even when we agree that a social problem exists, we may not agree on what it is. In the next section, we look at how a social construction can change.

Unpacking Oppression, Advocating for Social Justice: The Social Construction of Rape



Figure 1.8 In this picture of social protest, the protester is holding a sign, "Whatever we wear, wherever we go, Yes means Yes and No means No." Over time, our ideas about bodily autonomy, consent, and gender-based violence are changing.

In this class, we address sensitive social problems. Many of us are survivors of sexual violence, natural disasters, houselessness, and other painful experiences. If you need to skip this material for any reason, please do so. If it raises strong emotions, please talk to your instructor or reach out to your college mental health services. You are not alone.

We can see that the social problem of rape is socially constructed because our ideas change over time. Initially, European courts and lawyers defined rape as a crime of property. This view of women's bodies is profoundly disturbing to us today but was common in seventeenth-century English law. Legally, women were considered the property of their fathers or their husbands. Therefore, rape was legally understood as decreasing the value of their property. Taking this model further, married women could not be raped by their husbands because consent was implied as part of the marriage contract.

When feminists in the 1970s challenged this legal definition, laws related to rape began to change. Rape, which included marital rape, became defined as a crime of violence and social control against an individual person (Rose 1977). In a more recent study, researchers examined how rape was defined in a college community between 1955 and 1990 (Abu-Odeh, Khan, and Nathanson 2020). Early descriptions of rape in school and community newspapers painted the picture that White women students were safe on campus. If they ventured beyond campus to predominantly Black neighborhoods, they risked being raped. Although this assumption was wrong, people believed that rape was a crime committed by a Black or Brown man who was a stranger rather than by a White man who the survivor already knew. This story relied on the false racial myth that Black men were dangerous. In addition, from this perspective, the police were responsible for keeping White women safe (Abu-Odeh, Khan, and Nathanson 2020).

With the work of feminist activists, the concept of rape and the response to rape changed. In the 1970s and 1980s, women's centers and health professionals defined rape as an act of sexual violence that supported the power of men and an issue that threatened

women's health. The person who experienced rape began to be called a *survivor* rather than a *victim*. Men who raped or committed other kinds of sexual harassment could be identified as part of the campus community rather than being defined as strangers. Changes in the social construction of rape allowed for more effective community responses in preventing rape, prosecuting rape, and supporting the healing of rape survivors (Abu-Odeh, Khan, and Nathanson 2020).



Figure 1.9 Black activist Tarana Burke is the founder of the #MeToo Movement. How has #MeToo changed your willingness to talk about sexual violence or to take action?

Feminist activists continue this work. Black activist Tarana Burke founded the #MeToo movement in 2006 so survivors of sexual violence could tell their stories. These stories highlight how common sexual violence is for women, nonbinary people, and men. It expands our conversation about rape to a wider discussion around the causes and consequences of sexual violence. If you would like to learn more about #MeToo from Burke herself (Figure 1.9), please watch this TED Talk, "Me Too Is a Movement, Not a Moment ." Actor Alyssa Milano drew attention to this movement when she tweeted #MeToo in 2017. You might want to explore the #MeToo Twitter thread. This movement has resulted in some changes in the law (Beitsch 2018) and in stronger prosecution of perpetrators of sexual violence in some cases (Carlsen et al. 2018).

In this constructionist view, the definition of rape, the actors in the crime, and the responsibility for fixing the problem changed over time, with significant consequences for the people involved. Even concepts like consent, a freely given agreement to do something (Planned Parenthood 2015), are taught and learned (see Figure 1.8). We will see the usefulness of the social construction of a social problem as we explore each social problem raised in this book.

It's your turn to unpack oppression and advocate for social justice:

Instructions

The concept of consent is often applied to sexual activity because sexual assault is partially defined by lack of consent. However, teaching consent is an important way to disrupt rape culture. Even young children can begin to learn about consent and bodily autonomy. How might teaching consent be a way to advocate for justice?

Please watch one of these three videos:

Grade One Teacher Welcomes Students With Special Greeting[Video]

A Cup of Tea and Consent [Video] (some adult language)

How Do You Know if Someone Wants to Have Sex with You? [Video]

As you watch, consider the social construction of consent.

Activity

Consider these questions:

- How do these videos change your thinking about consent?
- How might consent apply in your classroom or community?
- How does teaching and using consent create social justice by disrupting rape culture?

Interdependent Solutions of Individual Agency and Collective Action

> *All life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly. We are made to live together because of the interrelated structure of reality. This is the way our universe is structur this is its interrelated quality. We aren't going to have peace on earth until we recognize this basic fact of the interrelated structure of all reality.*
> *—Dr. Martin Luther King Jr., activist, sociologist, and minister*



Figure 1.10 Video: Martin Luther King Jr. A Christmas Speech: Martin Luther King Jr. asserts that we are all interrelated, another word for interdependence, in his 1967 Christmas Speech. While watching the whole speech is optional, you may want to view minutes 7:10-8:47 to listen to this concept. Transcript

Our diversity can be a source of innovative solutions to social problems. At the same time, the ways in which we are different divide us. We see bullying, hate crimes, war, gender-based violence, and other patterns of treating each other differently based on our group membership. At the same time, many of us go to school, raise families, live in neighborhoods, and die of old age. How is it that we can maintain our sense of community?

We begin to answer this question by reminding ourselves that the sociological imagination helps us to see wider social forces at play in our individual lives. Interdependence is the concept that people rely on each other to survive and thrive (Schwalbe 2018). Martin Luther King Jr. asserts that we are all interrelated, another word for interdependence, in his 1967 Christmas Speech in Figure 1.10. Please watch at least minutes 7:10-8:47 to learn more about this concept from Dr. Martin Luther King, Jr. himself.

Interdependence is everywhere, but specific examples of social, economic, and physical interdependence may help us see it more clearly. With social interdependence, we rely on other people to cooperate to support our life. We give the same cooperation to others in turn. Sociologists sometimes call this kind of social interdependence social integration (Berkman et al. 2000)

For example, when you consider your own life, you might notice how many people helped you become the person you are. When you were a baby, you needed an adult to feed, clothe, and keep you warm. Maybe you were lucky, and someone read you bedtime stories. As we widen this picture, we see that your caregivers relied on store owners, doctors, farmers, truckers, business people, and friends to support the work of caring for you. You may not have had a happy childhood, yet you lived long enough to read these words. This book was brought to you by authors, editors, artists, videographers, designers, musicians, librarians, and other students like you. These relationships demonstrate our social interdependence.

In addition to social interdependence, we experience economic interdependence. As we shop for groceries this week, we see empty shelves and rising food prices. COVID-19 is disrupting the global supply chain. Some farmers in Mexico and South America can't get their food across the US border (Lopez-Ridaura et al. 2021). US car manufacturers can't get electronic chips manufactured in China. Even when people in Vietnam sew T-shirts or factory workers in Korea build TVs, the ships that carry these products from one country to another wait for dock workers to unload them. Our experiences with COVID-19 underline the truth of our economic interdependence.

We express this economic interdependence in relationships that describe the power of workers and the power of business owners. Power is the ability of an actor to sway the actions of another actor or actors, even against resistance (Fox Piven 2008). In 2017, Francis Fox Piven, the president of the American Sociological Association, defined interdependent power, arguing that while wealth and privilege create power, workers, tenants, and voters also have the power of participation. We see interdependent power today in the Great Resignation, with people deciding to resign from their jobs rather than return to work. We see it in restaurants reducing hours or closing down because they can't find workers to wait tables and bus dishes. We see this in frontline workers becoming even more critical in providing basic services to a quarantined public. We live in a globally interdependent economy.

Finally, and maybe foundationally, we are physically interdependent. I remember being on a boat in a glacial lake in Alaska. The tour guide, a biologist, was asking the people on the tour about how many oceans there were in the world. All of us were desperately trying to remember fifth-grade geography, and counting the various oceans we remembered. Atlantic, Pacific, Indian . . . wait did the Arctic and Antarctic count as oceans? Maybe five? Maybe six? Maybe seven? At each answer, the biologist shook her head, "No." We were stumped.



Figure 1.11 The Pacific Ocean at Lincoln City, Oregon, or maybe just one view of our planet's one ocean. How do you see social, economic or physical interdependence in your own life?

She revealed that scientists who study the ocean now say that we have just one ocean (even though the ocean in Figure 1.11 happens to be the Pacific Ocean, a few blocks from my house). It contains all the ocean water across our entire planet. Debris from a tsunami in Japan washed up on beaches from the tip of Alaska to the Baja peninsula and Hawaii. Rivers contribute up to 80 percent of the plastics pollution found in the ocean. We see that the COVID-19 virus travels with people around the world as infections move from place to place. As we cross the globe on our feet, bikes, camels, trains, cars, and airplanes, our diseases travel with us. We are physically interdependent.



Figure 1.12 When do we comply with the social norms of mask-wearing and elbow-bumping?

Each of these ways of considering our interdependence matters when studying social problems and creating change. Because our actions affect one another, any social problem or solution ripples through our social world. For example, social scientists are examining mask-wearing during COVID-19.

Behavioral economics researcher Dr. Vera te Velde from the University of Queensland explores mask-wearing behavior around the world. She wanted to find out what would make wearing a mask a social norm. Social norms are the rules or expectations that determine and regulate appropriate behavior within a culture, group, or society.

Dr. te Velde finds that when people trust each other and their government, they are much more likely to wear masks. Trust and shared agreement around social norms encourage consistent behavior. In other words, when we notice our interdependence and trust that others will follow social norms, we are more likely to follow them too. If you want to learn more about Dr. te Velde's research, watch "The Importance of Social Norms" (episode 8).

Sociologist Michael Schwalbe, in *The Sociologically Examined Life*, calls this mindfulness of interdependence. When we are aware, or mindful, of how our actions impact others, we are noticing our interdependence. We then often act for the good of all. In a more explicit analysis of racism, Black author and activist Heather McGhee argues that we collectively benefit when we organize for social justice across race, class, and gender divides. This solidarity dividend is reflected in the gains that come when people work together across their differences to accomplish what we can't do individually (McGhee 2021) and improve everyone's lives.





Figure 1.13 Fight for $15. As you look at the photos, top and below, representing Fight for $15, who do you see represented? Both show multiracial coalitions leveraging interdependence to build social justice.

The organization Fight for $15 (Figure 1.13) is working to increase the minimum wage to at least $15.00 an hour. They deliberately name racism as a cause of division and multiracial unity as a source of power. One organizer says:

> *We've got to build a multiracial movement, a different kind of social justice movement for the [twenty-first] century. And we've got to talk about it, multiracial organization and how to build the movement, you know. (Fight for $15 activist Terrance, quoted in McGhee 2021:132)*

These organizing tactics that emphasize our interdependence are working. As of May 2023, we've seen new increases to the minimum wage in eight states. In 2019, a bill passed in the US House of Representatives to raise the minimum wage to $15.00 across the country. It didn't pass the Senate, but even the partial win is progress (Fight for $15 2023).

The interdependent nature of social problems also requires interdependent solutions. For this, we look at individual agency and collective action. The discipline of sociology always asks *why?* But the sociologists who study social problems are particularly committed to taking action. They try to understand why a problem occurs to inform policy decisions, create community coalitions, or support healthy families. In the best cases, they seek to know their own biases and work to remediate them, so their research is used to create change. This challenge is explicitly stated by SSSP President Nancy Mezey:

> *The theme for the 2019 SSSP [Society for the Study of Social Problems] meeting is a call to sociologists and social scientists in general to draw deeply and widely on sociological roots to illuminate the social in all social problems with an eye to solving those problems…. I am calling on you, the reader, through this presidential address to focus on what is perhaps the largest social problem: climate change. Indeed, because we have been focusing on individual rather than social solutions regarding climate change—we are now facing grave and imminent danger. (Mezey 2020:606)*

Mezey tells us that studying problems is not enough. We must focus on the most critical social problem of climate change to support all of us in taking action.

Addressing social problems requires individuals to act. Social agency is the capacity of an individual to actively and independently choose to create change. In other words, any individual can choose to vote, protest, parent well, or be authentic about who they are in the world. Your choice may be limited by your race, class, or gender, among other identities, but each act of positive social agency matters to you and your community.

Collective action refers to the actions taken by a collection or group of people acting based on a collective decision (Sekiwu and Okan 2022). These kinds of actions people take are creative responses to local issues. We typically think of collective action as a protest march or a social movement. Collective action can also be setting up the Salmon River Grange as the distribution center for food, clothes, and pizza for survivors of the Echo Mountain Fire. It could also be reinvigorating an Indigenous language or connecting businesses and nonprofits so you can provide digital literacy skills training. People, communities, and organizations imagine the future they want to see and take organized action to make it happen.

To confront the social problems of our world, we need a both/and approach to their resolution. We act with individual agency to create a life that is healthy and nurturing, *and* we act collectively to address interdependent issues. We act to create social justice, full and equal participation of all groups in a society that is mutually shaped to meet their needs (Bell et al. 2007:1). You will have opportunities to more deeply understand oppression and engage in social justice throughout this book, in features like the Unpacking Oppression, Advocating for Justice activity earlier in this chapter.

Licenses and Attributions for Defining a Social Problem

Open Content, Shared Previously

“A Social Construction with Real Consequences” is adapted from “Social Construction of

Open Content, Original

“Defining a Social Problem” by Kimberly Puttman is licensed under CC BY 4.0.

“Social Construction” definition from “Social Construction ” by Elizabeth Pearce, Kimberly Puttman, and Colin Stapp, Open Oregon Educational Resources, is licensed under CC BY 4.0.

Figure 1.5. “Chart of World Hunger” by Kimberly Puttman and Michaela Willi Hooper, Open Oregon Educational Resources, is licensed under CC BY-NC-SA 4.0.

Figure 1.6. “Social Construction ” by Elizabeth Pearce, Kimberly Puttman, and Colin Stapp, Open Oregon Educational Resources, is licensed under CC BY 4.0.

Figure 1.11. “Photo of the Pacific Ocean at Lincoln City, Oregon” by Kimberly Puttman is licensed under CC BY 4.0.

Reality” by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax, which is licensed under CC BY 4.0. Modifications: Summarized some content and applied it specifically to social problems.

"Norm," "Social Agency," and "Value" definitions from the Open Education Sociological Dictionary edited by Kenton Bell are licensed under CC BY-SA 4.0.

Figure 1.3. "Sociologist C Wright Mills" by Institute for Policy Studies is licensed under CC BY 2.0.

Figure 1.4a. "Photo" by Deric is licensed under the Unsplash License.

Figure 1.4b. "Photo" by Chris Chan is licensed under the Unsplash License.

Figure 1.7. "Photo" by Aziz Acharki is licensed under the Unsplash License.

Figure 1.8. "Photo" by Raquel García is licensed under the Unsplash License.

Figure 1.9. "Tarana Burke" by Marco Verch is licensed under CC BY 2.0.

Figure 1.12. "Photo" by Maxime is licensed under the Unsplash License.

Figure 1.13. "Photo" and "Photo" by SEIU Local 99 are licensed under CC BY-NC 2.0.

All Rights Reserved Content

Figure 1.2 "Photo of Dr. Anna Leon-Guerrero" © Pacific Lutheran University is all rights reserved and included with permission.

Figure 1.10. "Martin Luther King, Jr., Christmas Sermon" by Mapping Minds is licensed under the Standard YouTube License.

This page titled 1.2: Defining a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

1.3: Constructing a Social Problem

Sociologists argue that social problems are socially constructed. In order to explain why some issues become relevant to particular communities, sociologists propose a process, or sequence of steps, that an issue undergoes before it becomes a social problem. These steps may include requests for action and subsequent responses. Sociologist Joel Best proposes a useful six-step process.

The Social Problems Process

In order to explain why social problems arise, sociologists look for patterns across many social problems. As early as 1940, Richard Fuller and Richard Myers proposed a model for social problem creation, action, and resolution. They called the model a *natural history of a social problem*. It may seem odd at first to hear social problems described in terms of natural history.

More simply, Fuller and Myers are asking us to be excellent observers, looking at the social world the way a biologist would study nature. A biologist would observe, gather evidence, and explain patterns she sees. Sociologists who study social problems also observe and organize details into steps or models. They use those models to explain social phenomena or predict what might happen next. In this book, we describe this approach as the social problems process.

Recently, sociologist Joel Best proposed a more detailed framework for the social problems process (Figure 1.14). In it, he includes steps for identifying and examining what a social problem is. He considers modern technology by describing how social media can rally people to a cause or promote government programs. He also expands our understanding of how the government takes action with social problems and helps us think about what happens next. This model is helpful because it allows us to explore what is common in social problems, and perhaps more importantly, what is effective in trying to solve them. The following sections walk through the model step by step.

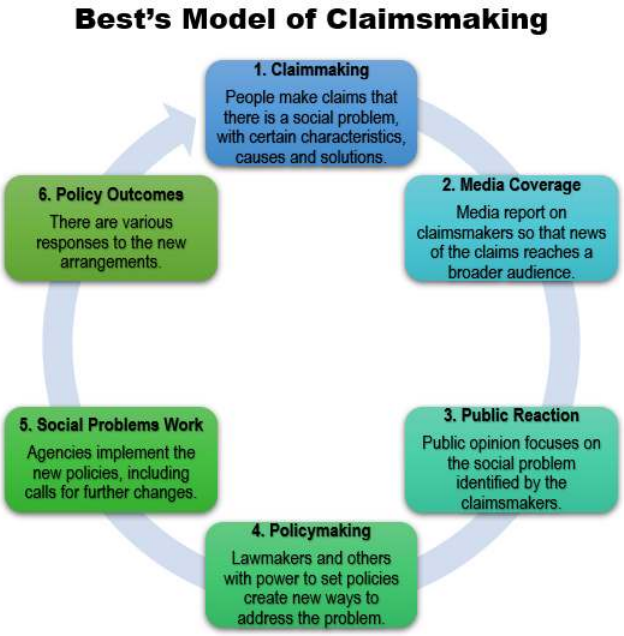


Figure 1.14 Best's model of claimsmaking contains the six steps of the Social Problems Process. How might you explain social problems based on this model? Image Description

Step One: Claimsmaking

In this step, people and groups identify an issue and try to convince others to take it seriously. In this step, the problem is called a claim, or "an argument that a particular troubling condition needs to be addressed" (Best 2020:15). In this stage, people disagree about whether a problem exists. They disagree on who should take action. In Best's classic example, civil rights activists claimed that racial segregation in public spaces, employment, housing, voting and other aspects of social life was unacceptable. Predominantly Black activists held sit-ins, boycotts, marches, and demonstrations to assert their claim. The people conducting these actions are claimsmakers, the "people who seek to convince others that there is a troubling condition about which something needs to be done" (Best 2020:15).

Step Two: Media Coverage



Figure 1.15 Civil Rights March on Washington, D.C. Black and White leaders protested together in some cases. Image Description

In the second step, claimsmakers work to find other people and groups who agree with them on the causes, impacts, and desired outcomes of the particular issue at hand. Civil rights activists, as pictured in Figure 1.15, used newspapers, radio, and television to build an audience sympathetic to the needed civil rights changes. Dr. King and other speakers used their gifts for impassioned speaking to encourage media coverage and gain wide agreement about how and why civil rights laws should change. Media coverage also includes using social media, like the #MeToo movement mentioned earlier in this chapter.

Step Three: Public Reaction

In this step, individuals, groups, and organizations begin to align to a particular explanation of the problem and request a change in policy or law. Often, at this step, it is the power of social movements that creates the changes in policy or law. For example, the marches for civil rights in the United States led to Congress passing the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

Step Four: Policy Making

In the policy making step, governments create new laws. These laws force institutions to create new policies to address social problems. Response to the social problem requires institutions with power to take action to make change. With civil rights, race-based segregation became illegal at the federal level.

Step Five: Social Problems Work

Once a new policy is put into place, institutions must act to implement the change. For the civil rights movement, this work included integrating schools, which we will talk about more in Chapter 5. It included registering Black and Brown people to vote. It included ending the legal segregation of public spaces, even though de facto segregation still exists today.

Step Six: Policy Outcomes

In this step, claimsmakers examine the outcomes of the policies and actions taken to respond to the social problem. Often, the outcome of this step is making the claim stronger and requesting more action. The civil rights movement became a training ground for other protests. People who learned to organize, march, and lead non-violent resistance in the civil rights movement used these skills to advocate for women's rights, ending the war in Vietnam, and beginning to expand recognition of the LGBTQIA++ community. We continue the cycle of social problem creation and resolution, moving toward a new—and potentially transformative—normal.

Sociologists Fuller, Meyers, and Best contribute a model that we can use to understand and explain why social problems get our attention and how we take action. Other sociologists criticize this model. We'll explore some of these criticisms in Chapter 3 and

Chapter 4, but for now we have a powerful place to start.

Licenses and Attributions for Constructing a Social Problem

Open Content, Original

“Constructing a Social Problem” by Kimberly Puttman is licensed under CC BY 4.0.

Figure 1.14. “Best’s Model of Claimsmaking” designed by Kimberly Puttman, based on Joel Best’s model of social problems, is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 1.15. “Civil Rights March on Washington, D.C.” by Rowland Scherman, Wikimedia Commons is in the Public Domain.

This page titled 1.3: Constructing a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

1.4: Social Problems and Social Justice

As we conclude this chapter, you may be feeling curious and excited to know more. You may be feeling depressed, angry, or despairing because the weight of even the few social problems we have begun to explore is enormous. We've explored the differences in hunger worldwide. We've examined how our understanding of sexual assault is socially constructed. We've analyzed a model in order to understand how social problems work. And we're only on Chapter 1.

Social problems sociologists don't stop with the problem, though. They do their research to discover solutions and use them in the world. They are committed to addressing the suffering of people who experience these problems. They look for solutions at all levels using both individual social agency and collective action. You may be wondering which approach is more effective.

To confront the social problems of our world, we need a both/and approach to their resolution. We act with individual agency to create a life that is healthy and nurturing, *and* we act collectively to address complex issues. Among many scholar/activists, two women embody the power of this approach.

The following biographies introduce two researcher/activists embodying study and action. With scholar-activists leading the way, we will explore the causes and consequences of social problems locally, nationally, and internationally. Each chapter in this book will explore reasons for hope—those leaders, ordinary people, and community groups actively engaged in creating a more just, equitable, and resilient world.

Activist Scholars: Jane Addams and Angela Davis

> *The good we secure for ourselves is precarious and uncertain… until it is secured for all of us and incorporated into our common life.*
> *-Jane Addams, community activist, scholar, and Nobel Prize winner*



Figure 1.16 Jane Addams, White activist, scholar, and Nobel Prize winner. How might the time period she was born into and her social location have influenced her activism?

Jane Addams (Figure 1.16) was a wealthy White woman who combined community building, research, and activism. During her lifetime, the US was grappling with industrialization, urbanization, immigration, World War I, and the Great Depression. Addams responded to these challenges with action.

Addams created and lived at Hull House, a Chicago community center for immigrants in the late 1800s. Hull House was a center for kindergarten and daycare for children, where teachers taught adults and children to read and speak English. Community members could get help in finding jobs and learning about union activities. In creating Hull House, Jane Addams used both individual agency and collective action.

In addition to being a community activist, Addams was a scholar and a researcher. She studied the causes of the social problems she saw. Even though she was not allowed to attend a regular university because she was a woman, she worked with the male sociologists at the University of Chicago School of Sociology to understand the deep roots of poverty, hunger, and violence in her Chicago neighborhood.

She was also a thought leader in identifying the causes and consequences of poverty and oppression. In addition, she created a network of peace activists and won the Nobel Peace Prize in 1931 for her efforts in promoting international peace (Michals 2017). Her work for social justice included both community action and scholarly reflection. If you'd like to learn more about Jane Addams and her work at Hull House, watch this video documentary about Jane Addams [YouTube], or read this biographical statement for the Hull House Museum.



Figure 1.17 Angela Davis, Black activist and scholar. How does her analysis and her action relate to her social location?

> *You have to act as if it were possible to radically transform the world. And you have to do it all the time.*
> *-Angela Davis*

Black activist and scholar Angela Davis (Figure 1.17) is another woman who embodies the power of both/and thinking when combining individual agency and collective action.

The challenges of her time included the Vietnam War. The sociologist C. Wright Mills developed the idea of the military-industrial complex—that military spending related to war led to profits for wealthy businessmen (Rosen 1973). Also, some women agitated for equality in work and home as the second wave of feminist activism was building. As we've discussed earlier in this chapter, protesters in the civil rights movement were fighting to end segregation and win equality in voting, housing, education, and other social spheres.

In this tumultuous time of social change, Davis started her career as a scholar but soon became an activist protesting the unjust treatment of three Black prisoners in 1970. The combination of scholarship and activism led her to study the deeper causes of the expansion of the prison system. She coined the term prison-industrial complex, the overlapping interests of government and

industry that use surveillance, policing, and imprisonment to solve economic, social, and political problems (Tufts University Prison Divestment 2023). She saw that Black and Brown men were disproportionately imprisoned and that wealthy corporations and governments benefited from it. Her passionate commitment to radical social change, supported by careful critical analysis, continues today. She says, "The real criminals in this society are not all of the people who populate the prisons across the state, but those who have stolen the wealth of the world from the people." (Davis quoted by George 2020).

With others, she founded Critical Resistance in 1997, an organization to abolish the prison industrial complex. She sees this as part of a bigger goal of liberation for Black, Indigenous, and People of Color, and for the liberation of women, queer, and transgender people. In one New York Times article, the author writes, "Before the world knew what intersectionality was, the scholar, writer, and activist was living it, arguing not just for Black liberation, but for the rights of women and queer and transgender people as well" (George 2020). She co-wrote a book called *Abolition. Feminism. Now*. in which Davis and her co-authors connect racist policing and gender violence. In an interview related to the book, Davis says,

> *The feminist mention of abolition is not simply that we want to attend to women and nonbinary people who are survivors of state violence and intimate violence, but that we want to understand the connections between violence that is perpetrated by the police and violence as perpetrated by someone with whom the survivor imagined themselves in love. That is the essence of the feminist dimension of abolition, that it not simply focuses on discrete projects of getting rid of the police or getting rid of the prison, but that we understand the economic connections, the relationship to global capitalism and struggles in other parts of the world. (Davis in Meiners et al 2022)*

This is a complicated quote, but for now, it is useful to recognize that Davis and her co-authors are seeing interconnected social problems and interdependent solutions in their fight for social justice.

Davis embodies both/and approaches to addressing social problems, taking individual action to care for herself and others, and connecting activists in social activism. She advocates for social justice and liberation. If you would like to learn more, consider exploring Angela Davis's early activism [YouTube], read her work on the prison industrial complex in Masked Racism: Reflections on the Prison Industrial Complex [Website], or listen to this speech: Angela Davis talks at Southern Illinois University Carbondale .

Licenses and Attributions for Social Problems and Social Justice

Open Content, Original

"Social Problems and Social Justice" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 1.16. "Jane Addams" by Gerhard Sisters is in the Public Domain.

Figure 1.17. "Angela Davis" by Bernard Gotfryd has no known copyright restrictions. Courtesy of the Library of Congress Prints & Photographs Division.

This page titled 1.4: Social Problems and Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

1.5: Chapter Summary

Throughout this chapter we've learned that social problems arise from conflict and inequalities in our society. We've reviewed a social problems process to understand more about the steps many social problems go through to be addressed. Finally, we looked at the both/and solutions of individual agency and collective action to create social justice..

In our subsequent chapters, we do three things. We build our understanding of how sociologists explore social problems. We look at social problems related to wealth and health. We wrap things up by ending where we started—with the Echo Mountain Fire. By looking at the community response to this disaster, we can explore the interplay between all the social problems happening at once and the resilient responses of a community committed to rebuilding.

Essential Ideas

Learning Objective 1: What is a social problem?

A social problem is a social condition or pattern of behavior that has negative consequences for individuals, our social world, or our physical world. Most social problems share five characteristics: 1) A social problem goes beyond the experience of an individual. 2) A social problem results from a conflict in values. 3) A social problem arises when groups of people experience inequality. 4) A social problem is socially constructed but real in its consequences. 5) A social problem must be addressed interdependently, using both individual agency and collective action.

Learning Objective 2: How are social problems created and resolved?

Sociologists use a five step social problems process to describe how social problems arise and resolve. These steps are: 1) Claimsmaking: People make claims that there is a social problem, with certain characteristics, causes, and solutions. 2) Media Coverage: Media reports on claimsmakers so that news of the claims reaches a broader audience. 3) Public Reaction: Public opinion focuses on the social problem identified by the claimsmakers. 4) Policymaking: Lawmakers and others with the power to set policies to create new ways to address the problem. 5) Social Problems Work: Agencies implement the new policies, including calls for further changes.

Learning Objective 3: Why does the interdependent nature of social problems require both individual agency and collective action to support social justice?

Addressing social problems requires a both/and approach. We need collective action, people acting in groups to address social problems, because the problems are too interconnected to be addressed alone. We also need social agency because individual people must act to create change in their own way. Each act of positive social agency matters to that person and their community. Our effective response to social problems strengthens social justice, creating a society that meets everyone's needs equitably.

Key Terms Review

[h5p1]

[h5p2]

[h5p3]

[h5p4]

Key Terms List

- **claim**: an argument that a particularly troubling condition needs to be addressed.
- **claimsmaker**: a person who seeks to convince others that there is a troubling condition about which something needs to be done.
- **collective action**: the actions taken by a collection or group of people, acting based on a collective decision.
- **consent**: freely given agreement to do something. This term is often applied to sexual activity, but can be used in other situations.
- **interdependence**: the concept that people rely on each other to survive and thrive.
- **norm**: the rules or expectations that determine and regulate appropriate behavior within a culture, group, or society
- **prison-industrial complex**: the overlapping interests of government and industry that use surveillance, policing, and imprisonment as solutions to economic, social and political problems.

- **power**: the ability of an actor to sway the actions of another actor or actors, even against resistance.
- **social agency**: the capacity of an individual to actively and independently choose and to affect change; free will or self-determination.
- **social construction**: shared understandings that are jointly accepted by large numbers of people in a society or social group.
- **Sociological Imagination**: a quality of mind that connects individual experience and wider social forces.
- **social justice**: full and equal participation of all groups in a society that is mutually shaped to meet their needs
- **social problem**: a social condition or pattern of behavior that has negative consequences for individuals, our social world, or our physical world
- **value**: an ideal or principle that determines what is correct, desirable, or morally proper.

Discuss and Do

1. Define a Social Problem: Choose a social problem that interests you. Please describe how it meets the definition of a social problem as described by Leon-Guerrero, or the five characteristics of a social problem.
2. Social Problem Process: How would you explain sexual violence or COVID-19 as a social problem using Best's model in Figure 1.14?
3. Social Construction: Do you think social problems are socially constructed or objectively real? Please support your answer with specific evidence.
4. Individual Agency and Collective Action for Social Justice: Jane Addams and Angela Davis took very different actions to create social justice. Why do you think their actions are so different?

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Kimberly Puttman is licensed under CC BY 4.0.

This page titled 1.5: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

1.6: References

Abu-Odeh, Desiree, Shamus Khan, and Constance A. Nathanson. 2020. “Social Constructions of Rape at Columbia University and Barnard College, 1955-90.” *Social Science History* 44 (2): 355–79. https://doi.org/10.1017/ssh.2019.49.

Acharki, Aziz. 2018. *Thumbs Up Tangier-Tetouan, Morocco Photo*. Photo. https://unsplash.com/photos/alANOC4E8iM.

Addams, Jane. 1893. “Subjective Necessity for Social Settlements.” In *Philanthropy and Social Progress: Seven Essays*. New York: TY Crowell and Co. https://indianamemory.contentdm.oclc.org/digital/collection/PRO/id/5101/.

Alvarez, Rodolfo. 2001. “The Social Problem as an Enterprise: Values as a Defining Factor.” *Social Problems* 48 (1): 3–10. https://doi.org/10.1525/sp.2001.48.1.3.

Angela Davis Talk at SIUC on Feb. 13, 2014. 2014. https://www.youtube.com/watch?v=6s8QCucFADc.

Anna Leon-Guerrero Picture. N.d. Accessed June 22, 2022. https://www.plu.edu/sociology-criminal-justice/staff/anna-leon-guerrero/.

Beitsch, Rebecca. 2018. “#MeToo Has Changed Our Culture. Now It’s Changing Our Laws.” PewResearch. July 31, 2018. https://www.pewtrusts.org/en/research-and-analysis/blogs/stateline/2018/07/31/metoo-has-changed-our-culture-now-its-changing-our-laws.

Bell, Kenton, ed. N.d. “Open Education Sociology Dictionary.” https://sociologydictionary.org/.

Bell, Lee Ann. 2023. “What Is Social Justice Education?” Learning for Justice. April 17, 2023. https://www.learningforjustice.org/magazine/what-is-social-justice-education.

Bell, L. A., Maurianne Adams, and Pat Griffin (eds). 2007. “Theoretical Foundations for Social Justice Education.” In *Teaching for Diversity and Social Justice, 2nd Ed*, 1–14. New York, NY, US: Routledge/Taylor & Francis Group.

Berger, Peter, and Thomas Luckmann. 1966. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Vol. 1. 1 vols. Garden City, NY: Anchor Books.

Berkman, Lisa F., Thomas Glass, Ian Brissette, and Teresa E. Seeman. 2000. “From Social Integration to Health: Durkheim in the New Millennium.” *Social Science & Medicine* 51 (6): 843–57. https://doi.org/10.1016/S0277-9536(00)00065-4.

Bernetti, Martin, and Paula Abramovich. 2019. “‘Where Are They?’ Families Search for Chile’s Disappeared Prisoners.” *The Guardian*, 2019. https://www.theguardian.com/world/2019/aug/14/where-are-they-families-search-for-chile-disappeared-prisoners.

Best, Joel. 2016. *Social Problems*. 4th ed. W. W. Norton and Company, Inc. https://digital.wwnorton.com/116397/r/goto/cfi/30!/4.

———. 2018. “Constructionist Studies of Social Problems: How We Got Here, and Where We Ought to Go.” *SOCIETÀMUTAMENTOPOLITICA* 9 (18): 53–67. doi.org/10.13128/SMP-24338.

———. 2020. “The Social Problems of COVID-19.” In *The Social Problems of COVID-19: Volume 1: US Perspectives*, edited by Glen W. Muschert, Kristen M. Budd, Michelle Christian, David C. Lane, and Jason A. Smith, 1st ed. Vol. 1. Bristol, UK: Bristol University Press. doi.org/10.2307/j.ctv15d81tx.

Brown, Tiffany, Chalandra Bryant, Daphne Hernandez, Elizabeth Holman, Miriam Muslow, and Kristy Shih. 2019. “Inclusion and Diversity Committee Report: What’s Your Social Location?: Highlights from the Special Session at the 2018 NCFR Annual Conference.” *NCFR Report* 64 (1). https://www.ncfr.org/ncfr-report/spring-2019/inclusion-and-diversity-social-location.

Burke, Tarana, dir. N.d. *Me Too Is a Movement Not a Moment*. Video. TED. Accessed June 22, 2022. https://www.ted.com/talks/tarana_burke_me_too_is_a_movement_not_a_moment/transcript?language=en.

Campbell, Bradley. 2021. “Social Justice and Sociological Theory.” *Society* 58 (5): 355–64. https://doi.org/10.1007/s12115-021-00625-4.

Carlsen, Audrey, Maya Salam, Cain Miller, Denise Lu, Ash Ngu, Jugal Patel, and Zach Wichter. 2018. “#MeToo Brought Down 201 Powerful Men. Nearly Half of Their Replacements Are Women.” *The New York Times*, October 29, 2018. https://www.nytimes.com/interactive/2018/10/23/us/metoo-replacements.html.

Chan, Chris. 2017. *Lost in the Chaos Tokyo Japan Photo*. Photo. https://unsplash.com/photos/OSlMKMYqnos.

CityNews, dir. 2019. *Grade 1 Teacher Welcomes Students with Special Greeting*. https://www.youtube.com/watch?v=CjkI-RkaBng.

Conerly, Tonja R., Kathleen Holmes, Jennifer Hensley, Jennifer L Trost, Pamela Alcasey, Kate McGonigal, Heather Griffiths, et al. 2021. *Introduction to Sociology*. 3e ed. Openstax. https://openstax.org/details/books/introduction-sociology-3e.

Davis, Angela, dir. 2011. *Angela Davis*. H.264 video. https://www.youtube.com/watch?v=R2BIZy0HScM.

Deegan, Mary Jo. 1989. "Jane Addams and the Men of the Chicago School, 1892-1918." *American Journal of Sociology* 94 (6): 1479–81. doi.org/10.1086/229186.

Deric. N.d. *Cougar Hot Springs Picture*. Photo. Accessed June 22, 2022. https://unsplash.com/photos/P3DxOe-OJGA.

DiAngelo, Robin. 2021. *Nice Racism*. Beacon Press.

Dorfman, Elsa. N.d. *Photo of Audre Lorde*. Accessed July 15, 2022. https://commons.wikimedia.org/wiki/File:Audre_lorde.jpg.

FAO, IFAD, UNICEF, WFP, and WHO. 2021. "The State of Food Security and Nutrition in the World 2021." The State of Food Security and Nutrition in the World (SOFI). Rome, Italy. https://doi.org/10.4060/cb4474en.

Federal Reserve Bank of New York. 2021. "Outstanding Student Loan Debt Stood at $1.58 Trillion in the Fourth Quarter." *Household Debt and Credit Report (Q4 2021)*, 2021. https://www.newyorkfed.org/microeconomics/hhdc.html.

Fight for $15. 2019. "BREAKING: House Passes $15 Minimum Wage for All Workers." *Fight for $15* (blog). July 18, 2019. https://fightfor15.org/house-pass-15/.

———. 2023. "Why We Strike." *Fight for $15* (blog). 2023. https://fightfor15.org/why-we-strike/.

Fox Piven, Frances. 2008. "Review of Can Power from below Change the World? Edited by Vincent Roscigno and Randy Hodson." *American Sociological Review* 73 (1): 1–14. https://www.asanet.org/wp-content/uploads/savvy/images/asa/docs/pdf/2007%20Presidential%20Address%20(Piven)%20ASR%20Feb%202008.pdf.

Fuller, Richard C., and Richard R. Myers. N.d. "The Natural History of a Social Problem." *American Sociological Review* 6 (3): 320–29. doi.org/10.2307/2086189.

Garcia, Raquel. 2020. *Yes Means Yes Berlin Germany Photo*. Photo. https://unsplash.com/photos/Hdi1EvBiRfI.

George, Nelson, and John Edmonds. 2020. "Angela Davis." *New York Times*, October 19, 2020, sec. T Magazine. https://www.nytimes.com/interactive/2020/10/19/t-magazine/angela-davis.html.

Goodley, D., and R. Lawthom. 2010. "Epistemological Journeys in Participatory Action Research: Alliances between Community Psychology and Disability Studies." *Disability & Society* 20 (2): 135–51. doi.org/10.1080/09687590500059077.

Gotfryd, Bernard. 1974. *Angela Davis Picture*. Photograph. https://www.loc.gov/item/2006679789/.

Hanish, Carol. 1969. "The Personal Is Political." http://www.carolhanisch.org/CHwritings/PIP.html.

Heinrich-Böll-Stiftung. 2018. *Kimberlé Crenshaw*. Photo. https://www.flickr.com/photos/boellstiftung/32923594797/.

Helhoski, Anna, and Ryan Lane. 2022. "Student Loan Debt Statistics: 2022." Nerdwallet. 2022. www.nerdwallet.com/article/loans/student-loans/student-loan-debt.

Ibram X. Kendi [@DrIbram]. 2019. "There Is Black (the Color) and Black (the Race). There Is White (the Color) and White (the Race). Very Simply, I Capitalize Both Black and White (and Brown for That Matter) to Distinguish between the Races from the Colors." Tweet. *Twitter*. twitter.com/DrIbram/status/1210623851954147328.

Jane Addams Hull House Museum. N.d. "Jane Addams Hull-House Museum." Accessed February 12, 2022. https://www.hullhousemuseum.org/about-jane-addams.

Johnson, Allan G. 2014. *The Forest and the Trees: Sociology as Life, Practice and Promise*. 3rd ed. Temple University Press.

King, Martin Luther, Jr., dir. 2014. *Christmas Sermon on Peace and Nonviolence, Massey Lecture #5*. H.264 video. Atlanta, GA: Mapping Minds. https://www.youtube.com/watch?v=1jeyIAH3bUI.

King, Martin Luther, Jr. 2018. *Letter from Birmingham Jail: Martin Luther King Jr.'s Letter from Birmingham Jail and the Struggle That Changed a Nation*. London, England: Penguin Classics.

Landeau, Saul. 2013. *Photo C. Wright Mills*. commons.wikimedia.org/wiki/File:C._Wright_Mills.jpg.

Leon-Guerrero, Anna. 2018. *Social Problems: Community, Policy, and Social Action*. 6th ed. Sage Publications.

Local 99, SEIU. 2015a. *Fight for $15 on 4/15 Group Protest*. Photo. https://www.flickr.com/photos/local99/16955020447/.

———. 2015b. *Fight for $15 on 4/15 Woman with Bullhorn*. Photo. https://www.flickr.com/photos/local99/16974910050/.

Lopez-Ridaura, Santiago, Arie Sanders, Luis Barba-Escoto, Jennifer Wiegel, Maria Mayorga-Cortes, Carlos Gonzalez-Esquivel, Martin A. Lopez-Ramirez, Rene M. Escoto-Masis, Edmundo Morales-Galindo, and Tomas S. García-Barcena. 2021. "Immediate Impact of COVID-19 Pandemic on Farming Systems in Central America and Mexico." *Agricultural Systems* 192 (August): 103178. https://doi.org/10.1016/j.agsy.2021.103178.

Lorde, Audra. 2016. "Social Theory: The Multicultural, Global, and Classic Readings." In *Social Theory: The Multicultural, Global, and Classic Readings*, edited by Charles Lemert, 6th ed. Westview Press. https://www.amazon.com/dp/0813350026/ref=pd_lpo_sbs_dp_ss_2.

Mansfield, Edward D. 2022. "Interdependence and Conflict: An Introduction." In *Economic Interdependence and International Conflict: New Perspectives on an Enduring Debate*. https://www.press.umich.edu/pdf/0472098276-intro.pdf.

Matson, Johnny, Julie Worley, Jill Foodstad, Kyong-Mee Chung, Dongsoo Suh, Hea Kyung Jhin, Esther Ben-Itzchak, Ditza Zachor, and Fredrick Furniss. 2011. "A Multinational Study Examining the Cross Cultural Differences in Reported Symptoms of Autism Spectrum Disorders: Israel, South Korea, the United Kingdom, and the United States of America." *Research in Autism Spectrum Disorders* 5 (4): 1598–1604. www.sciencedirect.com/science/article/abs/pii/S1750946711000705.

Maxime. 2021. *Woman and Man Wearing Masks*. https://unsplash.com/photos/GsuoClhxMDE.

McGhee, Heather. 2021. *The Sum of US: What Racism Costs Everyone And How We Can Prosper Together*. New York, NY: One World.

Meiners, Erica, nia evans, Angela Davis, Gina Dent, and Beth Richie. 2022. "Why Policing and Prisons Can't End Gender Violence." Boston Review. January 24, 2022. www.bostonreview.net/articles/why-policing-and-prisons-cant-end-gender-violence/.

Mezey, Nancy. 2020. "Presidential Address Start Spreading the News: Illuminating the Effects of Climate Change as a Social Problem." *Social Problems* 67: 605–15. https://doi.org/10.1093/socpro/spaa009.

Michals, Debra. 2017. "Jane Addams (1860-1935)." https://www.womenshistory.org/education-resources/biographies/jane-addams.

Milano, Alyssa. Oct 15, 20217. "#MeToo," Oct 15, 20217. twitter.com/alyssa_milano/status/919659438700670976?lang=en.

Mills, C. Wright. 1959. *The Sociological Imagination*. New York, NY: Oxford Press.

Open Oregon Educational Resources, dir. 2023. *Social Construction*. https://www.youtube.com/watch?v=Kg4MThXJpnc.

Oregon Coast Community College, dir. 2022. *Soc 206 Promo Video*. https://youtu.be/KHTLlSxN2G8.

Oregon Food Bank. 2019a. "Get Involved." 2019. https://www.oregonfoodbank.org/get-involved.

———. 2019b. "Hunger Factors 2019: Hunger and Poverty in Oregon and Clark County, WA." 2019. https://api.oregonfoodbank.org/assets/content/Hunger-Factors-2019-FINAL.pdf.

———. N.d. "Get Involved!" Oregon Food Bank. https://www.oregonfoodbank.org/get-involved.

Planned Parenthood, dir. 2015. *How Do You Know If Someone Wants to Have Sex with You? | Planned Parenthood Video*. https://www.youtube.com/watch?v=qNN3nAevQKY.

Puttman, Kimberly. 2021. *The Pacific Ocean, Lincoln City Oregon Photo*. Photo.

Resnicow, K, R. Braithwaite, J. Ahluwalia, and T. Baranowski. 1999. "Cultural Sensitivity in Public Health: Defined and Demystified." *Ethnicity & Disease* 9: 10–21.

Rose, Vicki M. 1977. "Rape as a Social Problem: A Byproduct of the Feminist Movement." *Social Problems* 25 (1): 75–89. doi.org/https;//www.jstor.org/stable/800469.

Rosen, Stephen. 1973. "Testing the Theory of the Military-Industrial Complex." 1973. https://pages.uoregon.edu/kimball/MIC.trx.tested.htm.

Scherman, Rowland. 1963. *Civil Rights March on Washington Photo*. Photo. National Archives Identifier (NAID) 542010. National Archives and Records Administration. https://commons.wikimedia.org/wiki/File:Civil_Rights_March_on_Washington,_D.C._(Leaders_marching_from_the_Washington_Monument_to_the_Lincoln_Memorial)_-_NARA_-_542010.tif.

Schwalbe, Michael. 2018. *The Sociologically Examined Life: Pieces of the Conversation*. Fifth Edition. New York, NY: Oxford University Press.

Sekiwu, Denis, and Johnson Ocan. 2022. “Sociology of the COVID-19 Lockdown: Critical Analysis of Its Effects on Private School Teacher Wellbeing.” In *Advances in Educational Technologies and Instructional Design*, edited by Jared Keengwe, 292–313. IGI Global. doi.org/10.4018/978-1-7998-9542-8.ch017.

Sheldon, Tamara L., and Crystal Zhan. 2019. “The Impact of Natural Disasters on US Home Ownership.” *Journal of the Association of Environmental and Resource Economists* 6 (6): 1169–1203. doi.org/10.1086/705398.

Sisters, Gerhard. 1914. *Jane Addams Picture*. Photograph. https://www.loc.gov/item/2013651558/.

Spector, Malcolm, and John I. Kitsuse. 2001. *Constructing Social Problems*. Brunswick, NJ: Transaction.

Thames Valley Police, dir. 2016. *A Cup of Tea and Consent*. blueseatstudios.com. https://youtu.be/pMON_0I6ykc.

“The History of Critical Resistance.” 2000. *Social Justice* 27 (3 (81)): 6–10. www.jstor.org/stable/29767223.

Thomas, W.I., and D.S Thomas. 1928. *The Child in America: Behavior Problems and Programs*. New York: Knopf.

Tufts University Prison Divestment. N.d. “What Is the Prison Industrial Complex?” Accessed July 15, 2023. https://sites.tufts.edu/prisondivestment/the-pic-and-mass-incarceration/.

United Nations. N.d. “Food.” Accessed January 7, 2022. www.un.org/en/global-issues/food.

Velde, Vera te, dir. 2020. *Economic Impacts of COVID-19*. https://vimeo.com/474492111.

VeneKlasen, Lisa, and Valerie Miller. 2007. “A New Weave of Power, People, and Politics: The Action Guide for Advocacy and Citizen Participation.” Just Power. 2007. https://justassociates.org/wp-content/uploads/2007/08/new_weave_en_ch3.pdf.

Verch, Marco. 2018. *Tarana Burke*. Photo. www.flickr.com/photos/160866001@N07/31237812488/.

Wolfington, Kelley, dir. 2017. *Jane Addams*. H.264 video. https://www.youtube.com/watch?v=-JDfd_wJRaw.

This page titled 1.6: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

2: Who Are We?- Social Problems in a Diverse World

2.1: Chapter Overview and Learning Objectives
2.2: Social Identity and Social Location
2.3: Creating Community by Honoring Diversity
2.4: Chapter Summary
2.5: References

This page titled 2: Who Are We?- Social Problems in a Diverse World is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

2.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Describe how social identity and social location impact how people experience social problems.
2. List practices we use to create interdependent community in our classroom and the wider world.

Chapter Overview

> *With deep appreciation to my students, friends and colleagues who are People of Color. Thank you for speaking your truth, calling me out, and imagining new possibilities with me. May you arrive home safely every day, with your children, and their children, and their children's children.*
> *—Kim Puttman*



Figure 2.1 In this 12-minute video, Social Identities [Video], we explore the diversity of our social identities and the relationship of identity to power and privilege. How do you identify? Transcript

Each one of us is unique. We like to listen to different music, eat different food, learn in different ways, and have different creative superpowers. Pause for a moment, and consider what makes you a unique person. The problems we experience in our lives are also unique…or are they? A common saying in English is, "Nothing is certain but death and taxes." All of us are born, and eventually, we die. At some point, we will likely fall in and out of love, get sick and get well, enjoy youth, and grow older. We share this human condition called life.

At the same time, sociologists know that any person's life chances depend in part on the groups they are a member of. How long you live depends partly on whether you are non-binary, female, or male. It depends on whether you are Black, Brown, Indigenous, Latinx, mixed race, or White. It depends whether you are rich or poor. It depends on whether you are straight, queer, or pansexual. It depends on whether you are able-bodied or not-able-bodied. And the list continues.

However, race, gender, class, or physical ability aren't in and of themselves social problems. Instead, the problem is the meaning and value society attributes to these categories. We have socially constructed inequality in our society based on these social locations. Some people have power and privilege. Others have less. Power and privilege influence the trajectories of their lives.

These identities and their relationship to power also help us understand social problems in a more nuanced way. Traditionally, sociologists have sometimes explained social problems by using only one dimension of diversity—just age, or just race, or just gender. However, these models do not capture the interdependent nature of society and related social problems. More powerfully, sociologists use the concepts of social identity, social location, and intersectionality to begin to explain systemic inequalities.

Focusing Questions

Our questions for this chapter are simple but powerful. We ask:

1. How do social identity and social location impact the experience of a social problem?
2. What practices can we use to create interdependent community in our classroom and the wider world?

Let's build our vocabulary for justice!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 2.1. "Social Identities Video" by Elizabeth Pearce, Kimberly Puttman and Colin Stapp, Open Oregon Educational Resources, is licensed under CC BY 4.0.

This page titled 2.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

2.2: Social Identity and Social Location

As a member of society, you have both a social identity and a social location. A social identity conveys who you are to others. A social location describes your relationship to power and privilege in your society. Both social identity and social location use multiple dimensions of diversity.

Social Identity



Figure 2.2 White American sociologist Dr. Allan Johnson explores social identity and social location in his work.

A social identity consists of the combination of social characteristics, roles, and group memberships with which a person identifies. According to Johnson, shown in Figure 2.2, social identity is “the sum total of who we think we are in relation to other people and social systems” (2014:178). Our social identity includes the following attributes:

- One dimension of diversity we focus on is race, a socially constructed category with political, social, and cultural consequences based on incorrect distinctions of physical difference. Historically, race has been defined using observable physical or biological criteria, such as skin color, hair color or texture, or facial features. Today, scientists understand that the definition of race based on these biological characteristics is both wrong and harmful.

  Human racial groups are more alike than different. In fact, most genetic variation exists within racial groups rather than between groups. We see differences in outcomes such as academic achievement or life expectancy based on race. However, these differences in outcomes are due to the racism embedded in economic, historical, and social factors (Betancourt and Lopez 1993), not in biology.

  The meanings and definitions of race have also changed over time and are often driven by policies and laws. As we discussed in Chapter 1, this social construction has consequences. Black, Brown, and Indigenous people experience racism, a marriage of racist policies and racist ideas that produces and normalizes racial inequities (Kendi 2019). Because race, power, and inequality are linked, White people can experience racial bias but not racism. We discuss race in every chapter, but we explore the social construction of race more deeply in Chapter 9.

Ethnicity



Figure 2.5 Ethnicity: The US Census only recently asks you if you are “of Hispanic, Latino, or Spanish origin? ” Why do you think this might be?

Ethnicity refers to a group of people with a shared cultural background, including language, location, or religion. Ethnicity is not the same as nationality, which is a person’s status of belonging to a specific nation by birth or citizenship. For example, an individual can be of Japanese ethnicity but British nationality because they were born in the United Kingdom. Ethnicity is defined by aspects of subjective culture, such as customs, language, and social ties (Resnicow et al. 1999).

While ethnic groups are combined into broad categories for research or demographic purposes in the United States, there are many ethnicities among the ones you may be familiar with. Mesoamerican refers to people whose families come from Central or South America. You may also hear Hispanic, Latino/a or Latinx as common terms that refer to people of Mexican, Puerto Rican, Cuban, Spanish, Dominican, or many other ancestries. Asian Americans have roots in over 20 countries in Asia and India. The six largest Asian ethnic subgroups in the United States are Chinese, Asian Indians, Filipinos, Vietnamese, Koreans, and Japanese. If you want to learn more about the complexity of ethnicity for Asian Americans, review this report from the Pew Research Center. We’ll explore ethnicity more in Chapter 7.

Gender



Figure 2.6 Gender is both socially constructed and real in consequences. Depending on your gender identity, you may or may not have access to a public bathroom.

Gender is a social expression of a person's sexual identity which influences the status, roles, and norms for their behavior. Gender differs from sex assigned at birth, a biological designation usually limited to female or male. We sometimes use the words gender identity or gender expression to clarify that we mean how someone does their gender, not their physical sex.

As a socially constructed concept, gender has magnified the perceived differences between females, males, and nonbinary people. The overreliance on gender categories has created limitations in attitudes, roles, and how social institutions are organized. We can see these limitations when we think about who can use which bathroom, as illustrated in Figure 2.6. We see the influence of gender when we look at what jobs we think are appropriate for women, men or nonbinary people. We notice it when we look at how parenting responsibilities and household chores are divided within families. Gender influences the distribution of power and resources, access to opportunities, and social control, including gender-based violence (Bond 1999).

Our understanding of gender also moves beyond the gender binary of female and male. Gender exists on a continuum. People now identify as gender-neutral, transgender, nonbinary or GenderQueer (Kosciw, Palmer, and Kull 2015). We'll look at this continuum of identity more in Chapter 7 Unpacking Oppression, Queering Justice. We'll examine gender and relationships to power in Chapter 12 Unpacking Oppression, Embodying Justice.

Age



Figure 2.7 Old women smiling. Being old is often stigmatized, but it's not all bad. How does your age change your experience of the social world?

Some people say that age is just a number, specifically the number of years you've been on the planet. As you age, you experience developmental changes and transitions that come with being a child, adolescent, or adult. Sociologists group people based on their age. Age groups are made up of individuals regarded by society as holding a similar position based on their age. Power dynamics, relationships, physical and psychological health concerns, community participation, and life satisfaction can all vary for these different age groups. For example, baby boomers are retiring. Millennials often value meaningful, purposeful work over just making money. Generation Alpha is our newest generation, born after 2010. While it's too soon to tell how Generation Alpha will make its mark, they will be shaped by planetary level social problems.

As each person ages, they experience different life stages. In the youth-focused culture of the United States, getting old can be something to be feared. However, as we look at the smiling faces of the older women in Figure 2.7, we see that sometimes getting old is a good thing. We'll explore the relationship between aging and social problems more deeply in Chapter 13.

Class



Figure 2.8 A houseless person on the streets of New York walks beneath a sign for TUMI, a store that sells exclusive bags for travel. He carries several bags full of items. How does this picture demonstrate the inequality present in social problems?

Some social scientists believe that social class is the most important factor in determining how your life will turn out. A class is a group that shares a common social status based on factors like wealth, income, education, and occupation. Sometimes, social scientists will use the word socioeconomic status (SES) instead of class to emphasize that the classification includes factors related to money and cultural or social factors.

We can see the challenge of class in Figure 2.8, in which a person who is houseless is carrying all of his possessions, near a New York store selling expensive luggage. Our class affects our available choices and opportunities. This dimension can include a person's income or material wealth, educational status, and occupational status. It can include assumptions about where a person belongs in society and indicate differences in power, privilege, economic opportunities, and social capital.

Social class and culture can also shape a person's worldview, their understanding of the world. It can also influence how they feel, act, and fit in. It can impact the types of schools a child may attend, a senior's access to health care, or an adult's experience of work. The differences in norms, values, and practices between lower and upper social classes also impact well-being and health outcomes (Cohen 2009; Pearce 2020). We will explore social class more deeply in Chapter 6.

Sexual Orientation



Figure 2.9 Sociologists now understand that sexual orientation exists on a continuum. Many identities are possible. How do the changing labels around sexual orientation reflect the social construction of a social problem?

Sexual orientation refers to a person's emotional, romantic, erotic, and spiritual attraction toward another person (Flanders et al. 2016). Sexual orientation exists on multiple continuums and crosses all dimensions of diversity (e.g., race, ethnicity, social class, ability, religion, etc.).

Sexual orientation is different from gender identity or gender expression. Over time, research on gay, lesbian, asexual, and bisexual identities has extended to other sexual orientations such as pansexual, polysexual, and fluid. (Kosciw, Palmer, and Kull 2015). We explore the social construction of sexual orientation more deeply in Chapter 7.

Ability/Disability



Figure 2.10 Disabled and Here. Physical ability and disability look different for every person. Can you confidently tell when someone is disabled? Image Description

Please take a moment to really look at the picture in Figure 2.10. All of these people are labeled as disabled. What do we mean when we use this label? In a medical model, a disability is a condition of the body or mind that makes it more difficult for a person to participate fully in everyday life (CDC 2020). These conditions may be visible or hidden, temporary or permanent. They can impact individuals of every age and social group. The World Health Organization states that about 1 in 6 people worldwide experience a disability (WHO 2023).

Traditional views of disability follow a medical model, primarily explaining diagnosis and treatment models from a pathological perspective (Goodley and Lawthorn 2010). Medical professionals and researchers see the person with the disability as "broken." In this traditional approach, individuals diagnosed with a disability are often discussed as objects of study instead of complex individuals with agency.

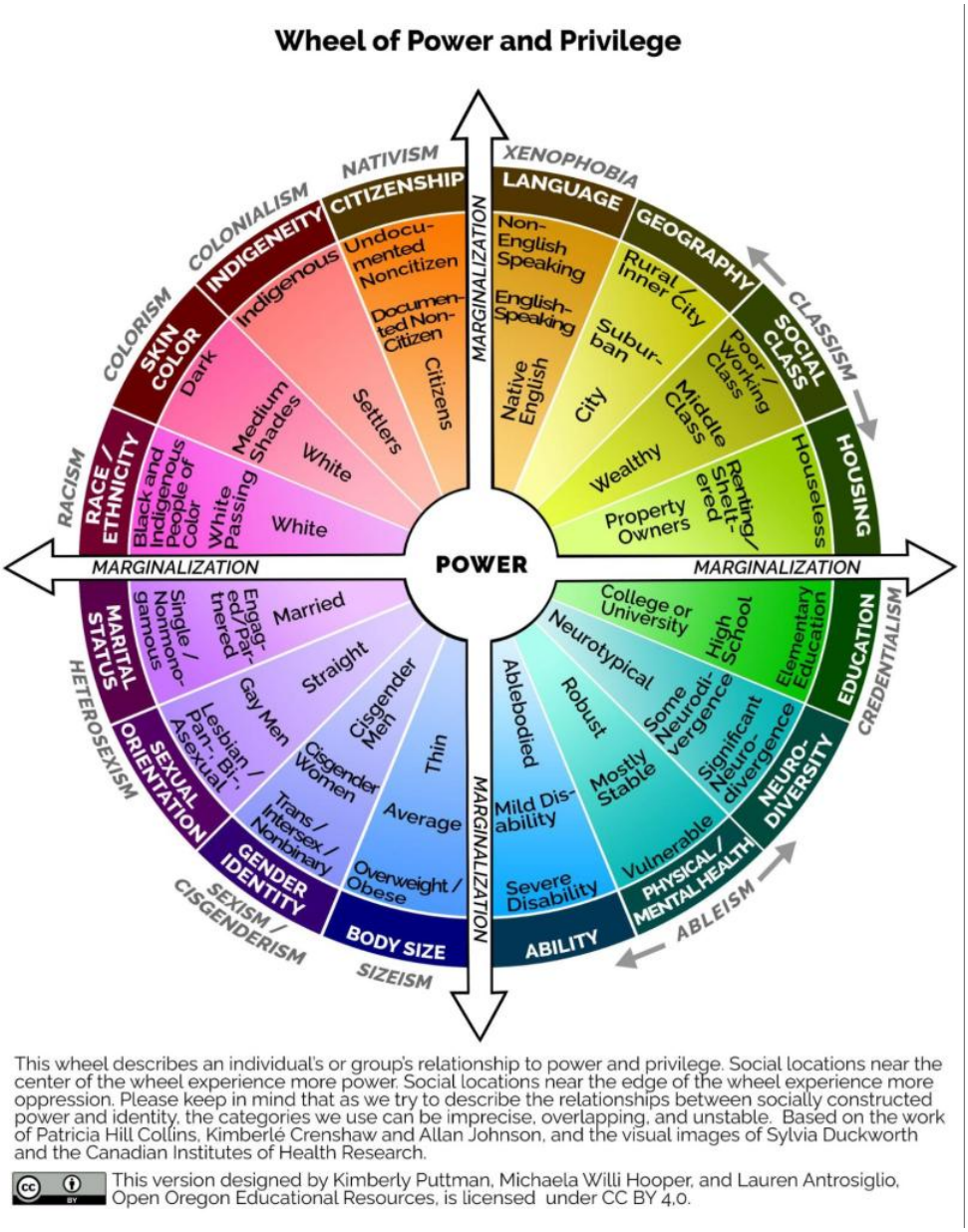
A social model of ability views diagnoses from a social and environmental perspective. In the social model, the social problem of disability is that society doesn't meet the needs of individuals with different abilities, not that the people are limited. A social model looks at all the social factors that might impact a person's ability to fully participate in everyday life, not just at a particular impairment.

Defining disability or ability also depends on culture (Goodley and Lawthorn 2010). Culture may impact whether or not certain behaviors are considered sufficient for inclusion in a diagnosis. For example, cultural differences in assessing what is considered "typical" development have impacted the diagnosis of autism spectrum disorders in different countries. Culture may influence how people talk about their symptoms (Office of the Surgeon General, Center for Mental Health Services, and National Institute for Mental Health 2001). The experience of culture can significantly impact the lived experience of individuals diagnosed with a disability. We look at the social construction of ability and disability in Chapter 5.

These core social identities influence how you experience the world. They may change over time or stay the same. There may be other social identities that matter to you. Now that you have this basic understanding of the most important dimensions of social identities, we can explore why social identity matters in social problems.

Social Location and the Wheel of Power and Privilege

This Wheel of Power and Privilege shows the relationship between social identity and social power. When you examine this wheel, what do you see?



This wheel describes an individual's or group's relationship to power and privilege. Social locations near the center of the wheel experience more power. Social locations near the edge of the wheel experience more oppression. Please keep in mind that as we try to describe the relationships between socially constructed power and identity, the categories we use can be imprecise, overlapping, and unstable. Based on the work of Patricia Hill Collins, Kimberlé Crenshaw and Allan Johnson, and the visual images of Sylvia Duckworth and the Canadian Institutes of Health Research.

This version designed by Kimberly Puttman, Michaela Willi Hooper, and Lauren Antrosiglio, Open Oregon Educational Resources, is licensed under CC BY 4.0.

Figure 2.11 Wheel of Power and Privilege. Image Description

Describing just one characteristic of a person's identity is insufficient to understand them. Similarly, understanding any social group requires understanding their complex experiences. For this, we turn to the concepts of social location and intersectionality.

Social location is defined as the combination of factors including gender, race, social class, age, ability, religion, sexual orientation, and geographic location, *in relationship to power and privilege* (Brown et al. 2019). In the circle in Figure 2.11, the word *power* sits at the center of the circle. People with characteristics near the center of the circle, such as White, non-disabled, property owners have more power and privilege. As you will remember from Chapter 1, power is the ability to sway the actions of another actor or actors, even against resistance. Privilege is "an advantage that is unearned, exclusive to a particular group or social category, and socially conferred by others" (Johnson 2018:148). People in the center are also known as people in the dominant group.

Non-dominant, or marginalized groups, are located at the outside of the wheel. Marginalization is a process of social exclusion in which individuals or groups are pushed to the outside of society by denying them economic and political power (Oxford Reference 2022). People in marginalized groups have less access to power. These social locations may include having only an elementary school education, being houseless, or being queer.

Rather than only being indicators of your identity, these social locations begin to describe the access that people in a group have to wealth, status, political power, economic stability, or other social resources. Identities that align with the groups who have power convey privilege. Those identities that align with less powerful groups experience oppression.

Citizens, for example, have the right to vote, the right to travel in and out of countries safely, and the possibility of applying for federal financial aid to finance school. They also have the right to work and receive government benefits like health insurance, social security, and unemployment. Citizenship itself conveys power to that social group. At the far end of citizenship, we find people who are undocumented, or living in a country without any citizenship rights. Undocumented people cannot vote, legally enter the country, or receive government aid to pay for education. Undocumented people may be deported at any time. Being safe where you live is a privilege. When you lack this safety, you experience a specific kind of oppression called nativism.



Figure 2.12 Bandages for people with dark skin became available in 2021. Can you find bandages, makeup, or athletic tape that works for your skin tone?

White privilege is one dimension of privilege. White sociologist Peggy McIntosh (Figure 2.13) writes, “I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in every day, but about which I was “meant” to remain oblivious” (1989). If you want to dig deeper into these invisible privileges, see “White Privilege, Unpacking the Invisible Knapsack.” The Racial Equity Project adapts her work and defines White privilege as “the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed upon people solely because they are white” (MP Associations 2023).



Figure 2.13 White sociologist and feminist researcher Dr. Peggy McIntosh began to see her White privilege when she compared male privilege, which she could see because she experienced it, and White privilege, which she was unconscious of.

McIntosh lists twenty-six privileges, or unearned advantages, that White people have (McIntosh 1989). Here are some of them:

- Also, consider how each example might vary depending on other characteristics a person has. How, for example, would preferential treatment for men in the workplace be affected by race or sexual orientation? Finally,*remember that these examples describe how privilege loads the odds in favor of whole categories of people which may not be true in every situation and for every individual, including you.*…
  - In addition to any emotional reaction, though, the wheel of power and privilege model is useful in moving the conversation from the experience of one individual to structural experiences of oppression. This model explains systemic inequalities, not personal ones. Systems of law, education, business, medicine, and government are constructed with rules, policies, and practices that create a social world that is more powerful and more enduring than any one individual or group of individuals.

    When you consider how changes in law change society, consider these examples. The Civil Rights Act of 1964 prohibited discrimination on the basis of race, color, religion, sex, or national origin. In 1967, in the case of Loving v. the State of Virginia, the US Supreme Court ruled that laws that prevented racial intermarriage were unjust. Until 1993, some states still had laws that rape could not occur within marriage because consent was already part of the marriage contract. In 2015, the Supreme Court ruled that the right to marry is guaranteed to same-sex couples.

The Wheel of Power and Privilege Measures Harm not Worth

You might have noticed the word *marginalization* on the wide white spokes of the Wheel of Power and Privilege. In everyday language, being marginal might mean being unimportant or worthless. However, sociologists use the word marginalized differently. Marginalized doesn't mean "without value." It means that a marginalized person lives within a system that harms them. To understand this more deeply, we need to explore what we mean by power.

When we consider the wheel of power and privilege, we are talking specifically about one type of power: *power over*. In this kind of power, a person, government, or institution can use laws, policies, coercion, or violence to change the behavior of another individual or group. For example, part of the definition of the government is that it is authorized to use force, like the police, the military, or prisons, to ensure social stability. In *power over*:

> *Power is seen as a win-lose kind of relationship. Having power involves taking it from someone else, and then using it to dominate and prevent others from gaining it. In politics, those who control resources and decisionmaking have power over those without. When people are denied access to important resources like land, healthcare, and jobs, power over perpetuates inequality, injustice, and poverty. (VeneKlasen and Miller 2007:n.p)*

Power over is a common form of power, institutionalized with laws, policies, and practices. We can apply this to social problems when we consider that power and money are often related. People with money often determine which social problems get attention. Sociologist Rudolfo Álvarez points this out, writing:

> *How are social problems discovered by various groups in society . . . ? The answer, of course, is that a social problem comes into existence when a sufficiently powerful population becomes collectively aware of a condition it considers to be threatening to its well being and, consequently, sets out to alter those conditions so as to reduce the perceived threat. (Álvarez 2001)*

This definition is unusual because it focuses on the use of power as a determining force in constructing a social problem.

Power with is a second kind of power. It is the power of people to make decisions together and take action. People and groups access this kind of power when they take collective action. We also see this kind of power in human relationships when intimate partners decide to create a life they both want. *Power with* involves dialogue, negotiation, and shared decision making (Berger 2005).

Protesters often use shared culture to create community with others, exercising *power with*. In one example, women in Chile danced in the streets to protest the disappearances of their husbands and children. Sting created a song that tells

their story, sung in this video by Mercedes Sosa and Holly Near.





Figure 2.15 Activist Dolores Huerta, Nov. 10, 2015 speaking for Black Lives Matter, Immigrant Justice, and the Fight for $15. How does she use *power with*, power to, and *power within* to challenge *power over*?

Activist and author Dolores Huerta, pictured in Figure 2.15, reminds us that "the power is in your body" (Boyle 2017), and that all of us can protest. With Cesar Chavez, she organized the United Farm Workers Union. They organized a grape boycott, which convinced 17 million people to stop eating grapes. This power forced agri-businesses to negotiate with the workers to provide better wages, health and safety protections, and other rights. The fight is not over, but her rallying cry, "Si Se Puede/Yes We Can," calls us all to act. If you'd like to hear from Dolores Huerta, herself, please watch Dolores Huerta: Labor Rights Icon on Standing up for Working People [Video] (11:18 minutes).

In the example of Dolores Huerta, Cesar Chavez, and the United Farm workers union, we see marginalized people leverage power with, power to, and power over to create change. In their example, we see that the wheel of power and privilege shows the harm of marginalization and not a lack of value, worth or agency.

The Wheel of Power and Privilege Demonstrates Intersectionality



Designed by Elizabeth Pearce & Michaela Willi Hooper, Open Oregon Educational Resources, CC BY 4.0.

Figure 2.16 In this image of intersectionality, we can see that various social identities overlap creating intersectional identities for many people. Where do you fit? Image Description

As the Social Identity Wheel (Figure 2.3) and the Wheel of Power and Privilege (Figure 2.11) illustrate, social identity and social location are composed of multiple factors. Today, these multidimensional models are widely used to describe parts of society. Before the twenty-first century, many sociological models focused on one dimension of identity or location to discuss social issues. Single determinant models focused only on race, gender, class, or age as the most important explanation for a person's experience. However, these models are insufficient.

Intersectionality is the idea that overlapping social identities produce unique inequities that influence the lives of people and groups (Crenshaw 1989). Social identities such as gender, race, or class don't exist independently. Rather, they change a person or group's experience in relationship to each other. This concept is illustrated in Figure 2.16. We see that social locations overlap.

Intersectionality studies have their origin in the Combahee River Collective. The collective was founded in 1974 by a group of Black feminist women in the United States who challenged how White feminists and leaders in the civil rights movement did not address Black women's needs. They write:

The most general statement of our politics at the present time would be that we are actively committed to struggling against racial, sexual, heterosexual, and class oppression, and see as our particular task the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking. The synthesis of these oppressions creates the conditions of our lives. As Black women we see Black feminism as the logical political movement to combat the manifold and simultaneous oppressions that all women of color face. (Combahee River Collective 1978)

You have the option of reading the full Combahee River Collective Statement. These Black women see that the oppression of race, class, gender, and sexual identity are interconnected. They argue that we must understand these interlocking systems and work to dismantle them.

Unpacking Oppression, Intersecting Justice: Acting Intersectionally



Figure 2.17 Dr. Kimberlé Crenshaw, Black lawyer, scholar, and activist, articulated the theory of intersectionality. How does using the lens of intersectionality increase the transformative power of our analysis and our actions toward social justice?

Articulated most recently by Black lawyer, scholar, and activist Dr. Kimberlé Crenshaw (Figure 2.17), intersectionality asserts that race, class, gender, and other social locations must be considered simultaneously to understand any group's

relationship to power and privilege. Crenshaw exposes how gender and race have been historically divided into separate fields of study. Because of this division, “race” ends up referring to the experiences of men of color, the universal racial subject. Meanwhile, in studies of “gender,” White women are perceived as the universal female subject. However, we know that Black women have different experiences of discrimination and oppression than Black men or White women. Crenshaw writes,

Intersectionality is…a way of thinking about identity and its relationship to power. Originally articulated on behalf of Black women, the term brought to light the invisibility of many constituents within groups that claim them as members but often fail to represent them. (Crenshaw 2015)

To listen to Crenshaw in her own words, you may watch her recent talk which discusses the impact of intersectionality, 30 years after she popularized the term: Kimberlé Crenshaw at the 2020 MAKERS Conference .

It’s your turn to unpack oppression and intersect justice:

This chapter links to three sources on Intersectionality. Read at least two of the following linked texts, then answer the questions below.

- It can be challenging to move from the individual to community to social structure and back again when making sense of the social world. As a practice, I offer my own experience in the following section.

My Social Identity

My Social Location

My social location includes both experiences of oppression and privilege. I experience systemic inequality because of my queer identity. My love story with my wife is both beautiful and constrained by homophobic political systems. We fell in love in 2000, declaring our relationship to ourselves and our families late in that year. While this declaration was not without challenges, it required no state or government intervention to be real. What followed, however, was a decades-long struggle for legal, religious, and social legitimacy for our relationship. This struggle involved many institutions/governing bodies, as shown in the timeline in Figure 2.19.

> Figure 2.19 This timeline shows the key actions which impacted Kim and Val’s legal and social status as an often and finally married couple. What are other changes in the legal recognition of social relationships?

As of 2023, we can be confident that our families and healthcare institutions will respect our need to be together if we are sick or require hospitalization. We expect retirement centers will allow us to live in the same room together if we can’t care for ourselves. Our money and our resources belong equally to both of us. Although we are not safe to be visible everywhere, worldwide, we love each other freely. We are grateful that we can live in relationship so openly, and yet, we also acknowledge that part of our struggle is the struggle against heterosexism, heteronormativity, and homophobia, components of social structure that confer rights and power to people who live and love in female/male relationships.

My Power, Privilege, and Intersectionality

While I am marginalized in my social location of queer, I also experience privilege as a White, educated woman. This privilege supports me in softening the impact of queerness. Because I can live where I choose, I can choose a community and physical location that is beautiful, restorative, and safe. Because I am well educated I can find work that I enjoy and that pays well. My education and professional work experience resulted in digital fluency, so I can find communities locally and online that nourish the various layers of my identity. Although I’ve worked hard, many of these privileges are unearned.

This combination of power and marginalization, when applied to social groups, is what Crenshaw points out in her work on intersectionality. Race, gender, sexual orientation, or class alone can not completely define how someone experiences the social world. Instead, combinations of race, class, gender, age, and origin interact in a complex matrix of power and privilege to create your experience.

My Identity and Agency



Figure 2.20 Val and Kim at Women's March in Newport Oregon, Jan 21, 2017 (with coffee because we live in Oregon).

When you look at our relationship timeline, it is obvious that Val and I experience systemic inequality. Straight people who choose to marry don't usually need multiple ceremonies in order to have the government or their house of worship validate their relationship. However, my queer identity is also a source of my personal power and my individual willingness to take action. Like many feminists of the 1970s, Val lived "the personal is the political" (Hanisch 1968) when she knocked on her neighbors' doors. If you want to learn more about this concept, explore Carol Hanisch's paper (Hanisch 2009). By telling them that she was a lesbian, or*coming out*, she challenged their assumptions that to be lesbian was to be strange, deviant, or dangerous. We found great joy in singing with lesbian choirs over many decades. My experience as a lesbian is steady fuel for my commitment to personal authenticity, empathy, and social justice (Figure 2.20).

This page titled 2.2: Social Identity and Social Location is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

2.3: Creating Community by Honoring Diversity



Figure 2.21 Dr. Maya Angelou reciting her poem “On the Pulse of Morning” at US president Bill Clinton’s inauguration on January 20, 1993. She calls on us to take action for justice. How might this apply to you?

> *Do the best you can until you know better. Then when you know better, do better.*
> *—Dr. Maya Angelou, American author, poet, and civil rights activist (Figure 2.21)*

Poet Maya Angelou sets the tone for this section. All of us have something to learn about diversity. None of us will do this work perfectly. And yet, as we learn more, we can be better. Let’s learn how.



Figure 2.22 In the video Eliminating Microaggressions: The Next Level of Inclusion [TEDx Video] lawyer Tiffany Alvoid explores microaggressions. As you watch, please consider whether you have committed or experienced microaggressions. Transcript

These discussions of structural inequality, a condition where one category of people is attributed an unequal status in relation to another category of people (United Nations N.d.), begin to help us understand why we have social problems in the first place. They also help us understand why social problems are hard to solve. But how can we use these models to start making a difference in our communities today?

We can take action at the level of microaggressions. According to Tiffany Alvoid, JD, an attorney who graduated from the UCLA School of Law, microaggression is "a term used for brief and commonplace daily verbal, behavioral, or environmental indignities, that communicate hostile, derogatory, or negative prejudicial slights and insults toward any group" (Alvoid 2019). In the video in Figure 2.22, Alvoid provides examples of several microaggressions. One common microaggression is asking, "Where are you from?" particularly when a White person is talking to a person of color who speaks with an accent.

In another example, a Latinx student said they were serving a customer in a local restaurant. The customer, who was White, said, "You are one of the good ones," to compliment the quality of their work. This compliment implied that everyone who looked like them wasn't "good." Another microaggression is to say, "I'm so OCD," when in fact, you are just stressed out. This minimizes the struggles of those who have obsessive-compulsive disorder.

All of us can commit microaggressions, particularly when we are acting in our privilege. All of us can experience microaggressions, but people with less privilege experience them more. Microaggressions are a form of discrimination and marginalization. Some people don't use the term microaggression any more, because they assert that all discrimination matters.

Living Diversity Well

We have now explored models of inequality as concepts and seen how they work when applied to daily life. What norms of behavior do we choose to use when we interact in our classroom and in our wider community? When we focus only on differences, we polarize our community. It becomes a situation of "us" versus "them." By bringing interdependence and relationship into our conversations with each other, we can bridge our differences. We use our collective diversity as a communal strength. The following is a list of suggestions to support you in managing your own reactions and any conflict that may arise as we tackle these challenging concepts together:

- **Breathe**. When you notice your breathing, you notice your own physical and emotional reaction to the information you are learning or the environment around you.
- **Pause before reacting.** In the microaggressions video referenced earlier in this section, Alvoid suggests the use of the pause. She says, "Before you ask someone a personal question in the [classroom], pause" (Alvoid 2019). The pause allows you to consider why you are speaking. It also allows you to consider the impact of what you might say. Will the words you are considering cause harm to someone else? Sometimes it is important to disagree with someone. Even then, you can disagree with respect.
- **Speak authentically.** When you tell the truth about who you are, you bring richness into our collective room. Please consider the dynamics of *who* is speaking, also. If you speak often, you may want to be quieter to allow the voices of others. If you are quiet, consider being brave and speaking more. The wholeness of the world requires your voice.

- **Take care of yourself.** This book and this class address issues and experiences that may challenge your worldview, beliefs, and ideas about yourself and others. Because we discuss difficult life experiences like houselessness, sexual violence, and death and dying, you may experience strong feelings. If this occurs, please take care of yourself. Your instructor or your college may have support resources available to you.
  It may also help to consider this concept of radical self-care, championed by the activist leader and scholar Angela Davis. She encourages all of us to look at self-care as a method for creating healthier ways of being, one caring step at a time. If you'd like to hear more about it from Angela Davis herself, she describes the concept in the video "Radical Self Care [YouTube]." She says eating right and caring for your mental and spiritual health are essential when doing activist work. Activist and therapist Resmaa Menakem also reminds us that we can access resources that may support our healing. This blog post, "Understanding and Cultivating Your Resources" is an optional read to help you figure out how to get support.
- **Cultivate cultural humility.** Cultural humility is the ability to remain open to learning about other cultures while acknowledging one's lack of competence and recognizing power dynamics that impact the relationship. Within cultural humility, it is important to engage in continuous self-reflection, recognize the impact of power dynamics on individuals and communities, embrace not knowing, and commit to lifelong learning. This approach to diversity encourages a curious spirit and the ability to openly engage with others while learning about a different culture. As a result, it is important to address power imbalances and develop meaningful relationships with community members in order to create positive change. You can explore a guide to cultural humility offered by Culturally Connected, a group that works in health and health literacy in British Columbia, Canada.
- Demonstrate compassion. We all share a common experience of living and loving in this world. Our differences are often used as a way to divide us. However, we are also intricately interconnected. Consider how you could use empathy to foster both clarity and connection.

Licenses and Attributions for Creating Community by Honoring Diversity

Open Content, Original

"Creating Community by Honoring Diversity" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Cultural Humility" definition from Contemporary Families in the U.S.: An Equity Lens 2e [manuscript in press], Open Oregon Educational Resources, by Elizabeth B. Pearce is licensed under CC BY 4.0

Figure 2.21. "Maya Angelou reciting her poem 'On the Pulse of Morning' at President Bill Clinton's inauguration in 1993" by the William J. Clinton Presidential Library, Wikimedia Commons, is in the Public Domain.

Figure 2.22. "Eliminating Microaggressions" by Tiffany Alvoid, TEDxOakland is licensed under CC BY-NC-ND 4.0.

This page titled 2.3: Creating Community by Honoring Diversity is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

2.4: Chapter Summary

In this chapter, we asked the question, “Who are we?” We answered that question by understanding our own social identity and the social identities of others. We didn’t stop with exploring identity, though. We looked at different types of power. We connected social identity and power to better understand our own social location. We used social location to understand the inequality that people experience when facing social problems. Finally, we explored practices for acknowledging and respecting diversity and differences in power in our classroom and our world. These practices can help us better understand ourselves and people different from us so that we can learn and change.

Now that we understand what a social problem is and how social problems impact people unequally, we can turn our attention to the “why” of the matter. In Chapter 3, we explore how sociologists make sense of the social world.

Essential Ideas

Learning Objective 1: How do social identity and social location impact the experience of a social problem?

People differ in their social identity. People and groups also differ in their relationship to privilege and power, based on their social location. This inequality is both personal and structural. Social problems are manifestations of this inequality.

Learning Objective 2: What practices can we use to create an interdependent community in our classroom and the wider world?

The practices that promote interdependent action—power with, power to, and power within—start with self-awareness and self-care. Know when you are reacting strongly, breathe, and ask for help. They also include respecting others, stepping back when you need to, practicing cultural humility, and showing compassion. These practices support a healthy classroom community and a more just world.

Key Terms Review

[h5p5]

[h5p6]

[h5p7]

[h5p8]

[h5p9]

Key Terms List

- **age group**: a group of individuals who are regarded by society as holding a similar position based on their age.
- **class**: a group that shares a common social status based on factors like wealth, income, education, and occupation.
- **cultural humility**: the ability to remain open to learning about other cultures while acknowledging one’s own lack of competence and recognizing power dynamics that impact the relationship/
- **disability**: a condition of the body or mind that makes it more difficult for a person to participate fully in everyday life.
- **ethnicity**: a group of people who share a cultural background including language, location, or religion.
- **gender**: a social expression of a person’s sexual identity that influences the status, roles, and norms for their behavior.
- **intersectionality**: the idea that inequalities produced by multiple and interconnected social characteristics can influence the life course of an individual or group.
- **marginalization**: a process of social exclusion in which individuals or groups are pushed to the outside of society by denying them economic and political power.
- **microaggression**: brief and commonplace daily verbal, behavioral, or environmental indignities that communicate hostile, derogatory, or negative prejudicial slights and insults toward any group.
- **privilege**: an advantage that is unearned, exclusive to a particular group or social category, and socially conferred by others.
- **racism**: a marriage of racist policies and racist ideas that produces and normalizes racial inequities.
- **race**: a socially constructed category with political, social, and cultural consequences based on incorrect distinctions of physical difference.
- **role**: the behaviors and patterns utilized by an individual, such as a parent, partner, sibling, employee, employer, etc., which may change over time.
- **sexual orientation**: a person’s emotional, romantic, erotic, and spiritual attraction toward another person.

- **social identity**: the sum total of who we think we are in relation to other people and social systems.
- **social location**: the combination of factors including gender, race, social class, age, ability, religion, sexual orientation, and geographic location that define an individual or group in relationship to power and privilege .
- **structural inequality**: a condition where one category of people is attributed an unequal status in relation to other categories of people.
- **White privilege**: the unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed upon people solely because they are White.

Discuss and Do

1. Social Location: Please draw your own personal wheel of power and privilege. What is your unique social location? Where do you have power based on your social location? How do your race, class, gender identity, able-bodied status, and other social locations combine to give you less power or more power? How could you use this power to create change in your own life or in society?
2. Structural Inequality: Identify one law that changed access to power and privilege in the United States. Which law did you choose? Why? What condition in society did it try to change? Do you think that the change in the law has fully transformed our world? Why or why not?
3. Diversity and Conflict: Some politicians and activists argue that by focusing on our differences, we are creating conflict. Other politicians and activists argue that by understanding the causes and consequences of our differences, we can begin to create a more just world. Which position makes more sense to you?

Licenses and Attributions for Chapter Summary

Open Content, Original

“Chapter Summary” by Kimberly Puttman is licensed under CC BY 4.0

This page titled 2.4: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

2.5: References

AFROPUNK, dir. 2018. *Radical Self Care*. H.264 video. https://www.youtube.com/watch?v=Q1cHoL4vaBs&ab_channel=AFROPUNK.

Alvarez, Rodolfo. 2001. “The Social Problem as an Enterprise: Values as a Defining Factor.” n.d.*Social Problems* 48 (1): 3–10. https://doi.org/10.1525/sp.2001.48.1.3.

Alvoid, Tiffany, dir. 2019. *Eliminating Microaggressions: The Next Level of Inclusion*. H.264 video. https://www.ted.com/talks/tiffany_alvoid_eliminating_microaggressions_the_next_level_of_inclusion.

Angelou, Maya. 2018. “Quote from Maya Angelou: ” Do the Best You Can until You Know Better. Then When You Know Better, Do Better.” — #MayaAngelou.” twitter.com/drmayaangelou/status/1028663286512930817?lang=en.

Artiles, A. J., E. B. Kozleski, S.C. Trent, D. Osher, and A. Ortiz. 2010. “Justifying and Explaining Disproportionality, 1968-2008: A Critique of Underlying Views of Culture.” *Exceptional Children* 76 (3): 279–99. doi.org/10.1177/001440291007600303.

Artiles, AJ. 2015. “Beyond Responsiveness to Identity Badges: Future Research on Culture in Disability and Implications for Response to Intervention.” *Educational Review* 67 (1): 1–21. doi.org/10.1080/00131911.2014.934322.

Bartlett Royal, Bridgette. 2021. *Black Bandaids Photo*. Photo. https://www.jnj.com/caring-and-giving/the-story-behind-band-aid-brand-ourtone-adhesive-bandages.

Bell, Kenton, ed. N.d. “Open Education Sociology Dictionary.” https://sociologydictionary.org/.

Berger, Bruce. 2005. “Power Over, Power With, and Powerto Relations: Critical Reflections on Public Relations, the Dominant Coalition, and Activism.” *Journal Of Public Relations Research* 17 (1): 5–28. doi.org/doi:10.1207/s1532754xjprr1701_3.

Bernetti, Martin, and Paula Abramovich. 2019. “‘Where Are They?’ Families Search for Chile’s Disappeared Prisoners.” *The Guardian*, 2019. https://www.theguardian.com/world/2019/aug/14/where-are-they-families-search-for-chile-disappeared-prisoners.

Best, Joel. 2016. *Social Problems*. 4th ed. W. W. Norton and Company, Inc. https://digital.wwnorton.com/116397/r/goto/cfi/30!/4.

Betancourt, H., and S.R. Lopez. 1993. “The Study of Culture, Ethnicity, and Race in American Psychology.” *American Psychologist* 48 (6): 629–37. psycnet.apa.org/doi/10.1037/0003-066X.48.6.629.

Bond, M. A. 1999. “Gender, Race, and Class in Organizational Contexts.” *American Journal of Community Psychology* 27 (3): 327–55. psycnet.apa.org/doi/10.1023/A:1022229926119.

Boyes, David, dir. 2022. *Kim and Val Get Married*. H.264 video. https://drive.google.com/file/d/1JPj2ZoBuZAG281OEcGhJWLHe3IdWBgHA/view?usp=sharing.

Boyle, Molly. 2017. “‘The Power Is in Your Body’: The Activism of Dolores Huerta.” *Santa Fe New Mexican*, September 29, 2017. https://www.santafenewmexican.com/pasatiempo/the-power-is-in-your-body-the-activism-of-dolores-huerta/article_4a3dab3e-72f0-5d39-9248-edd56a196c9c.html.

@breasoul. N.d. *Nothing Matters until Black Lives Matter Protest Photo*. Photo. nappy.co/photo/180.

Brown, Anna. 2020. “The Changing Categories the US Census Has Used to Measure Race.” Pew Research Center. February 25, 2020. https://www.pewresearch.org/fact-tank/2020/02/25/the-changing-categories-the-u-s-has-used-to-measure-race/.

Brown, Tiffany, Chalandra Bryant, Daphne Hernandez, Elizabeth Holman, Miriam Muslow, and Kristy Shih. 2019. “Inclusion and Diversity Committee Report: What’s Your Social Location?: Highlights from the Special Session at the 2018 NCFR Annual Conference.” *NCFR Report* 64 (1). https://www.ncfr.org/ncfr-report/spring-2019/inclusion-and-diversity-social-location.

Budiman, Abby, and Neil G. Ruiz. 2021. “Key Facts about Asian Americans, a Diverse and Growing Population.” Pew Research Center. 2021. https://www.pewresearch.org/fact-tank/2021/04/29/key-facts-about-asian-americans/.

Calgary AntiRacism Education. 2021. “White Privilege.” Alberta Civil Liberties Research Centre. 2021. https://www.aclrc.com/white-privilege.

Centers for Disease Control. 2020. “Disability and Health Overview.” Centers for Disease Control and Prevention. September 15, 2020. https://www.cdc.gov/ncbddd/disabilityandhealth/disability.html.

Cheng, S. T., and K. Heller. 2009. “Global Aging: Challenges for Community Psychology.” *American Journal of Community Psychology* 44: 161–73. doi.org/10.1007/s10464-009-9244-x.

Cohen, A. B. 2009. “Many Forms of Culture.” *American Psychologist* 64 (3): 194-204. psycnet.apa.org/doi/10.1037/a0015308.

Comcast Newsmakers, dir. 2022. *Dolores Huerta: Labor Rights Icon on Standing up for Working People*. https://www.youtube.com/watch?v=tCPsYDxG44E.

Conerly, Tonja R., Kathleen Holmes, Jennifer Hensley, Jennifer L Trost, Pamela Alcasey, Kate McGonigal, Heather Griffiths, et al. 2021. *Introduction to Sociology*. 3e ed. Openstax. https://openstax.org/details/books/introduction-sociology-3e.

Crenshaw, Kimberlé. 1989. “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics.” *The University of Chicago Legal Forum* 1989 (1). https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8.

———. 1991. “Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color.” *Stanford Law Review* 43 (6): 1241–99. doi.org/10.2307/1229039.

———. 2015. “Why Intersectionality Can’t Wait.” *The Washington Post*: www.washingtonpost.com/news/in-theory/wp/2015/09/24/why-intersectionality-cant-wait/

———. 2020. “*Kimberlé Crenshaw | The 2020 MAKERS Conference*. The Makers Conference 2020. https://www.youtube.com/watch?v=cSTf89pLcl0.

culturallyconnected.ca. N.d. “Cultural Humility.” Accessed June 22, 2022. https://www.culturallyconnected.ca/#cultural-humility.

Dorfman, Elsa. N.d. *Photo of Audre Lorde*. Accessed July 15, 2022. https://commons.wikimedia.org/wiki/File:Audre_lorde.jpg.

Drucker, Zackary. N.d. *A Non-Binary Femme in a Gender Neutral Bathroom Photo*. Photo. The Gender Spectrum Collection. uploads-ssl.webflow.com/5c6ef9c489c368149f717a22/5c9393ba89e34e16ed2d8f8e_Day%203%20-%20Callen-Lorde4373.jpg.

Flanders, C. E., M. Robinson, M. M. Legge, and L. A. Tarasoff. 2016. “Negative Identity Experiences of Bisexual and Other Non-Monosexual People: A Qualitative Report.” *Journal of Gay & Lesbian Mental Health* 20 (2): 152–72. psycnet.apa.org/doi/10.1080/19359705.2015.1108257.

Goodley, D., and R Laythorn. N.d. “Epistemological Journeys in Participatory Action Research: Alliances between Community Psychology and Disability Studies.” *Disability & Society* 20 (2): 135–51. doi.org/10.1080/09687590500059077.

Hanisch, Carol. 2009. “The Personal Is Political.” http://www.carolhanisch.org/CHwritings/PIP.html.

Heinrich-Böll-Stiftung. 2018. *Kimberlé Crenshaw*. Photo. https://www.flickr.com/photos/boellstiftung/32923594797/.

Johnson, Allan G. 2014. *The Forest and the Trees: Sociology as Life, Practice and Promise*. 3rd ed. Temple University Press.

———. 2018. *Privilege, Power and Difference*. 3rd ed. New York, NY: McGraw Hill Education.

Johnson, Nate. 2019. *Houseless Person in Wealth New York Street Photo*. Photo. https://unsplash.com/photos/YG-VV0gZpB8.

Kabajev, Artyom. 2020. *Old Women Smiling Photo*. Photo. https://unsplash.com/photos/_aduPjJvDx4.

Kasinger, Chona. N.d. *Disabled and Here Group Photo*. Photo. https://affectttheverb.com/disabledandhere/. Accessed June 22, 2022. https://affectttheverb.com/gallery/disabledandhere/dahgroup/.

Kendi, Ibram X. 2016. *Stamped from the Beginning: The Definitive History of Racist Ideas in America*. New York, NY: Avalon Publishing.

———. 2019. *How To Be An Antiracist*. New York: One World.

Kosciw, J. G., N.A. Palmer, and R. M. Kull. 2015. “Reflecting Resiliency: Openness about Sexual Orientation and/or Gender Identity and Its Relationship to Well-Being and Educational Outcomes for LGBT Students.” *American Journal of Community Psychology* 55: 167–78. dx.doi.org/10.1007/s10464-014-9642-6.

Loden, M., and Judy B. Rosner. 1991. “The Diversity Wheel.” In *Workforce America: Managing Employee Diversity as a Vital Resource.*, 20. New York, NY: McGraw-Hill Education. https://ccrweb.ca/en/anti-oppression.

Lorde, Audra. 2016. “Social Theory: The Multicultural, Global, and Classic Readings.” In *Social Theory: The Multicultural, Global, and Classic Readings*, edited by Charles Lemert, 6th ed. Westview Press.

https://www.amazon.com/dp/0813350026/ref=pd_lpo_sbs_dp_ss_2.

Maines, Nicole. 2015. “I Am Proof That Bathrooms Should Be Gender-Free.” Time Magazine. November 2, 2015. https://time.com/4096413/houston-equal-rights-ordinance-nicole-maines/.

Majer, I. M., W. J. Nusselder, J.P. Mackenbach, B. Klijs, and P. H. van Baal. 2011. “Mortality Risk Associated with Disability: A Population-Based Record Linkage Study.” *American Journal of Public Health* 101 (12): e9–15. doi.org/10.2105/AJPH.2011.300361.

maluca. 2018. “Sting – They Dance Alone (Cueca Solo) Lyrics.” October 8, 2018. https://lyricstranslate.com/en/sting-they-dance-alone-cueca-solo-lyrics.html.

Mansfield, Edward D. 2022. “Interdependence and Conflict: An Introduction.” In *Economic Interdependence and International Conflict: New Perspectives on an Enduring Debate*. https://www.press.umich.edu/pdf/0472098276-intro.pdf.

Matson, Johnny, Julie Worley, Jill Foodstad, Kyong-Mee Chung, Dongsoo Suh, Hea Kyung Jhin, Esther Ben-Itzchak, Ditza Zachor, and Fredrick Furniss. 2011. “A Multinational Study Examining the Cross Cultural Differences in Reported Symptoms of Autism Spectrum Disorders: Israel, South Korea, the United Kingdom, and the United States of America.” *Research in Autism Spectrum Disorders* 5 (4): 1598–1604. www.sciencedirect.com/science/article/abs/pii/S1750946711000705.

McIntosh, Peggy. 1988. “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women’s Studies.” Working Paper 189. Wellesley Centers for Women. Wellesley MA. https://nationalseedproject.org/Key-SEED-Texts/white-privilege-and-male-privilege.

———. 1989. “White Privilege: Unpacking the Invisible Knapsack.” https://www.nationalseedproject.org/Key-SEED-Texts/white-privilege-unpacking-the-invisible-knapsack.

Menakem, Resmaa. 2017. *My Grandmother’s Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. Las Vegas, NV: Central Recovery Press, LLC.

———. 1-27. “Understanding and Cultivating Your Resources.” *Embodied Anti-Racist Education* (blog). 1-27. https://www.resmaa.com/somatic-learnings/understanding-and-cultivating-your-resources.

Molina, Marta. 2021. *Mercedes Sosa*. https://sco.Wikipedia.org/w/index.php?title=Mercedes_Sosa&oldid=851717.

Monk, Ellis P. 2016. “The Consequences of ‘Race and Color’ in Brazil.” *Social Problems* 63 (3): 413–30. https://doi.org/10.1093/socpro/spw014.

MP Associates. 2023. “Racial Equity Tools Glossary.” Center for Assessment and Policy Development, and World Trust Educational Services. July 2022. https://www.racialequitytools.org/glossary.

Office of the Surgeon General (US), Center for Mental Health Services (US), and National Institute for Mental Health (US). 2001. “Mental Health: Culture, Race, and Ethnicity: A Supplement to Mental Health: A Report of the Surgeon General.” Rockville, MD. www.ncbi.nlm.nih.gov/books/NBK44249/.

Oxford Reference. N.d. “Marginalization.” Oxford Reference. Accessed June 14, 2022. doi.org/10.1093/oi/authority.20110803100133827.

Pearce, Elisabeth B. 2020. “Learning Dispositions.” In *Contemporary Families: An Equity Lens*. Linn-Benton Community College: Open Oregon. https://openoregon.pressbooks.pub/families/.

Perera, Rajiv. 2020. *Latinx Family Photo*. Photo. https://unsplash.com/photos/fXkoHG4dYxA.

Pinderhughes, E. 1989. *Understanding Race, Ethnicity and Power: The Key to Efficacy in Clinical Practice*. Basic Books.

@Planetnehemiah. N.d. *Gay Black Male Couple Photo*. Photo. Accessed June 22, 2022. nappy.co/photo/3676.

Puttman, Kimberly. 2017. *Val and Kim at Women’s March Newport OR 2017*. Photo.

Resnicow, K, R. Braithwaite, J. Ahluwalia, and T. Baranowski. 1999. “Cultural Sensitivity in Public Health: Defined and Demystified.” *Ethnicity & Disease* 9: 10–21.

Ruggles, Susan. 2015. *Dolores Huerta Photo*. Photo. commons.wikimedia.org/wiki/File:Dolores_Huerta_(51017016008).jpg.

santicatalan, dir. 2008. *Mercedes Sosa & Holly Near – They Dance Alone – Ellas Bailan Solas*. https://www.youtube.com/watch?v=VK_KfWPVbpM.

The Combahee River Collective, and Zillah Eisenstein. 1978. “The Combahee River Collective Statement.” 1978. http://circuitous.org/scraps/combahee.html.

US CDC. 2022. “Health Equity Considerations and Racial and Ethnic Minority Groups.” Centers for Disease Control and Prevention. 2022. www.cdc.gov/coronavirus/2019-ncov/community/health-equity/race-ethnicity.html.

VeneKlasen, Lisa, and Valerie Miller. 2007. “A New Weave of Power, People, and Politics: The Action Guide for Advocacy and Citizen Participation.” Just Power. 2007. https://justassociates.org/wp-content/uploads/2007/08/new_weave_en_ch3.pdf.

Washington State University. 2003. *Allan G Johnson Photo*. Photo. commons.wikimedia.org/wiki/File:Allan_G_Johnson_2003.png.

William J. Clinton Presidential Library. 1993. *Photo of Maya Angelou*. commons.wikimedia.org/wiki/File:Angelou_at_Clinton_inauguration_(cropped_2).jpg.

World Health Organization. 2023. “Disability.” March 7, 2023. https://www.who.int/news-room/fact-sheets/detail/disability-and-health.

youth.gov. 2022. “Homelessness and Housing.” Homelessness and Housing. 2022. https://youth.gov/youth-topics/lgbtq-youth/homelessness.

This page titled 2.5: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

3: What Is Sociology? Theory in Social Science

3.1: Chapter Overview and Learning Objectives
3.2: Classical Sociological Theory
3.3: How Do You Know?- Social Theory
3.4: Moving to Modern
3.5: Modern and Emerging Sociological Theories
3.6: Chapter Summary
3.7: References

This page titled 3: What Is Sociology? Theory in Social Science is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

3.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Summarize how sociological theory helps us to understand and explain our world.
2. Describe key theories of sociologists, particularly the scholars and scientists who are traditionally ignored.
3. Explain how the social location of a sociologist might impact what they see.

Chapter Overview

> *With gratitude to my teachers, my students, Open Oregon, and my co-author for support in this attempt to re-craft the standard narrative of sociological theory.*
> *– Kelly Szott*



Figure 3.1 Texas state rep. gives powerful testimony on the history of bathroom laws [YouTube Video]. Who Can Use The Bathroom? Texas State Representative Senfronia Thompson testifies. As you watch, you might consider how using the bathroom becomes a social problem. Social scientists try to figure out why this might be true. Transcript

In the video that opens this chapter, we see that something as simple as where to go to the bathroom can be very complicated (Figure 3.1). Writing in 1892, Black feminist scholar Anna Julia Cooper noted a dilemma she encountered while traveling by train in the South. When her train stopped at a station, Cooper wrote, "I see two dingy little rooms with 'FOR LADIES' swinging over one and 'FOR COLORED PEOPLE' over the other; while wondering under which head I come" (1892:96). It is this precise dilemma that Black feminist theorists of intersectionality dealt with 100 years later when they pointed out the law's inability to address the intersection of racial and gender discrimination.

Bathrooms have also emerged as a controversial space more recently with attacks on policies that allow gender-expansive individuals to use restrooms that align with their gender identity (Schilt and Westbrook 2015). We can see that then and now something that seems so mundane—bathrooms—can produce rich theoretical insights about society, a group of people who live in a defined geographic area, who interact with one another, and who share a common culture.

The study of social problems is based in the wider field of sociology, the systematic study of society and social interactions to understand individuals, groups, and institutions through data collection and analysis. Sociologists study human interactions from the level of two people talking to systems that span the globe. In this chapter, we explore how sociological theories help to understand why our world works the way it does.

Focusing Questions

The following questions will help us understand how sociology is a science:

1. How does sociological theory help us to understand and explain our world?
2. Who are sociologists, particularly scholars and scientists who are traditionally ignored?

3. How does the social location of sociologists influence what they see?

Let's start by sorting out how we know what we know!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Society" definition from Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax is licensed under CC BY 4.0.

"Sociology" definition adapted from the Open Education Sociological Dictionary edited by Kenton Bell is licensed under CC BY-SA 4.0.

All Rights Reserved Content

Figure 3.1. "Texas State Rep. Gives Powerful Testimony on the History of Bathroom Laws" © Washington Post is licensed under the Standard YouTube License.

This page titled 3.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

3.2: Classical Sociological Theory

Theories can be categorized as either macro or micro, based on the size of the phenomenon they seek to explain. A macro-level theory examines larger social systems and structures, such as the capitalist economy, bureaucracies, and religion. Marx and Engels critique of capitalism is a macro-level theory. A micro-level theory examines the social world in finer detail by discussing social interactions and the understandings individuals make of the social world.

A good example of micro-level theory comes from Canadian-American sociologist Erving Goffman, who studied one-on-one social interactions and the meanings that emerged from them. Goffman (1963) is famous for having created a theory about stigma, the social process whereby individuals who are different in some way are rejected by the greater society in which they live based on that difference. He explains that stigma is generated when a person possesses an attribute that makes them different and may cause them to be perceived as bad, dangerous, or weak.

Goffman (1963) writes that the person possessing this attribute of stigma, "is thus reduced in our minds from a whole and usual person to a tainted, discounted one" (p. 3). The possession of stigma can introduce tension into everyday social interactions (Bell 2000). Stigma plays the role of a mark that links its bearer to undesirable characteristics, which in turn causes the stigmatized person to experience rejection and isolation (Link et al. 1997). As we will discuss more in Chapter 12, having a diagnosis of mental illness often carries stigma.

Micro-level theory has a long history within sociology. One of the most common micro-level approaches is symbolic interactionist theory, a sociological approach that focuses on the study of one-on-one social interactions and the meanings that emerge from them.

Goffman's theories have roots in social theory created in the early twentieth century by George Herbert Mead, an American philosopher who described how social processes created one's understanding of oneself or their *social self*. According to Mead (1934), the self is not a biological body or an inherent personal quality. Instead, the self is an image generated entirely from experiences in the social world. The social insights offered by Goffman, Mead, and other symbolic-interactionists help us understand how situations come to be defined as social problems through the meanings made in social interactions between people. As we know, situations are not automatically defined or understood as problems; we attach meanings and labels to situations that make them social problems.

Many sociology textbooks organize their material around theoretical frameworks, groups of theories that share common characteristics. The three classical frameworks are structural functionalism (often shortened to functionalism), conflict theory, and symbolic interactionism (often shortened to interactionism). These frameworks tend to correspond to theories created by prominent White male scholars of the nineteenth century. Because they are used so regularly within our field, we have offered a summary of each approach in Figure 3.10. If you would like to learn more about these three perspectives, Major Sociological Paradigms from Crash Course Sociology can help you out.

Figure 3.10 This table explores the key concepts of the three core sociological theories and addresses how they make sense of social problems. How do their explanations of social problems differ?

Theoretical perspective	Major assumptions	Views of social problems
Functionalism	Social stability is necessary for a strong society, and adequate socialization and social integration are necessary for social stability. Society's social institutions perform important functions to help ensure social stability. Slow social change is desirable, but rapid social change threatens social order.	Social problems weaken a society's stability but do not reflect fundamental faults in how the society is structured. Solutions to social problems should take the form of gradual social reform rather than sudden and far-reaching change. Despite their negative effects, social problems often also serve important functions for society.

Theoretical perspective	Major assumptions	Views of social problems
Conflict theory	Society is characterized by pervasive inequality based on social class, race, gender, and other factors. Far-reaching social change is needed to reduce or eliminate social inequality and to create an egalitarian society.	Social problems arise from fundamental faults in the structure of a society and both reflect and reinforce inequalities based on social class, race, gender, and other dimensions. Successful solutions to social problems must involve far-reaching change in the structure of society.
Symbolic interactionism	People construct their roles as they interact; they do not merely learn the roles that society has set out for them. As this interaction occurs, individuals negotiate their definitions of the situations in which they find themselves and socially construct the reality of these situations. In so doing, they rely heavily on symbols such as words and gestures to reach a shared understanding of their interaction.	Social problems arise from the interaction of individuals. People who engage in socially problematic behaviors often learn these behaviors from other people. Individuals also learn their perceptions of social problems from other people.

The people who study the social world choose the questions that they study and the theories they explore based on the social problems they experience based on their own social location, and based on the social problems occurring in their societies. Because each theorist experiences a unique social identity, they see the world in a unique way. Researchers Jacobson and Mustafa (2019) explain it this way:

The way that we as researchers view and interpret our social worlds is impacted by where, when, and how we are socially located and in what society. The position from which we see the world around us impacts our research interests, how we approach the research and participants, the questions we ask, and how we interpret the data.

In this textbook, you may notice that we describe the social location of the theorists, researchers, and activists we reference. Often, we add a link so that, if you like, you can understand more about who the sociologists or activists are. You can draw your own conclusions about how their life experience might have impacted what they studied, or how they made sense of the social world around them. Understanding the social location of scientists and activists helps us to be conscious of our own bias related to who creates knowledge, and to work to change it.



LE

SUICIDE

ÉTUDE DE SOCIOLOGIE

PAR

ÉMILE DURKHEIM

Professeur de Sociologie à la Faculté des Lettres
de l'Université de Bordeaux

PARIS

ANCIENNE LIBRAIRIE GERMER BAILLIÈRE ET Cie

FÉLIX ALCAN, ÉDITEUR

108, BOULEVARD SAINT-GERMAIN, 108

1897

Tous droits réservés.

Figure 3.11 The title page of Émile Durkheim's book on suicide. His work is foundational in sociology because it explores the patterns related to suicide instead of blaming the actions of an individual.

For example, French Jewish sociologist Émile Durkheim studied the social problem of suicide. He used structural functionalist theory, a sociological approach which maintains that social stability is necessary for a strong society, and adequate socialization and social integration are necessary for social stability. Society's social institutions, such as the family or the economy, perform important functions to help ensure social stability. He explored the social breakdown caused by the Industrial Revolution and urbanization.

For example, the rate of suicide was increasing in France, where he lived. At that time, the Holy Roman Catholic Church described suicide as a mortal sin against God and the church. People who committed suicide were not allowed to be buried on church grounds. In contrast, Durkheim proposed several reasons that people decide to commit suicide. In his book, *Le Suicide* (Figure 3.11) Durkheim argued that industrialization created change so fast that people couldn't adjust quickly enough. He also said that suicides were increasing because relationships between people were breaking down. These theories helped explain the increase in suicides during industrialization. You have the option of learning more about Émile Durkheim if you wish.

English social theorist Harriet Martineau studied the social problems of poverty and slavery. Unusual for the time, she was an educated woman. Because she was both White and wealthy she was able to study and research. She traveled to the American South

and interviewed people to understand more about contradictions between American ideals of freedom and liberty, and the lived reality of slavery. She also examined women's roles, women's rights, and family life as a field of sociological study. If you'd like, you can learn more about Harriet Martineau.

German sociologist Max Weber studied the social problems of capitalism and bureaucracy. He agreed with Marx about the importance of the economic inequality driving social disruption. However, he argued economics alone was insufficient to explain revolution. He added the idea that people's beliefs and values contributed to the choices that they made. Most specifically, he said that the value of hard work in Protestantism contributed to the spread of capitalism. If you'd like, you can learn more about Max Weber.

Each of these theorists was responding to social concerns of the time in which they lived, whether they were experiencing social upheaval, war, economic depression, or economic stability. As we can see from Figure 3.12. Marx, Durkheim, and Weber were responding to social forces related to the Industrial Revolution. Martineau examined changes in women's roles related to the Industrial Revolution and the American Civil War.

Anna Julia Cooper, who we met earlier in this chapter, Ida B. Wells, and W.E.B Du Bois, explored the experiences of Black people during and after slavery. Jane Addams, who we met in Chapter 1, created services for immigrants before and after World War I. Eugene Kinkle Jones was the first person of color on the executive committee for the National Conference of Social Work. He advocated for better housing, access to healthcare, and economic opportunities for Black people (Wright et al 2021).



Figure 3.12 Pre World War II Sociological Thinkers: How did the social location of the sociologist impact what they studied and what they learned? Image Description

All of these social theorists and activists contributed in significant ways to how we understand the reasons for social problems. They called out classism, racism, patriarchy and nativism as reasons for social inequality. However, sociological thought continues to respond to the problems of modern society. Let's find out more!

Licenses and Attributions for Classical Sociological Theory

Open Content, Original

"Classical Sociological Theory" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

Figure 3.12. "Key Sociological Thinkers: Industrial Revolution to the Great Depression" by Michaela Willi Hooper and Kimberly Puttman, Open Oregon Educational Resources, is licensed under CC BY 4.0. Images: Harriet Martineau by Richard Evans, Karl Marx by

John Jabez Edwin Mayal, Anna Julia Cooper by C.M. Bell, Jane Addams by George de Forest Brush, Ida B. Wells Barnett by Mary Garrity, W.E.B. Du Bois by James E. Purdy, and Eugene Kinckle Jones in The Messenger are in the Public Domain.

Open Content, Shared Previously

"Conflict Theory" and "Symbolic Interactions" definitions from "Sociological Perspectives on Social Problems" by Anonymous, Social Problems: Continuity and Change, University of Minnesota Libraries Publishing are licensed under CC BY-NC-SA 4.0. Included under fair use.

"Stigma" definition adapted from the Open Education Sociological Dictionary by Kenton Bell, which is licensed CC BY-SA 4.0.

"Structural Functionalism" definition from Sociology: Understanding and Changing the Social World by University of Minnesota Libraries Publishing is licensed under CC BY-NC-SA 4.0. Included under fair use.

Figure 3.10. "Theory Snapshot" from "Sociological Perspectives on Social Problems" by Anonymous, Social Problems: Continuity and Change, University of Minnesota is licensed under CC BY-NC-SA 4.0.

Figure 3.11. "Image of the book cover of Suicide" by Zyephyrus, Wikimedia Commons is in the Public Domain

---

This page titled 3.2: Classical Sociological Theory is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

3.3: How Do You Know?- Social Theory

When you consider what you wear today, you may look into your closet or the clean clothes on your floor and make some choices. Perhaps the red dress suits your mood or the green gardening clogs help you get your work done for the day. These personal choices are yours to make. At the same time, what you choose to wear is also influenced by your gender identity, social class, race or ethnicity, or even whether or not you use a wheelchair.

As scientists, sociologists want to understand the causes of the social forces that influence what you wear, for example. They want to see why you have jeans made in Vietnam as one of your choices (Figure 3.2). They consider why some women wear hijabs (Figure 3.3), and some men wear turbans (Figure 3.4). They might look at how clothing helps distinguish a particular culture or ethnic group (Figure 3.5). Sociologists of gender might examine who wears makeup and who doesn't (Figure 3.6).



Figure 3.2 Where did the jeans come from that these cowboys wear? Sociologists might examine global economics to find out.



Figure 3.3 Who wears hijab and who doesn't? Sociologists might look at the intersection of religious beliefs, gender roles, and immigration to understand this.



Figure 3.4 These boys are wearing turbans. Sociologists might look at theories of race, religion, or social stratification to explain why.



Figure 3.5 This traditional Mexican folk dancer sweeps her skirts grandly. How can clothing distinguish people from different cultural or ethnic groups?



Figure 3.6 Sociologists of gender might ask, “Why do some people wear makeup and others don’t?”



Figure 3.7 This student-created art compares cultural appropriation and cultural appreciation. When a Mexican American woman wears her hair in braids and outlines her lips in brown lip liner, she gets called trashy or ghetto. When a White woman uses the same style, she is called pretty and stylish. Why might this be? Image Description

Sociologists observe and measure social behavior to explain or predict the actions of people or groups, one of the ways to do science. For example, when sociologists examine what kind of clothing people wear, they might use the concept of cultural appropriation. Cultural appropriation is the act of taking or using things from a culture that is not your own, especially without showing that you understand or respect this culture (O'Keefe 2020). In the student-created image in Figure 3.7, the student was comparing fashion between Mexican American and White women. She noted that when Mexican American women wear braids and outline their lips in brown, they are called trashy. When White women do a similar thing, they are called pretty or cute. Sociologists explain these differences using theories of race and gender.

However, science isn't the only way to understand the world. You may experience many more ways of knowing. When you consider why you *know* something, this knowledge may be based on different sources or experiences.

You may know when the movie starts because a friend told you or because you looked it up on Google. You may know that rain is currently falling because you feel it on your head. You may know it is wrong to kill another person because it is a belief in your religious tradition or part of your ethical understanding. You may know because you have a gut feeling that a situation is dangerous or a choice is the right one. You may know that your friend will be late to class because past experience predicts it.

Or, instead of the past, you can imagine the future, knowing that eating a hamburger will satisfy your hunger just by seeing the picture on the menu. Finally, you may know something because the language you use supports you in noticing particular details. For example, how many ways can you describe the water that falls from the sky? People who live in Oregon use several distinct words for rainy weather like drizzle, downpour, and showers. *Partly cloudy* doesn't change their plans, but they may throw a jacket in the car. In other regions, it may be more useful to describe snow or heat in greater detail. The formation of language itself structures how you know something. The table in Figure 3.8 organizes these ways of knowing.

Figure 3.8 This table lists the different ways of knowing and some relevant examples. The next time a thought crosses your mind, please consider, "How do you know?"

Way of Knowing	Example
Emotion	Psychologists define common human emotions as happiness, sadness, disgust, fear, surprise, and anger. Knowing that your child is sad may help you to parent better.
Faith	Commonly, faith is defined as a belief in God. However, you can also have faith that humans are generally good, or that things will work out OK in the end.
Imagination	A social activist proposes a different vision of how people use fossil fuels to power cars.
Intuition	Einstein had a flash of insight about how light travels.
Language	"They" as a singular pronoun supports the idea that gender can be nonbinary.
Memory	By remembering how you studied effectively for the last test, you know how to study for the next test.
Reason	You measure the amount of time that students talk in a classroom, and who the teacher calls on to learn about gender bias in the classroom. Reason depends on gathering facts.
Sense Perception	When you touch a hot stove, your sense of touch registers HOT!

Each of these ways of knowing is useful, depending on the circumstances. For example, when my wife and I bought our house, we did research on home prices, home loans, and market value—reason. We talked about what *home* felt like to us—emotion. We walked through houses and pictured what life would look like in a particular house—imagination. Ultimately, when we drove down the cedar and fir-lined driveway, welcomed by the warm light through the window—sense perception—we turned to each other and said, "I hope this house is still for sale," because we both knew we had found our home—intuition.

Of all of these ways of knowing, though, reason allows us to use logic and evidence to draw conclusions about what is true. Reason, as used in science, is unique among all the ways of knowing because it allows us to propose an idea about how a social situation might work, observe the situation, and determine whether our idea is correct. Sociology is a unique scientific approach to understanding people. Let's explore this more deeply.

As a reminder, sociology is the systematic study of society and social interactions to understand our social world. Although sages, leaders, philosophers, and other wisdom holders have asked what makes a good life throughout human history, sociology applies scientific principles to understanding human behavior. The first question they often ask is, "Why does the social world work the way it does?"

They answer that question by proposing and testing theories. Scientists pose theories to explain how and why society works the way it does. More specifically, a theory is a statement that describes and explains why social phenomena are related to each other. Theories help us to understand patterns in social behavior.

For example, Gloria Anzaldúa and Patricia Hill Collins are well-known sociologists who created theories that explain racial, ethnic, and gender oppression (Figure 3.9).




Figure 3.9 Gloria Anzaldúa (left) and Patricia Hill Collins (right) are highly influential theorists in the areas of feminist theory and racial and ethnic studies. How do their theories shape our understanding of race, gender and power?

In this section, we discuss historical and contemporary theories and theorists that assist us in thinking deeply about the causes and consequences of social problems, such as racism, poverty, and discrimination based on sexual orientation or gender identity. Using social theory helps us to understand why social problems exist. This understanding, in turn, can help us better address or prevent them.

Social theory helps us put into words the underlying mechanisms that guide society and our social interactions (Lemert 1999). By analyzing society in this way we can better understand the causes and consequences of social problems.

For example, German philosophers Karl Marx and Friedrich Engles tried to understand why workers were protesting against factory owners. You have the option of learning more about Marx and Engles if you wish. Their theory of capitalism helps us understand poverty by outlining the ways profit is generated through worker exploitation. They proposed that revolution was an inevitable outcome of the unequal distribution of wealth between the rich, who owned land and factories, and the poor, who didn't. According to Marx ([1867] 2012), the worker is not paid the full value of their labor. The business owners, or bourgeoisie, takes a percentage of the value created by the worker and keeps it as profit. The bourgeoisie are always looking for ways to decrease worker wages and increase profit, which results in low-wage work and working poverty. Marx and Engels were revolutionary thinkers because they followed the money—who had it and who didn't—to explain conflict in society. Marx himself was poor, unlike many sociologists of the time. By analyzing and critiquing capitalism, Marx explained a hidden part of everyday experience. In this way, theory can be liberating because it allows us to better understand the workings of the social world in which we live.

Licenses and Attributions for How Do You Know? Social Theory

Open Content, Original

"How Do You Know? Social Theory" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

Figure 3.8. "Ways of Knowing Table" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Theory" definition is adapted from the Open Education Sociological Dictionary edited by Kenton Bell, which is licensed under CC BY-SA 4.0.

Figure 3.2. "Rancher and Wranglers" by Pamela Steege is licensed under CC BY-NC-ND 2.0.

Figure 3.3. "Image" by Haifeez is licensed under CC BY 2.0.

Figure 3.4. "Day Trip" by Nayanika Mukherjee is licensed under CC BY 2.0.

Figure 3.5. "Mexican Folk Dancer" by Brendan Lally is licensed under CC BY 2.0.

Figure 3.6. "Applying Lip Gloss" by Chona Kasinger, Disabled and Here is licensed under CC BY 4.0.

Figure 3.9 "Gloria Anzaldúa" by K. Kendall is licensed under CC BY 2.0. "Patricia Hill Collins" by Valter Campanato/Agência Brasil is licensed under CC BY 3.0 BR.

All Rights Reserved Content

Figure 3.7. "Cultural Appropriation" © Marisol is all rights reserved and included with permission.

This page titled 3.3: How Do You Know?- Social Theory is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

3.4: Moving to Modern

Though many of the most recognized classical theorists of sociology came from European White cultural backgrounds during the nineteenth century, plenty of Black, Indigenous, and other People of Color were creating social theory and adding to our understanding of social problems. Unlike the so-called founding fathers of sociology, Karl Marx, Max Weber, and Émile Durkheim, their voices were silenced.



Figure 3.13 W. E. B. Du Bois at the Office of The Crisis, a magazine of the NAACP. Du Bois founded the Atlanta School of sociology, but his groundbreaking contributions to sociology were suppressed. Why do you think this happened?

> *Daily the Negro is coming more and more to look upon law and justice, not as protecting safeguards, but as sources of humiliation and oppression. The laws are made by men who have little interest in him; they are executed by men who have absolutely no motive for treating the black people with courtesy or consideration; and, finally, the accused law-breaker is tried, not by his peers, but too often by men who would rather punish ten innocent Negroes than let one guilty one escape.*
> *-WEB Du Bois in The Souls of Black Folk*

W. E. B. Du Bois was one of the first sociologists to publish scholarly work that discussed race and racism. In this way, he provided a critical intervention into sociological theory and his writings critiqued the absence of racial analysis from previous social theory. Du Bois was the first Black American to earn a PhD at Harvard, which he did in 1895. He studied economics, history, sociology, and political theory. Du Bois is an influential sociologist because he takes a systemic sociological approach to the experience of race, he describes how the experience of White people and Black people are qualitatively different, and he collects and displays data that support his theories.

First, Du Bois argues that the economic and social inequality experienced by formerly enslaved people was caused by systemic issues rather than by individual character traits. This is a sociological approach to explaining a social problem. He debates Booker T. Washington, who believes that formerly enslaved people need education and training to fix any issues in their lives. Du Bois writes:

> *[Washington's] doctrine has tended to make the whites, North and South, shift the burden of the Negro problem to the Negro's shoulders and stand aside as critical and rather pessimistic spectators; when in fact the burden belongs to the nation, and the hands of none of us are clean if we bend our energies to righting these great wrongs. (Du Bois 1903: Section III)*

Du Bois says that the nation, the United States, is responsible to make changes that will create equality for formerly enslaved people.

Second, Du Bois describes how Black people experience themselves differently than White people. One of his most influential contributions to sociological theory came from his discussion of *the veil* and *double consciousness*. He writes that the Black American is "born with a veil, and gifted with second-sight in this American world—a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world" (1903:3). He points out that Black Americans have a double consciousness. They see themselves, and they see how White Americans see them.

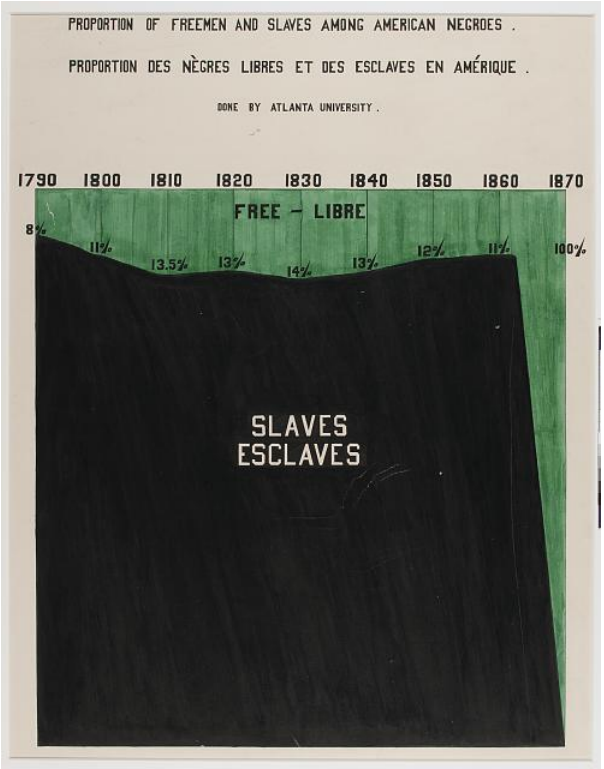


Figure 3.14 Infographic: Du Bois's Proportion of freedmen and slaves among American Negros. These data visualizations are the first infographics related to slavery. Image Description

Finally, Du Bois established the first school of American sociology at Atlanta University. With his team, he also created some of the first data visualizations in American sociology to illustrate the conditions of life for Black Americans. The infographic in Figure 3.14 shows the percent of Black slaves and freemen between 1790 and 1870, when slavery became illegal. These studies and infographics were part of his groundbreaking sociological analysis of poverty among Black Americans. His words are still quoted today among advocates of racial justice.

Du Bois analysis continues to inform our experiences and conversations around race even today. CNN recorded interviews with Black people and shared them on Twitter. To learn more about Du Bois, read this Smithsonian article. If this experience of race consciousness is new to you, please watch, "The Moment I Realized I Was Black [videos]."

Licenses and Attributions for Moving to Modern

Open Content, Original

"Moving to Modern" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 3.13. "W. E. B Du Bois at the Office of The Crisis, a magazine of the NAACP" is in the Public Domain. Courtesy of the New York Public Library.

Figure 3.14. "Proportion of freemen and slaves among American Negroes" by Atlanta University students is in the Public Domain. Courtesy of the Library of Congress Prints and Photographs Division.

This page titled 3.4: Moving to Modern is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

3.5: Modern and Emerging Sociological Theories

After the Second World War, sociologists expanded on previous sociological thought. They developed a variety of theoretical frameworks that explore race, class, and gender. They explored the intersections between these classifications of power and oppression. While the classical theories remain useful, the new set of theories digs deeper into why structures and practices of inequality persist. They also leverage new understandings of systems thinking and global interdependence. You will meet many of these sociologists in this section.

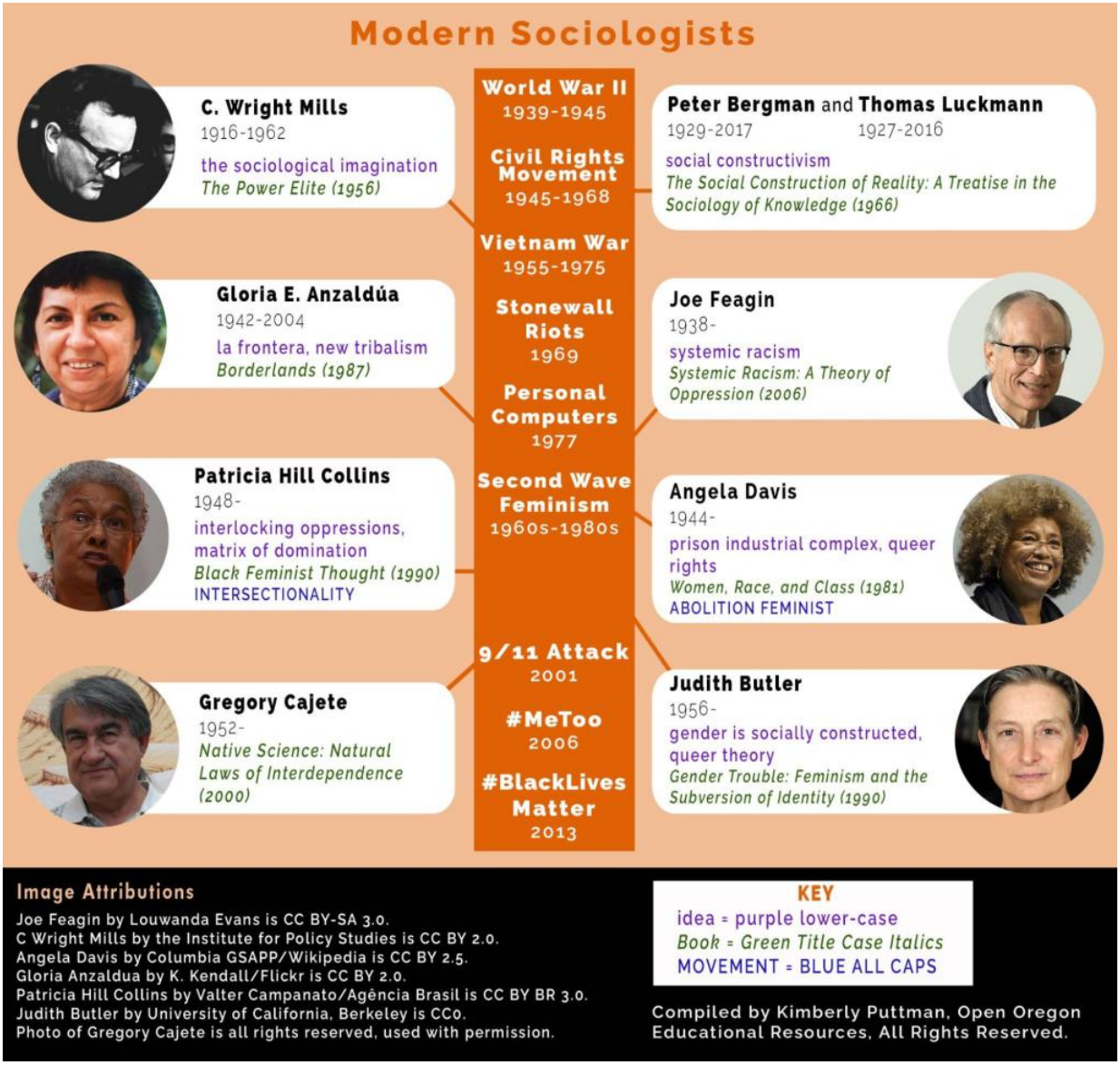


Figure 3.15 These modern sociologists propose theories that explain racism, sexism, classism and other overlapping experiences of oppression. How do these theories relate to current social problems? Image Description

Feminism and Intersectionality

In early sociology, sociologists often studied the experiences of White wealthy men and generalized what they discovered to "all people." Du Bois made it clear that race matters. Similarly, early female sociologists asserted that gender matters. Sociologists like Martineau, Wells, and Cooper examined women's lives to see how they were different from men's lives. They also looked at how race mattered specifically to women. Although we know today that binary structures of gender do not fully capture the human experience, the sociologists at that time were revolutionary in differentiating women's and men's experiences.

In the 1970s, as women began to enter college in greater numbers and more researchers were female, they created a new theoretical approach in sociology. Feminist theory is a theoretical perspective stating women are uniquely and systematically oppressed and that challenges ideas of gender and sex roles. Despite the variations between different types of feminist approaches, four characteristics are common to the feminist theory:

1. Gender is a central focus or subject matter of the perspective.
2. Gender relations are viewed as a problem: the site of social inequities, strains, and contradictions.
3. Gender relations are sociological and historical in nature and subject to change and progress.
4. Feminism is about an emancipatory commitment to change: the conditions of life that are oppressive for women need to be transformed (Little 2014).

One of the sociological insights that emerged with the feminist perspective in sociology is that "the personal is political" (Hanisch 1969). In other words, how women live their lives from washing dishes, to caring for children, to deciding not to have children, to the experience of sexual violence give them a unique political perspective. Until women sociologists looked at women's lives, their experiences were invisible or unimportant. You are welcome to read more about the personal as political.



Figure 3.16 Canadian sociologist Dr. Dorothy Smith developed the standpoint theory, the idea that where you stand in society influences what you see. Where do you stand?

White British-born Canadian sociologist Dorothy Smith's development of standpoint theory was a key innovation in sociology that enabled women's experiences and issues to be seen and addressed in a systematic way (Smith 1977). Scientists of the time argued that science was logical and objective. In standpoint theory, Smith argued that where you stand, or your point of view, influences what you notice (Smith 1977). Women and other marginalized people see systems of oppression more clearly because they experience them. Smith recognized from the consciousness-raising groups initiated by feminists in the 1960s and 1970s that academics, politicians, and lawyers ignored many of the immediate concerns expressed by women about their personal lives. You have the option to learn more about Dorothy Smith and consciousness-raising if you'd like.

Part of this blindness was caused by the way sociology was traditionally done by men. Smith argued that instead of beginning sociological analysis from the abstract point of view of institutions or systems, women's lives could be more effectively examined

if one began from the “actualities” of their lived experience in the immediate local settings of “everyday/everynight” life. She asked, “What are the common features of women’s everyday lives?”

From this standpoint, Smith observed that women’s position in modern society is acutely divided by the experience of dual consciousness. One consciousness was centered in family. Then they had to cross a dividing line as they went out in the world, dealing with work or the institutions of schools, hospitals, and governments. Women had to use a second consciousness to navigate this. These institutions didn’t see women’s real and personal understandings of the world (Smith 1977).

The standpoint of women is grounded in relationships between people because they have to care for families. Society however, is organized through “relations of ruling,” which translate the substance of actual lived experiences into rules and laws. Power and rule in society, especially the power and rule that limit and shape the lives of women, operate as if there is one objective reality, rather than differences in people’s lived experiences. Smith argued that the abstract concepts of sociology, at least in the way that it was taught at the time, only contributed to the problem. This theory, while it seems obvious now, was revolutionary at the time. And, though groundbreaking, it had its limits.

The feminist perspective within social theory has changed throughout the years. From the 1800s until the mid-twentieth century, the central focus or subject matter was differences between women and men. Race and class were generally ignored. Black feminists pointed out that previous forms of feminist theory were mostly concerned with the issues of White middle-class and wealthy women. This was a critical intervention into the perspective of feminist theory.



Figure 3.17 In this 4.05 minute video, Kimberlé Crenshaw discusses Intersectional Feminism. As you watch, please consider the question, “ How can we see intersectional feminism as a challenge to White feminism?” Transcript

Early Black feminist theorists built the foundation for the study of feminist intersectionality. Intersectionality, as you read in Chapter 2, is a perspective and a theory that analyzes and interrogates the ways race, class, gender, sexuality, and other social structures of privilege and oppression overlap and work together.

The concept of intersectionality emerged from a critique of White feminist theory and activism that ignored the experiences of Black and Indigenous women of color. The 4.05 minute video What is Intersectional Feminism? (Figure 3.17) describes this approach.

The roots of intersectional feminism can be found in the work of Anna Julia Cooper (1858–1964) and Ida B. Wells-Barnett (1862–1931). In their own ways, Cooper and Wells-Barnett brought a sociological consciousness to their response to the Black experience and focused on the toxic interaction between difference and power in US society (Madoo and Niebrugge 1998).

Cooper and Wells-Barnett looked at society through the lenses of race, gender, and class. Although they worked separately, they created a Black feminist sociology together. They both pointed out that “domination rests on emotion, a desire for absolute control” (Madoo and Niebrugge 1998:169). Their point was that societal domination is not just about making a profit or otherwise increasing one’s financial status. Rather, there is an emotional factor within societal domination. Cooper (1892) provides an example by noting the extra expense paid by railroad companies in providing a separate car for People of Color, as discussed at the beginning of the chapter.



Figure 3.18 This 3:02 video Black female jazz singer Billie Holiday sings the song "Strange Fruit." She closed her sets with both Black and White audiences with this song. This song put music to the lynchings that Wells-Barnett researched. If you want to learn more about the context of this song, you can read Strange Fruit. Transcript

Though Wells-Barnett was a journalist, she made contributions to sociological thought by way of her activism against lynching. She researched and published accounts of lynching that showed the out-of-control aggression of White Americans towards Blacks (Madoo and Niebrugge 1998). After examining the various excuses used by Southern Whites for their attacks on Blacks, Wells-Barnett ([1895] 2018) wrote that there would be no need for her research, "If the Southern people in defense of their lawlessness, would tell the truth and admit that colored men and women are lynched for almost any offense, from murder to a misdemeanor" (p. 11). The lynchings that Wells-Barnett documents are described in the song that Billie Holiday sings, "Strange Fruit" linked in Figure 3.18. If you want to learn more, read about Anna Julia Cooper and Ida B. Wells-Barnett.

These Black feminist founders of sociological thought planted the seeds for the emergence of influential sociological theory from the 1980s and 1990s, which centered on the experiences of Black and Indigenous women of color. Though the concept of intersectionality is most often attributed to critical race legal scholar Kimberlé Crenshaw, within sociology Patricia Hill Collins (1948–present) is recognized for providing complex and detailed analyses of the concept. Her theorization of the *outsider within* perspective shows how Black women "have a clearer view of oppression than other groups" whose identities are different (1986:20). Collins (1986) details how Black women participate in social systems but not as insiders, given their oppression. Participating in a social system that oppresses them, Black women have a unique standpoint that offers more information. They can see more clearly how our social structures of race and gender work intersectionally.

Collins's (1986) theory of *interlocking oppressions* points out philosophical foundations that underlie multiple systems of oppression. It is common in sociology to explain inequality in terms of race, class, or gender alone. Either you are Black or White, male or female, young or old, and so on. One group in each dichotomy has more power than the other. With some additional complexity, sociologists discuss issues of oppression related to race and class or age and gender, for example. Collins argues that these either/or additive approaches missed the point.

Instead, Collins explains that oppression exists as a matrix of domination, a concept which says that society has multiple interlocking levels of domination that stem from the societal configuration of race, class, and gender (Andersen and Collins 1992). Patriarchy and ableism work together to make disabled women and nonbinary people invisible. Systemic racism, homophobia, and classism interlock to oppress transgender People of Color who don't have much money. This Black feminist analysis sees the holistic experience of interlocking and simultaneous oppressions and challenges people to see wholeness instead of difference (Collins 1986).



Figure 3.19 In this 2:14 video, actor Nancy Rodriguez performs To Live in the Borderlands by Gloria Anzaldúa. As you watch, consider what borders the people in the poem live between. What borders do you live between? Transcript

These same oppositional differences are seen in the work of Chicana theorist and activist Gloria Anzaldúa (1942–2004). Anzaldúa theorizes the idea of the borderlands, or *la frontera* (Figure 3.19). The borderlands is a terrain, both literal and imagined, where we live. Living in the borderlands involves the simultaneous occurrence of contradictions. Anzaldúa (1987) writes that when you live in the borderlands you are a "forerunner of a new race, half-and-half—both woman and man—neither—a new gender (p. 216). She uses various writing styles including poetry, as well as various languages to write her theory. In this way, she challenges the dominant way of composing scholarship. Her transitions between languages and dialects were groundbreaking. They served to question the dominance of certain languages (English) and ways of speaking ("proper" English).

Together these Black and Indigenous theorists of color advanced scholarly understandings of difference and oppression. Many of them also used nontraditional methods to articulate their ideas, often using personal experience or placing value on emotion. This contrasts with historical ways of doing theory that emphasized objectivity and reason. Objectivity refers to the idea of conducting research with no interference by aspects of the researcher's identity or personal beliefs. Contemporary scholars believe it is impossible to ever be completely objective. Another similarity between these theorists is the links they made between composing scholarly work and doing activism out in the world. They worked to bridge the two and advocate for a reciprocal relationship so that what was happening in the world directly impacted scholarly work.

Critical Race Theory

To better understand race and racism, social scientists examine racial power dynamics in the United States and throughout the world. Sociologists have long understood race to be a social construct. Race is a product of social thought rather than a material or biological reality. Yes, people have different levels of melanin in their bodies, but that is as far as any biological notion of race goes. One sociological theory of race describes race as an ongoing, ever-evolving construction with historical and cultural roots (Omi and Winant 1986). The long-lasting economic inequality caused by slavery and systemic racism combines with all of the racial stereotypes circulating in media and popular thought to create our current racial formation.

Racial formation refers to the categories of race we currently have in this country and all of the meanings popularly attached to them. The United States counts race differently in different decades. In 1790, the census counted free White women and men, other free people, and slaves. In 2010, the categories expanded to include White, Black, American Indian/Alaska Native, Asian, Hawaiian/Pacific Islander, Other, and Hispanic. By 2020, though the categories didn't change much, people could select more than two options. These census changes help us to more accurately reflect our multiracial and diverse population (Marks and Rios-Vargas 2021).

While understanding the socially constructed nature of race is important, American social theorist Joe R. Feagin (2006) criticizes racial formation theory for failing to include an understanding of how slavery generated huge profits for White Americans, who then passed that money on to their future generations. Feagin's view of systemic racism insists on understanding the long-lasting impacts of slavery and recognizing White-on-Black oppression as firmly embedded within US society. Feagin (2006) writes, "For a long period now, white oppression of Americans of color has been systemic—that is, it has been manifested in all societal institutions" (p. xiii). If you'd like to learn more, you can read about Joe R. Feagin.



Figure 3.20 Historian Ibram X. Kendi explains Critical Race Theory in this 5.19 minute video What Critical Race Theory Actually Is — and Isn't [Video]. How does Critical Race Theory build on historical sociological theories of race? Transcript

You may have seen the words critical race theory on social media or in your local newspaper. Critical Race Theory (CRT) is the theory that systemic racism is embedded in US institutions, not just the behavior of individuals. Ibram X. Kendi describes Critical Race Theory in the 5.19 minute video in Figure 3.20. The NAACP defines it in more detail like this:

> *Critical race theory, or CRT, is an academic and legal framework that denotes that systemic racism is part of American society — from education and housing to employment and healthcare. Critical race theory recognizes that racism is more than the result of individual bias and prejudice. It is embedded in laws, policies and institutions that uphold and reproduce racial inequalities. According to CRT, societal issues like Black Americans' higher mortality rate, outsized exposure to police violence, the school-to-prison pipeline, denial of affordable housing, and the rates of the death of Black women in childbirth are not unrelated anomalies (NAACP Legal Defense Fund 2023).*

CRT emerged in the 1980s out of a concern by legal scholars of color that the measures installed by the civil rights movement to alleviate racial injustice were no longer addressing the problem or never did.

Critical race theorists take a systemic view of racism. They see racism not as a quirk within our society but as an everyday occurrence within many, if not all, parts of life (Delgado and Stefancic 2017). They raise questions about the law's ability to address systemic racial inequality.

One discussion about CRT revolves around what to teach children in K-12 schools. Some White people worry that White children are being made to feel guilty for being White. However, this is a misunderstanding of the theory. It's not about guilt. It's about structural racism, the totality of ways in which societies foster racial discrimination through mutually reinforcing systems of housing, education, employment, earnings, benefits, credit, media, health care, and criminal justice (Bailey et al 2017).

The American Sociological Association supports teaching CRT because understanding how race impacts inequality is fundamental to changing racist laws, policies and practices (ASA 2023). Advocates for racial justice affirm the importance of discussing race and racism with children in school settings. To learn more, check out this blog, "Critical Race Theory: 'Diversity' Is Not the Solution, Dismantling White Supremacy Is."

Queer Theory



Figure 3.21 Two queer men sit on a wall near a river in France. Queer theorists explore new ways of thinking about gender and sexuality. How does this approach challenge what you know?

Queer theory is an interdisciplinary approach to sexuality and gender identities that identifies Western society's rigid splitting of gender into male and female roles and questions how we have been taught to think about sexual orientation and gender (Figure 3.21). By calling their discipline *queer*, scholars reject the effects of labeling. Instead, they embraced the word *queer* and reclaimed it for their own purposes. The perspective highlights the need for more flexible and fluid notions of sexuality and gender that allow for change, negotiation, and freedom. One concrete example would be allowing individuals to write in their gender identity on forms or leave it blank.

French social theorist Michel Foucault (1978) traced the history of the concept of sexuality and saw that powerful forces encouraged its development as part of an effort to reveal and eliminate any deviant forms of sexual expression. Foucault's work on sexuality raises many questions: Why are we asked to identify as a specific sexuality? Wouldn't we be freer if sexuality wasn't categorized (e.g., homosexual/ heterosexual)? Of course, many LGBTQIA++ activists would argue otherwise, given the power of self-identification and advocacy for rights and respect.

Another well-known queer theorist, Judith Butler, also critiqued categorizations, but her objections included gender identities. As with Foucault, she felt these categories were limiting. Butler is recognized among sociologists for developing the theory of the performativity of gender. This theory describes gender as a way of appearing to others through clothing, nonverbal communication, make-up, etc., instead of an inner feeling or identity. Thus, gender is a matter of learned performance and can be reconstructed (Wilchins 2004). In this approach, sociologists talk about "doing gender." Like symbolic interactionists, they say gender expression is an intentional choice made in everyday interactions. This theory opens the doors for us to re-think what we want gender to mean or for us to do away with the concept of gender altogether and replace it with something else. Theorists who use queer theory strive to question the ways society perceives and experiences sex, gender, and sexuality, creating a new scholarly understanding.

Theories of Interdependence

As we discussed in Chapter 1, we are interdependent. We need each other to survive and thrive. How do sociologists understand this concept and apply it to understand the social world?

To answer that question, we need to start with our friends, the biologists. Like Simba and the pride in the circle of life, as described in *The Lion King*, biologists recognize that all life is interconnected. They refer to specific instances of this interdependence as ecosystems. An ecosystem is a geographic area where plants, animals, and other organisms, as well as weather and landscapes, work together to form a bubble of life.



Figure 3.22 This .36 second video, Giant Pacific Octopus spotted at Yaquina Head from the Yaquina Head Tide Pools on the Pacific coast of Oregon shows a giant Pacific octopus captured in the tide pool. Many other plants and animals live in this unique ecosystem. What ecosystems are common where you live?

A tide pool is a tiny ecosystem, like the one shown in Figure 3.22. The pool contains seaweed which photosynthesizes and creates oxygen and plant matter. Tiny abalone eat the seaweed. Mussels cling to the rocks, filtering the ocean water and eating the small life the water contains. Sea anemones eat plankton and small fish. Sea stars eat the clams and mussels. A giant Pacific octopus tries to find its way back to the ocean. The whole ecosystem depends on the moon and the tides to be refreshed and restored. If you remove one part, the tiny ecosystem of the tide pool falls apart.

In the mid-1950s, social scientists began to apply this idea to human systems also. Russian-born American psychologist Urie Bronfenbrenner proposed the ecological systems model to describe the social influences on individual life. The common understanding of poverty at that time was that people were poor because they made bad choices. Bronfenbrenner's model suggested that outside influences contributed to poverty beyond the level of the individual. This sounds a lot like the sociological imagination from Chapter 1, doesn't it? The following two diagrams and the associated video illustrate the concept (Figure 3.23 Bronfenbrenner's ecological system theory and Figure 3.24 Bronfenbrenner's ecological system theory with labels).

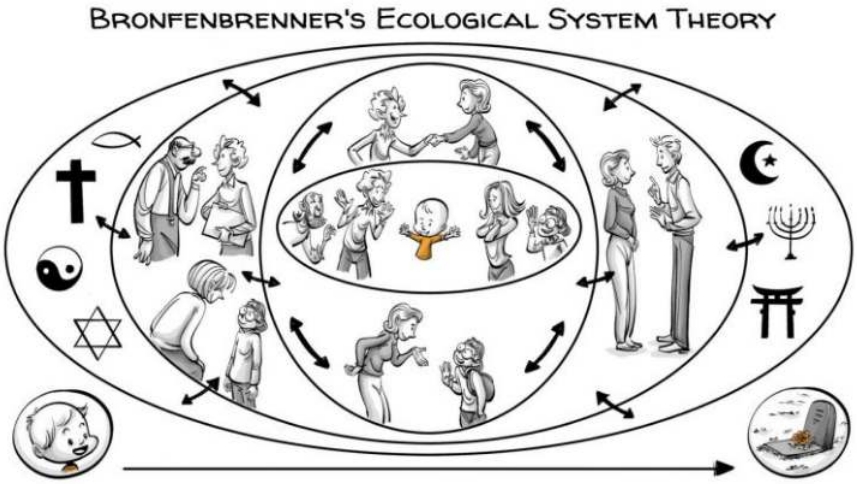


Figure 3.23 Bronfenbrenner's ecological system theory: Children are affected by families, and families are influenced by interactions with bosses or teachers. Bosses are influenced by the economy or religion. Image Description

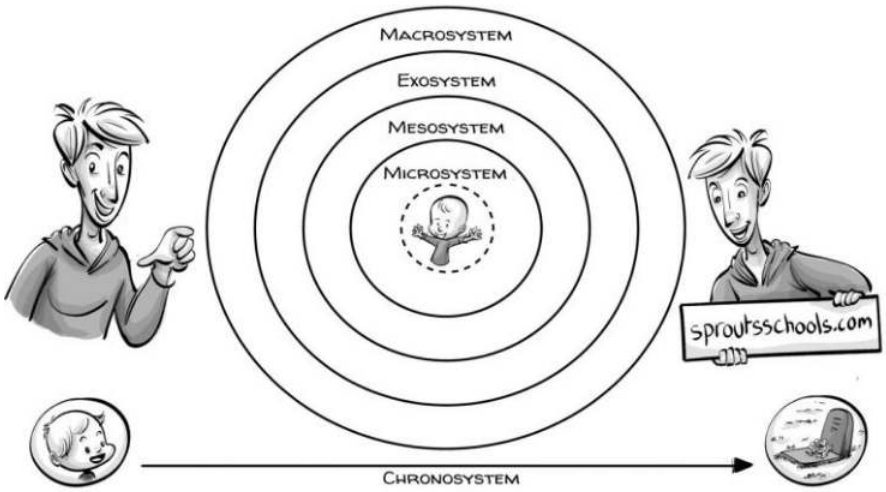


Figure 3.24 Bronfenbrenner's ecological system theory with labels. Each system is a different level of influence.

In the ecological system theory model, the social world contains layers, each with its own influence on a child. The system moves from the smallest level of the individual child to the microsystem of family, through growing layers until it reaches the macrosystem of institutions and society. The systems also change over the lifetime of the person, as represented by the chronosystem.

This early model of applying ecosystems to human behavior was very effective. When Bronfenbrenner presented this theory to Congress, they funded Head Start. This program provides free preschool to young children in high-poverty areas. For a more complete story, watch "Ecological System Theory [YouTube Video]."

Sociologists have built on the social ecosystem model proposed by psychologists. An online search of wide-ranging topics from the root causes of health inequality, increasing economic equity for young Black men, or addressing bullying of LGBTQIA+ students finds many variations of this model.

The labels of the circles vary, depending on the problem researchers and activists are trying to describe. However, all of the social ecology models move from the personal and individual out through the layers to systemic or structural causes of social problems.

The model in Figure 3.25 is useful in understanding the various levels of society by showing how individual, community and institutional actions are connected. Sociologists call this a social structure, the complex and stable framework of society that influences all individuals or groups through the relationship between institutions (e.g., economy, politics, religion) and social practices (e.g., behaviors, norms, and values). Seeing these levels clearly also helps us see the harm that can happen at each level, as well as the healing that is possible. This model, and the table in Figure 3.26 that describes it, will be used throughout the book to anchor our discussions where social problems occur in society. The social ecological systems model also helps us link individual agency and collective action as we work to solve interdependent social problems.

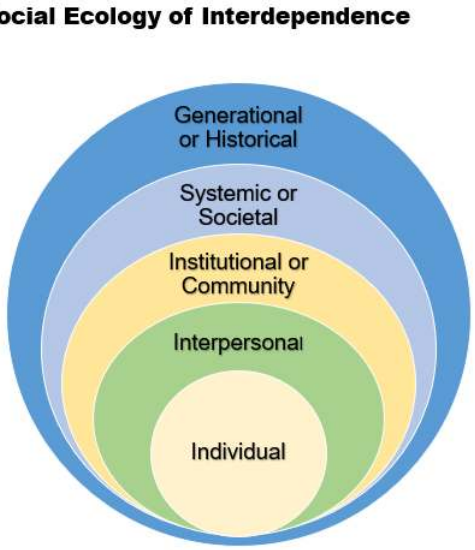


Figure 3.25 Social ecosystem model, also known as social structure. Social problems occur at every level of this ecosystem.

The table in Figure 3.26 provides more detail about each level. Don't worry if you don't capture every detail. You will see this illustration often, so you have time to make sense of it.

Figure 3.26 Table of the Social Ecosystem Model: Harm and Healing. This table explores the harm or healing that can occur at each level of our social structure. Can you think of examples that might apply at every level?

Level	Description	Harm	Healing
Individual	This level reflects the thoughts, feelings, and behaviors of an individual.	Prejudice, internalized homophobia, or implicit bias causes harm.	Recognizing and changing unconscious assumptions or internalized hatred allows healing.
Interpersonal	This level reflects interactions between people, in families and in groups.	Microaggressions, name calling, and violence against individuals or groups causes harm.	Practicing anti-racist behaviors or stepping forward/stepping back to center the experiences of marginalized people allows healing.
Community/Institutions	This level reflects institutions like school, work, church, or government. It can also reflect your neighborhood, city, or state.	Laws, policies, or implementation of those policies cause harm.	Changes in laws, policies or practices allows healing.
Systemic or Societal	This level reflects structures or culture that surround the institutions.	A hierarchy of groups or pervasive beliefs, attitudes, or actions that one group is superior to another causes harm.	Focusing on institutionalizing equitable practices and promoting cultural change at all levels of society allows healing.
Generational or Historical	This level reflects time – the past structures of society or behaviors that are passed from parents to children.	Trauma, oppression, and violence of the past may cause harm.	Recognizing the historical roots of oppression and repairing the harm, or healing intergenerational trauma allows healing.

Each of these theoretical approaches explains society through a different lens. Depending on your questions, one lens may be more useful than another.

Unpacking Oppression, Locating Justice

In this chapter, you met many sociologists, social scientists, and activists. You may have noticed that many of these people have links with biographies or details about their theories. That's a lot of links!

We added these links because we know that a scientist's social location impacts their work. Karl Marx was poor. That might have influenced how he explained capitalism. Gloria Anzaldúa was Chicana, and she worked to explain her experience using the concept of borderlands.

It's your turn to unpack oppression and locate justice:

Sociologists work from their particular social location. Who they are, the historical period they live in, and the issues they experience become sources of their sociological work. Throughout this book, you will notice that we highlight sociologists and activists so that you know who is creating the knowledge you are learning. This activity will help you practice learning more about sociologists and social location.

Instructions

1. Pick a sociologist that you want to understand from this chapter or anywhere in the book.
2. Learn more about them—were they rich, poor, or somewhere in the middle? Did they identify as White or some other race or ethnicity? What was their gender identity? How many elements of social location can you find?
3. Identify their Historical or Social Context: What social problems or historical events were they reacting to?
4. Key Concept: What essential idea or key concept did they contribute to sociology?
5. Reflect: How did the social problems of the time and the social location of the sociologist interact to produce their social theory?

Licenses and Attributions for Modern and Emerging Social Theories

Open Content, Original

"Modern and Emerging Social Theories" by Kelly Stolz and Kimberly Puttman is licensed under CC BY 4.0.

Figure 3.25. "Social Ecosystem Model" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 3.26. "Table of the Social Ecosystem Model: Harm and Healing" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Queer Theory" definition from Introduction to Sociology 2e by Heather Griffiths and Nathan Keirns, Openstax, is licensed under CC BY 4.0.

"Feminist Theory" and "Social Structure" definition is adapted from the Open Education Sociological Dictionary edited by Kenton Bell, which is licensed under CC BY-SA 4.0.

"Feminist and Intersectionality" is adapted from "Reading: Feminist Theory" by Lumen Learning, Sociology, which is licensed under CC BY 4.0. Modifications: Edited to simplify reading level.

"Feminist Theory" is adapted from "An Introduction to Sociology" by William Little and Ron McGivern, Introduction to Sociology – 1st Canadian Edition, which is licensed under CC BY 4.0. Modifications: Some components borrowed.

Figure 3.16. "Photo" of Dorothy Smith by Schmendrick2112, Wikimedia Commons is licensed under CC BY-SA 4.0.

Figure 3.21. "Two Men Sitting Down" by Jean-Baptiste Burbaud is licensed under the Pexels License.

Figure 3.22. "Giant Pacific octopus spotting at Yaquina Head tide pools" by Bureau of Land Management Oregon and Washington is licensed under CC BY 2.0.

Figure 3.23. "Bronfenbrenner's Ecological System Theory" from "Bronfenbrenner's Ecological Systems" by Jonas Koblin, Sprouts Schools is licensed under CC BY-NC 4.0.

Figure 3.24. "Give It a Try" from "Bronfenbrenner's Ecological Systems" by Jonas Koblin, Sprouts Schools is licensed under CC BY-NC 4.0.

All Rights Reserved Content

Figure 3.15. “Modern Sociologists” by Michaela Willi Hooper and Kimberly Puttman, Open Oregon Educational Resources, is all rights reserved due to photo restrictions. Please contact Open Oregon Educational Resources before re-sharing. Open images: “C. Wright Mills” by Institute for Policy Studies is licensed under CC BY 2.0, “Joe Feagin” by Louwanda is licensed under CC BY-SA 3.0, “Angela Davis” by Columbia GSAPP is licensed under CC BY 2.0, “Gloria Anzaldua” by K. Kendall is licensed under CC BY 2.0, “Patricia Hill Collins” by Valter Campanato/Agência Brasil is licensed under CC BY BR 3.0, “Judith Butler” by University of California Berkeley is Public Domain, CC0 1.0.

Figure 3.17. “Kimberlé Williams Crenshaw: What is Intersectional Feminism?” by Omega Institute for Holistics Studies is licensed under the Standard YouTube License.

Figure 3.18. “Billie Holiday- Strange Fruit- HD” by prokoman1 is licensed under the Standard YouTube License.

Figure 3.19. “To Live in the Borderlands by Gloria Anzaldua” performed by Nancy Rodriguez, The Young Center is licensed under the Standard YouTube License.

Figure 3.20. “What Critical Race Theory Actually Is — and Isn’t” by NowThis News is licensed under the Standard YouTube License.

This page titled 3.5: Modern and Emerging Sociological Theories is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

3.6: Chapter Summary

As we come to the end of this chapter you may be feeling energized or overwhelmed. In this chapter, we learned that theories are ideas about how the social world works. They help us explain and predict patterns in the social world. Each theoretical framework has a unique lens to see the world. The patterns that you see depend on the lens that you use. We added a key model of social structure that will help us locate social problems as we explore them further in this book.

Now that we understand how sociologists begin to answer the question of why the social world looks the way it does, let's look more deeply at how sociologists prove it. Let's put theories to the test!

Essential Ideas

Learning Objective 1: How does sociological theory help us to understand and explain our world?

A theory is a statement that describes or explains why social phenomena are related to each other. Theories help us to understand patterns in social behavior. Theories help us predict what might happen. Potentially, a theory supported with evidence might help us act to create effective change.

Learning Objective 2: Who are sociologists, particularly scholars and scientists who are traditionally ignored?

Sociologists are scholars and scientists who study the social world, from the micro level of interactions between two people to the macro level of institutions, generations, and the planet. While classical sociology is often focused on the experiences of wealthy White men, modern sociologists use gender, race, sexual orientation and other theoretical perspectives to explain the persistence of inequality in our society. The social location of the scientist matters.

Learning Objective 3: How does the social location of sociologists influence what they see?

The social location of the scholars and scientists matters because it influences what questions they ask, how they gather their data and how they interpret their results. According to Du Bois and Collins, scientists who belong to groups that experience oppression are more likely to be able to describe and explain the systems that contribute to structural inequality.

Key Terms Review

[h5p10]

[h5p11]

[h5p12]

[h5p13]

[h5p14]

Key Terms List

- **Conflict Theory**: a sociological approach that views society as characterized by pervasive inequality based on social class, race, gender, and other factors
- **Critical Race Theory**: the theory that systemic racism is embedded in US institutions, not just the behavior of individuals.
- **cultural appropriation**: the act of taking or using things from a culture that is not your own, especially without showing that you understand or respect this culture
- **feminist theory**: a theoretical perspective stating women are uniquely and systematically oppressed and that challenges ideas of gender and sex roles.
- **macro-level theory**: a theory which examines larger social systems and structures, such as the capitalist economy, bureaucracies, and religion.
- **Matrix of Domination**: a concept which says that society has multiple interlocking levels of domination that stem from the societal configuration of race, class and gender.
- **micro-level theory**: a theory which examines the social world in finer detail by discussing social interactions and the understandings individuals make of the social world.
- **Queer Theory**: an interdisciplinary approach to sexuality and gender studies that identifies Western society's rigid splitting of gender into male and female roles and questions the manner in which we have been taught to think about sexual orientation and gender.

- **social structure**: the complex and stable framework of society that influences all individuals or groups through the relationship between institutions (e.g., economy, politics, religion) and social practices (e.g., behaviors, norms, and values).
- **society**: a group of people who live in a defined geographic area, who interact with one another, and who share a common culture
- **sociology**: the systematic study of society and social interactions to understand individuals, groups, and institutions through data collection and analysis.
- **standpoint theory**: a theory which argues that where you stand, or your point of view, influences what you notice.
- **stigma**: the social process whereby individuals that are taken to be different in some way are rejected by the greater society in with they live based on that difference
- **Structural Functional Theory**: a sociological approach which maintains that social stability is necessary for a strong society, and adequate socialization and social integration are necessary for social stability. Society's social institutions (such as the family or the economy) perform important functions to help ensure social stability.
- **structural racism**: the totality of ways in which societies foster racial discrimination through mutually reinforcing systems of housing, education, employment, earnings, benefits, credit, media, health care and criminal justice.
- **Symbolic Interactionist Theory**: a sociological approach that focuses on the study of one-on-one social interactions and the meanings that emerge from them.
- **theory**: a statement that describes and explains why social phenomena are related to each other.

Discuss and Do

1. Theory in practice: Find a news article or video that describes a current social problem. Focus on how the author describes WHY the social problem exists. Do you see any of the theories in this chapter being applied to explain the social problem?
2. Black Women Theorists: Why do you think that Black women propose sociological theories of interlocking systems of oppression or intersectionality?
3. Follow the money: Conflict theory, based on the theories of Karl Marx, traces social problems to economics. He follows the money. What is one social problem that has an economic cause? What evidence can you find that supports that?
4. Double Consciousness and Racism: The first time I realized I was Black. Watch the W.E.B Du Bois video and at least one of the other stories. What did you learn about Black identity, Black double consciousness, and racism?
5. Critical Race Theory: Some people think that Critical Race Theory encourages division. Others say that CRT is essential to understand existing injustice. What do you think?

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

This page titled 3.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

3.7: References

Alexander, Michelle. 2020. *The New Jim Crow*. 10th edition. New York, NY: The New Press.

American Sociological Association. 2023. “American Sociological Association Statement on the Importance of Teaching and Learning About Race and Racism.” https://www.asanet.org/wp-content/uploads/2023/01/asa-statement-importance-of-teaching-and-learning-about-race-and-racism.pdf.

Andersen, Margaret, and Patricia Hill Collins. 1992. *Race, Class, and Gender: An Anthology*. Belmont, CA: Wadsworth Pub. Co.

Anzaldúa, Gloria. 1987. *Borderlands La Frontera: The New Mestiza*. 4th ed. San Francisco, CA: Aunt Lute Books.

———. 2022. “Sex and Sexuality.” February 21, 2022. https://www.oercommons.org/courseware/lesson/11807/overview?section=3.

Bailey, ZD, N Krieger, M Agenor, J Graves, M Linos, and MT Bassett. 2017. “Structural Racism and Health Inequities in the USA: Evidence and Interventions.” *Lancet* 389 (10077): 1453–63.

Bell, Derrick. 1980. “Brown v. Board of Education and the Interest-Convergence Dilemma.” *Harvard Law Review*, no. 3 (January): 518–33. doi.org/10.2307/1340546.

Bell, Kenton. 2013a. “Open Education Sociological Dictionary.” https://sociologydictionary.org/.

———. 2013b. “Open Education Sociological Dictionary.” https://sociologydictionary.org/.

Bell, Susan E. 2000. “Experiencing Illness in/and Narrative.” In *Handbook of Medical Sociology (5th Edition)*, edited by C. E. Bird, P. Conrad, and A. M. Freemont, 5th ed., 184–99. Upper Saddle River, NJ: Prentice Hall.

Bianca. 2021. “Bronfenbrenner’s Ecological Systems.” Sprouts Schools. December 10, 2021. https://sproutsschools.com/bronfenbrenners-ecological-systems/.

Billie Holiday-Strange Fruit- HD. N.d. YouTube Video. Accessed July 5, 2023. https://youtu.be/Web007rzSOI.

Birk, Manjeet. 2021. “Critical Race Theory: ‘Diversity’ Is Not the Solution, Dismantling White Supremacy Is.” *The Conversation* (blog). August 5, 2021. https://theconversation.com/critical-race-theory-diversity-is-not-the-solution-dismantling-white-supremacy-is-163398.

Blakemore, Erin. 2021. “Consciousness-Raising Groups and The Women’s Movement.” JSTOR Daily. March 11, 2021. https://daily.jstor.org/consciousness-raising-groups-and-the-womens-movement/#:~:text=In%20the%201970s%2C%20one%20of,loud%20the%20nature%20of%20oppression.&text=Consciousness%2Draising%20groups%20were%20a,structures%20in%20which%20they%20lived.

Bobo, Lawrence. 2015. “A Troublesome Recurrence: Racialized Realities and Racist Reasoning Today.” *Du Bois Review: Social Science Research on Race* 12 (1): 1–4. https://doi.org/doi:10.1017/s1742058x15000077.

Brown, Anna. 2020. “The Changing Categories the USA Has Used to Measure Race.” Pew Research Center. February 25, 2020. https://www.pewresearch.org/fact-tank/2020/02/25/the-changing-categories-the-u-s-has-used-to-measure-race/.

Burbaud, Jean-Baptiste. 2018. *Two Queer Men in France*. Photo. www.pexels.com/es-es/foto/dos-hombres-sentados-1998270/.

Bureau of Land Management, and Luke Smith. 2020. *Giant Pacific Octopus Spotting at Yaquina Head Tidepools*. Video. https://www.flickr.com/photos/blmoregon/49777974808/.

Camponato, Valter. 2014. *Patricia Hill Collins during a Conference in Brazil*. Photo. http://agenciabrasil.ebc.com.br/cult...itorios-negros. https://commons.wikimedia.org/wiki/File:PatriciaHillCollins.jpg.

Carillo. 2021. “How Billie Holiday’s ‘Strange Fruit’ Confronted an Ugly Era of Lynchings.” History.Com. March 1, 2021. https://www.history.com/news/billie-holiday-strange-fruit-lynchings.

Chimbanga, Esther. 2019. “Anna Julia Cooper – First Wave Feminisms.” June 7, 2019. sites.uw.edu/twomn347/2019/06/07/anna-julia-cooper/.

CNN. N.d. “The First Time I Realized I Was Black- Twitter Thread.” Accessed July 18, 2022. twitter.com/i/events/831577587067531264?lang=en.

Conerly, Tonja R., Kathleen Holmes, Jennifer Hensley, Jennifer L Trost, Pamela Alcasey, Kate McGonigal, Heather Griffiths, et al. 2021. *Introduction to Sociology*. 3e ed. Openstax. https://openstax.org/details/books/introduction-sociology-3e.

Cooper, Anna Julia. 1892. *A Voice From the South*. Xenia, OH: The Aldine Printing House. lccn.loc.gov/12002877.

Delgado, Richard, and Jean Stefancic. 2017. *Critical Race Theory: An Introduction*. 3rd ed. Vol. 20. Critical America. New York, NY: New York University Press.

DeMaio, Fernando. 2021. "What Is Structural Racism?" American Medical Association. November 9, 2021. https://www.ama-assn.org/delivering-care/health-equity/what-structural-racism.

Du Bois, W. E. B. 1903. *The Souls of Black Folk*. Chicago, IL: A. C. McClurg & Co. https://www.gutenberg.org/files/408/408-h/408-h.htm.

Du Bois, W.E.B. N.d. *Proportion of Freemen and Slaves among American Negros Statistical Chart*. Library of Congress. https://www.loc.gov/pictures/resource/ppmsca.33913/?co=anedub.

Durkheim, Emile. 1897. "Suicide: A Study in Sociology/Le Suicide: Étude de sociologie." https://courses.lumenlearning.com/atd-bmcc-sociology/chapter/what-are-the-types-of-suicide-given-by-durkheim/#:~:text=According%20to%20Durkheim%2C%20suicide%20is,act%20nor%20a%20personal%20action.&text=He%20viewed%20%E2%80%9Call%20classes%20of,Durkheim%20dismisses%20the%20psychological%20explanation.

Feagin, Joe R. 2006. *Systemic Racism: A Theory of Oppression*. New York, NY: Routledge.

———. N.d. "Joe Feagin's Profile | Texas A&M Experts." Biography. Accessed June 19, 2023. https://experts.tamu.edu/expert/joe-feagin/.

Fee, Elizabeth. 1082. "A Feminist Critique of Scientific Objectivity." *Science for the People1982* (blog). 1082. https://magazine.scienceforthepeople.org/archives/scientific-objectivity-feminism/.

Foucault, Michel. 1978. *The History of Sexuality, Vol. 1: An Introduction*. Vol. 1. New York, NY: Pantheon Books. https://warwick.ac.uk/fac/arts/english/currentstudents/undergraduate/modules/fulllist/special/endsandbeginnings/foucaultrepressiveen278.pdf.

Goffman, Erving. 1963. *Stigma: Notes on the Management of Spoiled Identity*. Englewood Cliffs, NJ: Prentice-Hall, Inc. www.freelists.org/archives/sig-dsu/11-2012/pdfKhTzvDIi8n.pdf.

Gougherty, Matt, and Jennifer Puentes. N.d. *Sociology in Everyday Life*. Open Oregon Educational Resources. https://openoregon.pressbooks.pub/soceveryday/.

Griffiths, Heather, Nathan Keirns, Eric Strayer, Tommy Sadler, Susan Cody-Rydzewski, Gail Scaramuzzo, Sally Vyain, Jeff Bry, and Faye Jones. 2015. *Introduction to Sociology*. 2nd ed. Openstax. https://openstax.org/details/books/introduction-sociology-2e.

Grzanka, Patrick, Candice Bain, and Barbara Crowe. 2016. "Toward a Queer Music Therapy: The Implications of Queer Theory for Radically Inclusive Music Therapy." *The Arts in Psychotherapy* 50 (May). https://doi.org/10.1016/j.aip.2016.03.004.

Haifeez 2011. *Women in Headscarves*. Photo. https://www.flickr.com/photos/belakangtabir/8116278336/.

Hammen, Oscar. 2021. "Friedrich Engels." In *Encyclopedia Britannica*. https://www.britannica.com/biography/Friedrich-Engels.

Hanisch, Carol. 1969. "The Personal Is The Political." The Personal Is the Political. February 1969. http://www.carolhanisch.org/CHwritings/PIP.html.

Hill Collins, Patricia. 1986. "Learning from the Outsider Within." *Social Problems* 33 (6): 14–32. https://doi.org/10.2307/800672.

Hooper, Michaela Willi. 2023a. *Key Sociological Thinkers – Industrial Revolution to WWII*. Infographic.

———. 2023b. *Modern Sociological Thinkers*. Infographic.

Jacobson, Danielle, and Nida Mustafa. 2019. "Social Identity Map: A Reflexivity Tool for Practicing Explicit Positionality in Critical Qualitative Research." *International Journal of Qualitative Methods* 18 (Jan-Dec 2019). doi.org/10.1177/1609406919870075.

Jenkins, Nick, dir. 2023. *Major Sociological Paradigms: Crash Course Sociology #2*. Vol. #2. Crash Course Sociology. https://thecrashcourse.com/courses/major-sociological-paradigms-crash-course-sociology-2/.

Kasinger, Chona. N.d. *Applying Lip Gloss | Disabled And Here Stock Collection*. Photo. Accessed July 18, 2023. https://affecttheverb.com/gallery/disabledandhere/applyinglipgloss/.

Kendall, K. 2007. *Gloria Anzaldua*. Photo. https://www.flickr.com/photos/kkendall/821404566/.

Kim Rutledge. 2011. "Ecosystem." In *National Geographic Society Resource Library*. www.nationalgeographic.org/encyclopedia/ecosystem/.

Lally, Brendan. 2010. *Mexican Dance*. Photo. https://www.flickr.com/photos/dance_photographer/4936429115/.

Lanier, Michelle, dir. 2013. *Raleigh: Anna Julia Cooper*. H.264 Video. C-SPAN Cities Tour. C-SPAN. https://www.youtube.com/watch?v=o-DQSH2EkDU&t=1s&ab_channel=C-SPAN.

Lanterna Education. 2005a. "Theory of Knowledge Part 4." IB Theory of Knowledge. January 27, 2005. https://lanterna.com/blog/theory-of-knowledge-ib-guide-part-4/.

———. 2005b. "Theory of Knowledge Part 5." *IB Theory of Knowledge* (blog). January 27, 2005. https://lanterna.com/blog/theory-of-knowledge-ib-guide-part-5/.

Lemert, Charles. 1999. *Social Theory: The Multicultural and Classic Readings*. 2nd ed. Boulder, CO: Westview Press.

Libretexts. 2021. "Early Social Research and Martineau: Harriet Martineau." February 20, 2021. https://socialsci.libretexts.org/Bookshelves/Sociology/Introduction_to_Sociology/Book%3A_Sociology_(Boundless)/01%3A_Sociology/1.02%3A_The_History_of_Sociology/1.2C%3A_Early_Social_Research_and_Martineau.

Link, Bruce, Michael Rahav, Jo C. Phelan, and Larry Nuttbrock. 1997. "On Stigma and Its Consequences: Evidence from a Longitudinal Study of Men with Dual Diagnoses of Mental Illness and Substance Abuse." *Journal of Health and Social Behavior* 38 (2): 177–90. doi.org/10.2307/2955424.

Little, William. 2014. "Chapter 1: An Introduction to Sociology." In *Introduction to Sociology*. BCcampus. https://opentextbc.ca/introductiontosociology/chapter/chapter1-an-introduction-to-sociology/.

Lumen Learning. 2022. "Theoretical Perspectives on Society: Émile Durkheim And Functionalism." Introduction to Sociology. February 21, 2022. https://courses.lumenlearning.com/atd-baycollege-sociology/chapter/theoretical-perspectives-on-society/.

LumensLearning. 2022a. "Theoretical Perspectives on Society: Karl Marx And Conflict Theory." February 21, 2022. https://courses.lumenlearning.com/atd-baycollege-sociology/chapter/theoretical-perspectives-on-society/.

———. 2022b. "Theoretical Perspectives on Society: Max Weber And Symbolic Interactionism." Online Course. Introduction to Sociology. February 21, 2022. https://courses.lumenlearning.com/atd-baycollege-sociology/chapter/theoretical-perspectives-on-society/.

Madoo-Lengermann, P., and J. Niebrugge-Brantley. 1998. *The Women Founders: Sociology and Social Theory 1830-1930*. Boston, MA: Random-House.

Mansky, Jackie. 2018. "W.E.B. Du Bois' Visionary Infographics Come Together for the First Time in Full Color." *Smithsonian Magazine*, November 15, 2018. www.smithsonianmag.com/history/first-time-together-and-color-book-displays-web-du-bois-visionary-infographics-180970826/#.

Marisol. 2022. "Cultural Appropriation." Lincoln City, OR.

Marks, Rachel, and Merarys Rios-Vargas. 2021. "Improvements to the 2020 Census Race and Hispanic Origin Quesion Designs, Data Pocessing and Coding Proceudures." United States Census Bureau. August 3, 2021. https://www.census.gov/newsroom/blogs/random-samplings/2021/08/improvements-to-2020-census-race-hispanic-origin-question-designs.html.

Marx, Karl. 1867. *Das Kapital: A Critique of Political Economy*. Edited by Friedrich Engels. Washington, D.C.: Regnery Publishing Inc. https://www.regnery.com/9780895267115/das-kapital/.

Mead, George Herbert. 1934. *Mind, Self, & Society*. Chicago, IL: University of Chicago Press.

Moreland-Capuia MD, Alisha, and Ebony JD Wortham. 2022. "To Be Antiracist Is To Be Trauma-Informed." *Campaign for Trauma-Informed Policy and Practice* (blog). February 15, 2022. www.ctipp.org/2022/02/to-be-antiracist-is-to-be-trauma-informed/.

Mukherjee, Nayanika. 2017. *Day Trip*. Photo. https://www.flickr.com/photos/journyes/26901801449/.

Multicultural Council of Saskatchewan. 2021. "Levels of Racism." Multicultural Council of Saskatchewan. August 26, 2021. https://mcos.ca/programs/anti-racism/resources/.

NAACP Legal Defence Fund. 2023. "Critical Race Theory FAQ." *Legal Defense Fund* (blog). 2023. www.naacpldf.org/critical-race-theory-faq/.

Noire Historie, dir. 2020. *Anna Julia Cooper: One of the First Black Feminists / Womanists*. H.264 Video. Vol. 49. Noire Histoire: Black History Facts. https://www.youtube.com/watch?v=1D88iam91SQ&ab_channel=NoireHistoir.

Norwood, Arlisha. 2017. "Ida B. Wells-Barnett." National Women's History Museum. 2017. https://www.womenshistory.org/education-resources/biographies/ida-b-wells-barnett.

NowThis News, dir. 2022. *What Critical Race Theory Actually Is — and Isn't*. https://www.youtube.com/watch?v=miVlHcdjaWM.

O'Keefe, Alex. 2020. "Research Guides: Learn & Unlearn: Anti-Racism Resource Guide: Cultural Appropriation." School of the Art Institute of Chicago. October 30, 2020. https://libraryguides.saic.edu/learn_unlearn/culturalcompetence2.

Omega Institute for Holistic Studies, dir. 2016. *Kimberle Williams Crenshaw: What Is Intersectional Feminism?* YouTube Video. https://youtu.be/0TFy4zRsItY.

Omi, Michael, and Howard Winant. 1986. *Racial Formation in the United States*. New York, NY: Routledge.

Purdy, James. 1907. *Photo of W.E.B Du Bois*. https://docs.google.com/document/d/1bmJosZMB1CmQVc4Astwyuyl13JalGHuKnQmP0FYNbCw/edit#.

Puttman, Kimberly. 2023a. *Social Ecosystem Model*. Infographic.

———. 2023b. *Table of the Social Ecosystem Model Harm and Healing*. Table.

Schilt, K., and L. Westbrook. 2015. "Bathroom Battlegrounds and Penis Panics." *Contexts* 14 (3): 26–31. dx.doi.org/10.1177/1536504215596943.

Schomburg Center for Research in Black Culture, Photographs and Prints Division, The New York Public Library. 1935. *W. E. B. Du Bois in the Office of The Crisis*. Photo. New York Public Library Digital Collections. https://digitalcollections.nypl.org/items/510d47dc-8fb3-a3d9-e040-e00a18064a99.

Smith, Dorothy. 1977. *Feminism and Marxism: A Place to Begin, A Way to Go*. Vancouver BC: New Star Books.

———. 2023. *Dorothy E. Smith*. Photo. en.Wikipedia.org/w/index.php?title=Dorothy_E._Smith&oldid=1160508188.

Steege, Pamela. 2010. *Ranchers & wranglers*. Photo. https://www.flickr.com/photos/15961814@N03/4805644719/.

To Live in the Borderlands. 2021. https://www.youtube.com/watch?v=bSXh8-a8H4M.

UN Women. 2020. "Intersectional Feminism: What It Means and Why It Matters Right Now." UN Women – Headquarters. July 1, 2020. https://www.unwomen.org/en/news/stories/2020/6/explainer-intersectional-feminism-what-it-means-and-why-it-matters.

University of Minnesota. 2016. *Social Problems: Continuity and Change*. https://open.lib.umn.edu/socialproblems/.

Washington Post, dir. 2017. *Texas State Rep. Senfronia Thompson Gives Powerful Testimony on the History of Bathroom Laws*. H.264. Washington Post. https://www.youtube.com/watch?v=TqDWGgvpWnY&ab_channel=WashingtonPost.

Wells-Barnett, Ida B. 1895. *The Red Record*. Frankfurt, Germany: Outlook.

Wilchins, Riki. 2004. *Queer Theory, Gender Theory: An Instant Primer*. Bronx, NY: Magnus Books.

Wright, Kelechi C., Kortney Angela Carr, and Becci A. Akin. 2021. "The Whitewashing of Social Work History: How Dismantling Racism in Social Work Education Begins With an Equitable History of the Profession." *Advances in Social Work* 21 (2/3): 274–97. https://doi.org/10.18060/23946.

Zevallos, Suleyka. 2013. "Dorothy Smith: A Sociology for Women." The Other Sociologist. October 23, 2013. othersociologist.com/2013/10/23/dorothy-smith-a-sociology-for-women/.

Zyephyrus 2023. *Suicide (Durkheim Book)*. Photo. Photo of Book Cover. https://en.Wikipedia.org/w/index.php?title=Suicide_(Durkheim_book)&oldid=1147711035.

This page titled 3.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

4: How Do We Find Out?- Research Methods for Social Problems

4.1: Chapter Overview and Learning Objectives
4.2: Scientific Frameworks
4.3: Research Methods
4.4: Research Methods and Taking Action
4.5: Chapter Summary
4.6: References

This page titled 4: How Do We Find Out?- Research Methods for Social Problems is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

4.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Explain how a research framework impacts the way in which the sociologist conducts research.
2. Define the characteristics of each research method.
3. Analyze the challenges that social scientists experience when they combine research and action when examining social problems.

Chapter Overview

> *I honor everyone who is doing science in revolutionary ways, helping us to understand the world more deeply so that we can heal ourselves and our planet.*
> *—Kim Puttman*

In Chapter 3, we explored how social scientists explain things in the social world. They propose a theory, an idea about why things happen. They begin to systematically explain, for example, why socioeconomic class is prevalent in industrialized societies or why implicit bias is stheoryon. But how do they pick which theory is right? Which idea works to explain or predict what might happen next?

Because sociologists are scientists, they look for evidence that supports or doesn't support their theory. They observe people interacting and collect data. They often use the scientific method, a common set of steps that allow them to gather data, analyze the data, and share results.

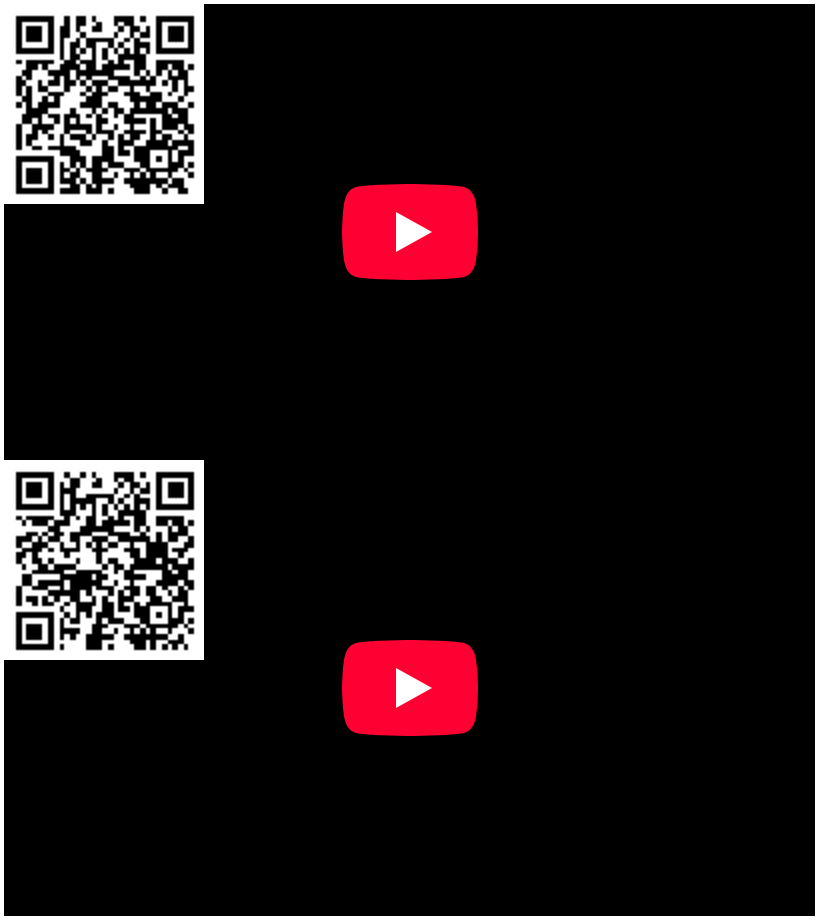


Figure 4.1 What are some of the differences between biological and social sciences? Scientists often use the scientific method but with some key differences. Watch through 10:23 of the video Suzanne Simard: How Trees Talk To Each Other [YouTube] (top;

Suzanne Simard Transcript). Next, watch through 7:26 of the video The Scientific Method [YouTube] (below; Transcript).

You might remember the metaphor for society from Chapter 1. In thsocietyarison, we talked about human society like a forest. Individual trees did not exist in isolation. Instead, they were interdependent. They formed a living community. In the first video (Figure 4.1, top), Canadian biologist Suzanne Simard discusses using the scientific method to find out about tree communication. You might also notice that she employs some other ways of knowing, concepts that we discussed in Chapter 3.

In the second video (Figure 4.1, bottom), researchers apply the scientific method to social problems rather than questions of biology. How many steps in the scientific method can you identify? What kinds of research questions capture the attention of social scientists? In this chapter, we examine the scientific method. We also explore criticism of this method. We investigate other frameworks that support scientists in finding out what is true.

Additionally, social scientists have many ways to collect the information they use to research their questions. The ways in which social scientists collect, analyze, and understand research information are called research methods. We look at some of the advantages and disadvantages of each method. This will help us understand how scientists can be confident in how they make sense of social problems.

Finally, the sociologists who study social problems often hope their findings will support effective action related to a social problem. Like SSSP President Nancy Mezey, who we met in Chapter 1, social problem scientists study and act. We will examine some of the research methods that combine learning and doing.

Focusing Questions

The following questions will help us understand how sociologists do science:

1. How does a research framework impact the way in which a sociologist conducts research?
2. What are the characteristics of each research method?
3. What challenges do social scientists experience when they combine research and action when examining social problems?

Let's start doing science!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Research Methods" definition from Introduction to Sociology 3e by Tanja R. Conerly, Kathleen Holmes, and Asha Lal Tamang, Openstax is licensed under CC BY 4.0.

Figure 4.1. "How Trees Talk To Each Other" by Suzanne Simard, TED is licensed under CC BY-NC-ND 4.0. "The Scientific Method: Steps, Examples, Tips, and Exercise" by Jonas Koblin, Sprouts Schools, is licensed under CC BY-NC-SA 4.0.

This page titled 4.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

4.2: Scientific Frameworks

As you saw in Chapter 3, sociology is the systematic study of society and social interactions to understand individuals, groups, and institutions through data collection and analysis. Although sages, leaders, philosophers, and other wisdom holders have asked what makes asociologye throughout human history, sociology applies scientific principles to understanding human behavior.

Like anthropologists, psychologists, and other social scientists, sociologists collect and analyze data to draw conclusions about human behavior. Although these fields often overlap and complement each other, sociologists focus most on the interaction of people in groups, communities, institutions, and interrelated systems.

Sociologists study human interactions from the smallest micro unit of how parents and children bond to the widest macro lens of what causes war throughout recorded history. They explore microaggressions, those small moments of interaction that reinforce prejudice in small but powerful ways. They also study the generationally persistent systems of systemic inequality. As the COVID-19 pandemic sickens many of us and the climate crisis worsens, sociologists turn even greater attention to global and planetary systems to understand and explain our interdependence.

The Scientific Method

Many scientists use shared approaches to figure out how the social world works. The most common is the scientific method, an established scholarly research process that involves asking a question, researching existing sources, forming a hypothesis, designing a data collection method, gathering data, and drawing conclusions. Often this method is shown as a straight line. Scientists proceed in an orderly fashion, executing one step after the next.

This method also emphasizes objectivity, the unrealistic idea of conducting research with no interference by aspects of the researcher's identity or personal beliefs. Science uses evidence to prove theories. At the same time, all scientists, like all people, have unconscious biases. They make assumptions about the way the world works. It is sometimes difficult to see these assumptions clearly. For example, suppose you unconsciously assume that women are weaker than men. In that case, you may label behavior emphasizing social connection as soft or passive rather than focusing on how important connection is to survival.

In some cases, scientists use pseudo-scientific methods to justify oppression. As early as 1684, French physician François Bernier classified people into different races based on where they lived in the world. Each race had a distinct temperament or set of characteristics. By the early 1800s, European and American White scientists classified people into five distinct biological races, with characteristics of more or less intelligence and diligence. In another example, the French naturalist Georges Cuvier dissected the body of Sarah Baartman, a Khoekhoen tribal African woman, in 1817:

He claimed that she had a small brain and a resemblance to a monkey. For him and many of his contemporaries, the examination of her body, and the bodies of other Africans, proved their inferiority to Europeans, showing "no exception to this cruel law which seems to have condemned to eternal inferiority the races with cramped and compressed skulls." (Penn Museum 2023)

Both examples typify scientific racism, the use of pseudo-scientific methods to justify racial inequality. These "scientific" studies became a justification for slavery. However, racismfter slavery ended, scientific racism continued. In the 1800s and early 1900s, some White scientists and doctors conducted horrific experiments attempting to prove that Black people had thicker skins, felt less pain, and were less intelligent than White people (Tucker, nd, Villarosa 2021). These studies are not true.

However, we continue to see the results of these beliefs in our medical and healthcare system today. When we look at pain management, for example, Black people are 22% less likely than White patients to receive pain medication (Sabin 2020). The ways in which "science" justified racist beliefs continue to influence our health care system today. We'll discuss this more in Chapter 10. Even though social science is based on collecting and analyzing data, it often reflects the norms and values of the scientists and the existing social hierarchies.

Because objectivity is not possible, scientists rely on collaboration to correct bias and validate results. The scientific method is a circular process rather than a straight line, as shown in Figure 4.2. The circle helps us to see that science is driven by curiosity and that learnings at each step move us to the next step in ongoing loops. This model allows for the creativity and collaboration that is essential in how we create new scientific understandings. Let's dive deeper!

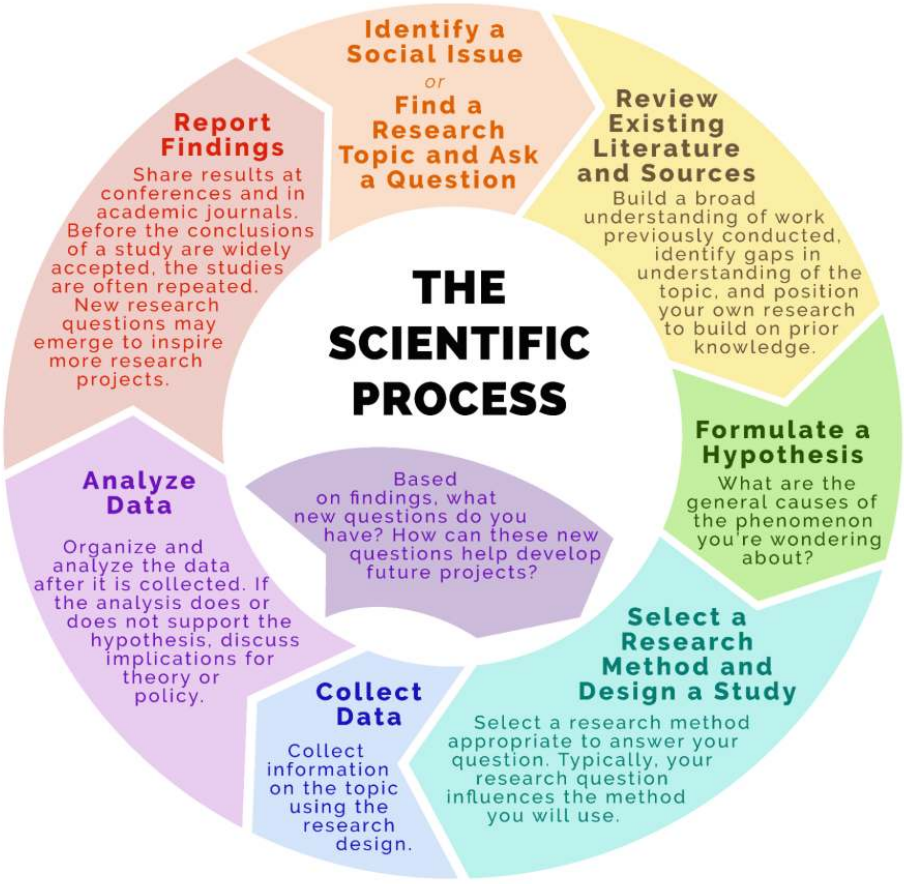


Figure 4.2 The Scientific Method is an ongoing process. Each step feeds the next step. How is this different from a linear model you may have previously learned about? Image Description

Step 1: Identify a Social Issue or Find a Research Topic and Ask a Question

The first step of the scientific method is to ask a question, select a problem, and identify the specific area of interest. The topic should be narrow enough to study within a geographic location and time frame. “Why do societies have inequality” would be too vague. The question should also be broad enough to be of significance. “Why do my parents get into fights?” would be too narrow. Sociologists strive to frame questions that examine well-defined patterns and relationships.

Step 2: Review Existing Literature and Source

The next step researchers undertake is to conduct background research through a literature review, which is a review of any existing similar or related studies. A visit to the library, a thorough online search, and a survey of academic journals will uncover existing research about the topic of study. This step helps researchers gain a broad understanding of work previously conducted, identify gaps in understanding of the topic, and position their research to build on prior knowledge. Researchers—including student researchers—are responsible for correctly citing existing sources they use in a study or that inform their work. While it is fine to borrow previously published material (as long as it enhances a unique viewpoint), it must be referenced properly.

To study crime, for example, a researcher might also sort through existing data from the court system, police database, and prison information. It’s important to examine this information in addition to existing research to determine how you might use these resources to fill holes in existing knowledge. Reviewing existing sources educates researchers and helps refine and improve a research study design.

Step 3: Formulate a Hypothesis

A hypothesis is a *testable* educated guess about predicted outcomes between two or more variables. In sociology, the hypothesis often predicts how one form of human behavior influences another. For example, a hypothesis might be in the form of an "if, then statement." Let's relate this to our topic of crime: If unemployment increases, then the crime rate will increase.

In scientific research, we formulate hypotheses to include an independent variable (IV), which is the *cause* of the change, and a dependent variable (DV), which is the *effect* or thing that is changed. In theindependent variableployment is the independent dependent variablecrime rate is the dependent variable.

In a sociological study, the researcher would establish one form of human behavior as the independent variable and observe its influence on a dependent variable. How does gender (the independent variable) affect the rate of income (the dependent variable)? How does one's religion (the independent variable) affect family size (the dependent variable)? How is social class (the dependent variable) affected by level of education (the independent variable)?

Figure 4.3 Examples of dependent and independent variables. The independent variable causes the dependent variable to change in some way. What are some other examples?

Hypothesis	Independent Variable	Dependent Variable
The greater the availability of affordable housing, the lower the homeless rate.	Affordable Housing	Rate of Houselessness
The greater the availability of math tutoring, the higher the math grades.	Math Tutoring	Math Grades
The greater the factory lighting, the higher the productivity.	Factory Lighting	Productivity
The greater the amount of media coverage, the higher the public awareness.	Media Coverage	Public Awareness

Taking an example from Figure 4.3, a researcher might hypothesize that if the amount of affordable housing (independent variable) increases, the rate of houselessness (dependent variable) would decrease. Identifying the independent and dependent variables is very important. It's not enough that two variables are related. Scientists must predict how a change in the independent variable causes a change in the dependent variable.

Step 4: Select a Research Method and Design a Study

Researchers select an appropriate research method to answer their research question in this step. Surveys, experiments, interviews, ethnography, and content analysis are just a few examples that researchers may use. You will learn more about these and other research methods later in this chapter. Typically, your research question influences the type of methods you will use.

Step 5: Collect Data

Next, the researcher collects data. Depending on the research design (step 4), the researcher will begin collecting information on their research topic. After gathering all the data, the researcher can systematically organize and analyze it.

Step 6: Analyze the Data

After constructing the research design, sociologists collect, tabulate or categorize, and analyze data to formulate conclusions. If the analysis supports the hypothesis, researchers can discuss what this might mean. If the analysis does not support the hypothesis, researchers consider repeating the study or think of ways to improve their procedure.

Even when results contradict a sociologist's prediction of a study's outcome, the results still contribute to sociological understanding. Sociologists analyze general patterns in response to a study but are equally interested in exceptions to patterns. In a study of education, for example, a researcher might predict that high school dropouts have a hard time finding rewarding careers. While many assume that the higher the education, the higher the salary and degree of career happiness, there are certainly exceptions. People with little education have had stunning careers, and people with advanced degrees have had trouble finding work. A sociologist prepares a hypothesis, knowing that results may support or contradict it.

Step 7: Report Findings

Researchers report their results at conferences and in academic journals. These results are then subjected to the scrutiny of other sociologists in the field. Before the conclusions of a study become widely accepted, the studies are often repeated in different environments. In this way, sociological theories and knowledge develop as the relationships between social phenomena are established in broader contexts and different circumstances. However, the scientific method isn't the only way to conduct social science.

Interpretive Framework

You may have noticed that most of the early recognized sociologists in this chapter were White wealthy men. Often, they looked at economics, poverty, and industrialization as their topics. They were committed to using the scientific method. Although women like Harriet Martineau and Jane Addams examined a wide range of social problems and acted on their research, science, even social science, was considered a domain of men. Even in 2020, women are less than 30% of the STEM (Science, Technology, Engineering, and Math) workforce in the United States (American Association of University Women 2020).

Feminist scientists challenge this exclusion and the kinds of science it creates. Feminist scientists argue that women and non-binary people belong everywhere in science. They belong in the laboratories and scientific offices. They belong in deciding what topics to study so that social problems of gendered violence or maternal health are studied also. They belong as participants in research, so that findings apply to people of all gender identities. They belong in applying the results to doing something about social problems. In other words:

Feminists have detailed the historically gendered participation in the practice of science—the marginalization or exclusion of women from the profession and how their contributions have disappeared when they have participated. Feminists have also noted how the sciences have been slow to study women's lives, bodies, and experiences. Thus from both the perspectives of the agents—the creators of scientific knowledge—and from the perspectives of the subjects of knowledge—the topics and interests focused on—the sciences often have not served women satisfactorily (Crasnow 2020).



Figure 4.4 NASA "human computer" Katherine Johnson watches the premiere of *Hidden Figures* after a reception where she was honored along with other members of the segregated West Area Computers division of Langley Research Center.

You may have seen the movie *Hidden Figures* or read the book. In Figure 4.4, Katherine Johnson, an African American mathematician, physicist, and space scientist, watches the movie's premiere. In it, women, particularly Black women, were the computers for NASA, manually calculating all the math needed to launch and orbit rockets. However, politicians and leaders did not recognize their work. Even when they were creating equations and writing reports, women's names didn't go on the title pages.

The practice of science often excludes women and nonbinary people from leadership in research, research topics, and as research subjects. The feminist critique of the traditional scientific method, and other critiques around the process of doing traditional science created space for other frameworks to emerge.

One such framework is the interpretive framework. The interpretive framework is an approach that involves detailed understanding of a particular subject through observation or listening to people's stories, not through hypothesis testing. This framework comes

from grounded theory developed by sociologitheoryasser and Strauss, grounding a theory first in data and then theorizing (Chun Tie, Birks and Francis 2019).

Researchers try to understand social experiences from the point of view of the people who are experiencing them. They interview people or look at blogs, newspapers, or videos to discover what people say is happening and how people make sense of things. This in-depth understanding allows the researcher to create a new theory about human activity. These steps are similar to the scientific method but not the same, as shown in Figure 4.5.

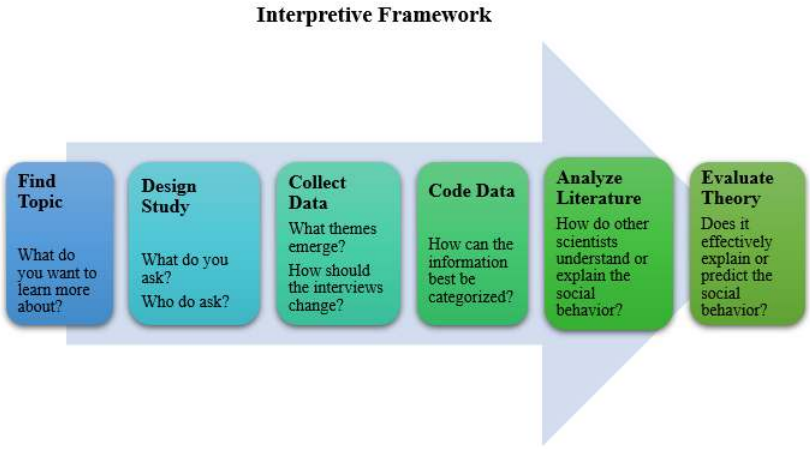


Figure 4.5 Interpretive Framework: Rather than starting with a hypothesis, you start with a topic and ask people about it. As you look at the interview data, themes emerge. How is this model different from the scientific method? Image Description

In the interpretive framework, the researcher might start with a topic they are interested in. In one study, researchers were interested in improving medical care for women potentially experiencing miscarriages. They wanted to understand the experience of going to the emergency room from the perspective of pregnant women. They designed interviews that asked the pregnant women and the nursing staff about their experience. During the interviews, the women mentioned that most emergency room personnel did not include their partners in the process. The researchers added interviewing the partners as part of their study design.

Once the interviews were complete, the researchers analyzed the data and identified themes. They proposed a model called "Threads of Care" which emphasized the need to include both the pregnant person and the partner in understanding the physical processes associated with miscarriages and in providing gender-specific emotional support. Because the scientists included partner interviews, they discovered that both people involved in the pregnancy experienced uncertainty, loss, and grief, not just the pregnant person (Edwards et al 2018).

Even though both the traditional scientific method and the interpretive framework start with curiosity and questions, the people who practice science using the interpretive framework allow the data to tell its story. Using this method can lead to insightful and transformative results. You can find things you didn't even know to expect because you are listening to what the stories say.

However, the scientific method and the interpretive framework are not the only frameworks that sociologists use to explore the social world. We also use the Indigenous framework.

Indigenous Frameworks

> *Our research has shown us that Indigenous sciences and foundational principles have the power to heal and rebalance in this world, as well as to address serious illness. Our intent is to open a pathway that would allow for this knowledge and understanding to safely and respectfully be introduced—or in some cases reintroduced—to the world through science.*
> *—Joseph American Horse, leader of the Oglala Lakota Oyate*

Like the feminist scientists discussed the previous section, Indigenous scientists provide an alternative framework to mainstream science. Each Indigenous group has a unique way of understanding their own land and a method of learning that respects that place.

At the same time, many Indigenous scientists share similar frameworks. Indigenous science is the scientific framework of Indigenous cultures worldwide, a time-tested approach that sustains the community and the environment.

Although mainstream scientists and Indigenous scientists share a common goal of understanding the social world, the frameworks that they use to create that understanding are deeply different. We will examine differences in their approaches to discovery, research methods, and consequences of doing science to more deeply understand the power of the Indigenous framework. Then, we will explore how weaving Indigenous and mainstream ways of knowing can lead to transformational knowledge that supports social justice.

You may remember from chapter 3 that people use different ways of knowing to understand the social world. Indigenous scientists value many ways of knowing. Robin Wall Kimmerer, an Indigenous biologist from the Citizen Potawatomi Nation, writes this:

Native scholar Greg Cajete has written that in indigenous ways of knowing, we understand a thing only when we understand it with all four aspects of our being: mind, body, emotion, and spirit. I came to understand quite sharply when I began my training as a scientist that science privileges only one, possibly two, of those ways of knowing: mind and body. As a young person wanting to know everything about plants, I did not question this. But it is a whole human being who finds the beautiful path. (Kimmerer 2013)

Although Kimmerer is referring to biology, the same difference exists in social science. Mainstream social scientists using the scientific method focus on intellectual ways of knowing. Indigenous social scientists leverage the power of knowing through mind, body, emotion and spirit. Let's look at each of these characteristics in turn.

First, both frameworks value the mind, the intellectual understanding of what is. However, they focus on two different ways of organizing that knowledge. Indigenous frameworks focus on interdependence and interconnectedness. Mainstream science will often break things down into parts to understand what each part does. While that may help understand details, it doesn't give the whole picture of a process or help understand the interdependence in the social and physical world.

In an Indigenous example, Lakota scientists use the image of a tipi to describe their scientific model. In this model, they focus on interrelatedness, interconnectedness, and the vitality of life. These components of the models are compared to tipi poles, which provide structure for the model itself. They write:

, …these foundational poles are being used to signify the principles of *Mitakuye Oyasiŋ* (interrelatedness), *Škaŋ* (the constant motion of life) and *Paowanžila* (interconnectedness), which serve as the basis for our scientific systems. (American Horse et al. 2023:7)

Rather than focusing on splitting things into component parts to understand them, Indigenous scientists focus on connection and relationship in social systems. They also connect back to the ancestors and forward to future generations to imagine how any findings from science might impact the people and the environment. This interconnectedness includes both space – the interconnectedness and interdependence of water, air, earth, and beings – and time – back to the ancestors and forward to next generations. This is very different from the Western scientific perspective, which presumes objectivity and does not assume responsibility towards the subjects it studies.

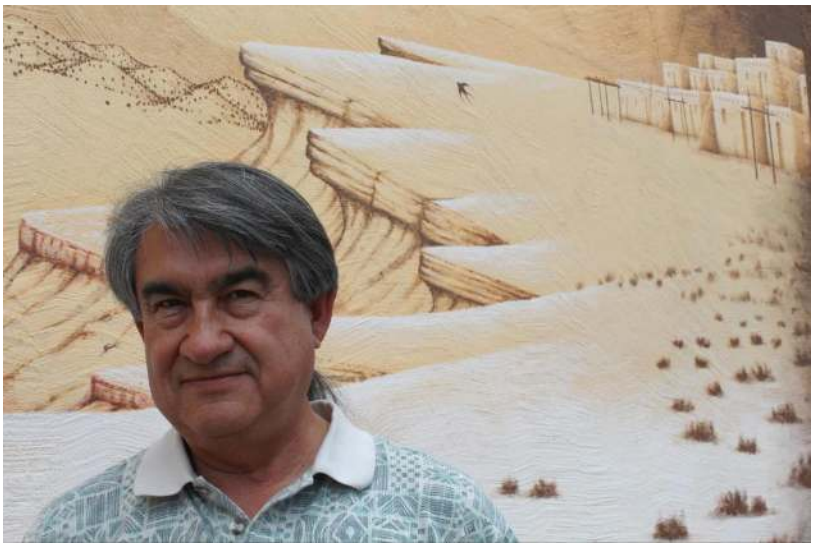


Figure 4.6 Scholar Gregory Cajete, a Tewa Indian from Santa Clara Pueblo in New Mexico, articulates the differences between Indigenous and Western ways of doing science.

Gregory Cajete, the social scientist that Robin Wall Kimmerer referenced earlier in the chapter, is a Tewa Indian from Santa Clara Pueblo in New Mexico (Figure 4.6). He describes the conflict in this way:

But the sources of knowledge of nature and the explanations of natural phenomena within a traditional Native American context are often at odds with what is learned in “school science” and proposed by Western scientific philosophy. Herein lies a very real conflict between two distinctly different worldviews: the mutualistic/holistic-oriented worldview of Native American cultworldviewthe rationalistic/dualistic worldview of Western science that divides, analyzes, and objectifies. (Cajete 1999:146)

This conflict in approach is fundamental. At the same time, as we learned inChapter 1, a few mainstream social scientists sometimes use models of social ecosystems and interdependence. Using interconnectedness and interdependence empowers social justice. If you’d like to learn more about the power of this perspective from Gregory Cajete, please watch A Pueblo Story of Sustainability .

In addition, both frameworks consider the body, or the physical reality of social phenomenon. However, while Western science will carefully measure the parts, Indigenous scientific frameworks are grounded in a sense of place. A textbook from British Columbia is called Knowing Home: Braiding Indigenous Science with Western Science. You can explore more if it interests you. The authors write, “In contemplating a title for this book, the phrase “Knowing Home” reflects that traditional knowledge and wisdom is contextual. The stories and testimonies of Indigenous peoples are usually related to a home place. In the words of Kimmerer:

To the settler mind, land was property, real estate, capital, or natural resources. But to our people, it was everything: identity, our connection to the ancestors, the home of non-human kinfolk, our pharmacy, our grocery store, our library, the source of everything that sustained us. Our lands were where our responsibility to the world was enacted, sacred ground. It belonged to itself; it was a gift, not a commodity, so it could never be bought or sold. (2013:17)

A sense of an interconnected place is essential in the Indigenous framework. Although mainstream social scientists will collect data about people carefully using the scientific method, their goal is to generalize their findings. Indigenous science grounds new findings within the context of a specific place in the physical world.

In the video in Figure 4.7, Kimmerer has a longer conversation about what it means to be American. Starting around minute 55:25, she discusses how the Western approach to discrete naming and classifying, apart from a place, can prevent learning. Please listen to her words and reflect on how the practices she introduces might change your own approach to science.



Figure 4.7 Biologist and storyteller Robin Wall Kimmerer reflects on the difference between naming and classifying in the Western scientific tradition and understanding relationships in the Indigenous traditions in this video: Consider This with Robin Wall Kimmerer [YouTube] (watch from 55:25 to 57:20). Transcript

Another way the frameworks differ wildly is in the integration of emotion and spirit with the mind and the body. When we examined the scientific method earlier in the chapter, we noted that the scientific method emphasizes objectivity. Mainstream scientists often argue that beliefs, values, emotions, or faith have no place in effective science. Indigenous frameworks say that emotion and spirit are valid ways of understanding the world. For example, the Lakota scientists write:

It is important to note that the Lakota do not traditionally have the concept of "religion" as is present in Western culture (Goodman 2017). Rather, Tunkašila's [the Creator's] energy and other dimensions are foundational to our scientific systems. Their presence is measurable, visible, and replicable. When certain conditions are created, we can enter these realms. …. *They are as real and tangible as the physical earth, but exist in different energetic planes.* (American Horse et al. 2023: 7, emphasis added)

Indigenous scientists incorporate both emotion and spirit into their framework arguing that the integration of mind, body, emotion and spirit are essential to both healthy living and effective science.

Differences in research methods demonstrate the impact of focusing on emotion and spirit in addition to mind and body. Like the Interpretive framework, the Indigenous framework also values story as a source of truth. Oral traditions, or stories, are one way that Indigenous people convey knowledge. Indigenous scientists value these stories as sources of wisdom and knowledge. Jacinta Koolmarie is an Adnyamathanha and Ngarrindjeri Indigenous person from Australia who is studying stories of her elders. She asserts that Indigenous stories provide valid evidence about the natural and social world. Please consider delving into that idea in her video, "The myth of Aboriginal stories being myths [YouTube]."

This perspective contradicts that of mainstream science. For example, Joel Best, who provides the model of the social problems process in Chapter 1, argues that case studies, a technical word for stories, are not useful in explaining social problems (2018). He values measurements and numbers instead. In both the Interpretive framework and the Indigenous framework, stories matter.



Figure 4.8 Horses are an active part of life for the Lakota and many other Plains nations today. How does learning more about the Indigenous history of the horse challenge the ways of Western science?

Finally, the two frameworks differ in how they think about the purpose of science. Like social problem scientists and feminist scientists among others, Indigenous scientists agree that the purpose of science is to understand more deeply so that we can take action.

Indigenous science challenges the dominant narratives of power and colonization in the Americas, for example. Colonization is the action or process of settling among and establishing control over the Indigenous people of an area. Many schoolchildren learn the mistaken idea that the Spanish conquerors brought the horse to the Americas. Indigenous oral history disagrees.

Yvette Running Horse Collins, a Lakota scientist challenges this colonialist history, examining the oral traditions of the Lakota people, finding the Creator gifted the tribe with horses long ago (Figure 4.8) She writes:

…you cannot have a Lakota separate of the horse as we were—and are—one with them. As is the case in our language, there is no past, present, or future for us with Šungwakaŋ. The Horse Nation is with us and a part of us and has been so since "time immemorial." (American Horse et al. 2023: 21)

Her work stands in direct opposition to the more common narrative, challenging the truthfulness of colonizer accounts. This resistance is essential in the work of decolonization.

At the same time, the Indigenous framework and Western science are not binary opposites. They share a commitment to finding truth through exploring the social world. Increasingly, scientists working in both traditions are collaborating and discovering how the methods enhance one another. Using both approaches simultaneously creates powerful new knowledge that moves us toward justice.

For example, in a recent collaboration in anthropology, scientists tried to resolve the contradiction between Indigenous history and White dominant culture understandings of society and horses. Specifically, they wanted to know if horses were part of Indigenous culture before the arrival of the Spanish conquerors. The team acknowledges the colonialist viewpoint of dominant culture, writing:

> *Over recent decades, the story of people and horses has largely been told through the lens of colonial history. One reason for this is logistical – European settlers often wrote down their observations, creating documentary records that partially chronicle the early*

> *relationships between colonists, Indigenous cultures and horses in the colonial West. Another reason, though, is prejudice: Indigenous peoples in the Americas have been excluded from telling their side of the story. (Taylor and Collin 2023)*

Then, they use Western science to date the bones of horse skeletons, finding that the bones pre-date the colonists. They combine the quantitative data with the qualitative data gathered from Indigenous stories to tell the deeper truth. Horses were part of Indigenous culture long before the arrival of the Spanish conquerors. This evidence challenges mainstream ideas of history, and the oppression that created those ideas. If you're interested in learning more about this powerful collaboration, you can read the full report Standing For Unči Maka (Grandmother Earth) And All Life: An Introduction To Lakota Traditional Sciences, Principles And Protocols And The Birth Of A New Era Of Scientific Collaborations.

From the Western scientific method to the Interpretive framework to Indigenous ways of doing science, we are all curious about why our social world is the way it is. We construct different frameworks to make sense of our interactions and institutions. Each framework starts from a different set of assumptions and uses different ways of gathering evidence. They each have a unique way of deepening our understanding of social problems, and moving forward with justice.

Licenses and Attributions for Scientific Frameworks

Open Content, Original

"Scientific Frameworks" by Kimberly Puttman is licensed under CC BY 4.0.

"Interpretive Frameworks" and "Indigenous Framework" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 4.6. "Model of the Interpretive Framework" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Dependent Variable," "Independent Variable," and "Hypothesis" definitions from Introduction to Sociology 3e by Tanja R. Conerly, Kathleen Holmes, and Asha Lal Tamang, Openstax, are licensed under CC BY 4.0.

"Interpretive Framework" definition is adapted from the Open Education Sociological Dictionary edited by Kenton Bell, which is licensed under CC BY-SA 4.0.

"Indigenous Science" definition from Knowing Home: Braiding Indigenous Science With Western Science, Book 1 by Gloria Snively and Wanosts'a7 Lorna Williams is licensed under CC BY-NC-SA 4.0.

"Scientific Method" is adapted from "Approaches to Sociological Research" by Jennifer Puentes and Matthew Gougherty, Sociology in Everyday Life [manuscript in press], Open Oregon Educational Resources, which is licensed under CC BY 4.0. Modifications: Slightly summarized.

"Colonization" definition from Social Change In Societies [manuscript in press] by Aimee Samara Krouskop, Open Oregon Educational Resources is licensed under CC BY 4.0.

Figure 4.2. "The Scientific Method as an Ongoing Process" by Michaela Willi Hooper and Jennifer Puentes, Open Oregon Educational Resources is licensed under CC BY 4.0.

Figure 4.3. "Research Methods" is adapted from "Approaches to Sociological Research" by Jennifer Puentes and Matthew Gougherty, Sociology in Everyday Life [manuscript in press], Open Oregon Educational Resources, which is licensed under CC BY 4.0 . Modifications: Slightly summarized.

Figure 4.4. "Hidden Figures Premiere" by Aubrey Gemignani, NASA, is in the Public Domain.

Figure 4.5. "Examples of Dependent and Independent Variables" by Jennifer Puentes and Matthew Gougherty, Sociology in Everyday Life [manuscript in press].

Figure 4.8. "Image" by MrsBrown is licensed under the Pixabay License.

All Rights Reserved Content

Figure 4.6. "Photo of Gregory Cajete" © Gregory Cajete is all rights reserved and included with permission.

Figure 4.7. "Consider This with Robin Wall Kimmerer" by Oregon Humanities is licensed under the Standard YouTube License.

Figure 4.8. "Image" © Jacquelyn Córdova/Northern Vision Productions is included under fair use.

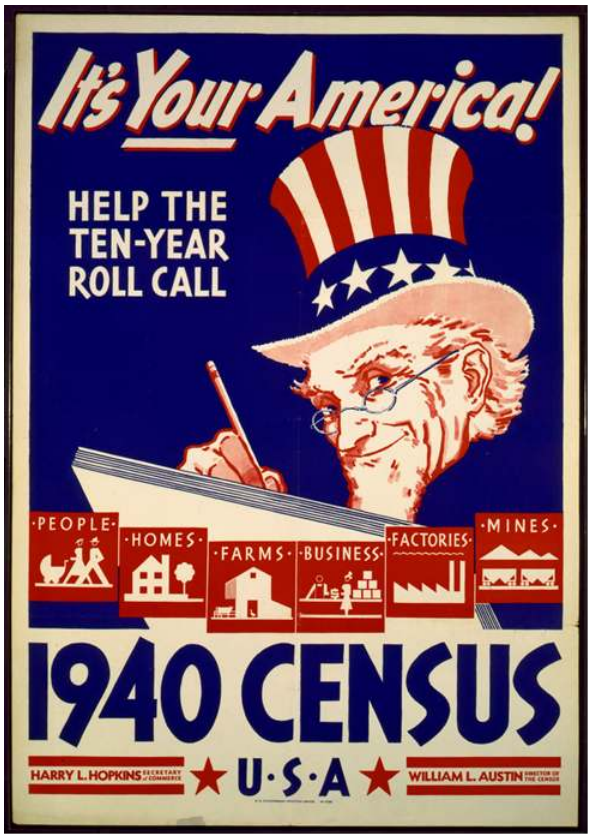
This page titled 4.2: Scientific Frameworks is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

4.3: Research Methods

In the video you saw in Figure 4.1, Suzanne Simard describes the amazing science she does when she researches how trees talk to each other. The methods she uses, with the possible exception of bringing bear spray, don't work very well when you study people. Instead, social scientists use a variety of methods that allow them to explain and predict the social world. These research methods define *how* we do social science.

In this section, we examine some of the most common research methods. Research methods are often grouped into two categories: quantitative research, data collected in numerical form that can be counted and analyzed using statistics, and qualitative research, non-numerical, descriptive data that is often subjective and based on what is experienced in a natural setting. These methods seem contradictory, but some of the strongest scientific studies combine both approaches. New research methods go beyond the two categories, exploring international and Indigenous knowledge or doing research for the purpose of taking action.

Surveys



This Photo by Unknown Author is licensed under CC BY-SA

Figure 4.9 The US Census is an example of a survey. Because the questions are similar, we can compare changes in the US population. However, the US Census changes with the times. Recently an ethnicity question related to being Hispanic or Latino was added. And even more recently, people can pick multiple races to describe themselves. How might changes in census racial categories change how we understand the social world?

Do you strongly agree? Agree? Neither agree or disagree? Disagree? Strongly disagree? If you've heard this before, you've probably completed your fair share of surveys. At some point, most people in the United States respond to some type of survey. The 2020 US Census is an excellent example of a large-scale survey intended to gather sociological data. Since 1790, the United States has conducted a survey of six questions to collect demographic data of the residents who live there.

As a research method, a survey collects data from subjects who respond to questions about behaviors and opinions, often in a questionnaire or an interview. Surveys are one of the most widely used scientific research methods. The standard survey format allows individuals a level of anonymity in which they can express personal ideas.

Not all surveys are considered sociological research. Many surveys people commonly encounter focus on identifying marketing needs and strategies rather than testing a hypothesis or contributing to social science knowledge. Questions such as, "How many hot dogs do you eat in a month?" or "Were the staff helpful?" are not usually designed as scientific research. Surveys gather different types of information from people. While surveys are not great at capturing the ways people really behave in social situations, they are a great method for discovering how people feel, think, and act—or at least how they say they feel, think, and act. Surveys can track preferences for presidential candidates or report individual behaviors (such as sleeping, driving, or texting habits) or information such as employment status, income, and education levels.

Experiments



Figure 4.10 In this experiment, researchers investigated whether foreign names on the application would lead to discrimination. If the application was from Brian instead of Boleslav, the person was twice as likely to get a job interview. What other indicators of social location might influence hiring?

One way researchers test social theories is by conducting an experiment, meaning the researcher investigates relationships to test a hypothesis. This approach closely resembles the scientific method. There are two main types of experiments: lab-based experiments and natural or field experiments. In a lab setting, the research can be controlled so that data can be recorded in a limited amount of time. In a natural or field-based experiment, the time it takes to gather the data cannot be controlled but the information might be considered more accurate since it was collected without interference or intervention by the researcher. Field-based experiments are often used to evaluate interventions in educational settings and health (Baldassarri and Abascal 2017).

Typically, the sociologist selects a set of people with similar characteristics, such as age, class, race, or education. Those people are divided into two groups. One is the experimental group and the other is the control group. The experimental group is exposed to the independent variable(s) and the control group is not. To test the benefits of tutoring, for example, the sociologist might provide tutoring to the experimental group of students but not to the control group. Then both groups would be tested for differences in performance to see if tutoring affected the experimental group of students. In a case like this, the researcher would not want to jeopardize the accomplishments of either group of students, so the setting would be somewhat artificial. The test would not be for a grade reflected on their permanent record as a student, for example.

Secondary Data Analysis

While sociologists often engage in original research studies, they also contribute knowledge to the discipline through secondary data analysis. Secondary data does not result from firsthand research collected from primary sources. Instead, secondary data uses data collected by other researchers or data collected by an agency or organization. Sociologists might study works written by historians, economists, teachers, or early sociologists. They might search through periodicals, newspapers, magazines, or organizational data from any historical period.

Participant Observation

Participant observation refers to a style of research where researchers join people and participate in a group's routine activities for the purpose of observing them within that context. This method lets researchers experience a specific aspect of social life. A researcher might go to great lengths to get a firsthand look into a trend, institution, or behavior. For instance, a researcher might work as a waitress in a diner, experience homelessness for several weeks, or ride along with police officers as they patrol their regular beat. Often, these researchers try to blend in seamlessly with the population they study, and they may not disclose their true identity or purpose if they feel it would compromise the results of their research.

At the beginning of a field study, researchers might have a question: "What really goes on in the kitchen of the most popular diner on campus?" or "What is it like to be houseless?" Participant observation is a useful method if the researcher wants to explore a certain environment from the inside. The ethnographer will be alert and open-minded to whatever happens, recording all observations accurately. Soon, as patterns emerge, questions will become more specific, and the researcher will be able to either

make connections to existing theories or develop new theories based on their observations. This approach will guide the researcher in analyzing data and generating results.

In-depth interviews

Interviews, sometimes referred to as in-depth interviews, are one-on-one conversations with participants designed to gather information about a particular topic. Interviews can take a long time to complete, but they can produce very rich data. In fact, in an interview, a respondent might say something the researcher had not previously considered, which can help focus the research project. Researchers have to be careful not to use leading questions. You want to avoid leading the respondent into certain answers by asking questions like, "You really like eating vegetables, don't you?" Instead, researchers should allow the respondent to answer freely by asking questions like, "How do you feel about eating vegetables?"

International Research

International research is conducted outside of the researcher's own immediate geography and society. This work carries additional challenges, considering that researchers often work in regions and cultures different from their own. Researchers need to make special considerations to counter their biases, navigate linguistic challenges, and ensure the best cross-cultural understanding possible. Students at Oxford University's Masters in Development Studies offer a map and descriptions of field projects around the world. What are some interesting projects that stand out to you?

For example, in 2021, Jörg Friedrichs at Oxford published his research on Muslim hate crimes in areas of North England where Islam is the majority religion. He studied police data on racial and religious hate crimes in two districts to look for patterns related to the crimes. He related those patterns to the wider context of community relations between Muslims and other groups. He presented his research to hate crime practitioners in police, local government, and civil society (Friedrichs 2021).

Unpacking Oppression, Measuring Justice

Social scientists love statistics. They like to examine data using numbers, charts and graphs. In this kind of analysis, they can see patterns in human behavior and changes over time. However, as a new sociologist, how can you make sense of this complicated information?

It's your turn to unpack oppression and measure justice:

Let's figure this out using two examples related to measuring hunger.

As you look at the graph in Figure 4.11, what do you see?

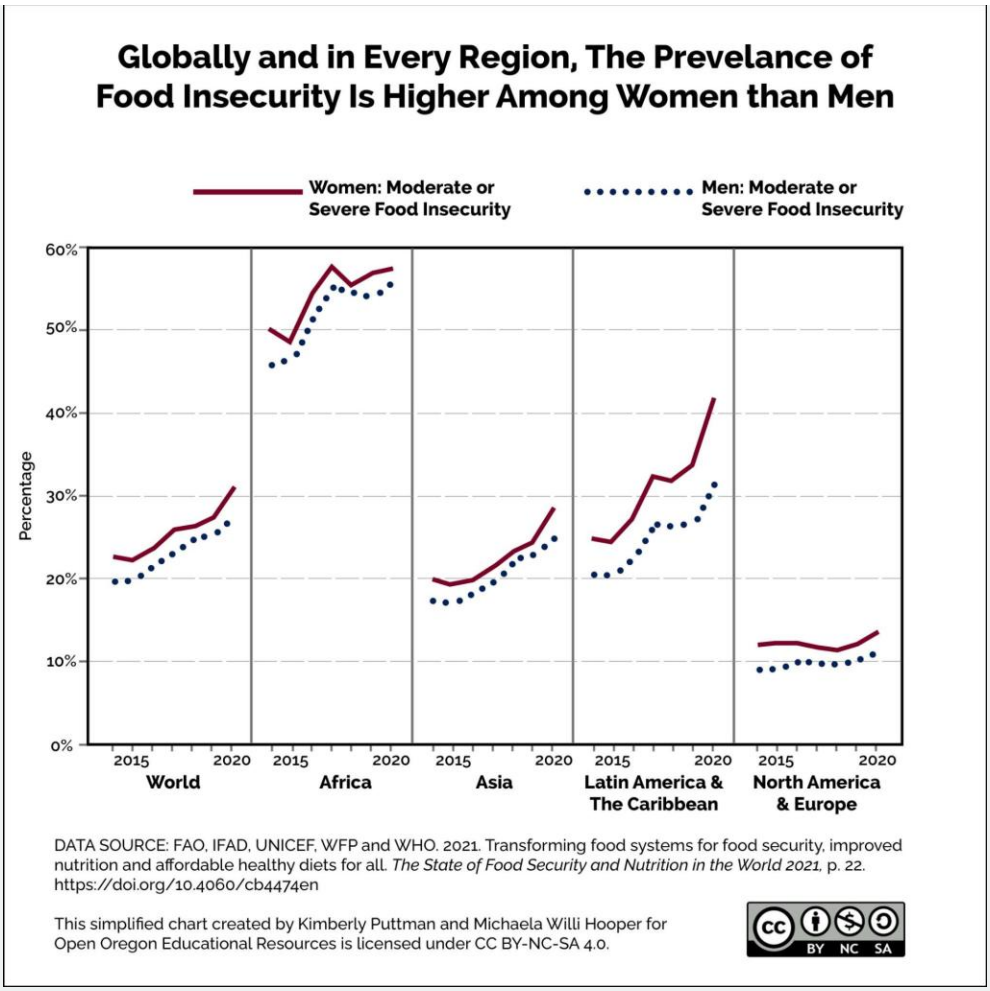


Figure 4.11 This chart shows that women experience more food insecurity than men in every region of the world. In Africa, more than half of all people experience hunger. This food insecurity rate has also increased worldwide between 2015 and 2020. How do you think COVID-19 might have impacted world hunger? Image Description

You might start by examining the graph's title, the x and y-axis, and the legend. You notice that the title is "Globally and in every region the prevalence of food insecurity is higher among women than men." Even by reading the title, you know that you are examining the relationship between hunger and gender worldwide.

Then, you look at the x and y-axis. The x-axis, the horizontal line at the bottom, has two labels: geographic region and time. It is unusual to have more than one measure on an axis, but in this case, we can see the change in the percentage of people hungry between 2015 and 2020 in each region of the planet. The y-axis, the vertical line on the left, is the percentage or percent of people who experience food insecurity.

We then look at the chart's legend and discover that the dotted line represents men, and the solid line represents women.

With this grounding in place, we examine the lines on the graph. We can see that, indeed, women as a group experience more food insecurity than men in every region of the word. We notice that Africa has the highest rate of food insecurity overall. We also see that food insecurity is generally increasing over time.

The last thing we might want to check is the credibility of the data. We want to ask whether the data comes from a trustworthy source. We want to know the research methodology used to collect the data.

In this case, the data was collected by organizations related to the United Nations, a reputable organization. If we open the study, The State of Food Security and Nutrition in the World 2021, we find that the researchers used survey data from the Gallup World Poll, a worldwide survey, to collect much of the information in this report. If we wanted to dig deeper, we could find out how the Gallup researchers designed and administered their survey.

Static charts and graphs can tell us a lot, but sophisticated data analytics can now show our data in three dimensions, allowing us to see changes over time, for example, much more easily.

The site Our World In Data provides reputable social science data, particularly showing changes over time. If we look at the number of people in the world who are undernourished, we can see that the rate of hunger decreased over time until it began to rise again in 2020. Part of the cause of this increase is the global COVID-19 pandemic. As you click on the slider bar and change the countries on the chart, you can make comparisons over time and space. When you see a pattern in the data, you can dig deeper to find some of the causes and consequences of the change.

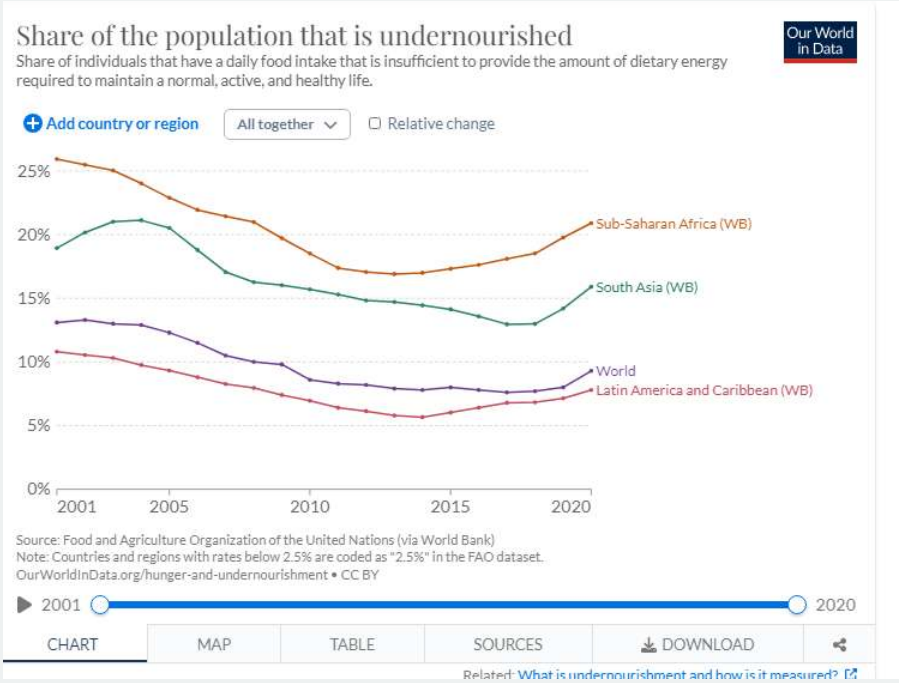


Figure 4.12 The number of undernourished people between 2001 and 2020 by region, from Our World In Data. Please click on the link to use the data from Our World in Data directly. Image Description

Activity

1. Go to Our World In Data.
2. Find a chart or graph related to a social problem that interests you. You could examine hunger, inequality in education, global warming, or another problem, for example.
3. Describe the data in the chart or graph using the characteristics from our first example. What problem does the data describe?
4. Who collected the data?
5. How did they collect the data? You may need to go outside the Our World in Data site to learn more.
6. Compare two countries or two time periods from your graph. Is the problem getting worse, better, more unequal, or staying the same?
7. What reasons does Our World In Data provide that explain why the change is occurring?
8. What can you conclude? What further questions do you have?

Licenses and Attributions for Research Methods

Open Content, Original

"Research Methods" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 4.11. "Globally and in every region, the prevalence of food insecurity is higher among women than men" by Kimberly Puttman and Michaela Willi Hooper, Open Oregon Educational Resources, is licensed under CC BY-NC-SA 4.0.

Open Content, Shared Previously

"Qualitative Research" and "Quantitative Research" definitions from Introduction to Sociology 3e by Tanja R. Conerly, Kathleen Holmes, and Asha Lal Tamang, Openstax is licensed under CC BY 4.0.

Figure 4.9. "1940 US Census Poster" by the United States Census Bureau is in the Public Domain.

Figure 4.12. "Number of people who are undernourished" by Our World in Data is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 4.10. "Image of Boleslav Makarey Experiment" from Seven Examples of Field Experiments for Sociology © Revise Sociology is included under fair use.

This page titled 4.3: Research Methods is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

4.4: Research Methods and Taking Action

So far in this chapter, we've learned about research frameworks and research methods, the ways in which scientists study social problems. But that's not enough. Social problems sociologistresearch methodsction. Some specific research methods combine getting to the bottom of things and taking effective action.

Action research is a family of research methodologies that pursue action (or change) and research (or understanding) at the same time (SFSU, N.d.). We see this when the government changes a policy based on data, or a community organization tries a new evidence-based approach to providing services. One of the most visible applications of social problems research is through humanitarian or social action efforts.

Humanitarian Efforts

One effective example of social action efforts is in the work of Paul Farmer. Farmer was a public health physician, anthropologist, and founder of Partners in Health. Until his death in 2022, he focused on epidemiological crises in low and middle-income countries.

One trend that Farmer championed was the importance of good health and health care as human rights. He contributed to a broader understanding that poor health is a symptom of poverty, violence, and inequality (Partners in Health 2009). If you want to learn more, please watch the NPR video essay, "Paul Farmer: I believe in health care as a human right" [YouTube] where he describes this view. What field experiences of Farmer's do you see allowed him to develop this view?

Farmer applied this human rights perspective to pandemics. His book, *Fevers, Feuds and Diamonds: Ebola and the Ravages of History*, looks at the 2014 Ebola crisis and what we can learn from it to apply to the COVID-19 epidemic. In a PBS Newshour interview, he spoke of his work during the Ebola outbreak:

Early in the Ebola outbreak, almost all of our attention was turned towards clinical services. But we kept on bumping into things we didn't understand and sometimes even our colleagues from Sierra Leone and Liberia didn't understand. And that just triggered an interest in a deeper understanding of the place, the culture, the history. (Public Broadcasting Service 2021)

Farmer shares his experiences both as a medical doctor and a researcher, asking the questions: "Who is most impacted by disease? How might things have been done differently? What can be done now?" His research on Ebola focused on circumstances in West Africa where lack of medical resources and decades of war played a role in the epidemic and how the epidemic itself, as we experience in the United States with COVID-19, revealed underlying problems and inequities in society (Public Broadcasting Service 2021). We'll explore health, inequality, and interdependence more deeply in Chapter 10.

Community-Based Action Research

Community-based research takes place in community settings. It involves community members in the design and implementation of research projects. It demonstrates respect for the contributions of success made by community partners. Research projects involve collaboration between researchers and community partners, whether the community partners are formally structured community-based organizations or informal groups of individual community members. This type of research aims to benefit the community by achieving social justice through social action and change.

Participatory Action Research



Figure 4.13 The action research cycle is a continuous process in which the researcher and the community learn about the social problem, figure out a root cause or diagnosis, plan an action that will impact the root cause, take action or make the change, evaluate the results, and continue to learn more. How is this cycle different from the scientific method we examined earlier in the chapter?

Community-based research is sometimes called participatory action research (Stringer 2007). In partnership with community organizations, researchers apply their social science research skills to help assess needs and outcomes and provide data to improve living conditions. This cycle is illustrated in Figure 4.13. The research is rigorous and often published in professional reports and presented to the board of directors for the organization you action researchh. As it sounds, *action research* suggests that we make a plan to implement changes. Often with academic research, we aim to learn more about a population and leave the next steps up to others. This is an iaction researchf the puzzle, as we need to start with knowledge. Still, action research often aims to fix something or at least quickly translate the newly acquired findings into a solution for a social problem.

To learn more about participatory action research, check out this short 4-minute clip for an introduction with Shirah Hassan of Just Practice (Figure 4.14):



Figure 4.14 Participatory action research involves the people that the researcher is studying in the study design and execution. Based on the results, organizations and people take action. As you watch this video, you might consider," How might this increase social justice?" Transcript

Community-based action research looks for evidence. As new insights emerge, the researchers adjust the question or the approach. This type of research engages people who have traditionally been referred to as *subjects* as active participants in the research process. The researcher is working with the organization during the whole process and will likely bring in different project design elements based on the organization's needs. Social scientists can bring more formalized training, but they draw both on existing research/literature and the goals of the organization they are working with. Community-based research or participatory research can be considered an orientation for research rather than strictly a method. Often a number of different methods are used to collect data. Change is the purpose of the research.

Licenses and Attributions for Research Methods and Taking Action

Open Content, Original

“Research Methods and Taking Action” by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

“Research Methods and Taking Action” is adapted from “Social Science Research Methods” by Jennifer Puentes and Matthew Gougherty, Sociology in Everyday Life [manuscript in press], Open Oregon Educational Resources, which is licensed under CC BY 4.0. Modifications: Slightly summarized.

Figure 4.13. “Action Research Cycle” from “Interpretive Research” by Anol Bhattacherjee, Social Science Research: Principles, Methods and Practices (Revised edition) is licensed under CC BY-NC-SA 4.0.

All Rights Reserved Content

Figure 4.14. “Participatory Action Research” with Shirah Haasan by Vera Institute of Justice is licensed under the Standard YouTube License.

This page titled 4.4: Research Methods and Taking Action is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

4.5: Chapter Summary

In this chapter, we explored the "how" of social science: how do social scientists do research to understand social problems? We learned that there are three frameworks that provide the foundations for doing social science – the scientific method, the interpretive framework, and the Indigenous framework. Each paradigm makes foundational assumptions about how the social world works. These assumptions change how scientists do their science, and influence the conclusions they make.

We reviewed the ways in which social scientists collect data, understanding how surveys, experiments, interviews, and other methods provide evidence that may support or fail to support any social theory.

We also looked at a research approach beloved by social problems sociologists: research and action. Social problems sociologists want to understand a problem so they can encourage actions to help resolve it. Humanitarian, community-based, and participatory action research methods lend themselves to understanding, engagement, and action by scientists, activists, and community members.

Now that you have some sociological tools and techniques at your fingertips, it's time to use them to explore the social problem of education. Let's go back to school!

Essential Ideas

Learning Objective 1: How does a research framework impact the way in which the sociologist conducts research?

A research framework organizes the questions the social scientist might ask, the ways the research is designed, the kinds of information the scientist considers valid, and the use of the research outcomes. In the scientific method, the scientist starts with a measurable hypothesis and colhypothesis to prove or disprove the hypothesis. In the interpretive framework, the scientist has a set of core questions but allows the participant interviews to reveal themes or answers. In the Indigenous framework, scientists emphasize interdependence and connection, using energy, spirit, and stories in addition to physical evidence or sociological information to learn things.

Learning Objective 2: What are the characteristics of each research method?

Each of the six research methods has its strengths, from surveys, which help us understand changes over time, to participant observation, which gives us deep, rich knowledge of a small group of people. Often social scientists will use multiple methods to understand social phenomena.

Learning Objective 3: What challenges do social scientists experience when they combine research and action when examining social problems?

Social problems sociologists often research so that they and others can take effective action. Several research methods support taking action as part of the research process. However, sometimes, action happens before the results are well-understood. The action may be ineffective or harmful because of this limitation.

Key Terms Review

[h5p15]

[h5p16]

[h5p17]

[h5p18]

[h5p19]

[h5p20]

Key Terms List

- **action research**: a family of research methodologies that pursue action (or change) and research (or understanding) at the same time.
- **colonization**: the action or process of settling among and establishing control over the Indigenous people of an area.
- **dependent variable**: the effect of a change in another variable
- **hypothesis**: a testable educated guess about predicted outcomes between two or more variables

- **independent variable**: the cause of the change in another variable
- **Indigenous science**: The scientific approach of Indigenous cultures worldwide, a time-tested approach that sustains the community and the environment
- **interpretive framework**: an approach that involves detailed understanding of a particular subject through observation or listening to people's stories, not through hypothesis testing
- **objectivity**: refers to the idea of conducting research with no interference by aspects of the researcher's identity or personal beliefs.
- **qualitative research**: non-numerical, descriptive data that is often subjective and based on what is experienced in a natural setting
- **quantitative research**: data collected in numerical form that can be counted and analyzed using statistics
- **research methods**: the ways in which social scientists collect, analyze, and understand research information
- **scientific method**: an established scholarly research process that involves asking a question, researching existing sources, forming a hypothesis, designing a data collection method, gathering data, and drawing conclusions
- **scientific racism**: the use of pseudo-scientific methods to justify racial inequality.

Discuss and Do

1. **Scientific Objectivity:** Can social scientists use objectivity in their scientific process? Why or why not? Consider using the principles of the scientific method in your answer.
2. **Indigenous Framework:** Review any of the following sources: Archaeology and genomics together with Indigenous knowledge revise the human-horse story in the American West, No 42, Standing for Unči Maka (Grandmother Earth) and All Life: An Introduction to Lakota Traditional Sciences, Principles and Protocols and the Birth of a New Era of Scientific Collaboration, or Colorado Experience: Native Horses [YouTube].
    a. What is unique about the Indigenous framework?
    b. How can this framework help us understand social problems differently?
    c. What are the benefits of weaving mainstream and Indigenous frameworks of science?
3. **Participant Action Research:** Based on Participatory Action Research with Shiran Haasan [YouTube]:
    a. What is participatory action research?
    b. What are the benefits of this type of research? Who holds the "power" in this type of research?
    c. When do we see the effects of participatory action research?
    d. What are some ways that elements of this type of research are transferable to other settings? What examples does Shirah Haasan give?
4. **Take Action by Doing Research:** Where could you research and act? Write your own proposal for participating in an activity for a non-profit or social protest.
    a. What could you measure?
    b. What change might you propose?
    c. What impact might that change have?
    d. How would your participation in this activity could give you access to a population to study sociologically?
5. **Feminist/CRT critique of science:** Read Hidden Figures by Margot Lee Shetterley or watch the movie Hidden Figures. Or, if you don't have that much time, you can listen to the children's version of the story. What examples support a feminist critique of mainstream science?

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

This page titled 4.5: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

4.6: References

American Association of University Women (AAUW). 2020. “The STEM Gap: Women and Girls in Science Technology, Engineering and Mathematics.” 2020. https://www.aauw.org/resources/research/the-stem-gap/.

American Horse, Joseph Mila Hunska Tašunke Icu, Antonia Loretta Anpetu Luta Wiŋ Afraid of Bear-Cook, Harold Left Heron, Robert Milo Tanka Omniya Yellow Hair, Mario Nantan Hinapan Gonzalez, Bill Means, Sam Wapageya Mani High Crane, et al. 2023. “STANDING FOR UNČI MAKA (GRANDMOTHER EARTH) AND ALL LIFE: AN INTRODUCTION TO LAKOTA TRADITIONAL SCIENCES, PRINCIPLES AND PROTOCOLS AND THE BIRTH OF A NEW ERA OF SCIENTIFIC COLLABORATION.” Maxwell Museaum Technical Series. Globarl Institute for Traditional Sciences. https://maxwellmuseum.unm.edu/sites/default/files/public/technical-series/Tech%2042%20Lakota%20Traditional%20Sciences%20220117.pdf.

Baldassarri, Delia, and Maria Abascal. 2017. “Field Experiments Across the Social Sciences.” *Annual Review of Sociology* 43 (1): 41–73. doi.org/10.1146/annurev-soc-073014-112445.

Bell, Kenton. 2013. “Open Education Sociological Dictionary.” In . https://sociologydictionary.org/.

Bhattacherjee, Anol. 2019. *Social Science Research: Principles Methods and Practices*. Revised Edition. https://usq.pressbooks.pub/socialscienceresearch/chapter/chapter-12-interpretive-research/.

Blackhawk, Ned. 2008. *Violence over the Land: Indians and Empires in the Early American West*. Cambridge, MA: Harvard University Press.

Cajete, Gregory. 1999. “Chapter 6: The Native American Learner and Bicultural Science Education.” In *Next Steps: Research and Practice To Advance Indian Education*. Charleston WV: ERIC Clearinghouse on Rural Education and Small School. https://files.eric.ed.gov/fulltext/ED427908.pdf.

—. 2015. *A Pueblo Story of Sustainability*. TEDxABQSalon. https://www.youtube.com/watch?v=5_nxJMhSlOg.

Chun Tie, Ylona, Melanie Birks, and Karen Francis. 2019. “Grounded Theory Research: A Design Framework for Novice Researchers.” *SAGE Open Medicine* 7 (January): 2050312118822927. doi.org/10.1177/2050312118822927.

Collin, Yvette Running Horse. 2017. “The Relationship between the Indigenous Peoples of the Americas and the Horse: Deconstructing a Eurocentric Myth,” May. https://scholarworks.alaska.edu/handle/11122/7592.

Conerly, Tonja R., Kathleen Holmes, and Asha Lal Tamang. 2021. *Introduction to Sociology*. 3rd ed. OpenStax. https://openstax.org/details/books/introduction-sociology-3e.

Crasnow, Sharon. 2020. “Feminist Perspectives on Science.” In *Stanford Encyclopedia of Philosophy*, Winter 2020 Edition. https://plato.stanford.edu/archives/win2020/entries/feminist-science.

Edwards, Susan, Melanie Birks, Ysanne Chapman, and Karen Yates. 2018. “Bringing Together the ‘Threads of Care’ in Possible Miscarriage For Women, Their Partners and Nurses in Non-Metropolitan ED.” *Collegian* 25: 293–301. www.sciencedirect.com/journal/collegian.

FAO, IFAD, UNICEF, WFP, and WHO. 2021. “The State of Food Security and Nutrition in the World 2021.” Rome, Italy. https://www.fao.org/documents/card/en/c/cb4474en.

Fee, Elizabeth. 1082. “A Feminist Critique of Scientific Objectivity.” *Science for the People1982* (blog). 1082. https://magazine.scienceforthepeople.org/archives/scientific-objectivity-feminism/.

Friedrichs, Jörg. 2021. “Majority-Muslim Hate Crimes in England: An Interpretive Quantitative Analysis.” *Journal of Muslim Minority Affairs* 41 (2): 215–32. doi.org/10.1080/13602004.2021.1947587.

Gemignani, Aubrey. 2016. *NASA “Human Computer” Katherine Johnson Watches the Premiere of “Hidden Figures.”* Photo. https://www.flickr.com/photos/nasahq...o/31222102282/. https://commons.wikimedia.org/wiki/File:Hidden_Figures_Premiere_(NHQ201612010035).jpg.

HarperKids, dir. 2021. *Hidden Figures | Storytime Read Aloud*. https://www.youtube.com/watch?v=H1V8NcvSy9Q.

Hassan, Shirah, dir. 2016. *Participatory Action Research*. VERA Neil A Weiner Research Speaker Series. https://www.youtube.com/watch?v=6D492AP9JP4.

Hooper, Michaela Willi. 2022a. *Globally and in Every Region, The Prevalence of Food Insecurity Is Higher Among Women Than Men*. Infographic.

———. 2022b. *The Scientific Process*. Infographic.

Jacobson, Danielle, and Nida Mustafa. 2019. "Social Identity Map: A Reflexivity Tool for Practicing Explicit Positionality in Critical Qualitative Research." *International Journal of Qualitative Methods* 18 (Jan-Dec 2019). doi.org/10.1177/1609406919870075.

Kimmerer, Robin Wall. 2013. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Milkweed Editions.

Koolmatrie, Jacinta, dir. 2018. *The Myth of Aboriginal Stories Being Myths*. YouTube Video. TEDx Talks. https://youtu.be/aUIgkbExn6I.

Melfi, Theodore, dir. 2017. *Hidden Figures*. Biography, Drama, History. Fox 2000 Pictures, Chernin Entertainment, Levantine Films. www.imdb.com/title/tt4846340/.

O'Keefe, Alex. 2020. "Research Guides: Learn & Unlearn: Anti-Racism Resource Guide: Cultural Appropriation." School of the Art Institute of Chicago. October 30, 2020. https://libraryguides.saic.edu/learn_unlearn/culturalcompetence2.

Oregon Humanities, dir. 2022. *Consider This with Robin Wall Kimmerer*. Consider This. https://www.youtube.com/watch?v=8B6X6uW6g6c.

Oxford Department of International Development. 2021. "Fieldwork | Oxford Department of International Development." University of Oxford. 2021. https://www.qeh.ox.ac.uk/fieldwork-around-the-world.

Partners in Health, dir. 2009. *Paul Farmer: I Believe in Health Care as a Human Right*. https://youtu.be/xJpZnUjtorI.

PBS, dir. 2022. *Colorado Experience: Native Horses*. https://www.youtube.com/watch?v=HGki2EwrbkA.

Penn Museum. 2023. "A History of Craniology in Race Science and Physical Anthropology." 2023. https://www.penn.museum/sites/morton/craniology.php.

Popova, Maria. 2012. "The Art of Scientific Investigation: How Intuition and Imagination Fuel Scientific Discovery and Creativity." *The Marginalian* (blog). June 1, 2012. https://www.themarginalian.org/2012/06/01/the-art-of-scientific-investigation-beveridge-2/.

Public Broadcasting Service. 2021. "Applying the Lessons of Ebola to the Fight COVID-19." PBS NewsHour. February 17, 2021. https://www.pbs.org/newshour/show/applying-the-lessons-of-ebola-to-the-fight-against-covid-19.

Revise Sociology. 2016. "Seven Examples of Field Experiments for Sociology." ReviseSociology. August 12, 2016. https://revisesociology.com/2016/08/12/field-experiments-examples/.

Roser, Max, and Hannah Ritchie. 2019. "Hunger and Undernourishment." *Our World in Data*, October. https://ourworldindata.org/hunger-and-undernourishment.

Sabin, Janice. 2020. "How We Fail Black Patients in Pain." AAMC. January 6, 2020. www.aamc.org/news/how-we-fail-black-patients-pain.

San Francisco State University. N.d. "Community Engaged Scholarship | Institute for Civic and Community Engagement (ICCE)." Icce.sfsu.edu. Accessed June 18, 2023. https://icce.sfsu.edu/community-engaged-scholarship#:~:text=Community%2Dbased%20Research%20takes%20place.

Schultz, Eduardo Nicolas. 2015. "Pseudoscience and Conspiracy Theory Are Not Victimless Crimes against Science." *The Conversation* (blog). June 4, 2015. https://theconversation.com/pseudoscience-and-conspiracy-theory-are-not-victimless-crimes-against-science-42630.

Shetterly, Margot Lee. 2017. *Hidden Figures*. William Morrow Paperbacks. www.harpercollins.com/products/hidden-figures-margot-lee-shetterly.

Simard, Suzanne. 2016. "How Trees Talk to Each Other." TED: TED Summit. June 2016. https://www.ted.com/talks/suzanne_simard_how_trees_talk_to_each_other?language=en.

Snively, Gloria, and Lorna Williams Wanosts'a7. 2016. *Knowing Home: Braiding Indigenous Science with Western Science, Book 1*. University of Victoria. https://pressbooks.bccampus.ca/knowinghome/.

Sprout Schools, dir. 2017. *The Scientific Method: Steps, Examples, Tips, and Exercise*. Sprout Schools. https://www.youtube.com/watch?v=yi0hwFDOTSO.

Stringer, Earnest. 2007. *Action Research*. Los Angeles: Sage Publications.

Taylor, William, and Yvette Running Horse Collin. 2023. "Archaeology and Genomics Together with Indigenous Knowledge Revise the Human-Horse Story in the American West." The Conversation. March 30, 2023. http://theconversation.com/archaeology-and-genomics-together-with-indigenous-knowledge-revise-the-human-horse-story-in-the-american-west-202222.

Tucker, William. N.d. "The Ideology of Racism: Misusing Science to Justify Racial Discrimination." United Nations. United Nations. Accessed April 30, 2023. www.un.org/en/chronicle/article/ideology-racism-misusing-science-justify-racial-discrimination.

University of New Mexico. N.d. *Gregory Cajete, Ph.D.:: Native American Studies | The University of New Mexico*. Photo. Accessed July 18, 2023. https://nas.unm.edu/people/faculty/cajete-gregory.html.

US Census Bureau. 1940. *1940 US Census Poster*. Image. https://commons.wikimedia.org/wiki/File:1940_US_Census_Poster.jpg.

Villarosa, Linda. 2021. "Chapter 12: Medicine." In *The 1619 Project*. New York, NY: One World.

This page titled 4.6: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

5: Who Learns? Pods, Masks, and “You’re on Mute”

5.1: Chapter Overview and Learning Objectives
5.2: Education as a Social Problem
5.3: Models of Education - Applying the Social Problems Process
5.4: Education, Poverty, and Wealth
5.5: Education for Transformation is Social Justice
5.6: Chapter Summary
5.7: References

This page titled 5: Who Learns? Pods, Masks, and “You’re on Mute” is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

5.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Identify barriers to education based on social identity and social location.
2. Explain how changes in models of education reflect the social problems process.
3. Describe the relationship between education, poverty, and wealth.
4. Evaluate the interdependent individual and collective actions that use education to create social justice.

Chapter Overview

> *With grateful thanks to the intrepid Fall 2021 Sociology 204 students at Oregon Coast Community College. Your willingness to be curious and share your stories makes this chapter sing.*
> *—Kim Puttman*



Figure 5.1 How coronavirus lockdowns disrupted education systems worldwide [YouTube]. Transcript Please watch the first 8.5 minutes of this video on COVID-19 and the education crisis. As you watch, please think about the following opening questions: How have physical distancing, school closurCOVID-19remote learning (due to the COVID-19 pandemic) impacted your ability to complete college? Are the people's experiences in this video the same or different from yours?

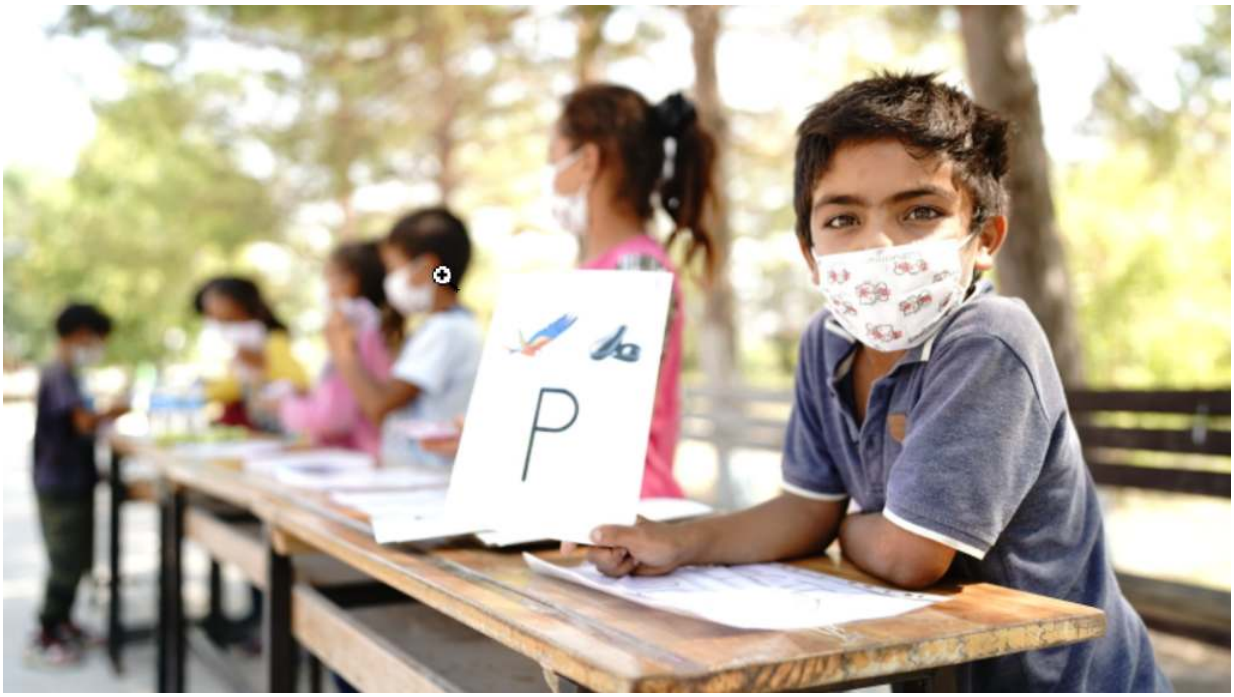


Figure 5.2 Learning during COVID-19

"You're on mute" may be the most commonly heard phrase in education during the COVID-19 pandemic. This phrase captures the suffering experienced by students and families as they struggled to keep learning during a global crisis.

You probably have stories to tell about how hard it has been to stay in school. Some of you may have a couple of kids in school, with a computer at home that needs to be shared between the three of you, and no internet. You may have struggled to get your six-year-old to wear a mask so that they could go to school, like in Figure 5.2. You may have needed physical therapy to succeed at school, but doing therapy online was a poor substitute for in-person care. Some of you needed to quit school for a while so that you could take care of your sick family members. Still others of you graduated high school but didn't get a chance to have a graduation ceremony or celebrate with family and friends.

For others, school at home became a time in which students flourished because they could learn at their own pace. Students from wealthy families might get better grades because their parents could hire teachers to teach their kids one-on-one. For introverts like me, quarantine had an unexpected benefit. I could focus on creative projects without having to leave home.

Our experience of education during this pandemic also illustrates the interdependence of our educational system. The federal government and state offices made rules about social distancing and when schools could be open. Teachers' unions advocated for the safety of everyone in our schools. Some of our teachers, cafeteria workers, and school bus drivers staffed food deliveries for our most vulnerable students on school bus routes. Janitors implemented safety protocol after safety protocol. Technology professionals found computers, hotspots, and other tools so we could keep learning. We used individual agency and collective action to create social justice in the virtual classroom.

Each of our COVID education stories is different. As we widen our lens to look at education in our society, we see that education itself can be both a social problem and a response to social problems. In this chapter, we will explore your experience with going to school during COVID-19 so that surface some of the underlying social problems in this area. We expandsocial problemding of education as a social problem by exploring inequalities in access and outcomes for specific groups of people. To understand why the inequalities exist, we look deeper at the historical and current education models. Finally, we look at how education impacts poverty. To finish our exploration, we end where we started, examining how transformative models of education and closing the digital divide are examples of collective action supporting social justice.

Focusing Questions

Education can be both a social problem and an interdependent solution. The following questions help us to sort out this complex topic:

1. How do social identity and social location impact who learns?

2. How do the changes in models of education reflect the social problems process?
3. What is the relationship between education, poverty, and wealth?
4. How can education be an interdependent, transformative method to create social justice, particularly during global health crises?

Let's start learning!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 5.2. "Photo" by International Labour Organization ILO is licensed under CC BY-NC-ND 2.0.

All Rights Reserved Content

Figure 5.1. "How coronavirus lockdowns disrupted education systems worldwide" by DW News is licensed under the Standard YouTube License.

This page titled 5.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

5.2: Education as a Social Problem

The stories that open this chapter illustrate core issues in education. Sociologists define education as a social institution through which a society's children are taught basic academic knowledge, learning skills, and cinstitutionms. On the one hand, the institution is essential. In modern societies, people need the ability to read, write, and think to succeed in their societies. On the other hand, not everyone can attain their educational goals.

As we remember from Chapter 1, a social problem is "a social condition or pattern of behavior that has negative consequences for individuals, our social world, or our physical world (Leon-Guerrero 2018:4). In this case, because not everyone has access to the education that they need to succeed, we experience negative consequences for individuals, families, and even global communities.

The story of modern education is a story of a significant social shift. As the video in Figure 5.1 noted, most people across the globe can read and write, something that wasn't true even a hundred years ago. Although men and boys historically have had more chances to go to school than women and girls, the gender gap in education is closing around the world (Roser and Ortiz-Espinosa 2016). Recently, evidence shows that young women are more likely to attend and complete college in the United States than young men (Pew Research 2021). These positive results in creating equal access to education don't tell the whole story, though.

Like every social problem, our social identities and social locations, as discussed in Chapter 2, play a significant role in the kind of education available to us. Social identities and social locations also influence how much school we can finish. When sociologists study education, they find that race, gender, geographical location, socioeconomic status, and all the coroleations of these locations have a role in predicting a particular group's likelihood of succeeding in school.

In this section, we will focus on the dimensions of diversity that students like you are most interested in understanding—education for d/Deaf, neurodiverse, and Indigenous students. However, if you'd like to learn more about how race and gender affect education, you may be interested in this chapter: An Overview of Education in the United States.

d/Deaf and Black: Intersectional Justice

When sociologists examine the social problems of education, they look at who is defining the problem or claim. We examine the evidence that supports the claims. We evaluate what activists and community members suggest can be done about it. We review law and policy changes to understand their consequences. Finally, we explore how changes might feed subsequent social action.

When we examine educational access and outcomes for d/Deaf students in general and for Black and d/Deaf students in general, we see conflicting claims, different outcomes, and unexpected consequences of law and policy changes. This section explores the experiences of being d/Deaf and being d/Deaf and Black to highlight how inequality is intersectional and why intersectional justice is crucial to attaining equity.



Figure 5.4 A family signing using American Sign Language. How might using a physical language rather than one you hear change your culture? Image Description

You may be d/Deaf or know people who are d/Deaf, like the people in Figure 5.4. In that case, you can draw upon your own experiences. If you aren't d/Deaf, the video in Figure 5.3 might help you. Being d/Deaf impacts your whole life, but let's focus on how it changes your education experience.

Dr. Stapleton and her colleagues explore why college graduation rates for d/Deaf women of color are particularly low. As of 2017, Only 13.7% of d/Deaf Black women get a bachelor's degree. In comparison, 26.5% of Black hearing women graduate college (Garberoglio et al 2019). You may remember from earlier chapters that many social problems are intersectional. People experience them differently based on their various social locations. In this case, Dr. Stapleton looks at how gender, race, and d/Deafness intersect to understand these students' unique experiences. She explains that part of the difficulty for these students is related to being able to be d/Deaf, female, and People of Color. She shares one story about herself and an Asian d/Deaf student:

> *I have had several one-on-one interactions with Amy over her two years at the institution. She struggled with shifting identities between her life at home and school. At home, her family treated her like a hearing person; she spoke her ethnic language, participated in all her ethnic cultural practices, and used hearing aids. When she came to school, she only signed and did not interact with other Asian students, as most of the d/Deaf students on campus were White. She did not feel hearing, Asian, or d/Deaf enough to fit into the residential or campus community. She struggled. Because of cultural taboos, she was afraid to tell her parents that she needed counseling and was unable to find a counselor to meet her communication needs (simultaneously signing and speaking), so she started to shut down.*

> *The lack of congruency and peace she felt affected her schoolwork, her friendship circles, and now her ability to stay at school because her behavior had become unpredictable and distant. (Stapleton 2015:568)*

These stories highlight the experiences of a d/Deaf female Asian student. In some situations, being d/Deaf is the most important part of identity. In others, race is a shared experience of identity. This story shows how inequalities in social location set the stage for social problems in education.

Beyond these stories, though, do we see unequal outcomes in education for d/Deaf students? Let's look at a small slice of the quantitative data. The table in Figure 5.5 addresses the overall educational attainment for Black Deaf, Black Hearing, White Deaf, and White Hearing students.

Figure 12
OVERALL EDUCATIONAL ATTAINMENT

	HIGH SCHOOL DIPLOMA / GED	SOME COLLEGE	ASSOCIATE'S DEGREE	BACHELOR'S DEGREE	MASTER'S DEGREE	PH.D., J.D. OR M.D.
BLACK DEAF	77.9%	43.9%	19.1%	12.0%	4.2%	0.4%
BLACK HEARING	88.5%	58.2%	31.7%	22.6%	8.1%	0.7%
WHITE DEAF	86.9%	53.9%	29.2%	19.9%	7.2%	0.7%
WHITE HEARING	94.1%	68.8%	47.3%	37.3%	13.5%	1.4%

Figure 5.5 Overall Educational Attainment for Black d/Deaf, Black Hearing, White d/Deaf, and White Hearing Students. White hearing students have the highest educational attainment in all categories. Black Deaf students have the lowest educational attainment. Image Description

We notice that hearing people have higher educational attainments than d/Deaf people except for the Ph.D., JD, or MD levels, in which Black hearing and White d/Deaf people comprise only .7 percent of each population attained that level of education. Black d/Deaf people had the lowest level of educational achievement of any category.

Audism is one factor in explaining the suffering in these students' stories and the different outcomes of d/Deaf students. Audism is "the notion that one is superior based on one's ability to hear or behave in a manner of one who hears" (Humphries 1977:12). Students who are d/Deaf experience discrimination because others assume hearing people are superior. They design the experience of education with hearing people in mind.

In the words of one student:

> *Society assumes and exerts superiority over their capabilities of hearings. In Deaf schools, deaf youths are [likely] to experience being discriminated against based on their deafness because the culture is too deep-rooted with the belief that deaf people can do what hearing people do, only that they can't hear.*

> *…In mainstream schools, I know this because I experienced this more than often. Sometimes I have teachers or interpreters who think I need some assistance with what to say. They think they know our needs. Sometimes we will have someone jump in to "help" us communicate. It is very embarrassing when speaking to a hearing student, especially if we are attracted to them and always have interpreters jump in act like we need their help to talk.*

> *Hearing people misunderstood our facial, body and gesture expressions and avoided us; even told us to "dial down." (SOC 204 student 2021)*

A second factor in the experience is racism. Racism starts with the belief that one race is superior to another, most commonly a belief that White people are superior to all other raracisme'll dive deeper into race and racism in Chapter 9, but as we saw in the stories of the d/Deaf students, people who are d/Deaf can experience prejudice based on the constellation of their social locations.

Unpacking Oppression, Seeing Justice: What's With All the -isms?

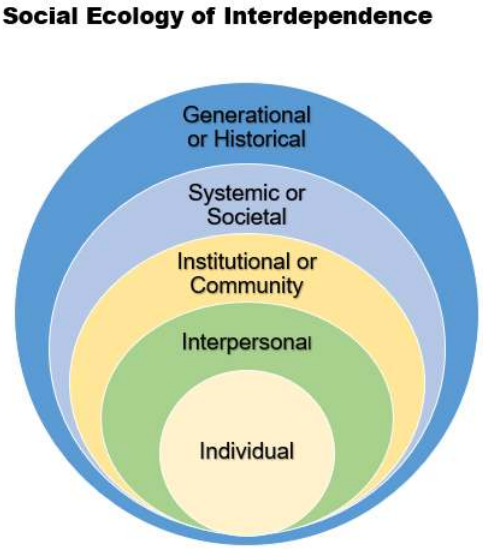


Figure 5.6 Social Ecology of Interdependence: How can we see connections between prejudice and discrimination at all levels of this diagram?

You may have already noticed that we talk about a lot of 'isms' in this book: ableism, audism, racism, and sexism, for example. The Wheel of Power and Privilege from Chapter 2 has more of these words.

Ableism starts with the belief that people whose bodies work as expected are better than people who may not be able to see, hear, walk, or have other challenges. People who believe that d/Deaf people are somehow less than hearing people are practicing audism. Racism starts with the belief that one race is superior to another, most commonly that White people are better than people of other races. Sexism starts with the belief that men are superior to women or nonbinary people. Heterosexism centers the value of heterosexual or straight people as better than homosexual, bisexual, or polyamorous relationships. What other words do you know that fit this pattern?

Collectively, these beliefs are known as prejudice. More specifically, prejudice is an unfavorable preconceived feeling or opinion formed without knowledge or reason that prevents objective consideration of an individual or group. While humans appear wired to notice differences as a survival trait, assigning value or worth to those differences is a problem.

Often we have these feelings or beliefs without ever noticing them. When I was considering what to write, the first story that came to mind was, "Imagine that you are White woman, walking alone in the dark on a deserted city street. You might already be afraid. Now, imagine that a Black man turns the corner and is walking toward you. You might feel more afraid."

I am ashamed that this is my first idea, particularly because I know that most of the time women who are sexually assaulted are harmed by someone they know, most often a partner or ex-partner. And yet, the pattern of belief around White and safe remains in my brain.

Many of us are unaware of these false beliefs. Researchers at Harvard have developed a set of tests that help people see their own patterns of belief. This test is called the Implicit Bias Test. Implicit bias is the hidden or unconscious beliefs that a person holds about other social groups. Implicit means hidden or unspoken. Bias is another word for prejudice. The researchers compare categories of people—women and men, gay and straight, various religions, Arab/Muslim, and others.

Because it is a belief or judgment of a person, prejudice happens internally. It is the first circle in Figure 5.6. However, belief also drives behavior. Harmful action that arises from the flawed belief can be as small as a microaggression, as we explored in Chapter 2. It can be a racial slur or a sexist joke. It can be as violent as someone beating up a transgender person because they think the person is using the wrong bathroom. It can be bombing a Black church, Islamic mosque, or a Jewish synagogue. It can be passing laws that make it illegal to educate entire groups of people. All of these behaviors are discrimination, the unequal treatment of an

individual or group based on their status. Discrimination is the second component of audism, racism, sexism, ableism, and the other -isms that people experience.

However, belief and behavior are not the only two levels where discrimination can occur. Discrimination happens in our neighborhoods, schools, governments, and countries. It is rooted in the unequal practices of the past but continues into the present. We will refer to the other levels of discrimination throughout the book.

Now it's your turn to unpack oppression and see justice

Unlearning bias starts with seeing it.

1. Researcher David Pollack provides a model of neurodivergence in Figure 5.8 which relates several of the labels we listed at the beginning of this section. People experience many different and overlapping learning differences as part of being neurodivergent.

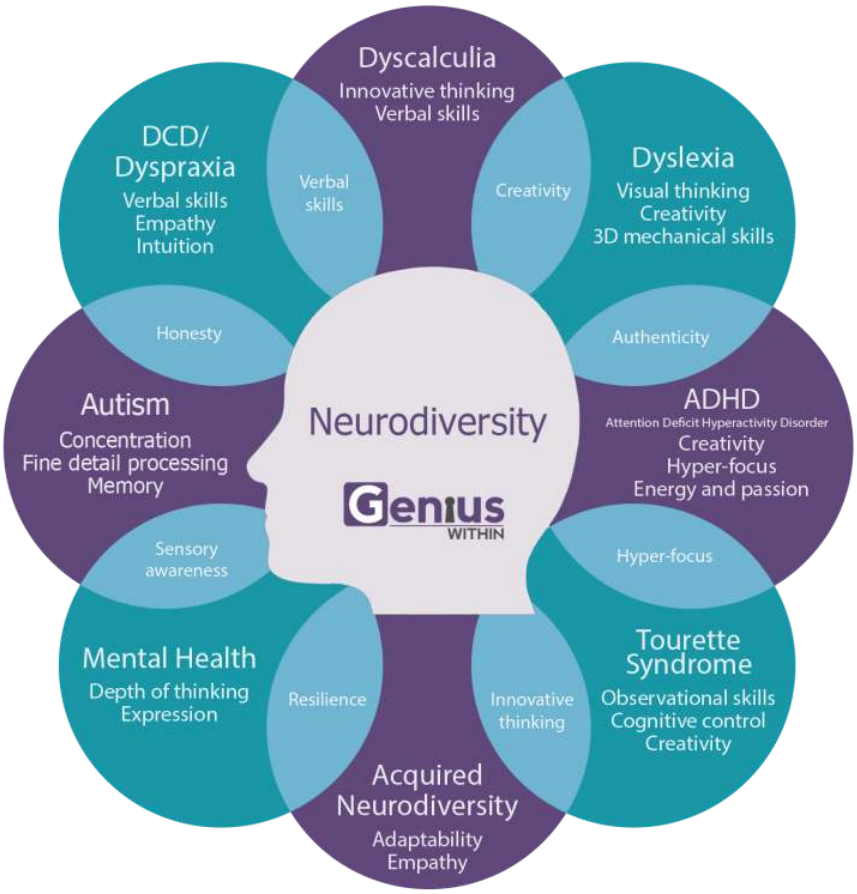


Figure 5.8 Neurodiversity is complicated. Often neurodiversity brings particular strengths and challenges. Why do you think this model focuses on strengths rather than challenges? Image Description

We also see conflict between how people understand and explain neurodiversity. On one hand, we have a medical model, based on pathology or abnormality (Walker and Raymaker 2021). In this model, differences in reading, calculating, writing, or interacting with others is considered a problem, something to be treated or cured.

In the 1990s, adults with these labels began to push back against these categorizations. Their alternate claim was that these conditions should be considered normal human neurology variants. Patient-centered care advocate Valerie Billingham coined the phrase, "Nothing about me, without me" (1998). She was talking about the need to include the patient at the center of decision-making around patient health and treatment choices.

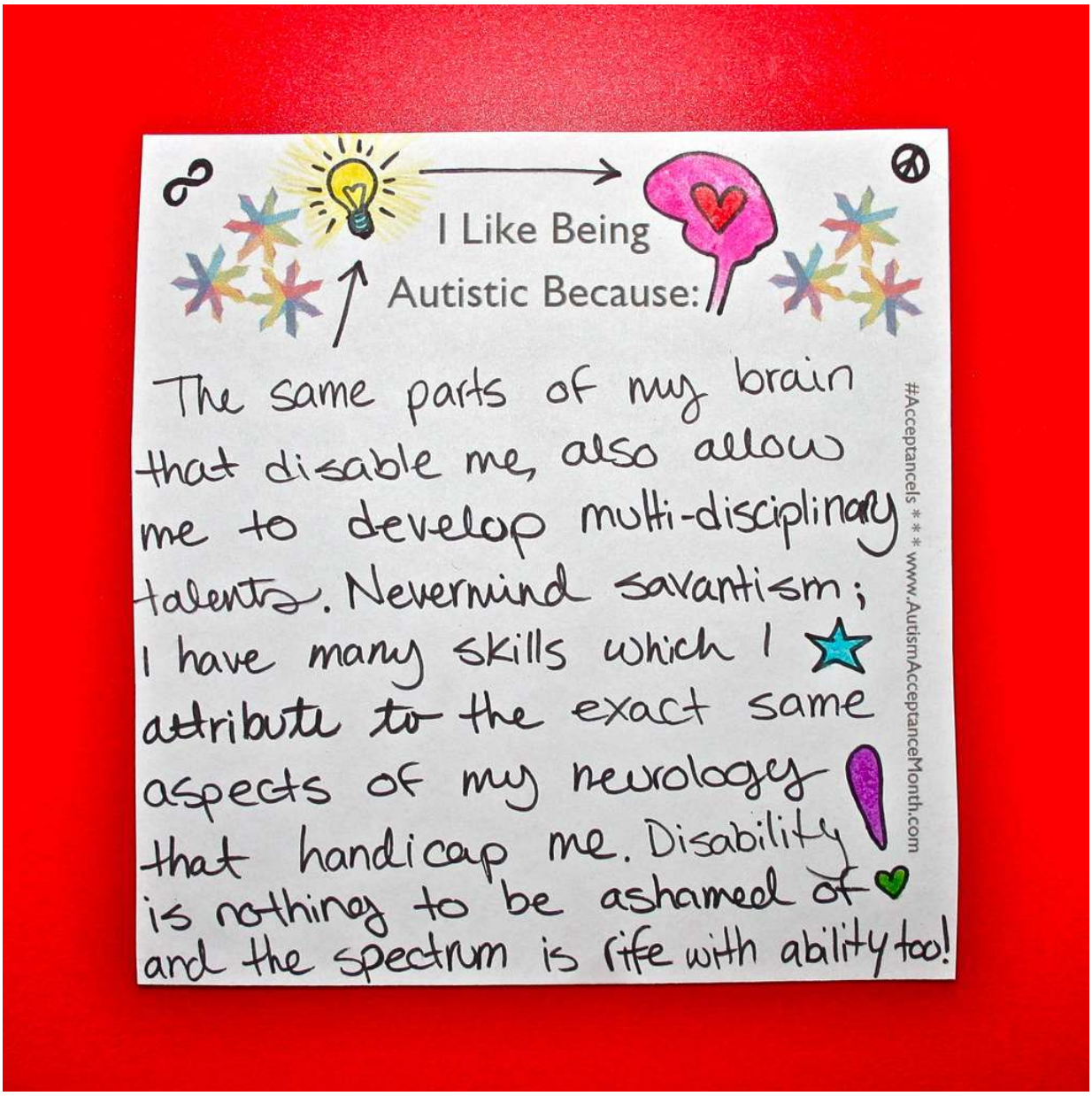


Figure 5.9 Positive experiences of Neurodiversity. How does the phrase, "I Like Being Autistic" challenge your ideas about neurodiversity? Image Description

This phrase is used widely today by autism awareness activists, who have expanded the meaning to include the idea that people who are neurodivergent should be the ones describing their own experiences. The letter in Figure 5.9 provides one example of this. People with autism are the ones who should make choices about what they need in order to fully participate in school and in life. They should propose the laws, policies, and practices that make their participation possible.

Some experts see neurodiversity itself is a civil rights challenge. They argue that society privileges people who are considered neurotypical. Not only are neurodiverse people stigmatized with a label that implies disease, symptom, or medical problem, but social institutions themselves are unequal. They propose that we strive for "*neuro-equality* (understood to require equal opportunities, treatment and regard for those who are neurologically different)" (Fenton and Krahn 2007:1).

Likewise, Nick Walker, a queer, transgender, and autistic scholar, encourages us to see beyond the medical model. She writes:

> *The neurodiversity paradigm starts from the understanding that neurodiversity is an axis of human diversity, like ethnic diversity or diversity of gender and sexual orientation, and is subject to the same sorts of social dynamics as those other forms of*

> *diversity —including the dynamics of social power inequalities, privilege, and oppression. (Walker 2021)*

In this brief explanation, we see the shared experience of a group of people. We see disagreement in how we understand the experience of that group. We see unequal outcomes in school and in life. Activists propose changes, and our government enacts legal and policy changes. This activity leads to new formulations of the problem and requests for action. In short, we see a social problem.

Unpacking Oppression and Enabling Justice

I have Asbergers

I am a person who uses a wheelchair.

I'm a crip.

That poor little blind girl….

Are they disabled?

Many of these phrases use everyday language. Some of them focus on the ability or disability. Some of them focus on the person. Some of them reclaim the use of language in new ways. The way that language is changing around ability and disability demonstrates the social construction of a social problem at work.

Some people say that they are "people who use wheelchairs" or "people who are neurodiverse." They use people first language. Person first language is a way to emphasize the person and view the disorder, disease, condition, or disability as only one part of the whole person (NIH 2022). It focuses on the human being first and the difference second. This language developed in the 1970s and 1980s in response to the language of the time. Before person first language, it was common to hear "a victim of epilepsy" or "that poor blind kid," phrases which denied the humanity of the person experiencing the condition or illness. In this example, the organization People with AIDS focused on the agency of people with AIDS:

> *We condemn attempts to label us as "victims," a term that implies defeat, and we are only occasionally "patients," a term that implies passivity, helplessness, and dependence upon the care of others. We are "People With AIDS." (The Advisory Committee of People with AIDS 1983*

Some people will say that they are d/Deaf, autistic, or neurodivergent. This is an example of identity first language. Identity first language focuses on an inherent part of someone's identity, such as deafness or neurodiversity. It is a response to person first language (Brown 2012). Lydia Brown, an Autistic activist, writes:

> *In the autism community, many self-advocates and their allies prefer terminology such as "Autistic," "Autistic person," or "Autistic individual" because we understand autism as an inherent part of an individual's identity — the same way one refers to "Muslims," "African-Americans," "Lesbian/Gay/Bisexual/Transgender/Queer," "Chinese," "gifted," "athletic," or "Jewish." (Brown 2011)*

Similarly, d/Deaf people often use identity first language to emphasize that being deaf isn't just a physical condition that indicates a lack of hearing. d/Deaf is also a community and culture with its own language and social norms.

Another group of activists is using the word "crip," derived from the word cripple, to describe themselves. They fiercely reclaim this word to describe the physical challenges they experience.

> *Like queer, crip(ple) is a slur that has been reclaimed by many physically disabled people, especially those who also identify as queer. There are a lot of reasons that people identify as crip(ple)s, but like queer, one reason is to have a word that is yours.…… It is based in the radical idea that disabled people can be openly disabled and still be deserving of respect. (Strauss 2018)*

Crips claim that name as a source of their power.

It's your turn to unpack oppression and enable justice:



Figure 5.11 Deb Haaland, US Secretary of the Interior, is th first Native American to serve as a cabinet secretary. She is a registered member of the Laguna Puebla tribe.

Deb Haaland, the US Secretary of the Interior, describes this history in the following way:

> *Beginning with the Indian Civilization Act of 1819, the United States enacted laws and implemented policies establishing and supporting Indian boarding schools across the nation. The purpose of Indian boarding schools was to culturally assimilate indigenous children by forcibly relocating them from their families and communities to distant residential facilities where their American Indian, Alaska Native, and Native Hawaiian identities, languages and beliefs were to be forcibly suppressed. For over 150 years, hundreds of thousands of indigenous children were taken from their communities. (Haaland 2021)*

Secretary Haaland, shown in Figure 5.11, also recounts her family's suffering. She writes, "My great grandfather was taken to Carlisle Indian School in Pennsylvania. Its founder coined the phrase "kill the Indian, and save the man," which genuinely reflects the influences that framed the policies at that time" (Haaland 2021). If you would like to learn more about residential schools from those who experienced them, you could watch How the US Stole Thousands of Native American Children .

Colonizers saw the very existence of Indigenous people as a problem because the Indigenous people inhabited land that the colonizers wanted. They established mandatory residential boarding schools for Indigeous children, a part of a strategy of genocide. Genocide is the systematic and widespread extermination of a cultural, ethnic, political, racial, or religious group. Many Indigenous children died in residential schools (National Native American Boarding School Healing Coalition N.d.). The Federal Indian Boarding School Initiative Investigative Report, released in May 2022, documents the recent findings that at least 500 children were buried in 53 burial sites on residential school properties (Newland 2022:8).

Researchers expect to find even more burials. Recent discoveries in Canada indicate that up to 6,000 First Nations (the Canadian preferred word for Indigenous) children died in Canadian residential boarding schools (AP News 2021). You can read the full Investigative Report if you wish.

These deaths are only the start of supporting the claim of genocide. According to Jeffrey Ostler, a historian at the University of Oregon, claims of genocide are contested by scholars and activists (like many other social problems). However, he provides evidence that the violence was systematic and intentional. To learn more, you are welcome to read Ostler's article exploring complexity in claims of genocide. In addition, let's review this history.

The federal report details some of the basic facts. The United States established 408 federal boarding schools between 1891 and 1969. Congress established laws that required Indigenous parents to send their children to these boarding schools (Newland 2022:35). Government records document, "[i]f it be admitted that education affords the true solution to the Indian problem, then it must be admitted that the boarding school is the very key to the situation" (Newland 2022:38). Colonists attempted to destroy Indigenous people and cultures by requiring students to learn English and agriculture, and punishing the children, sometimes with beatings, if they spoke their Indigenous languages or practiced their own religious and spiritual practices. However, Indigenous people survived, reclaimed their cultures and revived their practices over time.



Figure 5.12 Howley Hall, Chemawa Indian School, in Salem, Oregon. What would your life be like if you were required to live at a school whose mission it was to replace your cultural upbringing with an outsider's way of life?

Oregon shares this painful history. Historians Eva Guggemos and SuAnn Reddick from Pacific University found that at least 270 children had died while at the Chemawa Indian School in Salem, Oregon (Figure 5.12) Most of these deaths were due to infectious diseases. Even in cases where the children didn't die, colonizers accomplished cultural assimilation, the process of members in a subordinate group adopting cultural aspects of a dominant group.

In this case, the colonizers valued their White European culture as superior to Indigenous cultures and forced other groups to conform. These pictures in Figure 5.13 and 5.14 tell of cultural assimilation at the Chemawa Indian School/Forest Grove Indian Training School.



Figure 5.13 " A group portrait of students from the Spokane tribe at the Forest Grove Indian Training School, taken when they were "new recruits." (Francis 2019)



Figure 5.14 "Seven months later — the children pictured are probably the Spokane children who, according to the school roster, arrived in July 1881: Alice L. Williams, Florence Hayes, Suzette (or Susan) Secup, Julia Jopps, Louise Isaacs, Martha Lot, Eunice Madge James, James George, Ben Secup, Frank Rice, and Garfield Hayes." (Francis 2019)

In the Pacific University magazine, Mike Francis writes about these photos in more detail:

> *An 1881 photo of new arrivals from the Spokane tribe shows 11 awkwardly grouped young people, huddled together as if for protection in an unfamiliar place. Some have long braids of dark hair; some girls wear blankets over their shoulders; some display personal flourishes, including beads, a hat, a neckerchief.*

> *A second photo of the group is purported to have been taken seven months later….the same children are seated stiffly on chairs or arranged behind them. The six girls wear similar dresses; the four boys wear military-style jackets, buttoned to the neck.*

> *Further, one girl is missing in the second photo — one of the children who died after being brought to Forest Grove… The girl's name was Martha Lot, and she was about 10 years old. Surviving records tell us she had been sick for a while with "a sore" on her side and then took a sudden turn for the worse.*

> *The before-and-after photos of the Spokane children were meant to show that the Indian Training School was working: Young native people were being shaped into something "civilized" and unthreatening, something nearly European. But today the before-and-after shots appear desperately sad — frozen-in-time witnesses to whites' exploitation of indigenous children and the attempted erasure of their cultures (Francis 2019).*

The Forest Grove Indian Training School, 1880–1885 [YouTube]" tells more of the story for those who wish to learn more.

The function of education in the case of Indigenous boarding schools doesn't stop with cultural assimilation. White colonizers intentionally used boarding schools to strategically disrupt families and cultures. Beyond that, the government policies and practices related to the education of Indigenous children were part of a wider strategy of land acquisition. As early as 1803, President Thomas Jefferson wrote that discouraging the traditional hunting and gathering practices of the Indigenous people would make land available for colonists. Jefferson wrote:

> *To encourage them to abandon hunting, to apply to the raising stock, to agriculture, and domestic manufacture, and thereby prove to themselves that less land and labor will maintain them in this better than in their former mode of living. The extensive forests necessary in the hunting life will then become useless, and they will see advantage in exchanging them for the means of improving their farms and of increasing their domestic comforts. (Jefferson 1803, quoted in Newland 2022:21)*

By removing people from the land and children from families, the US government made the land available to colonists, who were mainly from Europe, using education as one method of enforcement. Additionally, because children were forcibly removed from their families, they and their descendants lost the rights to inherit any family land that may have remained. This is generational inequality in action. Indigenous students still have the lowest educational attainment of any group in the United States (Martinez 2014).

However, genocide, loss and suffering is not the whole story. Indigenous people use education to heal generational harm. We can see this healing power in efforts to restore and strengthen Indigenous languages. In the following quote, Indigenous biologist, activist, and citizen of the Potawatomi Nation, Robin Wall Kimmerer, links language, culture, and healing, writing that as language is restored, wholeness is also restored:

> *And so it has come to pass that all over Indian Country there is movement for revitalization of language and culture growing from the dedicated work of individuals who have the courage to breathe life into ceremonies, gather speakers to reteach the language, plant old seed varieties, restore native landscapes, bring the youth back to*

> *the land. The people of the Seventh Fire walk among us. They are using the fire stick of the original teachings to restore health to the people, to help them bloom again and bear fruit. (2013:368)*

This revitalization of language and culture demonstrates the resistance and resilience of Indigenous people. It also reclaims the power of education to support educational equity and justice:

> *Dorothy Lazore, a teacher of immersion Mohawk at Akwesasne, describing a basic paradigm shift in how Indigenous children view schooling: 'For Native people, after so much pain and tragedy connected with their experience of school, we finally now see Native children, their teachers and their families, happy and engaged in the joy of learning and growing and being themselves in the immersion setting." (Johansen 2004:569)*

The genocide of people and culture that occurred when colonists established Indian residential schools created wounds that remain unhealed today. At the same time, Indigenous people are reclaiming the bones of their children, their languages and ceremonies, and even sometimes the schools themselves in order to create a more just world.

Figure 5.6. "Social Ecology of Interdependence" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Education" definition from Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Openstax is licensed under CC BY 4.0.

"Cultural Assimilation," "Discrimination," "Genocide," and "Prejudice" definitions from the Open Education Sociological Dictionary edited by Kenton Bell are licensed under CC BY-SA 4.0.

Figure 5.4. "ASL family" by David Fulmer is licensed under CC BY 2.0.

Figure 5.5. "Overall Educational Attainment" from Postsecondary Achievement of Black Deaf People in the United States (p.12) by Carrie Lou Garberoglio, Lissa D. Stapleton, Jeffrey Levi Palmer, Laurene Simms,Stephanie Cawthon, and Adam Sale, National Deaf Center on Postsecondary Outcomes is licensed under CC BY-NC-ND 4.0.

Figure 5.9. "Photo" by walkinred is licensed under CC BY-SA 2.0.

Figure 5.11. "Deb Haaland" by the U.S House Office of Photography is in the Public Domain.

Figure 5.12. "Chemawa Indian School" by the Library of Congress is in the Public Domain.

All Rights Reserved Content

Figure 5.3. "Being Deaf in a Mainstream School" by Rikki Poynter is licensed under the Standard YouTube License.

Figure 5.7. "What is neurodiversity?" by TheCounseling Channel is licensed under the Standard YouTube License.

Figure 5.8. "Neurodiversity is complicated" © Genius Within CIC / Source: Dr Nancy Doyle, based on the highly original work of Mary Colley. All rights reserved and included with permission.

Figure 5.10. "An Analogy of Ableism" by Dr. Dana Pertermann is licensed under the Standard YouTube License.

Figure 5.13. "Image" from A Tragic Collision of Cultures is in the Public Domain. Courtesy of Pacific University Archives. Caption © Mike Francis is included under fair use.

Figure 5.14. "Image" from A Tragic Collision of Cultures. Courtesy of Pacific University Archives. Caption © Mike Francis is included under fair use.

This page titled 5.2: Education as a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

5.3: Models of Education - Applying the Social Problems Process

When we examine how our students perform in school—how many grades students attend school; whether they can read, write, reason critically, or use computers; whether they graduate from high school or end up at NASA or being brain surgeons—we see a difference between wealthy White male students and those who are not. The achievement gap refers to any significant and persistent disparity in academic performance or educational attainment between different groups of students, such as White students and students of color, for example, or students from higher-income and lower-income households (Great Schools Partnership 2013).

In some good news related to a social problem, the achievement gap between women and men is closing. Colleges and universities in the United States enroll at least as many women as men and more women than men appear to be graduating (Parker 2021). However, differences in educational outcomes persist when you examine the trends using race and class. When you apply intersectional analysis to education, like the d/Deaf Black students in the previous section, the differences in outcomes become even more pronounced. To explain this, we examine the history of who is educated over time and how educateducationicy has expanded access to education (somewhat).

Legal Segregation

To make informed decisions, people need the ability to read and write. A literate populace was fundamental to establishing a strong democracy. Access to education expanded in the 1700s and 1800s. Despite this intention, we haven't yet achieved universal access to education, which is people's equal ability to participate in an education system.

Early education systems in the United States were segregated. Segregation refers to the physical separation of two groups, particularly in residence, but also in workplace and social functions. Schools were segregated by gender, race, ability/disability, and class. Educator and researcher Gloria Ladson-Billings summarizes the history of segregation in education in the United States (2006). She writes:

> *In the case of African Americans, education was initially forbidden during the period of enslavement. After emancipation, we saw the development of freedmen's schools whose purpose was the maintenance of the servant class. During the long period of legal apartheid, African Americans attended schools where they received cast off textbooks and materials from White school. . . . Black students in the south did not receive universal secondary education until 1968." (Ladson-Billings 2006:5, emphasis added)*

As already discussed in this chapter, the US federal government policies required that Indigenous children stay in residential schools just for them. Finally, d/Deaf students, when they could access education, received that education in segregated facilities, usually in state boarding schools. In these schools, students were often taught to lip read and speak, preparing them to interact in a hearing world rather than respecting d/Deaf culture. Additionally, Mexican and other Spanish-speaking children experienced segregation. In Texas and California, 80% of the school districts were legally segregated (Arce 2021). Other states practiced informal segregation that was no less harmful.

Even when education was legal for many marginalized groups, it was provided in separate, segregated facilities that often (but not always) provided lower-quality education. This history of inequality is the deep roots of unequal educational outcomes, a precondition for a social problem.

Legal Integration

The educational goal for many families was to end legal segregation. For example, in 1931, a Californian Hispanic family sued that school district because students were segregated based on having Hispanic-sounding last names. This was the first case where educational segregation was declared illegal in a federal court (Arce 2021).

Segregation became more widely illegal in the United States with the US Supreme Court's 1954 Brown v. Board of Education decision. Brown declared that separating children based on race in school was illegal. This change in federal law launched passionate and often violent conflicts to integrate schools. In addition to the stories you may already know, desegregation also occurred with Latinx students. If you'd like to learn more, feel free to watch this video, Austin Revealed: Chicano Civil Rights "Desegregation & Education" [Video], in which students talk about their experiences with segregation and desegregation.



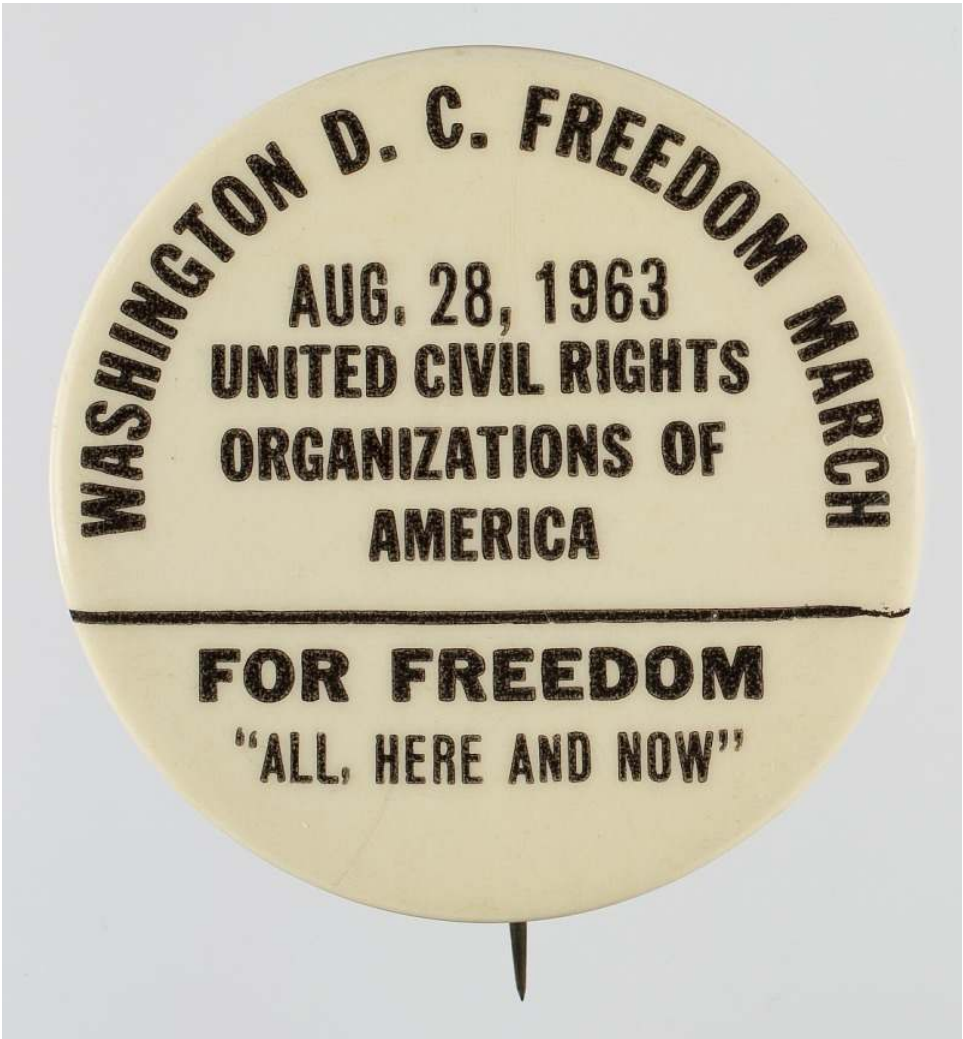


Figure 5.15 Martin Luther King Jr. at the Freedom March (top) and a button from the Washington DC Freedom March of 1963 (below). Activists marched to expand protections to prohibit discrimination. Do you know of other examples of protest and art that creates social justice in education?

Since 1954, many laws that move from segregated to integrated education have been passed. In 1964, Congress passed the Civil Rights Act which prohibited discrimination based on race, color, ethnicity, and national origin. Title IV of this act prohibits segregation in schodiscriminationof this act prohibits discrimination based on origincolor, ethnicity, and national origin for any programs that receive federal funds, including schools and colleges. The educators at Learning for Justice describe Title VI as "one of the biggest victories of the civil rights movement" (Collins 2019). These legal changes resulted from fierce activism by Black, Brown, and White people. You can see leaders, activists, and a button from the related Freedom March in Figure 5.15. Also, you have the option of exploring Learning for Justice more if you wish.

In separate legislation, Title IX of the Education Amendments of 1972 stated:

> *No person in the United States shall, based on sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance (United States Congress 1972).*

Title IX opened the doors of education even wider to women because colleges could no longer use gender as a reason to admit or fail to admit students. It also resulted in funding for women and women's sports. More recently, this amendment protected LGBTQIA++ students from discrimination in public and private schools, at least legally.

When we apply the social problems process from Chapter 1, we see that legal integration results from steps 1 – 3: *claimsmaking, media coverage, and public reaction*. Finally, the federal government acted to change the law, which is Step 4: *Policy making*. The government, in the form of the legislature and US Supreme Court, creates and upholds laws that expand access to education. Although our school systems fall short of equal outcomes, in law, at least, people of all races, ethnicities, classes, genders, and ages can learn together.

De-facto Segregation

Changes in federal and state laws are only one step in addressing a social problem. Policymakers must implement those laws, and communities, families, and individuals must respond to them. This is step 5, *Social Problems Work*, in the social problem process.

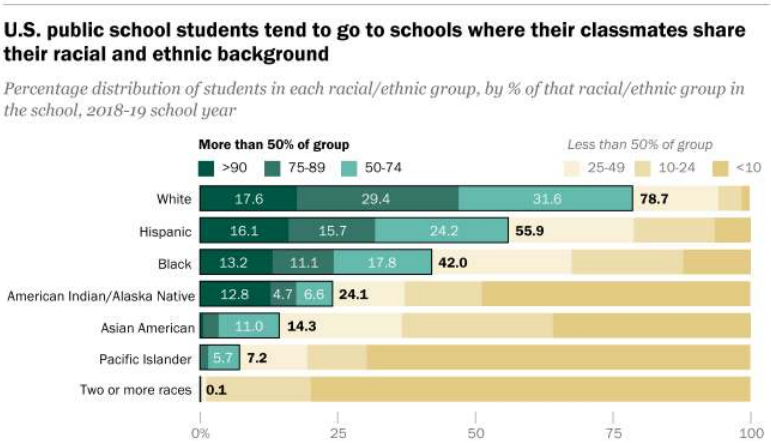


Figure 5.16 This chart shows that educational segregation still exists, even though it is illegal. Most White children go to school with White children. Most Hispanic children go to school with Hispanic children. Image Description

Educational segregation is illegal, but many schools and school districts are de-facto segregated, due to a history of redlining, which we discuss in Chapter 6. In a recent analysis of US Department of Education data, Pew Research reports that most students attend schools that serve other students of their race and ethnicity (Figure 5.16). In other words, White students are likely to attend schools where half or more of the other students are also White. Hispanic students are also likely to attend schools where at least half of the other students are Hispanic. For other racial groups, the proportions are slightly smaller, partially because the numbers of people who make up those groups are smaller as well.

One reason for this segregation is that we tend to live in neighborhoods that are also segregated. Rich people, who are more often White, tend to live with other rich people. Because children commonly attend schools in their own neighborhoods, the schools mirror the lack of integration in neighborhood communities. The social problem of unequal access to education is not yet solved because the *policy outcomes* reflected as step six in the social problems process fall short of the mark.

While school segregation is against the law, segregated classrooms are alive and well.

Inclusion

In addition to prohibiting segregation based on race, ethnicity, color, and gender, federal law requires that students labeled as disabled receive equitable education and educational support. Discrimination against differently-abled people became illegal with the passage of the Americans with Disabilities Act in 1990.

To ensure equitable education, schools began to integrate classrooms. This practice, known as inclusion, moves disabled students from residential schools and separate classrooms into inclusive classrooms. Inclusion is also commonly called mainstreaming, a unique type of integration.

In one example of inclusion supported by law, the Education of All Handicapped Children Act (EHC) of 1975 included deafness as one of the categories under which children with disabilities may be eligible for special education and related services. This law required public schools to provide educational services to disabled children ages three to twenty one. This law included d/Deaf students as disabled under the law, expanding the services available to them and increasing integration.

As we look at inclusion, we see the interplay inherent in the social problems process. Interested people argue for what they think is right during step three of public reaction. The government responds through policymaking. The outcomes fall short of the desire, and new claims are made.

Educational Debt not Achievement Gap

Achievement gaps based on social location persist. As researchers and community members, we can note the facts, but the more important question is *why?* Understanding the complex causes of this persistence may help us act in ways that will close the gap. If our education is intended to be universal, all students must have equal access and outcsocial locationon social identity or social location.



Figure 5.17 Dr. Gloria Ladson-Billings, educator and educational researcher. She argues that we need to examine educational debt, rather than focusing on the achievement gap.

Gloria Lasdon-Billings, who you first learned about in the section about legal segregation, is an educator and an educational researcher (Figure 5.17). As the president of American Educational Research Association (AERA), she gave the presidential address in 2006. She examines the achievement gap and explores what makes the most effective teacher, particularly those teachers who can close the achievement gap for Black students. If you would like to learn more about her, read this article: Gloria Ladson-Billings: Daring to Dream in Public.

In her 2006 presidential address, Ladson-Billings argues that sociologists should study educational debt rather than the achievement gap. Educational debt is the cumulative impact of fewer resources and other harm directed at students of color. This education debt includes economic, sociopolitical, and moral characteristics.

Economically, educational debt consists of unequal spending in education over centuries. Segregation supported economic inequality in education. Today, because schools are funded based on population and property tax revenues, schools in rich neighborhoods, which are more likely to be White, spend more on each individual child's education.

Sociopolitically, we see the exclusion of Black and Brown people from voting. They are also excluded from decision-making in school districts, state houses, and the federal government. For example, in 2018, 78% of school board members were White, even though 50% of all public school students are not White (Bland 2022, National School Boards Association 2018). Families of color are excluded from power in education.

Finally, Ladson-Billings argues that education is experiencing moral debt. She writes, "A moral debt reflects the disparity between what we know and what we actually do" (Ladson-Billings 2006:8). She further asks:

> *What is it that we might owe to citizens who historically have been excluded from social benefits and opportunities? Randall Robinson (2000) states: No nation can enslave a race of people for hundreds of years, set them free bedraggled and penniless, pit them, without assistance in a hostile environment, against privileged victimizers, and then reasonably expect the gap between the heirs of the two groups to narrow. Lines begun parallel and left alone, can never touch. (Ladson-Billings 2006:8)*

In the end, she argues that the achievement gap is a result of educational debt. Further, educational debt is caused by the wider social forces of systemic racism, poverty, and health inequities rather than the cause of the inequality itself. If you want to learn more about the experience of educational debt, please watch "How America's Public Schools Keep Kids in Poverty ."

Equity

Although generational educational debt cannot be solved by simple answers, equity rather than equality can be part of an effective response. Equity is defined as everyone having what they need, even if it means that some need to be given more to get there. The drawing in Figure 5.18 illustrates the difference. You may have seen different variations of this concept as memes on social media. If you'd like to read more about it, this blog has a good explanation.

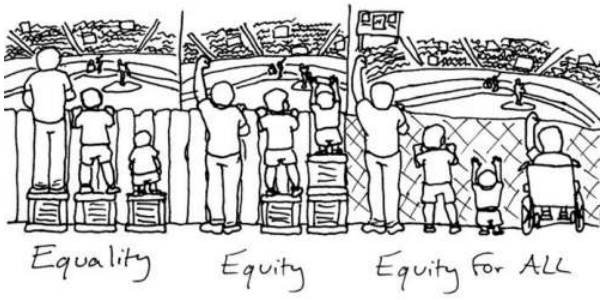


Figure 5.18 Equality, Equity, Equity for all. (Contemporary Families). Image Description

The drawing explores what it takes to give each person what they need to enjoy the game. In the first panel of the drawing, they do not all get to have an equal experience. In the second drawing, the participants can have the viewing experience because the boxes have been *equitably* distributed. The third panel removes the structure that limits equitable access so that all participants can view the game without additional resources. The viewers get what they need easily—they have *equity for all*.

Licenses and Attributions for Models of Education

Open Content, Original

"Models of Education" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Equity" definition from Contemporary Families in the U.S.: An Equity Lens 2e [manuscript in press] by Elizabeth B. Pearce, Open Oregon Educational Resources, is licensed under CC BY 4.0.

"Equity section" is adapted from "Equity, Equality, and Fairness" by Elizabeth B. Pearce, Contemporary Families: An Equity Lens 1e, which is licensed under CC BY 4.0.

Figure 5.15 top. “Martin Luther King Jr. at the Freedom March” by the National Parks Service is licensed under CC BY 2.0.

Figure 5.18. “Equality, Equity, Equity for All” by Katie Niemeyer from “Equity, Equality, and Fairness” by Elizabeth B. Pearce, Contemporary Families: An Equity Lens 1e is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 5.15 bottom. “Button from Washington DC Freedom March” from the Smithsonian National Museum is included under fair use.

Figure 5.16. “US public school students tend to go to schools where their classmates share their racial and ethnic” from “US public school students often go to schools where at least half of their peers are the same race or ethnicity” by Katherine Schaeffer © Pew Research Center, Washington, D.C. is licensed under the Center’s Terms of Use.

Figure 5.17. “Image of Gloria Ladson-Billings” by Marcus Miles from “Gloria Ladson-Billings: Daring to dream in public” by Käri Knutson, University of Wisconsin-Madison is included under fair use.

This page titled 5.3: Models of Education - Applying the Social Problems Process is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

5.4: Education, Poverty, and Wealth

One of the deepest causes of the social problem of education is inequality in school district funding. That's important, but we caneducation a different question: Can education make you rich? Or as sociologists mightsocial problemtion a solution to the social problem of poverty?

You may have seen the following chart as you were deciding to go to college (Figure 5.19):

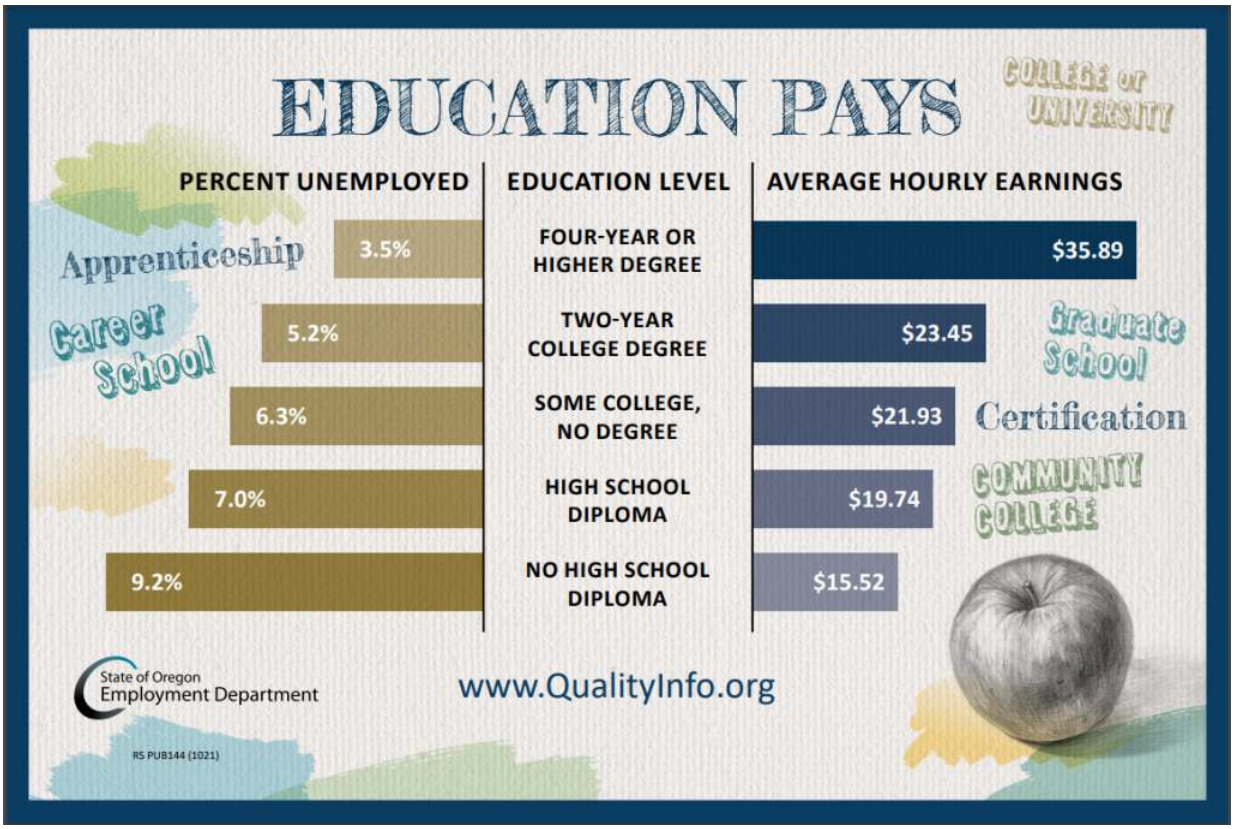


Figure 5.19 Education can increase earnings and decrease unemployment, according to the State of Oregon Employment Department. What relationship do you see between the independent variable of education and the dependent variables of income and unemployment? Image Description

This chart is commonly used in Oregon high schools and state unemployment offices to show that it pays to get a college degree. People with a four-year degree or higher experience less unemployment and significantly higher hourly earnings than people with a high school diploma. Of course, these charts conclude that everyone should get the most education possible so they can make enough to buy houses and care for their families. Is this the whole picture, though? Sociologists would say no, for several reasons.

First, this chart hides alternate ways of training and education. Where are the plumbers and the electricians who attend training other than college? Where are the medical transcriptionists, massage therapists, and other health professionals who may not attend college and yet are highly trained professionals? Perhaps you know a social media influencer or an IT professional who didn't graduate from college but still earns a lot of money.

Second, when we look at unemployment data, we only look at people who are eligible for unemployment, not all people, not even all who would be in the workforce if they could find work. This data then under-reports the number of people who may be looking for work but are no longer eligible for state or federal unemployment benefits. Even though definitions of who can be considered unemployed have expanded during the COVID-19 pandemic, the overall statistics don't tell a complete picture. What about cosmetologists, hairdressers, tattoo artists, musicians, and other creative workers who earn incomes often through self-employment and are not counted in unemployment statistics?

Finally, these statistics don't take gender, race, age, ability, or other social locations into account. Let's look more deeply at economics, education, and class.

Individual Improvement versus Class Improvement

A common saying for those who work to end poverty for families is that there are two ways out of poverty—education and savings. Is this really true for all families?

Sociologists differentiate between social mobility and structural mobility. Social mobility is the ability of a person or a family to change economic groups in their society. When we consider the dream of immigrants to the United States in the past and today, many say that their American dream is to work hard so that their children can have a better life than they do. When you consider your own family history, you may notice you have more education than your grandparents or great-grandparents. Over time, individuals and families can get richer or poorer, moving between social social mobilityion can contribute to social mobility of an individual

Structural mobility is the ability of an entire class of people to become more wealthy or less wealthy. The efforts of the United Nations and other world service organizations to end extreme poverty would fall into the case of structural mobility. In general, industrialization has resulted in a higher standard of living for many people. Many people now have electricity and indoor plumbing, indicating some amount of upward structural mobility. However, global literacy and other educational measures are higher than they have ever been worldwide. If education was truly the only cause of structural mobility, we would see a reduction in poverty, and we don't (Hanauer 2019).

Correlation and Causation

To explain this contradiction between education and structural mobility, we need to use two sociological concepts: correlation and causation. Causation in science is when a change in one variable causes a change in the second variable. Correlation, on the other hand, occurs when a change in one variable coincides with a change in another variable, but does not cause the change to happen.

For example, sociologists might measure how many churches and grocery stores there are. They might see that where there are more churches, there are also more grocery stores. They might conclude that because many churches host potlucks, dinners, and soup kitchens, more groceries are needed. Alternatively, they might conclude that well-fed people go to church more often. However, there is a third variable at work—population. The more people live in a particular location, the more built environment there is likely to be, including schools, churches, grocery stores, and libraries. Population size drives causation at this point, even though the number of churches and grocery stores is correlated.

As we apply these concepts to education, our essential question deepens: To what extent do changes in education levels cause social or structural mobility?

Models of Education, Wealth, and Poverty

To answer this question, we look at this model developed by economists from the Federal Reserve Bank of St. Louis. They propose the following relationship between education and wealth in Figure 5.20:

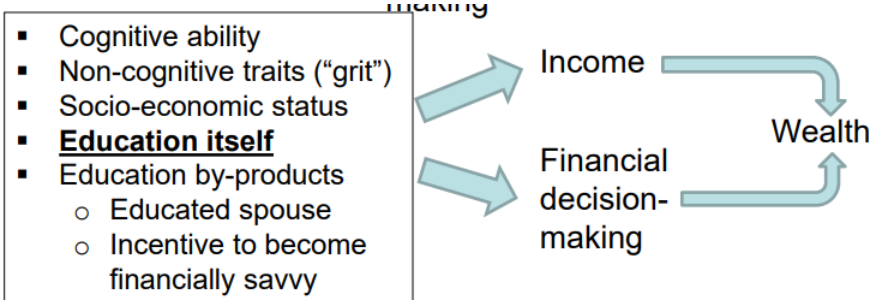


Figure 5.20 This model shows all the variables that impact wealth. Education does influence wealth, but it's only one of many factors. Image Description

This model has a lot going on, so let's break it down together. In the first column, we see characteristics that influence further steps in the model. These characteristics include your smartness, persistence, socioeconomic class, education, and the idea that you are likely to marry a similarly educated spouse. Not listed in the model is the idea that people from higher socioeconomic classes expect to live longer because they have access to good medical care, so they have some incentive to do financial planning (and extra wealth in the first place so that they can save).

All of these factors increase income and lead to better financial decision-making. These two factors influence the acquisition of wealth, the total amount of money and assets an individual or group owns. This could include land, savings, stocks, buildings, or

businesses, among other examples. This study concludes that it's not education that directly leads to wealth. Rather, wealthy people are more likely to have more access to education and attain higher educational outcomes.



Figure 5.21 Around the world, educating girls makes a difference for children, families, and societies. Top left, girls learning in Afghanistan. Top right, women and girls learning in India. Below, a girl in Mexico City learning technology. Why do you think educating girls and women makes a difference?

Global models, on the other hand, paint a slightly different picture. Let's look at what can change.

Educating women tends to lead to higher age at marriage and greater maternal health. Because more girls between the ages of 15 and 19 die from pregnancy complications than any other cause of death, increasing the age of marriage, and thus the age of first pregnancy, reduces mother and infant mortality. If all women had a primary education, maternal deaths would decrease by 66% (UNESCO 2013:7).

Educated women also make more money. With more skills, a woman can look for higher-paying work, reducing poverty in her family and increasing economic stability. When women are educated, economies can grow. Education helps to narrow the gender pay gap for women because women can get more skilled jobs if they have the training. Education also increases the productivity of a country, leading to economic growth (UNESCO 2013).

Third, when women make more money, they tend to spend that money on food and education for their children, strengthening the health of their entire families. This reduces malnutrition and death from hunger. If all mothers had secondary education, 26% of all children stunted from malnutrition would be well nourished (UNESCO 2013:13).

Finally, educating women supports the overall health of entire communities because education encourages women's leadership where they live (Wodon et al. 2018; Borgen Project 2018). It also improves community resilience because education promotes tolerance and trust of people different from you (UNESCO 2013). If you would like to listen to this story, watch Educate Women and Save the World, a 4:12 minute TED talk from student Dorsa Esmaeili. She is of Iranian descent and speaks from a school in Dubai, United Arab Emirates.

Education is one way to influence a social problem, whether your family got more economically stable because your parents were first-generation college students or your mom got a better job because she became a nurse. However, it's not the whole answer. When you consider whether you should study for your next test, take the next class, or even go to college, the money you might make can only be part of the reason.

Licenses and Attributions for Education Poverty and Wealth

Open Content, Original

“Education Poverty and Wealth” by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

“Correlation” definition from Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Openstax is licensed under CC BY 4.0.

Figure 5.21. “Girls’ classroom in Afghanistan” by Alejandro Chicheri, World Food Programme is in the Public Domain; “India – Second Chance Education and Vocational Learning (SCE) Programme” by UN Women Asia and the Pacific is licensed under CC BY-NC-ND 2.0; “Primary school students with devices for math” by Talento Tec is licensed under CC BY-SA 3.0.

All Rights Reserved Content

Figure 5.19. “Oregon Education Pays” from “Workforce and Economic Research Update OED Advisory Council (2/4/2022)” (slide 11) by QualityInfo.org, State of Oregon Employment Department is included under fair use.

Figure 5.20. “Correlation vs. Causation: Three Theories. Theory Three” (slide 25) from “Education and Wealth: Correlation Is Not Causation” by William R. Emmons, Center for Household Financial Stability, Federal Reserve Bank of St. Louis is included under fair use.

This page titled 5.4: Education, Poverty, and Wealth is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

5.5: Education for Transformation is Social Justice

Unlike many of the social problems discussed in this class, inequality in education is not just a social problem. Transformative education is social justice for our communities. When people can read, write, and reason, they can ask critical questions about their lives. This power to question is a door that opens for justice. To explore this furtheducationll examine two approaches: education for liberation and crossing the digital divide.

Education For Liberation

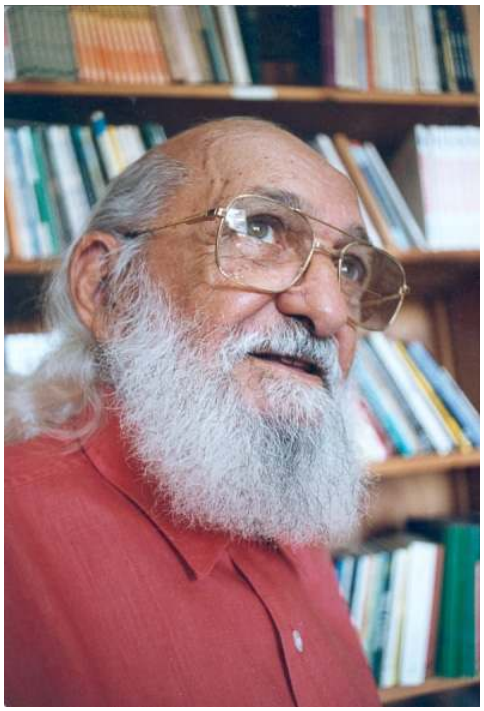


Figure 5.22 Paulo Freire was a Brazilian educator. Although he wasn't a sociologist, his theories and methods transformed how some sociologists think about the transformational possibilities of education.

Education serves a useful function, supporting people in learning and participating with more choices in their societies. Education can also be a way for people to maintain their power because schools can be institutions of social control. Using segregation or separating students into tracks, educational institutions reinforce social patterns of structural racism, sexism, homophobia, and other discriminatory practices. As a third option, education can also serve the purpose of liberation and healing. To explore this approach, we turn to Paulo Freire, bell hooks, and the educators and activists of the Open Oregon Project.

Paulo Freire was an activist and educator in Brazil and internationally from 1940 to his death in 1997 (Figure 5.22). He founded and ran adult literacy programs in the slums of northeast Brazil. When he taught reading and writing, he used everyday words and concepts that his students needed to know to live well, such as terms for cooking, childcare, or construction.

Freire's most famous book is *Pedagogy of the Oppressed*. Pedagogy is the art, science, or profession of teaching. Freire is looking at how teaching itself can empower oppressed people. In his book, he condemns the banking model of education, which he defines as "the concept of education in which knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing" (Freire 1970). He argues that the banking model is the most common but least useful form of education. He writes:

> *Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat… [Students] do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves*

> *who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. (Freire 1970:72)*

In contrast, Freire's education model emphasizes dialogue, action, and reflection. In dialogue, the students and the teachers discuss what they are learning and how they see things working in the world. Each person contributes from their own experience and knowledge. He writes, "To enter into dialogue presupposes equality amongst participants. Each must trust the others; there must be mutual respect and love (care and commitment). Each one must question what he or she knows and realize that through dialogue existing thoughts will change and new knowledge will be created" (Freire 1970).

This dialogue is essential for learning and transformation but is insufficient as a social force. He argues that teaching and learning also require action and reflection. Engaging in the world and reflecting on what you learned, or praxis, is the true goal of education, creating a more equitable society by taking conscious action. He writes, "It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection" (Freire 1970).

His institute still influences educators and thinkers worldwide about how to use education to promote social justice. If you'd like to learn more about how Freire's social location influenced his theories, watch this 4:56 minute video, Paolo Freire and the Development of Critical Pedagogy.



Figure 5.23 bell hooks is a Black author, educator, and activist who also argues that education can transform.

Black author and educator bell hooks, pictured in Figure 5.23, built on the work of Paulo Freire, feminist theorists, and her own experiences as a Black woman to expand on this vision of the radical transformative power of education. In her book, *Teaching to Transgress*, she writes:

> *For black folks teaching—educating—was fundamentally political because it was rooted in antiracist struggle. Indeed, my all black grade schools became the location where I experienced learning as revolution.*

> *Almost all our teachers at Booker T. Washington were black women. They were committed to nurturing intellect so that we could become scholars, thinkers, and cultural workers—black folks who used our "minds." We learned early that our devotion to learning, to a life of the mind, was a counter-hegemonic act, a fundamental way to resist every strategy of white racist colonization. Though they did not define or articulate these practices in theoretical terms, my teachers were enacting a revolutionary pedagogy of resistance that was profoundly anticolonial (hooks 1994:2).*

She asserts that education can be revolutionary in its approach and outcomes, because students learn in community. Social transformation occurs within the context of an engaged classroom of learners. She writes, "Seeing the classroom always as a communal place enhances the likelihood of collective effort in creating and sustaining a learning community" (hooks 1994:8). Like Freire, she argues that a classroom is a community and that teaching and learning transform the wider world. In this optional video, bell hooks talks about working with Paolo Freire: bell hooks on Freire .

Each of these scholars and activists argues that education itself, when done in a transformational way, will create change in the student, teacher, classroom, and wider world. With this approach, we see that education becomes a tool for addressing social problems.

Figure 5.24 Open Oregon Educational Resources is a project dedicated to increasing student success in college by producing high-quality, free textbooks and courses for students in Oregon.

In a final example, we explore the project from which this book arose as an exercise in transformation in learning. The Open Oregon Educational Resources organization, whose logo is pictured in Figure 5.24, is a group of educators funded by the state of Oregon to create high-quality educational resources for students. Through developing both textbooks and courses that center diversity, equity, and inclusion, this effort is making course materials more affordable and accessible for many students.

The project allows people normally excluded from research and textbook creation to be included in the process. We are a collective of students, teachers, researchers, activists, and artists weaving our stories into books and courses that reflect and explain our social life. Because we share the work, some of us contributing a lot, and others only a few pages, many of us can tell our stories.

Our radical equity statement is:

> *The Open Oregon Educational Resources Course and Textbook Development Model seeks to dismantle structures of power and oppression entrenched in barriers to course material access. We provide tools and resources to make diversity, equity, and inclusion (DEI) primary considerations when faculty choose, adapt, and create course materials. In promoting DEI, our project is committed to:*

1. Ensuring diversity of representation within our team and the materials we distribute
2. Publishing materials that use accessible, clear language for our target audience
3. Sharing course materials that directly address and interrogate systems of oppression, equipping students and educators with the knowledge to do the same (Blicher et al. 2023)

Open Oregon's approach is revolutionary, putting the power to create and share knowledge in the hands of ordinary people. Who would have imagined this in the early days of the first printing press?

Crossing the Digital Divide During COVID-19

When you think about how often you use your phone to find a restaurant, get directions, or look up the actors in your favorite movie, you are using technology to solve problems. However, access to technology is unequal. This inequality is called the digital divide, describing not only internet use but access to computers and smartphones, access to free or low-cost, stable internet, and digital literacy. These three components of devices, access, and effective skills are called the three-legged stool needed to close the digital divide. Individuals need a computer that they know how to use effectively and sufficient quality internet service to participate effectively.

We see the impact of the digital divide locally and internationally. If you would like to learn more about the experiences of other students, watch: The Digital Divide: How does it affect young people in London? [YouTube] It describes the intersection of poverty and technology.

Since the first known usage of *digital divide* in 1994, researchers continue to examine who is divided. For example, in 2018, Pew Research reported that nearly one in five students couldn't finish their homework because they couldn't access the internet (Anderson and Perrin 2018). As you might expect, social location is a strong predictor of who has access to technology and who doesn't. For example, people in rural areas still own less technology than those living in cities or suburbs (Figure 5.25).

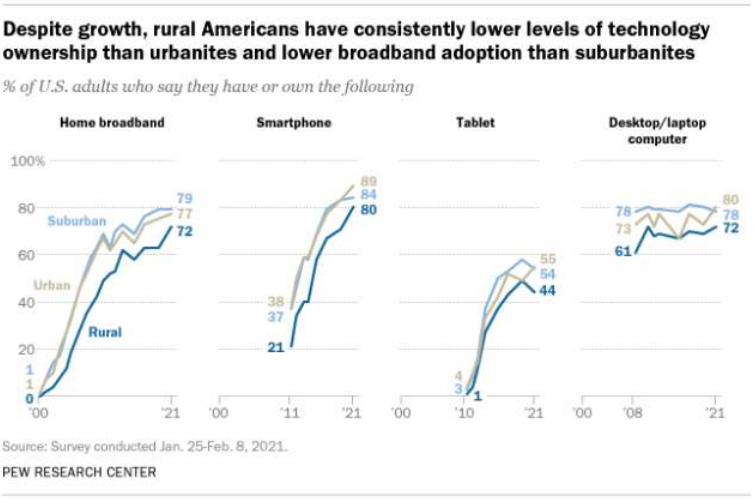


Figure 5.25 Despite growth, rural Americans have consistently lower levels of technology. This graph shows home broadband, smartphone, tablet, and computer ownership in urban, suburban, and rural areas. What is true for you? Image Description

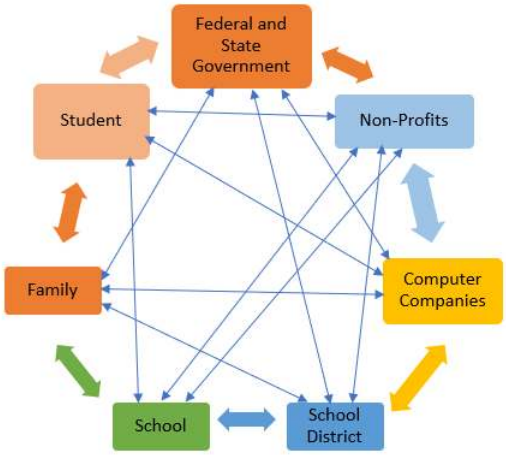


Figure 5.26 Interdependent solutions to educational access during COVID-19. Everyone took action to support education during COVID-19. Who would you add for your own community? Image Description

Because school was online during COVID-19, closing the digital divide was urgent. Institutions and individuals used agency and collective action to promote social justice (Figure 5.26)

For example, the federal government implemented broadband programs allowing families to get internet services at free or low cost. State governments funded internet access for schools and libraries. Local schools purchased computers and hotspots. But technology was only part of the solution.

Nonprofit social service providers highlight digital skills as a support to stabilizing families. Goodwill, for example, hosts a digital learning platform called GFCLearnfree.org, which hosts educational content that helps people learn to use their computers, search for jobs online, and manage their money more effectively. Explore GFCLearnfree.org if you would like to learn more. However, access alone does not help people learn effectively. Some nonprofits are taking a much more integrated approach.



Figure 5.27 Students learning digital literacy skills at EveryoneOn, during the COVID-19 pandemic. Did you have to learn more technology skills so that you could keep learning during the pandemic?

EveryoneOn is a US-based nonprofit that helps create social and economic opportunities in under-resourced communities by providing access to low-cost internet and devices. They also deliver digital skills training. Founded in 2012 to meet the federal government's challenge to connect everyone digitally, the organization has helped connect over 1,000,000 people to affordable internet offers, distributed over 6,000 devices, and trained thousands of people in digital skills. EveryoneOn is known for its Offer Locator Tool where people can search for low-cost internet service and computers in their area.

To reach more people, EveryoneOn partners across sectors with government, local and national nonprofits, corporations, and internet service providers to connect more people and build digital literacy. Partnerships with technology companies allow EveryoneOn to provide devices to program participants at low or no cost. They also partner with community-based organizations to deliver digital skills training. EveryoneOn primarily works in communities of color and provides services in Spanish and English (Figure 5.27).

In response to the pandemic, EveryoneOn developed a hybrid model in which clients got initial support for their new computers in person from EveryoneOn. They completed their classes online. By providing equipment, access and education, EveryoneOn narrowed the digital divide in many communities of color.

Although we still have work to do, the response of educators, businesses, nonprofits, and government is adding even more people to the digital superhighway. Although the digital divide is far from closed, the interconnected responses of people like you working together with social institutions makes a difference. Equal access is social justice.

Licenses and Attributions for Education and Transformation

Open Content, Original

"Education for Transformation is Social Justice" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 5.26. "Interdependent Solutions to Education during COVID-19" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Digital Divide" definition from the Open Education Sociological Dictionary edited by Kenton Bell is licensed under CC BY-SA 4.0.

Figure 5.22. "Photo" by novohorizonte de Economia Solidaria is in the Public Domain.

Figure 5.23. "bell hooks" by Kevin Andre Elliot is licensed under CC BY-NC-SA 2.0.

Figure 5.24. “Open Oregon Educational Resources Logo” by Open Oregon Educational Resources is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 5.25. “% of US Adults Who Say They Have or Own the Following” from “Some digital divides persist between rural, urban and suburban America” © Pew Research Center, Washington, D.C. is licensed under the Center’s Terms of Use.

Figure 5.27. “Photo of students learning digital literacy skills at EveryoneOn, during the COVID-19 pandemic” © EveryoneOn is all rights reserved and used with permission.

This page titled 5.5: Education for Transformation is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

5.6: Chapter Summary

Education, the social institution that teaches us reading, writing, critical thinking, and how to get along in our society, is both a social problem and a response to a social problem. This complexity makes it challenging to make sense of. On the one hand, students have unequal access to education and unequal outcomes. Thissocial problem a characteristic of a social problem. On the oeducation, we see that investing in education can give individuals better employment options. Education also can educatione to economic growth in whole societies. Finally, transforming education by radical teaching and closing the digital divide creates social justice.

Essential Ideas

Learning Objective 1: How do social identity and social location impact who learns?

As we can see from the experiences of d/Deaf, neurodivergent, Latinx, and Indigenous students, your access to education and educational outcomes depend on your race, class, gender, and ability. However, it's not enough to look at achievement gaps. We must also examine the wider social and historical forces that cause educational debt.

Learning Objective 2: How do changes in education models reflect the social problems process?

Parents acting alone and in community advocate for universal education. Their work, and the work of their supporters, has led to integration, more education for girls and women, and increases in global literacy. With each improvement, the call to open to expand equity in education only gets louder.

Learning Objective 3: What is the relationship between education, poverty, and wealth?

To deeply understand the relationship between education, poverty, and wealth, we must understand correlation and causation. While education and wealth are correlated, an increase in education does not fully cause an increase in wealth. Other factors matter. However, even that is not the whole story. We also see that educating women and girls influences maternal health, family stability, and economic growth in countries worldwide.

Learning Objective 4: How can education be an interdependent, transformative method to create social justice, particularly during global health crises?

One response to the global COVID-19 pandemic was to increase funding that would narrow the digital divide. This collective action was an example of educational transformation in action. It relied on federal and local governments, non-profits, school districts, and you to create change. Using education for transformation is social justice.

Key Terms List

- **achievement gap**: any significant and persistent disparity in academic performance or educational attainment between different groups of students, such as White students and students of color, for example, or students from higher-income and lower-income households.
- **banking model of education**: the concept of education in which "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing"
- **cultural assimilation**: the process of members in a subordinate group adopting cultural aspects of a dominant group.
- **causation**: a change in one variable causes a change in another variable
- **correlation**: a change in one variable coincides with a change in another variable, but does not necessarily indicate causation
- **digital divide**: the uneven access to technology due to inequalities between different social, cultural, and economic groups; often caused by location.
- **discrimination**: the unequal treatment of an individual or group on the basis of their statuses (e.g., age, beliefs, ethnicity, sex)
- **education**: a social institution through which a society's children are taught basic academic knowledge, learning skills, and cultural norms
- **educational debt**: the cumulative impact of fewer resources and other harm directed at students of color.
- **equity**: the state of everyone having what they need, even if it means that some people need to be given more to get there.
- **genocide**: the systematic and widespread extermination of a cultural, ethnic, political, racial, or religious group.
- **Identity first language**: language that focuses on an inherent part of someone's identity, such as deafness or neurodiversity
- **implicit bias**: the hidden or unconscious beliefs that a person holds about other social groups.

- **inclusion**: the laws and practices that requires that disabled students be included in mainstream classes – not separate rooms or schools
- **medical model of disability**: a model which says that people are disabled because they have impairments or differences.
- **neurodiversity**: an axis of human diversity describing how brain differences are naturally occurring variations in humans
- **pedagogy**: the art, science, or profession of teaching
- **person first language**: a way to emphasize the person and view the disorder, disease, condition, or disability as only one part of the whole person.
- **prejudice**: an unfavorable preconceived feeling or opinion formed without knowledge or reason that prevents objective consideration of an individual or group.
- **segregation**: the physical separation of two groups, particularly in residence, but also in workplace and social functions.
- **social mobility**: an individual's or group's (e.g., family) movement through the class hierarchy due to changes in income, occupation, or wealth.
- **social model of disability**: a model of disability which says that disability is caused by the way that society is organized.
- **structural mobility**: a shift in hierarchical position of an entire class of individuals over time in society.
- **wealth**: the total amount of money and assets an individual or group owns.

Discuss and Do

1. Educational Inequality and Social Location: This chapter contains many videos that describe unequal experiences in education. Please watch one or two of them. Using some of the chapter's key terms, what inequality and response to inequality do you see?
2. Power in Education: One of the places that we see power in education is at the level of the school board. Please look at your own school board. Who is on it? What kind of actions have they taken recently? Do you think your school board is making decisions that meet the needs of your community?
3. Causation and Correlation: Why are you pursuing higher education? Please use the concepts related to education and wealth to expand your answer.
4. Education and Transformation: You may have experienced teachers who teach from the banking model of education, or from the perspective that education is transformational. How can education be used to impact social problems?
5. Recognition, Reparation, and Resilience: Indigenous people are fighting for recognition, reparation, and resilience. One example of this action is Canada settles residential schools lawsuit for $2.8bn. Please find another example of recognition, reparation and resilience in your area or the wider world. How does this action reflect the repairing of the historical and current harms of colonization? Does it go far enough?

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Kimberly Puttman is licensed under CC BY 4.0.

This page titled 5.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

5.7: References

Anderson, Monica, and Andrew Perrin. 2019. “Nearly One-in-Five Teens Can’t Always Finish Their Homework Because of the Digital Divide.” Pew Research Center. October 26, 2019. https://www.pewresearch.org/fact-tank/2018/10/26/nearly-one-in-five-teens-cant-always-finish-their-homework-because-of-the-digital-divide/.

Anne, Libby. 2018. “What’s in a Meme? Equity, Equality, and Differences in Interpretation.” LOVE, JOY, FEMINISM. December 5, 2018. https://www.patheos.com/blogs/lovejoyfeminism/2018/12/whats-in-a-meme-equity-equality-and-differences-in-interpretation.html.

Arce, Julissa. 2021. “Racial Segregation of Latino Students Continues with English-Only Laws.” UnidosUS. September 29, 2021. https://unidosus.org/blog/2021/09/29/racial-segregation-of-latino-students-continues-with-english-only-laws/.

Armstrong, Thomas. 2015. “The Myth of the Normal Brain: Embracing Neurodiversity.” AMA Journal of Medical Ethics. April 2015. https://journalofethics.ama-assn.org/article/myth-normal-brain-embracing-neurodiversity/2015-04?fbclid=IwAR3KXly8Dc–hezIRFpdflEZO9EV-HaEwSYzqcHuDgAP5A4qWkicMP3xRc8.

Austin PBS, dir. 2016. *Austin Revealed: Chicano Civil Rights “Desegregation & Education.”* https://www.youtube.com/watch?v=Y30BmZ9bJDo.

Autistic Self Advocacy Network. 2021. “ASAN April Update.” Autistic Self Advocacy Network. Retrieved October 3, 2023. . https://autisticadvocacy.org/2021/04/asan-april-update/.

Bair, Cassie. 2018. “How 2 Communities Are Bridging the Digital Divide.” Digital Adoption in 2018 Advancements and Challenges to Digital Engagement at Nonprofits. Portland, OR: NTEN. https://www.nten.org/article/how-2-communities-are-bridging-digital-divide/.

Barry, Michael J., and Susan Edgman-Levitan. 2012. “Shared Decision Making — The Pinnacle of Patient-Centered Care.” *New England Journal of Medicine* 366 (March): 780–81. doi.org/10.1056/NEJMp1109283.

Bell, Kenton. 2013. “Open Education Sociological Dictionary.” https://sociologydictionary.org/.

Bernard, Sarah. 2011. “Crossing the Digital Divide: Bridges and Barriers to Digital Inclusion.” August 8, 2011. www.edutopia.org/digital-divide-technology-access-inclusion.

Billingham, Valerie. 1998. “Through the Patient’s Eyes.” In . Salzburg, Austria. https://www.salzburgglobal.org/multi-year-series/general/pageId/6381.

Bland, Mike. 2022. “School Boards’ Diversity Problem Goes Deeper Than You Realize.” *Education Week*, April 29, 2022, sec. Leadership, Equity & Diversity. https://www.edweek.org/leadership/opinion-school-boards-diversity-problem-goes-deeper-than-you-realize/2022/04.

Blicher, Heather, Abbey Gaterud, Valencia Scott, Veronica Vold, Michaela Willi Hooper, and Stephanie Lenox. 2023. *Doing the Work: Diversity, Equity, and Inclusion in Open Oregon Educational Resources*. Open Oregon Educational Resources. https://openoregon.pressbooks.pub/dothework/.

Blume, Harvey. 1998. “Neurodiversity: On the Neurological Underpinnings of Geekdom.” *The Atlantic*, September 1998. https://www.theatlantic.com/magazine/archive/1998/09/neurodiversity/305909/.

Bourdieu, P, and J Passeron. 1977. *Reproduction in Education, Society and Culture*. London: Sage.

BRAIN.HE. 2022. “Welcome to BRAINHE.” Website is now defunct. Brain HE Best Resources for Achievement and Intervention Re Neurodiversity in Higher Education. 2022. brainhe.com.

Brantley-Jones, Kiara. 2020. “Digital Divide Amplified: Schools Scramble to Provide at-Home Learning Options.” August 26, 2020. https://abcnews.go.com/US/digital-divide-amplified-schools-scramble-provide-home-learning/story?id=72237236.

Brown, Lydia. 2011. “The Significance of Semantics: Person-First Language: Why It Matters.” August 4, 2011. https://www.autistichoya.com/2011/08/significance-of-semantics-person-first.html.

———. 2012. “Identity-First Language – Autistic Self Advocacy Network.” *Https://Autisticadvocacy.Org/* (blog). March 2, 2012. https://autisticadvocacy.org/about-asan/identity-first-language/.

Canlas, Loida. nd. “200 Years of Deaf Education.” Laurent Clerc National Deaf Education Center. nd. clerccenter.gallaudet.edu/national-resources/info/info-to-go/deaf-education/200-years-of-deaf-education.html.

Chicheri, Alejandro. 2002. *Girls Classroom in Afghanistan*. https://commons.wikimedia.org/wiki/File:Girls%27_classroom_in_Afghanistan.JPG.

Clouder, Lynn, Mehmet Karakus, Alessia Cinotti, María Virginia Ferreyra, Genoveva Amador Fierros, and Patricia Rojo. 2020. “Neurodiversity in Higher Education: A Narrative Synthesis.” *Higher Education: The International Journal of Higher Education Research* 80 (4): 757–78. https://doi.org/10.1007/s10734-020-00513-6.

Collins, Cory. 2019. “Saving Title VI.” *Learning for Justice*, 2019. https://www.learningforjustice.org/magazine/spring-2019/saving-title-vi.

“Concepts Used by Paulo Freire.” 2022. Freire Institute. 2022. https://www.freire.org/concepts-used-by-paulo-freire.

Conerly, Tonya R. N.d. “16.2 Theoretical Perspectives on Education.” In *Introduction to Sociology 3e*, Openstax. Houston TX: Rice University. https://openstax.org/books/introduction-sociology-3e/pages/16-2-theoretical-perspectives-on-education.

Coupé, Cynthia, dir. 2021. *Neurodiversity: The New Normal*. H.264 video. https://www.youtube.com/watch?v=WprLOcEyh6M.

Daigneault, Anna Luisa. 2021. “How to Resurrect Dying Languages.” Discover. June 2, 2021. https://www.discovermagazine.com/planet-earth/how-to-resurrect-dying-languages.

David Pollak, ed. 2009. *Neurodiversity in Higher Education: Positive Responses to Specific Learning Differences*.

Differently Wired. 2017. “What Is Neurodiversity and Why Does It Matter?” *Differently Wired* (blog). January 20, 2017. https://differentlywired.co.uk/what-is-neurodiversity.

Doyle, Nancy. 2020. “Neurodiversity at Work: A Biopsychosocial Model and the Impact on Working Adults.” *British Medical Bulletin* 135 (1): 108–25. https://doi.org/10.1093/bmb/ldaa021.

———. 2022. “Hidden Figures In Neurodiversity: Judy Singer?” Forbes. August 26, 2022. https://www.forbes.com/sites/drnancydoyle/2022/08/26/hidden-figures-in-neurodiversity-judy-singer/.

DW News, dir. 2021. *How Coronavirus Lockdowns Disrupted Education Systems Worldwide | COVID-19 Special*. H.264 video. DW News. https://www.youtube.com/watch?v=DRsWWCq3pRQ.

Education Week. N.d. “Tracking.” *Education Week*. http://www.edweek.org/ew/issues/tracking/.

Elliott, Kevin Andre. 2007. *Bell Hooks*. Photo. https://www.flickr.com/photos/kae/427782161/.

Emmons, William R. 2015. “Education and Wealth: Correlation Is Not Causation.” Presented at the Society for Financial Education and Professional Development, Center for Household Financial Stability – Federal Reserve Bank of St. Louis, October 27. https://www.stlouisfed.org/-/media/project/frbstl/stlouisfed/Files/PDFs/HFS/assets/Emmons-Education-and-Wealth-27Oct2015.pdf.

Esmaeili, Dorsa, dir. 2021. *Educate Women and Save the World |*. Vol. TEDxGEMSWellingtonAcademyAlKhail. TEDxTalks. Dubai, United Arab Emirates. https://www.youtube.com/watch?v=4brSpSF9P5Y.

EveryoneOn. 2023. “EveryoneOn.” 2023. https://www.everyoneon.org/.

Federal Communications Commission. 2022. “Affordable Connectivity Program.” March 16, 2022. https://www.fcc.gov/acp.

———. N.d. “Emergency Broadband Benefit Program.” FCC. https://www.fcc.gov/emergency-broadband-benefit-program.

Fenton, Andrew, and Tim Krahn. 2007. “Autism, Neurodiversity and Equality Beyond the ‘Normal.’” *Journal of Ethics in Mental Health* 2 (2): 6. jemh.ca/issues/v2n2/documents/JEMH_V2N2_Theme_Article2_Neurodiversity_Autism.pdf.

Francis, Mike. 2019. “A Tragic Collision of Cultures.” Pacific University Oregon. May 22, 2019. https://www.pacificu.edu/magazine/tragic-collision-cultures.

Freire, Paulo. 1970. *Pedagogy of the Oppressed*. New York, NY: Seabury Press.

———, dir. 2009. *Paulo Freire – An Incredible Conversation*. H.264 video. https://www.youtube.com/watch?v=aFWjnkFypFA.

Fulmer, David. 2023. *Sign Language*. Photo. https://en.Wikipedia.org/w/index.php?title=Sign_language&oldid=1165871620.

Garberoglio, Carrie Lou, Stephanie Cawthon, and Adam Sales. 2017. “Deaf People and Educational Attainment in the United States: 2017.” 2017. www.nationaldeafcenter.org/sites/default/files/DeafPeopleandEducational_Attainment_white_paper.pdf.

Garberoglio, Carrie Lou, L. D. Stapleton, J. L. Palmer, L. Simms, S. Cawthon, and Adam Sales. 2019. “Postsecondary Achievement of Black Deaf People in the United States: 2019.” Washington, DC: US Department of Education, Office of Special Education Programs, National Deaf Center on Postsecondary Outcomes. www.nationaldeafcenter.org/sites/default/files/Postsecondary%20Achievement%20of%20Black%20Deaf%20People%20in%20the%20United%20States_%202019%20(7.23.19)(ENGLISH)(WEB).pdf.

Garland-Thomson, Rosemarie. 2016. “Becoming Disabled.” *NY Times*, August 21, 2016, New York edition, sec. SR. www.nytimes.com/2016/08/21/opinion/sunday/becoming-disabled.html.

Gates Jr., Henry Louis, dir. 2020. *African American Higher Education*. H.264 video. Black History in Two Minutes or So. https://blackhistoryintwominutes.com/2020/04/african-american-higher-education/.

Genius Within. 2021. *Neurodiversity Is Complicated*. Infographic.

Great Schools Partnership. 2013. “Achievement Gap Definition.” The Glossary of Education Reform. May 15, 2013. https://www.edglossary.org/achievement-gap/.

Griffin, E, and D Pollak. 2009. “Student Experiences of Neurodiversity in Higher Education: Insights from the BRAINHE Project.” *Dyslexia* 15 (1): 23–41. doi.org/10.1002/dys.383.

Guggemos, Eva, and SuAnn Reddick. N.d. “Deaths at Chemawa Indian School.” Deaths at Chemawa Indian School. https://heritage.lib.pacificu.edu/s/deaths-chemawa/page/welcome.

Haaland, Deb. 2021a. “My Grandparents Were Stolen from Their Families as Children. We Must Learn about This History.” *The Washington Post*, June 11, 2021. www.washingtonpost.com/opinions/2021/06/11/deb-haaland-indigenous-boarding-schools/.

———. 2021b. “Secretary Haaland Announces Federal Indian Boarding School Initiative.” Presented at the Press Release US Department of the Interior, June 22. https://www.doi.gov/pressreleases/secretary-haaland-announces-federal-indian-boarding-school-initiative.

Hagger-Johnson, Gareth. 2013. “Heavy Drinking and Smoking in Middle Age Accelerates Cognitive Decline.” July 12, 2013. https://theconversation.com/heavy-drinking-and-smoking-in-middle-age-accelerates-cognitive-decline-15979.

Hanauer, Nick. 2019. “Better Schools Won’t Fix America.” *The Atlantic*, July 2019. https://www.theatlantic.com/magazine/archive/2019/07/education-isnt-enough/590611/.

Hanks Wanta, Holly, dir. 2019. *Paulo Freire and the Development of Critical Pedagogy*. H.264 video. https://www.youtube.com/watch?v=tyZEJHcY6q8.

Harris, Wendy. 2016. “”Kill the Indian, Kill the Deaf: Teaching about the Residential Schools.” Rethnking Schools. Summer 2016. https://rethinkingschools.org/articles/kill-the-indian-kill-the-deaf/.

Hofer, Amy. 2021. “Targeted Open Pathways for HDFS and SOC.” Open Oregon Educational Resources. November 19, 2021. https://openoregon.org/targeted-open-pathways-for-hdfs-and-soc/.

Hoffman, Donna L., and Thomas P. Novak. 1999. “The Growing Digital Divide: Implications for an Open Research Agenda.” In *Understanding the Digital Economy: Data, Tools and Research*. www.markle.org/sites/default/files/digitaldivide_openresearch.pdf.

hooks, bell. 1994. *Teaching to Transgress: Education as the Practice of Freedom*. 1st ed. Routledge. https://www.routledge.com/Teaching-to-Transgress-Education-as-the-Practice-of-Freedom/hooks/p/book/9780415908085.

House, Emily. 2010. “Oregon’s High School Dropouts: Examining the Economic and Social Costs.” The Foundation for Educational Choice State Research. https://www.edchoice.org/wp-content/uploads/2015/09/Oregons-High-School-Dropouts-Examinin-the-economic-and-social-costs.pdf.

Human Rights Campaign. N.d. “Glossary of Terms.” Human Rights Campaign. Accessed March 15, 2022. https://www.hrc.org/resources/glossary-of-terms.

Humphries, T. 1977. “Communicating across Cultures (Deaf/Hearing) and Language Learning.” Unpublished Doctoral Dissertation, Cincinnati, OH.: Union Graduate School.

International Labour Organization ILO. 2021. *Turkey*. Photo. www.flickr.com/photos/ilopictures/51630194716/in/photolist-2mEof7Y-2j2VFk4-2mtQnwF-2n3YDyQ-2j4ccn3-2iYL7mz-2joxvfu-2mEopDZ-2meqHtL-2kadaHS-2jfyw2d-2mhxcCT-2m3VwTc-2iVb5v3-2jbe1ng-2mhmD3F-2kmQSTH-2k67FKR-2kkw34G-2ktq7FX-2kEbeq9-2jfVBv3-2mZxfGq-2mYuP7M-

2mJaDQQ-2iVu2Fz-2jxLUFM-2mErHdD-2mEryKB-2mEsL5p-2mErzoa-2mEjaXV-2mEsCUc-2kbNpzo-2mEopAc-2mDA9ay-2mZR6cj-2mEopgE-2k7Uzve-2mErJdz-2n42uCV-2khmA7P-2mUqFaY-2ncNL81-2kWmgsR-2j4g3DJ-2jfAjQ7-2kdfaZf-2mT1Ps5-2jC99XB.

"Introduction to the Americans with Disabilities Act." 2022. Beta.ADA.Gov. July 22, 2022. https://beta.ada.gov/topics/intro-to-ada/.

Jazzy, dir. 2019. *What It's Like In Mainstream School Being Deaf?* H.264 video. YouTube. https://www.youtube.com/watch?v=HWj5LZCJuLY.

Johansen, Bruce. 2004. "Back from the (Nearly) Dead: Reviving Indigenous Languages across North America." *American Indian Quarterly* 28 (3/4): 566–82. www.jstor.org/stable/4138932.

Johnson, J, and AS McIntosh. 2009. "Toward a Cultural Perspective and Understanding of the Disability and Deaf Experience in Special and Multicultural Education." *Remedial and Special Education* 30: 67–83.

Khan, Suzanne. 2020. "Women with Access to Higher Education Changed America – But Now They're Bearing the Brunt of the Student Debt Crisis." *Time Magazine*, March 6, 2020. https://time.com/5797922/women-higher-education-history/.

Kimmerer, Robin Wall. 2013. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. First paperback edition. Minneapolis, Minn: Milkweed Editions.

Knutson, Käri. 2019. "Gloria Ladson-Billings: Daring to Dream in Public." April 16, 2019. https://news.wisc.edu/gloria-ladson-billings-daring-to-dream-in-public/.

Krogstad, Jens Manuel, and Richard Fry. 2014. "Public School Enrollment Disparities Exist 60 Years after Historic Desegregation Ruling." Pew Research Center. May 16, 2014. https://www.pewresearch.org/fact-tank/2014/05/16/public-school-enrollment-disparities-exist-60-years-after-historic-desegregation-ruling/.

Ladson-Billings, Gloria. 1995. "But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy." *Theory Into Practice* 34 (3): 159–65. htttp://www.jstor.org/stable/1476635.

———. 2006. "2006 Presidential Address; From the Achievement Gap to the Education Debt: Understanding Achievement in the US Schools." *Educational Researcher* 35 (7): 3–12. https://thrive.arizona.edu/sites/default/files/From%20the%20Achievement%20Gap%20to%20the%20Education%20Debt_Understanding%20Achievement%20in%20US%20Schools.pdf.

Lauen, Douglas, and Karolyn Tyson. 2008. "Perspectives from the Disciplines: Sociological Contribution to Education Policy Research and Debate." *AREA Handbook on Education Policy Research.*

Leon-Guerrero, Anna. 2018. *Social Problems: Community, Policy, and Social Action*. 6th ed. Sage Publications.

Levels of Racism. 2021. Multicultural Council of Saskatchewan. https://mcos.ca/category/resources/anti-racism/.

Lewis, David. 2018. "Surviving Oregon Native Languages; Online Sources and Links." *Quartux: Journal of Critical Indigenous Anthropology*, March. https://ndnhistoryresearch.com/2018/03/25/surviving-oregon-native-languages-online-sources-and-links/.

Martinez, Donna. 2014. "School Culture and American Indian Educational Outcomes." *Procedia Social and Behavioral Sciences*, 5th World Conference Educational Sciences, 116. www.sciencedirect.com/science/article/pii/S1877042814001955.

McClain, Colleen, Emily A. Vogels, Andrew Perrin, Stella Sechopoulous, and Lee Rainie. 2021. "The Internet and the Pandemic." Pew Research Center. September 1, 2021. https://www.pewresearch.org/internet/2021/09/01/the-internet-and-the-pandemic/.

McMartney, Julia. 2018. "Four Ways Educating Women Reduces Poverty." The Borgen Project. February 16, 2018. https://borgenproject.org/educating-women-reduces-poverty/#:~:text=Educating%20women%20reduces%20poverty%20by%20empowering%20them%20to%20seek%20more,poverty%20levels%20in%20a%20community.

McNamera, John K, Teena Willoughby, and Heather Chalmers. 2005. "Psychosocial Status of Adolescents with Learning Disabilities With and Without Comorbid Attention Deficit Hyperactivity Disorder." *Learning Disabilities Research & Practice* 20 (4): 234–44. doi.org/10.1111/j.1540-5826.2005.00139.x.

Montoya Bryan, Susan. 2021. "US to Review Native American Boarding Schools' Dark History." *AP News*, June 22, 2021. https://apnews.com/article/canada-government-and-politics-education-e9440169fde104df6fad6e0ba7128b0e.

Mullan, Dillon. 2021. “Study: 270 Native Students Died at Oregon Boarding Schools.” *Portland Tribune*, October 20, 2021. pamplinmedia.com/pt/9-news/525663-420078-study-270-native-students-died-at-oregon-boarding-schools.

Munt, Stephen, dir. 2019. *What Is Neurodiversity?* H.264 video. https://www.youtube.com/watch?v=8-QmwD4WmBs.

National Association of the Deaf. 2023. “Community and Culture Frequently Asked Questions.” 2023. https://www.nad.org/resources/american-sign-language/community-and-culture-frequently-asked-questions/.

National Institutes of Health. 2022. “Person-First and Destigmatizing Language.” National Institutes of Health (NIH). August 11, 2022. https://www.nih.gov/nih-style-guide/person-first-destigmatizing-language.

National Native American Boarding School Healing Coalition. 2023. “The National Native American Boarding School Healing Coalition.” The National Native American Boarding School Healing Coalition. 2023. https://boardingschoolhealing.org/.

National Park Service. 2017. *Martin Luther King Jr National Historic Site*. Photo. https://www.flickr.com/photos/nationalparkservice/36233249121/.

National School Boards Association. 2018. “Today’s School Boards and Their Priorities for Tomorrow.” https://cdn-files.nsba.org/s3fs-public/reports/K12_National_Survey.pdf?5XEOPBQlubbzr9x.8_5rFrBRugkHKS7N.

Natural History Museum of Los Angeles County. 2022. “Beyond Gender: Indigenous Perspectives, Muxe.” Natural History Museum of Los Angeles County. March 15, 2022. https://nhm.org/stories/beyond-gender-indigenous-perspectives-muxe.

Newland, Bryan. 2022. “Federal Indian Boarding School Initiative Investigative Report.” United States Department of the Interior. https://www.bia.gov/sites/default/files/dup/inline-files/bsi_investigative_report_may_2022_508.pdf.

novohorizonte de Economia Solidaria. 2011. *PAULO FREIRE*. Photo. https://www.flickr.com/photos/9848556@N05/6104876558/.

Oregon Dept of Education. N.d. “State E-Rate Program and Broadband Connectivity.” Schools & Districts. https://www.oregon.gov/ode/schools-and-districts/Pages/State-E-Rate-Program-and-Broadband-Connectivity.aspx.

Ostler, Jeffrey. 2022. “Genocide and American Indian History.” In *Oxford Research Encyclopedias: American History*. https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-3.

Pacific University, dir. 2019. *The Forest Grove Indian Training School, 1880 – 1885*. H.264 video. https://www.youtube.com/watch?v=f4iAk53ONpg.

Palmatier, Tim, and Adam Wattenbarger. 2017. “Supreme Court Revisits Long-Standing Rowley Standard.” Minnesota Association of School Administrators Leaders Forum. June 27, 2017. https://mnasanews.org/2017/06/27/supreme-court-revisits-long-standing-rowley-standard/.

Parker, Kim. 2021. “What’s behind the Growing Gap between Men and Women in College Completion?” Pew Research Center. https://www.pewresearch.org/fact-tank/2021/11/08/whats-behind-the-growing-gap-between-men-and-women-in-college-completion/#:~:text=Young%20women%20are%20more%20likely,adults%20ages%2025%20to%2034.

Parker, Patsy. 2016. “The Historical Role of Women in Higher Education.” *Administrative Issues Journal: Connecting Education, Practice and Research* 5 (1). doi.org/10.5929/2015.5.1.1.

Pearce, Elizabeth B. 2020. *Contemporary Families: An Equity Lens*. Linn-Benton Community College. https://openoregon.pressbooks.pub/families/.

Pew Research Center. 2021. “Internet/Broadband Fact Sheet.” Pew Research Center. April 7, 2021. https://www.pewresearch.org/internet/fact-sheet/internet-broadband/?menuItem=d5edf003-5858-4269-89c5-f2889ecf7951.

Project Implicit. 2021. “Implicit Bias Test.” Project Implicit. 2021. https://implicit.harvard.edu/implicit/takeatest.html.

Ramirez-Stapleton, Lissa D. 2021. “Where Are IOC? Sign Language Interpreting as a Spiritual Calling.” Street Leverage. June 9, 2021. https://streetleverage.com/2021/06/where-are-ioc-sign-language-interpreting-as-a-spiritual-calling/.

Ramirez-Stapleton, Lissa D., and Wendy W Murawski. N.d. “Are Meltdowns Okay? Making Room for Feelings in the Social Justice Revolution.” In *T-CARE (Teachers Connecting to Advance Retention and Empowerment): Equity, Access, and Social Justice*. Center for Teaching & Learning, CSUN. https://www.csun.edu/sites/default/files/T-CARE-Equity-Access-Social-Justice.pdf.

Reuben, David B., and Mary E. Tinetti. 2012. “Goal-Oriented Patient Care — An Alternative Health Outcomes Paradigm.” *New England Journal of Medicine* 366 (March): 777–79. doi.org/10.1056/NEJMp1113631.

Robinson, R. 2000. *The Debt: What America Owes to Blacks*. NY NY: Dutton Books.

Roser, Max, and Esteban Ortiz-Ospina. 2016. “Global Education.” Published Online at OurWorldInData.OrgP. 2016. https://ourworldindata.org/global-education.

Sandoval-Lucero, Elena, Johanna B Maes, and Libby Klingsmith. 2014. “African American and Latina(O) Community College Students’ Social Capital and Student Success.” *College Student Journal* 48 (3): 522–33. https://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=98748718&site=ehost-live&scope=site&authtype=cookie,ip,cpid&custid=s8920797.

Schaffer, Catherine. 2021. “US Public School Students Often Go to Schools Where at Least Half of Their Peers Are the Same Race or Ethnicity.” In *Segregation*. Pew Research Center. https://www.pewresearch.org/fact-tank/2021/12/15/u-s-public-school-students-often-go-to-schools-where-at-least-half-of-their-peers-are-the-same-race-or-ethnicity/.

Singer, Judy. 1999. “‘Why Can’t You Be Normal for Once in Your Life?’ From a ‘Problem with No Name’ to the Emergence of a New Category of Difference.” In *Disability Discourse*, edited by Mairian Corker and Sally French, 59–67. United Kingdom: Open University Press: McGraw-Hill Education (UK).

Smithsonian Institute. 1963. *Pinback Button for the 1963 Freedom March*. Photo. https://www.si.edu/object/pinback-button-1963-freedom-march%3Anmaahc_2012.159.4.

SOC 204 student 2021. 2021. “Being DDeaf.” Student Paper. Oregon Coast Community College.

Solomon, Matthew. 2021. “Terminology Surrounding Gender Identity and Expression.” August 5, 2021. https://outrightinternational.org/content/terminology-surrounding-gender-identity-and-expression.

Stapleton, L. D. 2016. “Audism and Racism: The Hidden Curriculum Impacting Black d/Deaf College Students in the Classroom.” *The Negro Educational Review* 67 (1–4): 149–68. https://www.academia.edu/35003418/Audism_and_Racism_The_Hidden_Curriculum_Impacting_Black_d_Deaf_College_Students_in_the_Classroom.

Stapleton, Lissa. 2015. “When Being Deaf Is Centered: D/Deaf Women of Color’s Experiences With Racial/Ethnic and d/Deaf Identities in College.” *Journal of College Student Development* 56 (6): 570–86. https://doi.org/10.1353/csd.2015.0061.

State of Oregon Employment Department. 2021. “Oregon Education Pays.” State of Oregon Employment Dept. 2021. www.qualityinfo.org/documents/10182/13332/Education+Pays+Poster?version=1.10.

Strauss, Dean. 2018. “Queer Crips: Reclaiming Language.” Making Queer History. February 11, 2018. https://www.makingqueerhistory.com/articles/2018/2/11/queer-crips-reclaiming-language.

Sumner, Kandice, dir. 1478012934. *How America’s Public Schools Keep Kids in Poverty*. https://www.ted.com/talks/kandice_sumner_how_america_s_public_schools_keep_kids_in_poverty/transcript?language=tg.

Talento Tec. 2012. *Primary School Students with Devices for Math Studying as Part OF MatiTec Program at Santa Fe, Ciudad de México*. Photo. commons.wikimedia.org/wiki/File:03212012Matitec_entrega_dispositivos_santafe067.jpg.

The Advisory Committee of People with AIDS. 1983. “The Denver Principles.” 1983. data.unaids.org/pub/externaldocument/2007/gipa1983denverprinciples_en.pdf.

Thierfeld Brown, Jane. 2023. “Autism/Neurodiversity and the College Campus.” Slides, Oregon Coast Community College, April.

UN Women Asia and the Pacific. 2020. *India – Second Chance Education and Vocational Learning (SCE) Programme*. Photo. https://www.flickr.com/photos/unwomenasiapacific/51413382636/.

UNESCO. 2013. “Education Transforms Lives.” ED.2013/WS/25. Paris, France: United Nations Educational, Scientific and Cultural Organization. https://unesdoc.unesco.org/ark:/48223/pf0000223115.

———. N.d. “New Unesco Data Proves Education Transforms Development.” Education for All Global Monitoring Report. Paris, France: United Nations Educational, Scientific and Cultural Organization. Accessed June 20, 2023. en.unesco.org/gem-report/sites/default/files/PR_Ed_transforms_En.pdf.

UNESCO Institute for Statistics, and Global Education Monitoring Report Team. N.d. “Reducing Global Poverty through Universal Primary and Secondary Education.” 2017/ED/GEMR/MRT/PP/32. Global Education Monitoring Report. UNESCO.

https://unesdoc.unesco.org/ark:/48223/pf0000250392.

United States Congress. 1972. *Title IX of the Education Amendments of 1972*. https://www.justice.gov/crt/title-ix-education-amendments-1972.

———. 1974. "Education of All Handicapped Children Act (EHC) of 1975." US Congress. https://www.govinfo.gov/content/pkg/STATUTE-89/pdf/STATUTE-89-Pg773.pdf.

University of Minnesota Libraries Publishing. 2010. *An Overview of Education in the United States*. https://open.lib.umn.edu/socialproblems/chapter/11-1-an-overview-of-education-in-the-united-states/.

Urban, WJ, and JL Wagoner. 2008. *American Education: A History*. 4th Edition. NY NY: Routledge.

US Bureau of Labor Statistics. 2021. "Employment Projections: Education Pays." US Bureau of Labor Statistics. April 21, 2021. www.bls.gov/emp/chart-unemployment-earnings-education.htm.

US Dept of Education. 2021. "Governor's Emergency Education Relief Fund." August 5, 2021. https://oese.ed.gov/offices/education-stabilization-fund/governors-emergency-education-relief-fund/.

US House Office of Photography. 2019. *Photo of Deb Haaland*. Photo. https://commons.wikimedia.org/wiki/File:Deb_Haaland_official_portrait,_116th_congress_2.jpg.

US Supreme Court. 1954. Brown v. Board of Education of Topeka. US Supreme Court.

———. 1982. Board of Education, Hendrick Hudson Central School District v. Rowley. U. S. Supreme Court.

Vogels, Emily A. 2021a. "Digital Divide Persists Even as Americans with Lower Incomes Make Gains in Tech Adoption." Pew Research Center. June 22, 2021. https://www.pewresearch.org/fact-tank/2021/06/22/digital-divide-persists-even-as-americans-with-lower-incomes-make-gains-in-tech-adoption/.

———. 2021b. "Some Digital Divides Persist between Rural, Urban and Suburban America." Pew Research Center. August 19, 2021. https://www.pewresearch.org/fact-tank/2021/08/19/some-digital-divides-persist-between-rural-urban-and-suburban-america/.

Vox, dir. 2019. *How the US Stole Thousands of Native American Children*. https://www.youtube.com/watch?v=UGqWRyBCHhw.

Walker, Nick. 2021. "Neurodiversity: Some Basic Terms and Definitions." Neuroqueer: The Writings of Dr. Nick Walker. 2021. https://neuroqueer.com/neurodiversity-terms-and-definitions/.

Walker, Nick, and Dora Raymaker. 2021. "Toward a Neuroqueer Future: An Interview with Nick Walker." *Autism in Adulthood* 3 (1). doi.org/10.1089/aut.2020.29014.njw.

walkinred. 2015. *Photo of Letter: I Am Autistic*. Photo. openverse.org/image/09516cc1-54cc-4efd-a2c6-7b4988207c19.

Watkins, Gloria, dir. 2014. *Bell Hooks on Freire*. https://youtu.be/RNm38AdciTc.

WNYC. N.d. "What Is School Segregation?" www.dearwhiteparents.guide/guide/what-is-school-segregation/.

Wodon, Quentin, Claudio Montenegro, Hoa Nguyen, and Adenike Onagoruwa. 2018. "Missed Opportunities: The High Cost of Not Educating Girls." *The World Bank*, July. https://doi.org/10.1596/29956.

"Women's History Month 2022: Celebrating 50 Years of Title IX." 2022. Insight into Diversity. February 10, 2022. https://www.insightintodiversity.com/womens-history-month-2022-celebrating-50-years-of-title-ix/.

Woodford, Gillian. 2006. "'We Don't Need to Be Cured,' Say Autistics." *National Review of Medicine* 3 (8). https://www.nationalreviewofmedicine.com/issue/2006/04_30/3_patients_practice05_8.html.

Wooldridge, Shannon. 2023. "Writing Respectfully: Person-First and Identity-First Language." National Institutes of Health (NIH). April 12, 2023. https://www.nih.gov/about-nih/what-we-do/science-health-public-trust/perspectives/writing-respectfully-person-first-identity-first-language.

Woolhouse, Megan. nd. "A New Era of Deaf Education." Boston University Wheelock College of Education and Human Development. nd. https://www.bu.edu/wheelock/magazine-article/a-new-era-of-deaf-education/.

XLP London, dir. 2021. *The Digital Divide: How Does It Affect Young People in London?* YouTube Video. https://youtu.be/OVZQmFQgLfk.

Yosso, Tara J. 2005. “Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth.” *Race Ethnicity and Education* 8 (1): 69–91. doi.org/10.1080/1361332052000341006.

This page titled 5.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

6: Who Has a Home? - Houselessness and Housing Insecurity

6.1: Chapter Overview and Learning Objectives
6.2: Housing Insecurity and Houselessness as a Social Problem
6.3: Houselessness, Housing Insecurity, and Social Location
6.4: Personal Problems — “Sin” or “Sickness”
6.5: Structural Issues of Houselessness
6.6: Housing Stability is Social Justice
6.7: Chapter Summary
6.8: References

This page titled 6: Who Has a Home? - Houselessness and Housing Insecurity is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

6.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Describe how houselessness is a social problem.
2. Describe how social stratification can help sociologists to explain the causes and consequences of housing instability.
3. Analyze how social location impacts houselessness.
4. Discuss how the sociological explanations of housing insecurity changed over time.
5. Evaluate the effectiveness of interdependent solutions to housing as a way of expanding social justice.

Chapter Overview

With deep gratitude for the Spring 2022 Sociology 206 students at Tillamook Bay Community College for your feedback on the draft of this chapter and holding space for its development. And to Kandi, for never giving up.
– Nora Karena



Figure 6.1 Every year over 4 million young people experience houselessness, like this youth who might be couch surfing. How does this make houselessness a social problem?

Kandi (her street name) was 12 the first time she ran away from home. She had read about running away in books like *My Side of the Mountain*. These stories were supposed to be cautionary tales, but they showed Kandi a path out of an abusive home. She just wanted out. Rather than stay in one place for very long, she hitchhiked cross-country. She spent a lot of time in truck stops and bars. She used a lot of drugs. Every once in a while she got arrested, and there were close calls with dangerous people. She experienced sexual harassment daily and was sexually assaulted and exploited many times.

As she got older and tougher, she learned how to make people respect her *no* and pay for her *yes*, at least most of the time. She got her first bartending job at the age of 15. It was easy to find work, but she never stayed anywhere for long. She told people that she chose “the road.” Given the options, it seemed like a rational choice.

People she met shared spare pieces of their lives. She encountered art, music, and big ideas. She went to a lot of parties and listened to many stories around many fires. Sometimes, she had fun—once she got picked up because a group of whitewater rafters needed one more person to paddle. She learned how to survive, but dreamed of more, and spent long hours constructing a better life in her imagination. Eventually, in fits and starts, she began to move towards a life that was safer and softer.

It took years to get stable, but eventually, in her 20s she landed in a small coastal town and fell in love. She stayed put long enough to find a chosen family and make a home. Home was hard for Kandi to hold on to, and she continued to experience housing

insecurity into her 40s until she went back to school for a better-paying career. Kandi is in her 50s now, stable, and happy with her family and work. She knows how lucky she is.

Kandi is one of an estimated 26 million people in the United States who have been unhoused during their lifetimes (National Academies of Sciences, Engineering, and Medicine et al. 2018). While Kandi now maintains stable housing, an estimated 11.4 million people in the United States reported housing insecurity in the summer of 2021. People experience housing insecurity when they are behind on rent and/or likely to be evicted in the next month (Pagaduan 2021). If you want to learn more, please check out this chart of Homelessness Statistics by State .



Figure 6.2 Watch this 2-minute video about a comic book series Portland State University students created about their experiences of houselessness. Do these stories sound familiar? Transcript

Statistics about houselessness don't tell the whole story, though. As a student, you may be housing insecure. You may know other students who couch surf, change addresses frequently or sleep in their cars. In 2022, the station KGW featured a student-created comic about unstable housing. As you watch Comic Book Profiles 10 Portland State University Students' Struggles With Housing Instability [Video], please consider how housing instability has impacted these students.

Kandi, college students, and others experience the social problem of houselessness, the condition of not having a place to live. As the cost of housing increases and wages stay the same, more and more people find themselves losing their housing or at risk of losing their housing. Stable housing also becomes one of the factors that can help resolve some of the other social problems we discuss throughout this book.

In this chapter, we will define homelessness, houselessness, and housing insecurity and consider the individual and collective impacts of the current housing crisis. Then, we will apply an intersectional lens to discover how social location can increase risks for housing insecurity and houselessness. We will also consider older theories of houselessness that examine individuals' characteristics to explain the problem. These theories don't hold much explanatory value today, but we see these ideas arise in how we talk about problems of houselessness. Finally, we look at community-based interdependent solutions that create housing stability and social justice for people who need a home.

You may notice that we use the words *houseless*, *unhoused*, or *housing insecure* instead of *homeless* in most cases. As you'll remember from Chapter 1, a characteristic of a social problem is that it is socially constructed. One way we can recognize that a social problem is socially constructed is because the language used to define a problem changes over time. Sociologists and community advocates currently prefer the terms houseless, unhoused, or housing insecure to define the social problem. This language helps emphasize structural problems that may cause someone to be without a home rather than the stigma associated with the word *homeless*.

Focusing Questions

As we explore what it means to have a stable home, the following questions will guide us:

1. How can we see houselessness as a social problem?
2. How does the sociological concept of social stratification help sociologists explain the causes and consequences of housing instability?
3. Who is likely to experience housing insecurity or houselessness, based on their social location?
4. How have sociological explanations of housing insecurity changed over time?
5. Which interdependent solutions to houselessness can create housing stability, a measure of social justice?

As you consider these questions, you might start by thinking about what *home* means to you. If you want to, you can compare your vision to those of the people in this video, What Does Home Mean to You? [Video].

There's no place like home. Let's find out more!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Nora Karena is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 6.1. "Photo" by Rex Pickar is licensed under the Unsplash License.

All Rights Reserved Content

Figure 6.2. "Comic Book Profiles 10 Portland State University Students' Struggles With Housing Instability [Video]" by Bryant Clerkley, KGW8 is licensed under the Standard YouTube License.

This page titled 6.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

6.2: Housing Insecurity and Houselessness as a Social Problem

As you recall from Chapter 1, social problems go beyond the experience of the individual, resulting in a conflict in values, arising when groups of people experience inequality, is socially constructed by real consequences, and must be addressed interdependently. A basic inequality, of course, is that some people have secure housing, and some don't. Social locations such as gender identity, race, class, age, sexual orientation, or combinations of these factors can increase the risk of becoming unhoused.

Defining houselessness

Harris, a student in the Oregon Coast Community College Social Problems class, explored how houselessness can be seen as a social problem. She interviewed Traci Goff, the executive director of Grace Wins Haven, a dahouselessnessNewport, Oregon, about houselessness in Lincoln County.



Figure 6.3 In this graphic novel, *Social Problems* student Harris explores why houselessness is a social problem. They demonstrate each of the characteristics of a social problem. Please take some time to review Harris's work, Houselessness: Grace Wins Haven, Case Study by Harris. Image Description

Harris found that houselessness goes beyond the experience of an individual. They document this in the graphic novel hosted in Figure 6.3. The City of Newport, Oregon passed a new ordinance in 2022 which regulates who can camp. The new law prohibits people from camping near city buildings, schools, or in recreational areas. These restrictions apply to the entire community, not just individual people.

Harris also identifies the many organizations and people who have differing opinions about houselessness in Lincoln County. The city government, the State of Oregon, Grace Wins Haven, and the houseless people themselves disagree on what should be done.

Many of the people that Harris talks to also experience marginalization based on their social location. One young person is autistic. Another person experiences chronic and severe physical illness. Another client was a felon, which restricted his ability to rent many properties.

Finally, our ideas about who is houseless and why they are houseless are socially constructed. In their creative approach, Harris notes that many laws, policies, and economic forces create houselessness, not just the behavior of individuals. We'll look deeper at how explanations of why people are houseless have changed over time later in this chapter. Let's start, though, with some formal definitions.

Homelessness is defined by the US Department of Housing and Urban Development (HUD) as being unsheltered, having inadequate shelter, not having a permanent fixed residence, and/or lacking the resources to secure stable housing (US Department of Housing and Urban Development 2012). HUD uses four categories of homelessness, as described in Figure 6.4, to determine eligibility for housing services. These subsidized and supported housing services include Emergency Shelters, Transitional Housing, Rapid Rehousing, Housing Choice Subsidized Housing Vouchers (also known as Section 8), and Homelessness Prevention Services.

Figure 6.4 US Federal Categories of Homelessness. These definitions are part of policies around houselessness. These policies may help people who need it but exclude others who are also houseless. Who do you think is missing from these guidelines?

US Department of Housing and Urban Development: Four Categories of Homelessness
1) Literally Homeless Individual or family who lacks a fixed, regular, and adequate nighttime residence, meaning: • Has a primary nighttime residence that is a public or private place not meant for human habitation; or • Is living in a publicly or privately operated shelter designated to provide temporary living arrangements (including congregate shelters, transitional housing, and hotels and motels paid for by charitable organizations or by federal, state, and local government programs); or • Is exiting an institution where (s)he has resided for 90 days or less and who resided in an emergency shelter or place not meant for human habitatiinstitutionely before entering that institution. Note: An individual or family only needs to meet one of the three subcategories to qualify
2) Imminent Risk of Homelessness An individual or family who will imminently lose their primary nighttime residence, provided that: • Residence will be lost within 14 days of the date of application for homeless assistance; • No subsequent residence has been identified; and • The individual or family lacks the resources or support networks needed to obtain other permanent housing. Note: Includes individuals and families who are within 14 days of losing their housing, including housing they own, rent, are sharing with others, or are living in without paying rent.
3) Homeless Under Other Federal Statutes Unaccompanied youth under 25 years of age or families with Category three children and youth who do not otherwise qualify as homeless under this definition but who: • Are defined as homeless under the other listed federal statutes; • Have not had a lease or ownership interest in permanent housing during the 60 days prior to the homeless assistance application; • Have experienced persistent instability as measured by two moves or more during the preceding 60 days; and • Can be expected to continue in such status for an extended period of time due to special needs or barriers Note: Includes individuals and families who are within 14 days of losing their housing, including housing they own, rent, are sharing with others, or are living in without paying rent.
4: Fleeing/Attempting to Flee Domestic Violence Any individual or family who: • Is fleeing or is attempting to flee domestic violence; • Has no other residence; and • Lacks the resources or support networks to obtain other permanent housing Note: *Domestic Violence* includes dating violence, sexual assault, stalking, and other dangerous or life-threatening conditions that relate to violence against the individual or family member that either takes place in or him or her afraid to return to, their primary nighttime residence (including human trafficking).

Who is Unhoused?

Shelter is a basic human need. Surviving unsheltered takes a toll on physical and mental health, both in terms of increased health risks and decreased access to adequate healthcare services (Kushel et al. 2006). Having safe and stable shelter supports our basic psychological needs, anchors our social relationships, and is necessary for economic stability. In 1992, the United Nations declared that adequate housing is a human right. The value of shelter to the quality of human life is clear. However, rates of houselessness in the United States are growing. What vvalue do you think conflict with the value of meeting everyone's basic human needs?



Figure 6.5 Sidewalk tent camps in Northeast Portland, Oregon, United States. Do all people who are houseless live like this?



Figure 6.6 City of Roses or City of Homeless? Portland's human tragedy [YouTube]. The housing problems that Portland experiences are common across the United States. Which of these problems and solutions do you see in your community? Transcript

The image in Figure 6.5 and the video in Figure 6.6 tell part of the story of houselessness in Portland, Oregon. Please take the time to watch the first 6 minutes of this 11 minute video that tells this story. As you watch, consider who is speaking and whose voices are not heard. These stories are powerful but insufficient. Who else in Oregon is houseless?

On the night of January 26th, 2022, when the temperature dipped down into the 20s, *at least* 14,655 unhoused people were counted in Oregon. In Multnomah, Washington, and Clackamas Counties, 6,633 people were unhoused, an increase of more than 25 percent since the last count in 2019 in Multnomah County alone (Hasenstab 2022). Of those counted, 3,525 met the HUD definition of unsheltered from Figure 4.2, while 3,108 spent that cold winter night in temporary shelter or transitional housing. More than 60 percent of the unhoused people that night met the definition of chronically homeless, having a disabling condition, *and* having been unhoused for at least 12 months (Multnomah County 2022). The annual Point-in-Time count of unhoused people does not consider people who were temporarily doubled-up with friends and family unhoused, even though they also lack a permanent residence.

Encampments of unhoused people, sometimes called tent cities, have become a common, often unwelcome fixture in Portland. You can read about Dignity Village in Portland, Oregon, an encampment community that is self-organized and offers some security. Because many encampments are not officially legal, people living in them lack stability and live under the threat of being "swept" or evicted. In 2017, 255 encampments were reported across the United States, ranging in size from 10 to over 100 people living in them, but that number does not include many more illegal encampments. Encampments are a response to the fact that shelters constantly operate at maximum capacity, and communities do not have enough affordable housing (Tent Cities in America 2022).

Shelters provide needed temporary immediate service to over 1.5 million Americans each year. Many nonprofit organizations also provide additional supportive services and housing assistance for families and individuals. Day shelters, such as Rose Haven in Portland, Oregon, also offer support and food to unhoused people. Some churches allow people to car-camp and/or erect tents on the church property and have provided hygiene centers that include showers, hand-washing, laundry, and food services.

Tensions exist between tent dwellers, staff, and users of shelters, and the business and home-owning communities since being unhoused is messy, and people who are unhoused are vulnerable to crime and abuse. In Corvallis, Oregon, the community has struggled for years to find a permanent location for the men's overnight cold-weather shelter. Advocates for people who are unhoused argue for a location close to needed city services; accessibility is important when walking, bicycling, and public transportation are the primary modes of getting around.

Who is Housing Insecure?

Housing insecurity is a broad set of challenges, such as the inability to pay rent or utilities or the need to move frequently (Goldrick-Rab et al. 2019). According to government definitions, if a person or a family are within 14 days of losing their housing and does not have the resources "to obtain permanent housing," they are considered by HUD to be "at imminent risk of homelessness." Housing instability can be harder to see than houselessness. Signs of housing instability include missing a rent or utility payment, having a place to live but not having certainty about meeting basic needs, experiencing formal or informal evictions, foreclosures, couch surfing, and frequent moves. It can also include exposure to health and safety risks such as mold, vermin, lead, overcrowding, and personal safety fears such as abuse.

Of all Americans, 10–15 percent are housing insecure. A cost burdened household is a household in which 30% or more of a household's monthly gross income is dedicated to housing, making it difficult to pay for necessities. Householncomeat pay more than 30% of their income on houincomeace housing instability and insecurity. One study used a residual-income approach, which estimates whether households have enough money left after paying rent and utilities to afford a decent standard of living, and found that 19.2 million (62.1%) were cost burdened. However we measure it, the cost burden puts people at risk for being homeless (National Low Income Housing Coalition 2022).

College students are another group of people who are often housing insecure. You watched a video of their stories earlier in this chapter. In addition to qualitative stories, we have quantitative data about how many college students experience housing instability (Figure 6.7).

	Two-Year College		Four-Year College		Overall	
	Number of Students	Percentage	Number of Students	Percentage	Number of Students	Percentage
No needs ("Secure")	14,965	30	10,179	39	25,144	33
Food insecure, housing insecure, or homeless ("Insecure")	34,111	70	15,861	61	49,972	67
Food and housing insecure	19,021	39	7,723	30	26,744	36
Housing insecure and homeless	7,846	16	2,917	11	10,763	14
Food insecure and housing	6,485	13	2,394	9	8,879	12

Figure 6.7 Food Insecurity and Housing insecurity at two-year and four-year colleges. Students in community colleges often experience more food and housing insecurity than students in four-year colleges. Thinking back to Chapter 1, do you think this is causation or correlation? Image Description

A recent national survey that included Linn-Benton Community College (LBCC) in Albany, Oregon, found that students at the two-year institution had higher levels of houselessness than their counterparts nationally. You can see the results from all surveyed colleges in Figure 6.7. With a response rate of 9.7 percent, 558 of 5,700 surveyed LBCC students participated in the 2019 #RealCollege Survey Report. Nineteen percent of LBCC students reported experiencing houselessness in the past year, compared with 17 percent nationally. In addition, 53 percent of LBCC students reported experiencing housing insecurity in the past year, compared with 50 percent nationally (Goldrick-Rab et al. 2019). This report indicates that more than half of community college students are struggling with stress related to having a safe, stable place to care for themselves and their families.

The College and University Basic Needs Insecurity Report found that being female, transgender, Native American, Black, Latinx, and 21 or older increased your chances of being housing insecure or homeless. Although men, people who are White, young White students (18–20), and athletes were less likely to experience houselessness or housing insecurity, they still did so in double-digit percentages (Goldrick-Rab et al. 2019).

In Oregon, in particular, the median individual and household income in 2020 was $35,393 and $65,677, respectively. Average rents also increased significantly (US Census 2020). More than 35 percent of Portland renters surveyed reported being behind on rent, and more than 56,000 households in the Portland region are considered housing insecure (Bates 2020).



Figure 6.8 Rural Houselessness This picture shows what rural houselessness looks like in Klamath County, Oregon. How might the experience of being houseless, or the services and policies needed to end houselessness be different between cities and countrysides?

Rural communities have unique housing pressures, especially in resort areas where housing stock tends to be inadequate. One rural area is Lincoln County, Oregon, where wages are generally lower than most of the rest of the state. The average income of a Lincoln County resident is $25,130 a year (BestPlaces 2020). If we calculated that a person could only use 30 percent of their income for housing to remain stable, their rent could be $7,539 per year or $628.25 per month.

The fair market rent for a one-bedroom apartment in Lincoln County is $877 (RentData.org 2022). At fair market value, the renter would be paying about 42 percent of their income. When you add that less than one percent of all homes in Lincoln City, Oregon, are vacant and available to rent (Bestplaces 2020), you begin to see the fragility of our housing system. Even when work is plentiful, houselessness is only a step away. One job loss, one major illness, or commonly, one landlord who chooses to sell their property rather than continue to rent, and houselessness occurs.

Licenses and Attributions for Housing Insecurity and Houselessness as a Social Problem

Open Content, Original

"Housing Insecurity and Houselessness as a Social Problem" by Nora Karena is licensed under CC BY 4.0.

Figure 6.4. "Categories of Homelessness" adapted from The Homeless Emergency Assistance and Rapid Transition to Housing (HEARTH) Act by Nora Karena is licensed under CC BY 4.0.

Open Content, Shared Previously

"LBCC Student Statistics and likelihood of student homelessness," "Homeless encampments, Dignity Village, and tent cities," and "Housing insecure" are partially adapted from "Finding a Home: Inequities" by Elizabeth B. Pearce, Carla Medel, Katherine Hemlock, and Shonna Dempsey, Contemporary Families: An Equity Lens 1e, which is licensed under CC BY 4.0. Modifications by Nora Karena are licensed under CC BY 4.0.

Figure 6.5. "Northeast Portland homeless camp tents" by Graywalls is licensed under CC BY-SA 4.0.

All Rights Reserved Content

Figure 6.3. "Houselessness: Grace Wins Haven" by Harris is all rights reserved and included with permission.

Figure 6.6. "City of Roses or City of Homeless? Portland's human tragedy" by KOIN 6 is licensed under the Standard YouTube License.

Figure 6.7. "Food Insecurity and Housing Insecurity at Two-year and Four-year Colleges" by the Hope Center is included under fair use.

Figure 6.8. "Homeless service providers say counting homeless in rural areas can be more difficult because they are often less visible than in urban areas" by Molly Solomon, OPB is included under fair use.

This page titled 6.2: Housing Insecurity and Houselessness as a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

6.3: Houselessness, Housing Insecurity, and Social Location

People are unhoused because they do not have access to adequate, affordable housing. For every 100 extremely low-income renters, there are just 31 affordable units (National Coalition for the Homeless 2020). People who are housing insecure are at risk of losing their housing because they lack adequate resources to meet basic needs.

Social location, where identity and power connect, such as class, race, gender, age, and physical ability, can impact housing stability. In this section, we'll apply theories of social stratification and intersectionality to the problem of houselessness and housing insecurity. Let's start by exploring the sociological concept of class.

What is Social Stratification?



Figure 6.9 This picture demonstrates stratification. In the front, we can see the tarps and belongings of houseless people. In the background, we see the skyscrapers of a modern wealthy economy. Where do you see stratification at work in your own life?

Sociologists group people according to how much they have. However, sociologists consider more than money in their definition. Instead, they define stratification as a socioeconomic system that divides society's members into categories ranking from high to low based on things like wealth, power, and prestige. Systems of stratification can be as extreme as slavery or apartheid. They can be as long-lasting as caste. Or they can be as common as class, a group that shares a commonwealthl status based on factors like wealth, income, education, and occupation.

As you might remember from Chapter 5, wealth includes anything you own—your house, your car, and perhaps your inheritance from your great-grandmother. Income is the money a person earns from work or investments. Income may include your paycheck or royalties from the book that you wrote. Another term for this combination of factors is socioeconomic status (SES). Socioeconomic status is an *individual's* level of wealth, power, and prestige.

Karl Marx, the German philosopher introduced in Chapter 3, focused on ownership of wealth or businesses to define class. In his model, workers who own nothing except the clothes on their backs would always conflict with the rich, those who owned businesses and property. Max Weber, another German sociologist from Chapter 3, added ideas of skill status and power to the concept of class.

Unpacking Oppression, Equalizing Justice: Social Class

The chart in Figure 6.10 shows one model of class in the United States, comparing the educations, occupations, income, housing status, and percentage of population for each social class. Although sociologists don't always agree on the names of the classes or where the boundaries are, we can begin to see how social stratification itself changes people's life chances. For example, people in the capitalist class, who are only about 1% of the total population, not only have more money, but more access to prestigious education and jobs. These connections help them maintain their wealth and power.

On the other hand, people of the lower class experience poverty. Poverty is the state of lacking the material and social resources an individual requires to live a healthy life. In this class, people are often housing insecure or houseless. They often go hungry and

can't access medical care. Social justice advocates often argue that stabilizing a person's housing is the first thing that should happen when someone is houseless. This stability supports people in addressing other concerns such as partner violence or chronic health conditions. We'll talk more about Housing First when we explore housing and social justice later in the chapter.

Figure 6.10 US Social Class Structure. 2020. This infographic shows the characteristics of each social class in the United States, and the percent of each class in the United States population. Do you know anyone who has changed their social class?

Social Class	Percent of Population	Household Income	Education	Occupation	Housing
Capitalist	1%	$650,000+ (often inherited)	Elite university, private tutoring	Investors, heirs, and executives	Own multiple personal homes and others' homes; concentrated in large cities
Upper class	9%	$200,000- $650,000	Prestigious university	Executives, professionals,and investors	Own a home and a vacation home
Upper middle class	8%	$150,000- $200,000	College, university, or advanced degree	Professionals and upper managers	Own at least one nice home
Middle class	27%	$75,000- $149,000	High school, some trade school or apprentice- ship	Lower managers, supervisors, trades, farmers	Depending on race may own or rent
Lower middle class	17%	$50,000- $75,000	High school	Factory workers	Rent
Working class	20%	$25,000- $49,000	Some high school	Service workers, retail or tourist economy workers	Rent, but housing insecure
Lower class / Poverty	18%	Under $25,000	Less than high school	Unemployed, disabled, or receiving other government assistance	Houseless or housing insecure

In addition, the middle class in the United States is slowly shrinking, as shown in the chart in Figure 6.11. The people in upper-income households are earning significantly more. More people are becoming downwardly mobile, moving into the lower class. If you would like more details on this transition, you can explore this report from Pew Research: "How the American Middle Class Has Changed in the Past Five Decades."

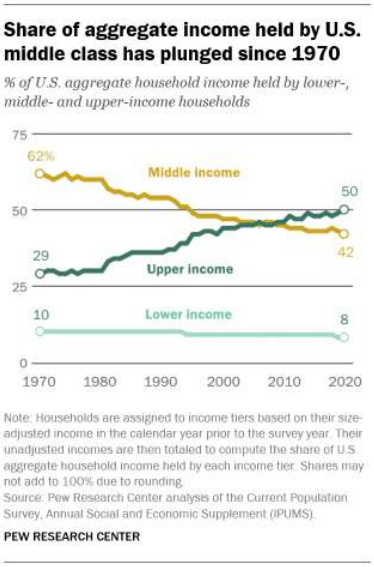


Figure 6.11 Middle-class income share has plummeted. In 1970, middle-income households made 62% of the US income. By 2020, their share fell to 42%. How do you think this might impact housing stability? Image Description

Wealth inequality in the US is only growing. According to Robin DiAngelo, "More and more wealth is being concentrated into fewer and fewer hands. The US has the highest level of income inequality among G7 countries. The wealth gap between America's richest and poorest families more than doubled from 1980 to 2016" (DiAngelo 2021:156).

One of the ways that we see this inequality affecting housing is the impact of the increase in vacation rentals. While Airbnb, Flipkey, and other vacation rental and home share options may increase the number of inexpensive places to stay in an area, they reduce the number of long term rental units. They also tend to increase the rental prices, decreasing the supply of affordable housing. Wealthy people benefit from these options because they make more rental income on properties they own. People who most need affordable housing are pushed out of the rental markets because they can't afford to stay (Barron, Kung, and Proserpio 2020, Lee 2016).

Now it's your turn to unpack oppression and stabilize justice:

How are class and housing related in your community? Do you have enough affordable housing to go around? Sociologists often use multiple sources of data to understand patterns of social change. For this exercise, we'll use three sources to complete a worksheet (make a copy when prompted).

1. Go to US Census Quick Facts. You can type in your zip code, county, or state. Please write down the total population, number of housing units, gross rent, and number of households, among other information.
2. What percent of people in your area live in poverty or are income limited? Now go to Alice in the Crosscurrents. The final page of this report has percentages of people in poverty and percent of people who are income limited by state. How does this number compare to the census number for people in poverty?
3. How much can people in poverty or income limited people afford to pay in rent? The answer for Oregon, according to Alice, is $651 for a single person and $836 for a family of four (United for Alice 2023).
4. What is the median rental cost in your area according to the Census Bureau? How does this compare to data in the Zillow Market Trends database?
5. Finally, compare your numbers.What are the differences between number of people in poverty, amount of affordable housing, availability of sufficient money to pay for housing, and cost of housing. Most often there is a large gap between rental prices, rental availability and income.
6. How might the difference between income and availability create a housing crisis (or not) in your area? Ideally, people should spend no more than 30% of their income on housing. What have you learned about housing stability in your community?

Social Class and Housing

As you might expect, communities with high poverty rates tend to have high rates of unhoused people. Housing stability is a prerequisite for class mobility (Ramakrishnan et al. 2021). Correlations between social location and housing stability reveal some

ways social mobility can be limited by race, gender, and age. Homeownership is also a milestone for upward mobility, so long as the homeowner is not cost burdened. Housing is generally a household's largest expense whether we rent or own. For people who own, though, their house payments become an investment, possibly generating more wealth over time.

Race and Ethnicity

Homeless Count by Race

Race	Total Number	Percent
American Indian, Alaska Native, or Indigenous	15,491	3.7%
Asian or Asian American	6,559	1.6%
Black, African American, or African	137,638	32.7%
Native Hawaiian or Pacific Islander	6,429	1.5%
White	230,839	54.8%
Multiple Races	24,458	5.8%

Homeless Count by Ethnicity

Figure 6.12 National Point In Time Homeless Count By Race and Ethnicity, 2022 Most homeless people are White, but People of Color are often disproportionately represented. What does this mean?

Ethnicity	Total Number	Percent
Non-Hispanic/Non-Latin(a)(o)(x)	328,799	78.0%
Hispanic/Latin(a)(o)(x)	92,581	22.0%

In 2022, the nationwide Point-in-Time Homeless Count identified 421,392 people who were unhoused. Of these people, 230,839 were White. White people make up the majority of houseless people.

However, Black people represent 13% of the total US population, representing over 30% of the unhoused population. This comparison indicates disproportionality, which is the overrepresentation or underrepresentation of a racial or ethnic group compared with its percentage in the total population (Child Welfare Information Gateway 2021). Black people are disproportionately houseless. Native American and Native Alaskan, and certain groups of people who are Native Hawaiian or Pacific Islanders also experience disproportionate rates of houselessness and housing insecurity.

The story for Latinx people is a bit different. Black and Hispanic people in the United States share similar risk factors for houselessness. However, Hispanic people experience lower rates of houselessness (Conroy and Heer 2003). Some researchers argue that Hispanic people have strong social networks—ie, they can live with family. However, when Conroy and Heer tested this theory in Los Angeles, they found that houselessness for Latinx people was undercounted because they were more likely to live in abandoned buildings rather than using shelters or churches where they might be counted. In more recent research in LA County, Chinchilla finds this to be true. She also adds that Latinos were less likely to engage in housing services. They were also more likely to live in overcrowded households (Chinchilla 2019).

This picture is changing over time. Nationwide, the 2022 Point In Time count shows that rates of houselessness for Hispanic/Latino people have increased by 7.6 percent. The causes of this increase are complex. However, part of this increase may be due to the impacts of COVID-19. Because Hispanic/Latino people are more likely to be seasonal or temporarCOVID-19s, they have less access to COVID-19 relief funds. Therefore, they were more likely to be evicted (Chinchilla, Moses, and Visotzky 2023).

Whenever a social problem impacts members of a specific race at a higher rate than the general population, we can say that racial inequity exists. Ibram X. Kendi asserts that any policies that result in racial inequity and ideas that justify or excuse racial inequity are racist. In the upcoming section, Creating Under-Resourced Communities, we will look closer at racist housing policies and ideas behind the history of displacement and exclusion that creates and sustains these racial inequities. In the upcoming section,

Housing Stability is Social Justice, we will look at how antiracist policies are essential to ending houselessness and housing insecurity in the US

Gender and Houselessness

70% of people who are unhoused identify as men (National Alliance to End Homelessness 2021). Most of these men are in their 50's and 60's. They meet the definition of chronically homeless. In 2021, in Los Angeles County, California, 83% of the 1800 unhoused people who died were men. Most of those deaths were classified as preventable (Dolak 2022).



Figure 6.13 Who is likely to be houseless? Most houseless people are men, but LGBTQIA+ are disproportionately likely to be houseless. Why might this be true?

Women have lower rates of houselessness overall but are more likely to face housing insecurity. They are more likely than men to be unemployed and renters. This increases their risk of becoming severely cost burdened by housing (Zillow 2020).

People in families with children make up 30 percent of the homeless population, and most unhoused single parents are women. Unaccompanied youth (under age 25) account for another 30% of unhoused people. 40% of unaccompanied, unhoused youth identify as LGBTQIA++. The long-term impacts for youth who are unhoused include significantly higher rates of emotional, behavioral, and immediate and long-term health problems, along with increased risks for substance use and suicide (Substance Abuse and Mental Health Administration 2022). They have numerous academic difficulties, including below-grade level reading, high rate of learning disabilities, poor school attendance, and failure to advance to the next grade or graduate. Four out of five children experiencing houselessness have been exposed to at least one serious violent event by age 12.

Socially constructed ideas of *normal* or *acceptable* identities hinder many people from accessing shelter, housing, and many other services. Specifically, in the case of houseless shelters, transgender women may be refused admittance by the women's shelter and are at risk of violence at the men's shelter (National Center for Transgender Equality 2019).

Licenses and Attributions for Houselessness, Housing Insecurity and Social Location

Open Content, Original

"Houselessness, Housing Insecurity and Social Location" by Nora Karena and Kimberly Puttman is licensed under CC BY 4.0.

Figure 6.10. "US Social Class Structure. 2020" by Kimberly Puttman is licensed under CC BY 4.0. Data sources: "Household Income Distribution in the US Visualized as 100 Homes" and "Mapped: How Much Does it Take to be the Top 1% in Each US State?" from the Visual Capitalist, Bloomberg, South China Morning Post, The New York Times, and the USDA.

Open Content, Shared Previously

"Class," "Income," "Socioeconomic Status," and "Stratification" definitions from Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Openstax is licensed under CC BY 4.0.

"Poverty" definition from the Open Education Sociological Dictionary edited by Kenton Bell is licensed under CC BY-SA 4.0.

Figure 6.9. “Photo” by Alan Taylor is licensed under CC BY-2.0.

Figure 6.12. “National Point In Time Homeless Count By Race and Ethnicity” from “The 2022 Annual Homelessness Assessment Report (AHAR) to Congress” by the US Department of Housing and Human Development is in the Public Domain.

Figure 6.13. “Photo” by Chewy is licensed under the Unsplash License.

All Rights Reserved Content

Figure 6.11. “Share of aggregate income heldby U.S middle class has plunged since 1970” from How the American middle class has changed in the past five decades © Pew Research Center, Washington, D.C. is licensed under the Center’s Terms of Use.

This page titled 6.3: Houselessness, Housing Insecurity, and Social Location is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

6.4: Personal Problems — “Sin” or “Sickness”

It is common for people concerned with problems of housing insecurity and houselessness to focus resources and programming on fixing the personal problems of people who are unhoused. Many shelter and housing programs offer social support, motivational coaching, counseling, and even “life skills” classes. When we consider that many people who are unhoused have experienced trauma, mental health crises, and substance use disorder before becoming homeless, this approach makes sense. It makes even motraumase when we becmental healththe trauma, alienation, mental health crises, and substance use patterns that can develop while people are unsheltered. Many people who are unhoused are often in need of robust social and therapeutic support as they make their way back to stability.

However, many housing advocates and unhoused people view the “what’s-wrong-with-the-homeless” perspective as deficit-based, focusing on the problems or limits of people who are houseless. They argue that this approach obscures the real reasons for our current housing crisis—not enough affordable housing. In this section, we will look at how social research has sometimes contributed to deficit-based perspectives, and we will look at ground-breaking research that illuminates how unhoused people sometimes internalize these perspectives.

Poverty, “Degeneracy” and Migrants

Questions about poverty and poor people have been popular topics of social sciences inquiry for as long as scientists and philosophers have tried to make sense of inequality. In the late 19th century, many social scientists were concerned with degeneracy. That is the idea that certain people were naturally predisposed by heredity to low intelligence, poor moral character, and mental instability. These “poor unfpovertyes” were destined to lives of poverty, moral failures, and crime.

The 1875 book by Robert Dugdale, *The Jukes: A Study in Crime, Pauperism, Disease and Heredity*, was the first of many studies of so-called “degenerate families.” A group identified as the Juke family was a colorful collection of about 40 loosely related families. Some of these people were not actually related to each other. However, because of repeated imprisonment and institutionalization, they were reported as having cost the State of New York over a million dollars. This study selectively documented members of a “family” of uneducated rural folks. Because they were poor, they turned to sex work, gambling, and other survival crimes. Contemporary readers would recognize the impacts of generational poverty, limited resources, and trauma in the case studies. However, this line of questionable research influenced social theory and popular opinion about poor people at the time. It was the first of several similar research projects that added fuel to an emerging eugenics movement.

Eugenics is a pseudo-scientific set of theories that tried to demonstrate that traits such as pauperism, mental disability, dwarfism, promiscuity, and criminality were inherited, and that a more perfect White race could be created through selective breeding. This movement also iracered Hilter’s pursuit of a master race. Some early sociologists from the Chicago School of Sociology were heavily influenced by eugenics. Eugenics was discredited in the mid-twentieth century, but its influence has lasted longer. In the section Narratives of Houslessness, we will recognize echoes of degeneracy in contemporary narratives about why people are unhoused. First, let’s look at how social research has also served to humanize unhoused people.

Hobos and Tramps

In the early 20th Century, most unhoused people were migrant laborers. They were typically White men (Kim 2017). Many of the ideas that American society holds about homeless people and a so-called culture of homelessness can be traced back to research on migrant workers, whose numbers exploded before and during the Great Depression (1929–1939) as more individuals and families were compelled to leave their homes in search of employment. If you want to, you can absorb the novels of John Steinbeck, the photographs of Dorothea Lange (Figure 6.14), and the music of Woody Guthrie, who all contributed to a romanticized notion that some of these wanders choose a life of wandering over working, even as they documented the limited choices and harsh economic realities faced by migrant workers and impoverished families.



Figure 6.14 Depression-era images like the one of these men documented poverty and displacement. How have the stories we tell and the images we capture of people who are poor changed over time?

In 1923, American sociologist Nels Anderson conducted ethnographic research with migrant laborers in Chicago, whom he identified as *hobos*. This groundbreaking work humanized a misunderstood population. It also demonstrated that the transient lifestyle resulted from their status as temporary workers with limited resources. He also documented an ecosystem of exploitation, gambling, drugs, and crime that preyed on vulnerable migrants. Andersons's subsequent work expanded his inquiry to include "the juvenile and the tramp, the unattached migrant, and the family" (Anderson 1998).

While many unhoused people experience mental illness and substance use disorder, the idea that people are unhousemental illnessrugs, criminality, and mental illness is not supported by remental illnesss. For example, many people with substance use disorder and mental illness can maintain stable housing because they have access to social and financial capital. Similarly, many people who commit serious crimes use their ill-gotten resources to live lavishly to protect themselves from the consequences of their actmental illnessn be argued that poverty is a social problem complicated by mental illness, substance abuse, and stigma.

Narratives of houselessness

Narratives about houselessness are shared stories that hold a powerful place in our collective understanding of who is unhoused and why. In *Hobos, Hustlers, and Backsliders: Homeless in San Francisco*, British-born sociologist Teresa Gowen documented the stories that unhoused people tell about themselves. She found that many unhoused people have internalized some of these harmful narratives of either *sin* or *sickness*.

A sin narrative is one of personal failure and low morals. People who have internalized the sin narrative tend to believe that it is their fault they are unhoused. Many of these people struggle daily to be better people, to seek out recovery services and spiritual fellowship, and hold on to the hope that if they can fix the broken thing inside of them, they can be more stable. Some of the people Gowen describes as adopting a sin narrative eventually give up on trying to be better and surrender to the punishment of houselessness they have come to believe they deserve. Interventions based on a sin narrative tend to be either redemptive or punitive.



Figure 6.15 Sociologist Teresa Gowan wrote *Hobos, Hustlers, and Backsliders: Homeless in San Francisco.* How does her research differ from the historical "sin" or "sickness" narratives?

A sick narrative is similar to the sin narrative, except that instead of leaving the individual to fend for their own redemption, the unhoused person is understood to be unable to help themselves and in need of treatment. It may not be an unhoused person's fault that they have a substance use disorder or a behavioral health disorder, therefore, so the narrative goes, they deserve treatment and therapeutic support to maintain housing stability. Many housing-first interventions, which prioritize harm reduction and social support, are grounded in a sick narrative.

Many unhoused people, however, do not use drugs or break the law. The third narrative Gowen identified is a system narrative. Unhoused people who hold to a system narrative understand housing security as an economic issue, not a moral one. Many formerly unhoused people who continue to advocate for an end to housing insecurity mobilize around challenging and changing unjust housing policies and refuting sin and sickness narratives.

Unlike sin or sick narratives of houselessness, sociologists most commonly look for structural reasons to explain who has a home. These structural explanations depend on a solid understanding of social stratification. We looked at how social class, race, and gender relate to housing instability in the section Houselessness, Housing Insecurity and Social Location. Many of the structural causes of poverty also impact whether a person has a home. Let's explore more in the section HouseStructural Issues of Houselessness.

Licenses and Attributions for Personal Problems — "Sin" or "Sickness"

Open Content, Original

"Personal Problems – 'Sin' or 'Sickness'" by Nora Karena is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 6.14. "Photo" by Dorthea Lange, Wikipedia is in the Public Domain. Courtesy of The Library of Congress.

All Rights Reserved Content

Figure 6.15. "Photo" of Dr. Teresa Gowan © Lisa Miller, Regents of the University of Minnesota is all rights reserved and included with permission.

This page titled 6.4: Personal Problems — "Sin" or "Sickness" is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

6.5: Structural Issues of Houselessness

Let's consider how, for many communities, housing insecurity is a legacy of historic patterns of removal, exclusion and discrimination that have specifically targeted Native Americans, African Americans, and LGBTQIA++ families.

Structural Causes of Indigenous Houselessness

In Multnomah County, Oregon, Indigenous people make up 2.5 % of the population, but 10% of people who are unhoused (Schmid 2017). Native Americans have the highest poverty rate of any racial-ethnic group. As of 2021, 2poverty Native Americans experienced poverty, according to the US Census (KFF 2022).

The government's control over Indigenous people's living conditions contributes to this circumstance. When the US government forcibly removed Native Americans to reservation lands, it also retained ownership of that land. The government holds reservation lands "in trust" for the tribal nations. Trusts are financial arrangements that allow a third-party trustee to hold and control assets on behalf of a beneficiary. The underlying justification for most trusts is that the beneficiaries can not be trusted to properly manage their assets. While this might be acceptable for minor children who inherit large sums of money, this paternalistic oversight of Native American people perpetuates systems of displacement and genocide that have been visited upon Indigenous people in the Americas for 600 years.

We hear about tribal rights and casinos, and debate using harmful stereotypical images for sports teams. However, most non-tribal members don't recognize how the US government limits homeownership for Native Americans (Schaefer Riley 2016). For example, Native Americans who fought alongside White GIs in World War II have been denied the opportunity to create the same generational wealth as other American veterans. Because reservation land is held in trust, the returning Native American veterans were excluded from the GI Bill home loans for homes on reservation land. Although not all Indigenous people agree that private land ownership is the right goal today, the lack of access to home ownership via the GI Bill is one of several discriminatory policies that racialized home ownership in the mid-20th Century. Let's look at the discriminatory lending and zoning practices to learn more.

Creating Under-resourced Communities: Racism, Segregation, Redlining

In this section, we talk about residential segregation, the physical separation of two or more groups into different neighborhoods. To understand the roots of racially segregated housing policies, we need to start with enslavement and the racist ideas that justified it. You might remember that Ibram X. Kendi asserts that any policies that result in racial inequity and ideas that justify or excuse racial inequity are racist. Racist ideas about the supposed inferiority of people who are Black include ideas about "degeneracy," cleanliness, laziness, sexual habits, drug use, and dishonesty. Even though slavery was illegal in many northern states, people in northern cities were still taught that Black people were different from and inferior to White people.



Figure 6.16 People created racially segregated neighborhoods through deliberate creation and implementation of racist laws, policies and practices. Although residential segregation is now illegal, neighborhoods remain segregated. Why do you think this is?

As early as 1830, free Black people who made their way to northern cities were not welcome in many communities. Poor people who were Black lived in racially segregated housing. Often, they had to move when developers and landowners found more profitable uses for the land. Even affluent and educated Black people with the resources to buy property experienced displacement and discrimination.

In 1850, Seneca Village, a thriving Black community of 1600 people outside of New York City, was displaced by eminent domain to build Central Park (Staples 2019). The community boasted successful businesses, a vibrant church, and a school. Newspapers and magazines, however, relied on racist ideas and racial epithets (like the n-word) to describe the community as a decrepit shantytown. They also claimed the residents were unable to properly care for the valuable real estate they held. Residents who owned the land were compensated, but the land was undervalued. This land grab was conveniently justified by the emergence of the powerful racist idea that property values go down where Black people live. If you'd like to read this article for yourself, please explore this Gotham Gazette Article, Death of Seneca Village.

Between 1910 and 1970, in the Great Migration period, more than 6 million Black people relocated from the rural south to cities in the north and west in search of better jobs. Many people in the North accepted the same racist ideas that fueled the brutal racism of the south. As in New York, a century before, many White people feared that home ownership by Black people would lower property values.

During the postwar housing boom of the '40s and '50s, the GI Bill provided low-interest home loans to returning veterans. New suburban communities sprang up. The American dream of home ownership became a reality across the US, at least for White Americans. According to Heather McGee:

> *The mortgage benefit in the GI bill pushed the postwar home ownership rate to three out of four white families – but with federally sanctioned housing discrimination, the black and Latinx rates stayed at around two out of five, despite the attempts of veterans of color to participate. (McGee 2021:22)*

This structural racism also occurred with standard mortgage loans. Black families were routinely denied loans for the new suburban homes. They were forced to buy houses in older, more urban communities, like the Albina neighborhood in Portland, Oregon.

Once Black families bought homes in urban neighborhoods, real estate agents routinely took advantage of White homeowners' fears of lower property values to persuade them to sell their property at a low price. The agents then turned a profit, reselling them to Black families at higher prices. Lenders charged them higher interest rates. Realtors and lenders made big profits from this "block-busting" practice.

They also succeeded in lowering the value of homes in rapidly segregated neighborhoods. Sivaluehese homes were assessed at low value, the tax base of these neighborhoods was restricted. Tax-funded infrastructure, like public works and schools, was underfunded. In other words, it was not Black people's presence but White homeowners' prejudice, grounded in racist ideas, that led to lower property values and created under-resourced communities.

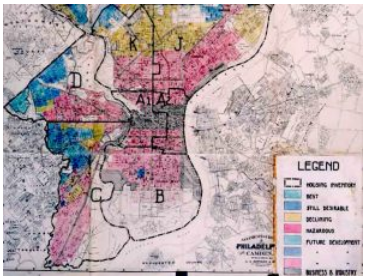


Figure 6.17 Lending institutions and the federal government created maps in which the places where People of Color and/or foreign-born lived were colored red and designated to be "dangerous" or "risky."

Redlining is the discriminatory practice of refusing loans to creditworthy applicants in neighborhoods that banks deem undesirable. The federal government created the Home Owners' Loan Corporation in 1933, and the Federal Housing Association (FHA) in 1934, and the real estate industry worked to segregate Whites from other groups to preserve property values in neighborhoods where White people lived.

Lending institutions and the federal government did this by creating maps in which the places where People of Color and/or immigrants lived were colored red. Then, those areas were designated to be "dangerous" or "risky" in terms of loaning practices.

In 1968, the Fair Housing Act, part of the Civil Rights Act, outlawed these practices. The Fair Housing Act is an attempt at providing equitable housing to all. It makes it illegal to discriminate against someone based on skin color, sex, religion, and disability. Also banned is the practice of real estate lowballing, where banks underestimate the value of a home. This practice forces a borrower to come up with a larger down payment to compensate for the lower loan value. Offering higher interest rates, insurance, and terms and conditions to people from historically underrepresented groups is illegal. Denying loans and services based on an applicant's protected class is also illegal.

Still, much damage was done prior to its passage. For decades, the federal government poured money into home loans that almost exclusively favored White families. Homeownership is the most accessible way to build equity and wealth. It was denied to many historically marginalized families for decades. Once the Fair Housing Act passed, local governments used other legal methods to justify racist real estate practices well into the 2000s.

Today, despite repeated efforts by city officials to create more mixed-race and mixed-income neighborhoods, Portland's neighborhoods have remained demographically segregated. Gentrification and redevelopment have reduced the available inventory of affordable housing. Portland's land use planning history has continued to benefit White homeowners while communities of color have been burdened, displaced, excluded, and disproportionately vulnerable to housing insecurity.

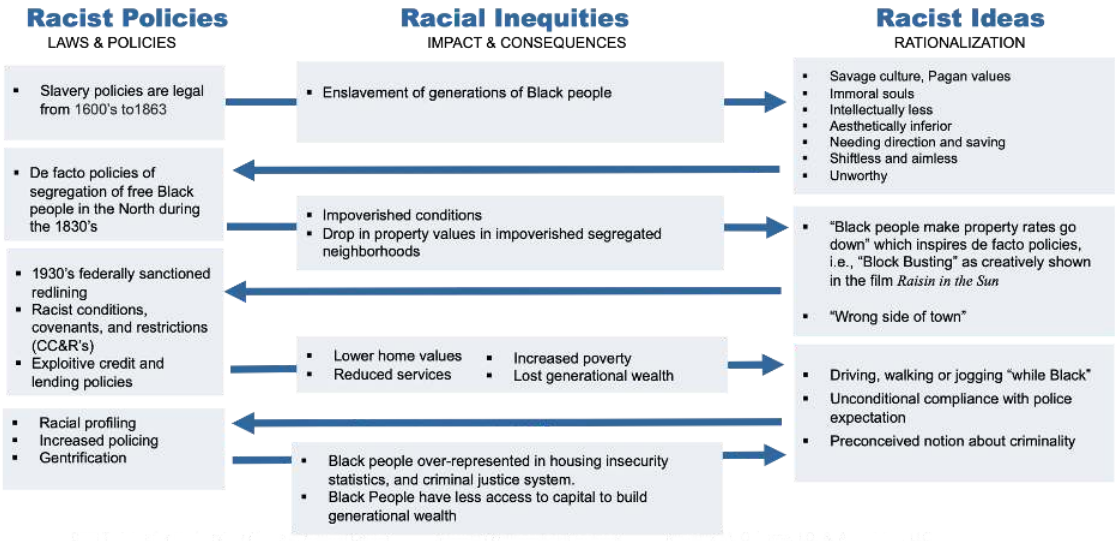


Figure 6.18 Racist Policies, Racist Inequities, and Racist Ideas in Housing: This chart illustrates Ibram X Kendi's definition of racism as "…a marriage of racist policies and racist ideas that produce and sustain racial inequities" (2016). Notice the connections between racist policies in housing, racial inequities, and racist ideas. We can say that the entire system is racist because each component reinforces the other and leads to even more racial inequity. Image Description

The experience of Black people in Oregon is a local example of a systemic problem. Please take some time to examine the chart in Figure 6.18. It shows how Racist Policies, Racist Inequalities, and Racist Ideas reinforce each other over time. Starting with the first box, we see that slavery was legal until 1863. Racist laws and policies created the institution of slavery. The impact and consequences of those laws, or racist inequalities, result in millions of people being enslaved. Racist ideas rationalize or normalize the practice of slavery by asserting the false idea that Black people are less than human—that they are immoral, lazy, and stupid.

These false ideas about the character and capabilities of Black people caused both de-facto segregation in the North and legalized segregation in the South. Jim Crow laws in the South and segregated housing policies in the North kept neighborhoods separate. Consequently, Black people lived in poorer neighborhoods, and even when they owned homes, their property was worth less. This reinforced beliefs about inequality—that if Black people moved into your neighborhood.

Over time, these false beliefs solidified into policies such as redlining, restrictive housing covenants, and other laws that further restricted Black people's access to home ownership. Among other consequences, the lack of home ownership reduced Black families' possibilities of creating generational wealth, a concept discussed in Chapter 5.

Because there were "right" and "wrong" places for Black people to be, police surveilled Black people who were out of place—walking or driving while Black. They, and other White people often assumed that Black people were criminals if they were outside their own neighborhoods, another racist idea.

These mistaken ideas drove policies and practices around racial profiling and increased policing. Black people are arrested more often, not because they commit more crimes but because they are surveilled more. This cycle creates disproportionate housing instability for Black people and exacerbates other social problems.

Climate-related displacement

As we look at climate displacement worldwide, we see that more people become houseless due to natural disasters than due to conflict or violence. If you want to learn more about climate displacement worldwide, visit Climate Displacement by Country [Website]. A natural disaster is an unexpected natural event that causes significant loss of human life or disruption of essential services like food, water, or shelter (Drabek 2017). Bnatural disasterhange is increasing, natural disaster rates are also increasing. Hurricanes, tornadoes, and floods damage housing. They decrease the amount of housing in a community. Rates of home ownership decline (Sheldon and Zhan 2018).

People also move because of climate change. Climigration is the act of people relocating to areas less devastated by flooding, storms, drought, lack of clean water, or ecoclimate change due to the forces of climate change. Many American families relocate as jobs disappear or land becomes flooded or arid. In response to an immediate disaster, many families move to live with relatives or friends. Some families have nowhere to turn.

In response to the increased risks of property loss as oceans warm and sea level rises, lending institutions are beginning to practice bluelining, which designates real estate considered high risk due to low elevation may not qualify for loans. We'll explore more social impacts of climate change in Chapter 8.



Figure 6.19 Please watch the 6.39 minute video Oregon Already Has a Climate Refugee Crisis [YouTube]. Are you surprised to see climate refugees in Oregon? Transcript

Oregon is experiencing climate change and resulting increases in wildfire activity. Climate-driven wildfires in 2020 burned over a million acres and displaced tens of thousands of Oregonians. (Oregon Forest Resources 2023). In southern Oregon, where affordable housing was already limited, low-income renters were left with few options. As of 2022, more than 500 survivors of the 2020 wildfires were living in shelters (Arden 2022). Please watch the 6:39 minute video in Figure 6.19 to see how climate-related housing insecurity is impacting survivors of the Jackson County Fires.

In Chapter 14, we examine the impacts of the Echo Mountain fire, which destroyed 288 homes and 339 structures in Lincoln County, Oregon. Over two years later, only about half of the families impacted by the fire have returned home.

Licenses and Attributions for Structural Issues of Houselessness

Open Content, Original

"Structural Issues of Houselessness" by Nora Karena is licensed under CC BY 4.0.

Open Content, Shared Previously

"Redlining," "Bluelining," and "Indigenous People and Reservation Land" are partially adapted from "Finding a Home: Inequities" by Elizabeth B. Pearce, Carla Medel, Katherine Hemlock, and Shonna Dempsey, Contemporary Families: An Equity Lens 1e, which is licensed under CC BY 4.0. Modifications by Nora Karena, licensed under CC BY 4.0, include adding new content about

structural racism to Redlining, adding content about natural disasters and wildfires to Bluelining, and editing and updating Indigenous People and Reservation Land for context.

“Bluelining” and “Residential Segregation” definitions from Contemporary Families in the U.S.: An Equity Lens 2e [manuscript in press] by Elizabeth B. Pearce are licensed under CC BY 4.0.

Figure 6.16. “Sign: ‘We Want White Tenants in our White Community” by Arthur Seigel, Office of War Information is in the Public Domain.

Figure 6.17. “Home Owners’ Loan Corporation Philadelphia redlining map” from Wikipedia is in the Public Domain.

Figure 6.18. “Racist Policies, Racist Inequities, and Racist Ideas in Housing” by Nora Karena, Michelle Osborne, and Toni Belcher is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 6.19. “Video: Oregon Already Has a Climate Refugee Crisis” by Vice News is licensed under the Standard YouTube License.

This page titled 6.5: Structural Issues of Houselessness is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

6.6: Housing Stability is Social Justice

Can the housing crisis be solved? We know a social problem must be addressed interdependently, using both individual agency and collective action. In this section, we will consider and evaluate some of the interventions and strategies communities are using to address houselessness. Creating housing stability is social justice.

Supporting Students

College students are also often housing insecure. As we consider the lives of college students, what kind of solutions work? In one example, a coalition of colleges and nonprofits banded together to create housing options in response to the housing instability of COVID-19. Portland State University, Portland Community College, and Mount Hood Community College, along with the nonprofits College Housing Northwest, Native American Youth and Family Center, and New Avenues for Youth, created a new program. This program provides rental assistance for college students enrolled in their programs. If you'd like to read more about the successful programs, you can read the articles Pilot Program to Address Student Homelessness Expands This Fall and Affordable Rents for College Students.

Even if you don't attend one of these colleges, your college will likely support meeting students' basic needs. You can talk to your instructor or student services to learn more about these programs. You may want to review this curated grouping of articles and videos, "It Seems Impossible" — Homeless, Low-Income Oregonians Navigate Basic Needs in College, which explores meeting basic needs, including housing, for Oregon's college students. The articles are particularly useful because they are translated into Spanish.

Updating the Fair Housing Act

Housing distribution was historically discriminatory towards minority groups regarding social identities such as People of Color, sexual orientation, gender and sex, country of origin, and disability. The Fair Housing Act passed in 1968 and banned the sale, rental, and other housing practices that indicated preference or discrimination based on race, color, religion, or national originsexn 1974, it was amended to include sex, and in 1988 to include people with disabilities and people with children.

In 2016, a rule by the Housing and Urban Development Department (HUD) ensured equal access to Community Planning and Development programs regardless of sexual orientation, gender identity, or marital status. Gender non-conforming individuals may find it difficult to access services because this rule applies to one specific program, not to all of them. To date, thgender identityAct does not include gender identity or sexual orientation. Only a handful of statgender identity illegal to discriminate based on sexual orientation and gender identity, creating a challenge for LGBTQ+ families and couples (HUD 2016 and HUD 2022).



Figure 6.20 Many years of social activism, including protests, contributed to the creation and passage of the Fair Housing Act. Image Description

The Equality Act passed in 2019 by the US House of Representatives would amend the Civil Rights Act to "prohibit discrimination on the basis of the sex, sexual orientation, gender identity, or pregnancy, childbirth, or a related medical condition of an individual,

as well as because of sex-based stereotypes." This Act was sent to the Senate in May 2019 but has not been taken up for consideration as of August 2022. If you would like to learn more, you can read The Equality Act.

Addressing Houselessness: Housing First

A relatively new and innovative approach to addressing houselessness is the Housing First model. Simply put, the idea is that if people have stable housing, solving other problems becomes more likely. Having a secure home, consistent access to schooling, transportation, and support services means that people can be more successful in addressing overlapping issues such as mental health, addiction, and seeking employment. Housing First directly challenges the sin and sick narratives discussed in the previous section Personal Problems – "Sin" or "Sickness."

Please watch the 3:47 minute video in Figure 6.21 for a quick rundown on Housing First principles.



Figure 6.21 Pandemic shows importance, effectiveness of Housing First programs [YouTube]. Please watch this 4-minute video to learn the five key principles of the Housing First Model of housing services. Why might this approach make a difference in ending houselessness? Transcript

Many communities and housing service providers have adopted the Housing First approach. Utah's Housing First approach is a model for how these services can be made available. Through the collaboration of many local organizations and donations from local churches, real permanent semi-communal housing and services such as counseling are provided. One location, Grace Mary Manor, provides affordable housing for 84 formerly houseless people. Through programs like this, Utah decreased its houseless population by 91 percent (McEvers 2015).

Community Efforts

Individuals and communities are taking the initiative to improve neighborhood livability by increasing resources that benefit families, such as informal libraries, green spaces, and art houses. In Chapter 9, we will look at how Black Lives Matter organizes mobilized resources for community care and mutual aid that prioritize the well-being of residents in under-resourced communities.

When we look at the state level, Governor Tina Kotek declared a state of emergency related to the increase in houselessness in most counties in the state in 2023. She set a much higher target for building affordable housing (Griffin 2023). She requested funding from the legislature to provide rent assistance, increase the number of shelter beds and advocate staff, and fund organizations that are working to address disparities in houselessness (Kotek 2023). In March 2023, the Oregon Legislature approved 200 million dollars in funds for these efforts. While it is too soon to tell how much impact the clear political will and the funding will have on the state of houselessness in Oregon, this work is a step in the right direction.

The City of Portland has also been taking innovative steps to end houselessness. One effort is the Residential Infill Project. This change in zoning regulations passed in 2020, allowed for the creation of duplexes, triplexes, apartment builds of no more than six units, and accessory dwelling units in zones labeled for single-family homes only. However, these additional housing units had to meet housing affordability standards. With this change, more multi-family homes than single-family homes were built in Portland during the first year. While that's only 367 units of affordable housing in one year, the impact of this change will only grow (Wallace 2023).

In a second initiative, In April 2022, Organizers with Portland Neighbors Welcome convened the first YIMBY (Yes In My Backyard!) Conference in support of their stated mission:

> *We believe that every neighborhood in our city should be open and available to people with diverse backgrounds and incomes, and that every person who wants to sleep indoors at night should be able to. We support policies that can deliver an abundant supply of homes that are affordable to rent or buy at every income level and every household size, and ensure that all tenants can live without fear of eviction or displacement. We advocate for those land use, housing, and transportation policies that will make Portland a fairer and more sustainable city. (Portland Neighbors Welcome 2022)*

If you want to be inspired about what is possible, feel free to listen to these recordings from the YIMBY conference.

Understanding, acknowledging, and repairing past injustices are critical steps toward making homes equitably available to everyone. Tenants unions are working to empower renters and reduce evictions. Housing advocates, many of whom have been unhoused, are lobbying for more funding for affordable housing. Nonprofit housing service providers continue developing and delivering trauma-informed services that support the social and emotional needs of people striving for housing stability. In addition, community-based efforts resource and support residents of historically marginalized neighborhoods. Each of these interdependent solutions creates stable housing, a component of social justice.

Licenses and Attributions for Housing Stability is Social Justice

Open Content, Original

"Housing Stability Is Social Justice" by Nora Karena is licensed under CC BY 4.0.

Open Content, Shared Previously

"Updating the Fair Housing Act"' and "Addressing Houselessness: Housing First" are adapted from "Movement Toward Equity" by Elizabeth B. Pearce, Katherine Hemlock, and Wesley Sharp, Contemporary Families: An Equity Lens 1e, which is licensed under CC BY 4.0. Modifications: edited to add social problems focus.

Figure 6.20. "Fair housing protest, Seattle, Washington, 1964" by Seattle Municipal Archives is licensed under CC BY 2.0.

All Rights Reserved Content

Figure 6.21. "Pandemic shows importance, effectiveness of Housing First programs" by CBC News: The National is licensed under the Standard YouTube License.

This page titled 6.6: Housing Stability is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

6.7: Chapter Summary

The social problem of houselessness impacts all of us. Some of us have lived in our cars. Others of us are sleeping on a friend's couch tonight. Many of us are just one missed paycheck away from failing to pay our rent. Even when we are stable, we walk by people asking for change or folks pushing shopping carts with all of their belongings almost every day. In this chapter, we have explhouselessnesses and consequences of houselessness, from redlining to bluelining. We have examined the explanations of sin, sickness, and system to unpack oursocial problemxplanations about this social problem. We have seen how communities and gohouselessness weaving interdependent solutions to the problem. And yet, houselessness is still with us. The gap between incomes and rents continues to increase.

What will it take to achieve housing justice?

Essential Ideas

Learning Objective 1: How can we see houselessness as a social problem?

Houselessness is a social problem because it goes beyond the individual's experience. Wider social forces like the economy or the amount of affordable housing in an area influence who is housing insecure. Houselessness reflects a conflict in values between businesses, the government, and the houseless people. Being poor, LGBTQIA++, a person of color, or other social locations that experience oppression increases your chances of being houseless. In addition, our ideas and explanations of who is houseless change over time. Even whether we call someone homeless or houseless is socially constructed. Finally, it requires action from advocates, non-profits, and businesses along with changes in laws and policies to end houselessness. Creating housing stability is social justice.

Learning Objective 2: How does the sociological concept of social stratification help sociologists explain the causes and consequences of houselessness?

Stratification is a socioeconomic system that divides society's members into categories, ranking from high to low, based on things like wealth, power, and prestige. The higher your social class, the more likely you are to have stable housing. In fact, the more wealthy you are, the more likely you are to have multiple houses, own other people's homes, or own vacation rentals. The less wealthy you are, the more likely your household is to be cost-burdened and therefore experience housing insecurity.

Learning Objective 3: Who is likely to experience housing insecurity or houselessness based on their social location?

Even though most homeless people are White men, Black, Indigenous, and People of Color are disproportionately houseless. LGBTQIA+ make up a disproportionate share of all homeless youth. Housing stability is a form of privilege.

Learning Objective 4: How have sociological explanations of housing insecurity changed over time?

Explanations of houselessness include sin: a person has a moral failing, sick: a person has an illness or a problem, or structure: systemic inequality causes houselessness. Sociologists recognize that racist exclusionary policies have created residential segregation and related housing instability. In addition, climate change and related natural disasters are creating additional housing insecurity, disproportionately impacting people in poverty.

Learning Objective 5: Which interdependent solutions to houselessness can create housing stability, a measure of social justice?

Because the causes of houselessness vary, interdependent solutions vary also. They include funding more shelters and temporary housing, focusing on housing first, building more affordable housing, de-criminalizing houselessness, and other options. Safe housing is a basic human right, and housing stability is social justice.

Key Terms List

bluelining: real estate that is considered high risk due to low elevation, and flooding due to climate change, may not qualify for loans.

class: a group who shares a common social status based on factors like wealth, income, education, and occupation

cost burdened households: a household in which 30% or more of a household's monthly gross income is dedicated to housing, making it difficult to pay for necessities

disproportionality: the overrepresentation or underrepresentation of a racial or ethnic group compared with its percentage in the total population.

homelessness: being unsheltered, having inadequate shelter, not having a permanent fixed residence, and/or lacking the resources to secure stable housing.

houselessness: the condition of not having a physical place to live.

housing insecurity: is a broad set of challenges, such as the inability to pay rent or utilities or the need to move frequently

income: the money a person earns from work or investments

natural disaster: unexpected natural events that cause significant loss of human life or disruption of essential services like food, water, or shelter.

poverty: the state of lacking the material and social resources an individual requires to live a healthy life.

redlining: the discriminatory practice of refusing loans to creditworthy applicants in neighborhoods that banks deem undesirable or racially occupied

residential segregation: the physical separation of two or more groups into different neighborhoods.

Socioeconomic Status (SES): an individual's level of wealth, power, and prestige

stratification: a socioeconomic system that divides society's members into categories ranking from high to low, based on things like wealth, power, and prestige. Also called inequality.

Discuss and Do

1. The chart in Figure 6.18, Racist Policies, Racist Inequities, and Racist Ideas in Housing, illustrates Ibram X Kendi's definition of racism as "…a marriage of racist policies and racist ideas that produce and sustain racial inequities" (2016). What is an example of racist policies, racial inequities, and racist ideas that have impacted who has a home?
2. One of the White privileges from Chapter 2 is the ability to acquire safe, stable housing.. However, White people are the majority of houseless people. Is class or race more important in predicting who might be houseless?
3. Three narratives, sin, sickness, and structure, are often used to explain why people are homeless. Please find a newspaper, magazine, blog, or other stories describing "the homeless problem." Do you see sin, sickness, or structure narratives, or a combination of the three?
4. Poverty Simulation: Open the link "Paying the Bills" and select "Make a Copy" when prompted. Complete the exercise.
5. Different Needs Different Solutions: Different populations experience houselessness for unique reasons. Pick one of these populations and answer: Why are these folks houseless? What interdependent law, policy, or community solutions would help?

- Elders: The Aging Homeless Population Brings New Challenges
- Latino Homelessness: Stemming the Rise of Latino Homelessness: Lessons from LA County
- BIPOC: The Link Between Racism and Homelessness
- LGBTQ Youth: Homelessness and Housing Instability Among LGBTQ Youth
- Unhoused People who are Formerly Incarcerated: New data: The revolving door between homeless shelters and prisons in Connecticut
- Women: Women More Likely to Face Housing Insecurity in Pandemic-Led Recession
- College Students: Supporting Students' Housing Security in Oregon
- K-12 Students: Dozens Of Oregon School Districts Likely Undercounting Homeless Students
- You can also analyze a social group that interests you

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Nora Karena is licensed under CC BY 4.0.

"Poverty Simulation: Paying the Bills" by Kaitlin Hakanson is licensed under CC BY 4.0. Based on ideas from "See Poverty … Be The Difference: Discover the Missing Pieces for Helping People Move Out of Poverty" by D.M. Beegle (2006), Communication Across Barriers.

This page titled 6.7: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

6.8: References

Anderson, Meg, and Sean McMinn. 2019. “As Rising Heat Bakes US Cities, The Poor Often Feel It Most.” *NPR*, September 3, 2019, sec. Heat and Health in American Cities. https://www.npr.org/2019/09/03/754044732/as-rising-heat-bakes-u-s-cities-the-poor-often-feel-it-most.

Anderson, Nels. 1998. *On Hobos and Homelessness*. Edited by Raffaele Rauty. Heritage of Sociology Series. Chicago, IL: University of Chicago Press. https://press.uchicago.edu/ucp/books/book/chicago/O/bo3636851.html.

Arango, Tim. 2019. “Why Shade Is a Mark of Privilege in Los Angeles.” *New York Times*, Spring 2019. www.nytimes.com/2019/12/01/us/los-angeles-shade-climate-change.html.

ARCS Affordable Rents for College Students. N.d. “Housing Insecurity Creates Barriers.” N.d. https://chnw.org/arcs/.

Arden, Amanda. 2022a. “Hundreds of 2020 Oregon Wildfire Survivors Still in Shelters.” KOIN6 News. February 22, 2022. www.koin.com/news/oregon/hundreds-of-2020-oregon-wildfire-survivors-still-in-shelters/.

———. 2022b. “Hundreds of 2020 Oregon Wildfire Survivors Still in Shelters.” *KOIN.Com* (blog). February 23, 2022. www.koin.com/news/oregon/hundreds-of-2020-oregon-wildfire-survivors-still-in-shelters/.

Barron, Kyle, Edward Kung, and Davide Proserpio. 2020. “The Effect of Home-Sharing on House Prices and Rents: Evidence from Airbnb.” SSRN Scholarly Paper. Rochester, NY. doi.org/10.2139/ssrn.3006832.

Bates, Lisa K. 2020. “Stability, Equity, and Dignity: Reporting and Reflecting on Oregon Tenant Experiences During the Covid-19 Pandemic.” Portland, OR: Toulan School of Urban Studies & Planning, Portland State University. www.pdx.edu/homelessness/sites/g/files/znldhr1791/files/2020-09/Renters%20in%20Covid-Oregon%20summer%202020.pdf.

Bell, Alison. 2019. “HUD Funding Bill Will Launch Housing Voucher Mobility Demonstration.” Center on Budget and Policy Priorities. February 25, 2019. www.cbpp.org/blog/hud-funding-bill-will-launch-housing-voucher-mobility-demonstration.

Bergman, Peter, Raj Chetty, Stephanie DeLuca, Nathaniel Hendren, Lawrence F. Katz, and Christopher Palmer. 2020. “Creating Moves to Opportunity.” The Abdul Latif Jameel Poverty Action Lab (J-PAL). 2020. https://www.povertyactionlab.org/page/creating-moves-opportunity.

Blumenthal, Pam. 2023. “Supporting Students’ Housing Security in Oregon.” The Hope Center for College Community and Justice. April 3, 2023. https://hope.temple.edu/newsroom/hope-blog/supporting-students-housing-security-oregon.

Brown, Amy. 2021. *#OtisStrong Remains the Rallying Cry for Fire Survivor Efforts.*

Bureau, US Census. N.d. “Facts for Features: American Indian and Alaska Native Heritage Month: November 2015.” Census.Gov. Accessed August 31, 2022. https://www.census.gov/newsroom/facts-for-features/2015/cb15-ff22.html.

CBC News: The National, dir. 2021. *Pandemic Shows Importance, Effectiveness of Housing First Programs*. https://www.youtube.com/watch?v=tSPPZdNjWO8.

Center for Elders Independence. 2018. “The Aging Homeless Population Brings Unique Challenges.” February 28, 2018. cei.elders.org/the-aging-homeless-population-brings-unique-challenges/.

Center for Reflection, Education and Action. 2022. “Sustainable Living Wage & Income.” CREA. 2022. https://creaorg.wixsite.com/crea/sustainable-living-wage-income.

Chetty, Raj, Nathaniel Hendren, and Lawrence F. Katz. 2016. “The Effects of Exposure to Better Neighborhoods on Children: New Evidence from the Moving to Opportunity Experiment.” *American Economic Review* 106 (4): 855–902. doi.org/10.1257/aer.20150572.

Chewy. 2020. *Two Women Sitting on Bed*. https://unsplash.com/photos/3cAMUE3YAO8.

Child Welfare Information Gateway. 2021. “Child Welfare Practice to Address Racial Disproportionality and Disparity.” US Department Of Health and Human Services, Administration for Children and Families, Children’s Bureau. www.childwelfare.gov/pubpdfs/racial_disproportionality.pdf.

Chinchilla, Melissa. 2019. “Stemming the Rise of Latino Homelessness: Lessons from Los Angeles County.” Latino Policy and Politics Initiative. https://socialinnovation.usc.edu/wp-content/uploads/2019/02/Melissa-Chinchilla-Stemming-the-Rise-of-Homelessness.pdf.

Chinchilla, Melissa, Joy Moses, and Alex Visotzky. 2023. “Increasing Latino Homelessness—What’s Happening, Why, and What to Do About It.” National Alliance to End Homelessness. https://endhomelessness.org/wp-content/uploads/2023/01/Latino-Homelessness_ResearchBrief_01242023_FINAL.pdf.

Cicilline, David N. 2019. “H.R.5 – 116th Congress (2019-2020): Equality Act.” Legislation. 2019/2020. May 20, 2019. www.congress.gov/.

City of Portland. 2022. “About the Residential Infill Project.” Portland.Gov. 2022. https://www.portland.gov/bps/planning/rip/about-project.

Clerkley, Bryant, dir. 2022. *Comic Book Profiles 10 PSU Students’s Struggles with Housing Instability*. KGW TV. https://www.kgw.com/article/news/psu-comic-book-housing-instability/283-4e65b1ba-2aa3-464a-aa8b-309f0700a2f7.

Coates, Ta-Nehisi. 2014. “The Case for Reparations.” *The Atlantic*, June 2014. https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/.

Conroy, Stephen, and David Heer. 2003. “Hidden Hispanic Homelessness in Los Angeles: The ‘Latino Paradox’ Revisited.” *Hispanic Journal of Behavioral Sciences – HISPAN J BEHAV SCI* 25 (November): 530–38. doi.org/10.1177/0739986303258126.

Coventry University. N.d. *Preparedness and the Disaster Cycle*. Accessed June 23, 2023. https://www.futurelearn.com/info/blog.

CrashCourse, dir. 2015. *How It Happened – The 2008 Financial Crisis: Crash Course Economics #12*. https://www.youtube.com/watch?v=GPOv72Awo68.

Devlin-Foltz, Sebi. 2019. “The New Mobility Demonstration Puts Opportunity Within Reach for Children Across the Country.” *Opportunity Insights* (blog). February 20, 2019. https://opportunityinsights.org/updates/the-new-mobility-demonstration-puts-opportunity-within-reach-for-children-across-the-country/.

DiAngelo, Robin. 2021. *Nice Racism*. Boston: Beacon Press.

Dignity Village. N.d. “Dignity Village.” Dignity Village. Accessed June 28, 2022. https://dignityvillage.org/.

Dolak, Kevin Andrew. 2022. “The Number of Homeless Men Dying in L.A. Has Exploded.” *Los Angeles Magazine*, April 19, 2022. www.lamag.com/citythinkblog/the-number-of-homeless-men-dying-in-l-a-has-exploded/.

Drabek, Thomas E. 2017. “Sociology of Disaster.” In *The Cambridge Handbook of Sociology: Specialty and Interdisciplinary Studies*, edited by Kathleen Odell Korgen, 2:139–47. Cambridge: Cambridge University Press. https://doi.org/10.1017/9781316418369.015.

Ducett, Alex, Anny Stoikova, and Karen Steer. 2022. “Living Wage and Living Income: Essential Elements of Corporate Responsibility in Global Supply Chains.” *Accountability Framework* (blog). March 10, 2022. https://accountability-framework.org/living-wage-and-living-income-essential-elements-of-corporate-responsibility-in-global-supply-chains/.

Dugdale, Robert. 1877. *The Jukes: A Study in Crime, Pauperism, Disease, and Heredity*. 4th Edition. G. P. Putnam’s Sons. www.google.com/books/edition/The_Jukes/RMVIAAAAYAAJ?hl=en&gbpv=1&printsec=frontcover.

Dupecher, Natalie. 2018. “Dorothea Lange, American, 1895-1965.” Museum of Modern Art (MoMA). 2018. www.moma.org/artists/3373.

Francis, Lucine, Kelli DePriest, Marcella Wilson, and Deborah Gross. 2018. “Child Poverty, Toxic Stress, and Social Determinants of Health: Screening and Care Coordination.” *Online Journal of Issues in Nursing* 23 (3): 2. https://doi.org/10.3912/OJIN.Vol23No03Man02.

Frey, William. 2020. “Even as Metropolitan Areas Diversify, White Americans Still Live in Mostly White Neighborhoods.” The Brookings Institute. https://www.brookings.edu/research/even-as-metropolitan-areas-diversify-white-americans-still-live-in-mostly-white-neighborhoods/.

Gabriel, Elizabeth. 2021. “‘It Seems Impossible’ — Homeless, Low Income Oregonians Navigate Basic Needs in College.” KLCC. May 13, 2021. https://www.klcc.org/education/2021-05-13/it-seems-impossible-homeless-low-income-oregonians-navigate-basic-needs-in-college.

Gates, Theaster, dir. 1427382819. *How to Revive a Neighborhood: With Imagination, Beauty and Art*. https://www.ted.com/talks/theaster_gates_how_to_revive_a_neighborhood_with_imagination_beauty_and_art.

George, Jean Craighead. 1959. *My Side of the Mountain*. Penguin. http://shop.scholastic.com/content/parent-ecommerce/en/books/my-side-of-the-mountain-9780141312422.html.

Geronimus, Arline. 2021. "Weathering the Pandemic: Dying Old at a Young Age from Pre-Existing Racist Conditions." *Washington and Lee Journal of Civil Rights and Social Justice* 27 (2): 409–40. https://scholarlycommons.law.wlu.edu/cgi/viewcontent.cgi?article=1517&context=crsj.

Goldrick-Rab, Sara, Christine Baker-Smith, Vanessa Coca, Elizabeth Looker, and Tiffany Williams. 2019. "College and University Basic Needs Insecurity: A National #RealCollege Survey Report." https://hope.temple.edu/sites/hope/files/media/document/HOPE_realcollege_National_report_digital.pdf

Gotham Gazette. 2019. "1902 Death of Seneca Village." *Gotham Gazette*, 2019. www.gothamgazette.com/index.php/1902-death-of-seneca-village.

Gowen, Teresa. 2010. *Hobos Hustlers and Backsliders: Homeless in San Francisco*. Minneapolis, MN: The University of Minnesota Press.

Griffin, Anna. 2023. "Oregon Gov. Tina Kotek Takes First Actions on 'Humanitarian Disaster' of Homelessness." Oregon Public Broadcasting OPB. January 10, 2023. https://www.opb.org/article/2023/01/10/oregon-housing-crisis-homeless-population-governor-tina-kotek-executive-orders/.

Gross, Terry, dir. 2017. "A 'Forgotten History' Of How The US Government Segregated America." *Fresh Air*. NPR. https://www.npr.org/2017/05/03/526655831/a-forgotten-history-of-how-the-u-s-government-segregated-america.

Hasenstab, Alex. 2022. "Multnomah County Releases First Homeless 'Point-in-Time' Count in Two Years." Oregon Public Broadcasting OPB. May 5, 2022. https://www.opb.org/article/2022/05/05/multnomah-county-oregon-releases-first-homeless-count-point-in-time-two-years/.

Hayden, Nichole. 2023. "$200 Million Housing, Homelessness Package Clears Legislature." *The Oregonian/Oregonlive*, March 22, 2023, sec. Politics. https://www.oregonlive.com/politics/2023/03/200-million-housing-homelessness-package-clears-legislature.html.

Henry, M, A Mahathey, T Morrill, A Robinson, A Shivji, and D Watt. 2018. "The 2019 Annual Homeless Assessment Report (AHAR) to Congress." U.S Department of Housing and Human Development. files.hudexchange.info/resources/documents/2018-AHAR-Part-1.pdf.

How Painting Can Transform Communities. 2014. TED. https://www.ted.com/talks/haas_hahn_how_painting_can_transform_communities.

Hughes, Jena. 2019. "Historical Context of Racist Planning: A History Of How Planning Segregated Portland." Portland, OR: Oregon Bureau of Planning and Sustainability. https://www.portland.gov/sites/default/files/2019-12/portlandracistplanninghistoryreport.pdf.

Internal Displacement Monitoring Center. 2021. "Displacement Data." Norwegian Refugee Council. 2021. https://www.internal-displacement.org/.

Invisible People. 2023. "Tent Cities in America." Invisible People. 2023. invisiblepeople.tv/tent-cities-in-america/.

Jaquiss, Nigel. 2022. "The City of Portland Tried to Undo Gentrification. Black Portlanders Are Conflicted About the Results." Willamette Week. May 25, 2022. https://www.wweek.com/news/2022/05/25/the-city-of-portland-tried-to-undo-gentrification-black-portlanders-are-conflicted-about-the-results/.

Jefferson Public Radio. 2021. "The Almeda Fire: One Year Later." Jefferson Public Radio. September 8, 2021. https://www.ijpr.org/wildfire/2021-09-08/the-almeda-fire-one-year-later.

Join PDX. 2019. "About Join PDX." 2019. https://joinpdx.org/about/.

Jones, Alexi. 2021. "New Data: The Revolving Door between Homeless Shelters and Prisons in Connecticut." February 10, 2021. https://www.prisonpolicy.org/blog/2021/02/10/homelessness/.

Kendi, Ibrahim X. 2016. *Stamped from the Beginning: The Definitive History of Racist Ideas in America*. New York, NY: Avalon Publishing.

KFF. 2022. “Poverty Rate by Race/Ethnicity.” *KFF* (blog). October 28, 2022. https://www.kff.org/other/state-indicator/poverty-rate-by-raceethnicity/.

Kim, Eddie. 2017. “‘I Never Realized How Black Everyone Is’: The Uneasy Truth about America’s Homeless.” *The Guardian*, August 4, 2017, sec. US news. https://www.theguardian.com/us-news/2017/aug/04/homeless-america-rodney-king-los-angeles.

Klein Rosenthal, Joyce, Patrick L. Kinney, and Kristina B. Metzger. 2014. “Intra-Urban Vulnerability to Heat-Related Mortality in New York City, 1997–2006.” *Health & Place* 30 (November): 45–60. https://doi.org/10.1016/j.healthplace.2014.07.014.

Kochhar, Rakesh, and Stella Sechopoulos. N.d. “How the American Middle Class Has Changed in the Past Five Decades.” *Pew Research Center* (blog). Accessed June 28, 2022. https://www.pewresearch.org/fact-tank/2022/04/20/how-the-american-middle-class-has-changed-in-the-past-five-decades/.

KOIN 6, dir. 2021. *City of Roses or City of Homeless? Portland’s Human Tragedy*. https://www.youtube.com/watch?v=VcZvD7lKZto.

Koop, Avery. 2022. “Household Income Distribution in the US Visualized as 100 Homes.” Visual Capitalist. June 30, 2022. www.visualcapitalist.com/us-household-income-distribution-visualized-100-homes/.

Kotek, Tina. 2023. “Mission Focused: TOP PRIORITIES IN THE 2023-2025 GOVERNOR’S BUDGET.” https://www.oregon.gov/gov/Documents/missionfocused_23-25.pdf.

Kushel, Margot B., Reena Gupta, Lauren Gee, and Jennifer S. Haas. 2006. “Housing Instability and Food Insecurity as Barriers to Health Care among Low-Income Americans.” *Journal of General Internal Medicine* 21 (1): 71–77. https://doi.org/10.1111/j.1525-1497.2005.00278.x.

Lee, Barrett A., Kimberly A. Tyler, and James D. Wright. 2010. “The New Homelessness Revisited.” *Annual Review of Sociology* 36 (August): 501–21. doi.org/10.1146/annurev-soc-070308-115940.

Lee, Dayne. 2016. “How Airbnb Short-Term Rentals Exacerbate Los Angeles’s Affordable Housing Crisis: Analysis and Policy Recommendations.” *Harvard Law & Policy Review* 10 (1). harvardlpr.com/wp-content/uploads/sites/20/2016/02/10.1_10_Lee.pdf.

Lipp, Kenneth. 2022. “Newport Adopts Camping Ordinance.” Newport News Times. October 7, 2022. https://www.newportnewstimes.com/news/newport-adopts-camping-ordinance/article_9944484c-45b8-11ed-bf0c-679da56d3ed2.html.

McEvers, Kelly, dir. 2015. “Utah Reduced Chronic Homelessness By 91 Percent; Here’s How.” *All Things Considered*. NPR. https://www.npr.org/2015/12/10/459100751/utah-reduced-chronic-homelessness-by-91-percent-heres-how.

McGhee, Heather. 2021. *The Sum of US: What Racism Costs Everyone And How We Can Prosper Together*. New York, NY: One World.

Miller, Lisa. 2023. *Image of Theresa Gown*. Photo.

Mitchell, Bruce, and Juan Franco. 2018. “HOLC ‘Redlining’ Maps: The Persistent Structure of Segregation and Economic Inequality » NCRC.” NCRC. https://ncrc.org/wp-content/uploads/dlm_uploads/2018/02/NCRC-Research-HOLC-10.pdf.

Mt. Hood Community College. N.d. “Pilot Program to Address Student Homelessness Expands This Fall.” N.d. www.mhcc.edu/1020-2021/.

Multnomah County. 2022. “NEWS RELEASE: Tri-County Point in Time Count Numbers, Shared Regionally for First Time, Show Shifts in Homelessness.” Multnomah County. May 4, 2022. https://www.multco.us/johs/news/news-release-tri-county-point-time-count-numbers-shared-regionally-first-time-show-shifts.

Nahiduzzman, Khalil. 2012. “Housing the Urban Poor: An Integrated Governance Perspective.” KTH Royal Institute of Technology. https://www.diva-portal.org/smash/get/diva2:504848/FULLTEXT01.pdf.

National Academies of Sciences, Engineering. 2018. *Permanent Supportive Housing: Evaluating the Evidence for Improving Health Outcomes Among People Experiencing Chronic Homelessness*. https://doi.org/10.17226/25133.

National Academies of Sciences, Engineering, Health and Medicine Division, Board on Population Health and Public Health Practice, Policy and Global Affairs, Science and Technology for Sustainability Program, and Committee on an Evaluation of Permanent Supportive Housing Programs for Homeless Individuals. 2018. “The History of Homelessness in the United States.” In

Permanent Supportive Housing: Evaluating the Evidence for Improving Health Outcomes Among People Experiencing Chronic Homelessness. National Academies Press (US). www.ncbi.nlm.nih.gov/books/NBK519584/.

National Alliance to End Homelessness. 2016. “Housing First.” National Alliance to End Homelessness. https://endhomelessness.org/resource/housing-first/.

———. 2021. “State of Homelessness: 2021 Edition.” 2021. https://endhomelessness.org/homelessness-in-america/homelessness-statistics/state-of-homelessness-2021/.

National Center for Transgenger Equality (NCTE). 2019. “The Equality Act: What Transgender People Need to Know.” June 9, 2019. https://transequality.org/blog/the-equality-act-what-transgender-people-need-to-know.

National Coalition for the Homeless. 2020. “Family Homelessness.” Building a Movement to End Homelessness. 2020. https://nationalhomeless.org/issues/families/.

National Low Income Housing Coalition. 2022. “19.2 Million Working-Age Renter Households Are Housing Cost-Burdened According to Residual-Income Measure.” April 4, 2022. https://nlihc.org/resource/192-million-working-age-renter-households-are-housing-cost-burdened-according-residual#:~:text=In%20total%2C%2014.8%20million%20renter,and%20standard%20cost%2Dburden%20measures.

Nations, United. N.d. “United Nations | Peace, Dignity and Equality
on a Healthy Planet.” United Nations. United Nations. Accessed June 28, 2022. www.un.org/en.

Nelson, Robert, LaDale Winling, Richard Marciano, and N.D.B. Connolly. N.d. “Mapping Inequality Redlining in New Deal America.” N.d. https://dsl.richmond.edu/panorama/redlining/#loc=12/45.513/-122.773&city=portland-or&area=A13.

Newport City Council. 2022. *Oreinance 2198 AN ORDINANCE REPEALING AND REPLACING CHAPTER 9.50,AND AMENDING SECTION 6.25.010, OF THE NEWPORT MUNICIPAL CODE RELATED TO CAMPING*. https://newportoregon.gov/dept/adm/ordinances/2198/ord_2198.pdf.

Nokes, Greg. 2022. “Black Exclusion Laws in Oregon.” Portland, OR: Oregon Historical Society. https://www.oregonencyclopedia.org/articles/exclusion_laws/.

Office of Atmospheric Programs. 2021. “Climate Change and Social Vulnerability: A Focus on Six Impacts.” US Environmental Protection Agency. https://www.epa.gov/system/files/documents/2021-09/climate-vulnerability_september-2021_508.pdf.

Opportunity Insights. 2023. “The Opportunity Atlas.” 2023. https://opportunityatlas.org/.

Oregon Forest Resources Institute. 2023. “2020 Labor Day Fires.” 2023. oregonforests.org/2020-labor-day-fires.

Oregon Public Broadcasting. 2022. “The Housing Crisis Remains a Top Concern for Oregon Voters.” Opb. 2022. https://www.opb.org/article/2022/05/04/oregon-governors-race-housing-homelessness-poll-survey-data/.

Pagaduan, Julie. 2021. “Millions of Americans Are Housing Insecure: Rent Relief and Eviction Assistance Continue to Be Critical.” National Alliance to End Homelessness. September 11, 2021. https://endhomelessness.org/resource/housing-insecurity-rent-relief-eviction-assistance/.

Pearce, Elizabeth B., Katherine Hemlock, and Wesley Sharp. 2020. “Movement Toward Equity.” https://openoregon.pressbooks.pub/families/chapter/movement-toward-equity/.

Pearce, Elizabeth B., Carla Medel, Katherine Hemlock, and Shonna Dempsey. 2020. “Finding a Home: Inequities.” https://openoregon.pressbooks.pub/families/chapter/finding-a-home-inequities/.

Portland Neighbors Welcome. 2022. “Conference Recordings; YIMBY Yes in My Backyard April 2022 Conference.” In . Portland, OR. https://www.sightline.org/series/yimbytown-2022/.

Portland Neighbors Welcome. N.d. “Housing Is a Human Right. Let’s Make It Real In Portland.” Accessed August 30, 2022. https://portlandneighborswelcome.org/.

Ramakrishnan, Kriti, Elizabeth Champion, Megan Gallagher, and Keith Fudge. 2021. “Why Housing Matters for Upward Mobility: Evidence and Indicators for Practitioners and Policymakers.” Urban Institute. https://www.urban.org/research/publication/why-housing-matters-upward-mobility-evidence-and-indicators-practitioners-and-policymakers.

Rao, Pallavi. 2023. “Mapped: How Much Does It Take to Be the Top 1% in Each US State?” Visual Capitalist. September 25, 2023. www.visualcapitalist.com/mapped-the-top-1-percent-in-each-u-s-state/.

Redden, Jim. N.d. “Sources Say: Portland Isn’t Diverse, but It’s Integrated.” Https://Joomlakave.Com. Accessed June 28, 2022. https://pamplinmedia.com/pt/9-news/398841-293364-sources-say-portland-isnt-diverse-but-its-integrated.

Rentdata.org. 2022. “Lincoln County Fair Market Rent.” Rentdata.Org. 2022. https://www.rentdata.org/lincoln-county-or/2022.

Rockett, Darcel. 2021. “Theaster Gates Shows off Rebuild Foundation’s Progress in Greater Grand Crossing: ‘We’Re Slowly Rebuilding the Necessary Infrastructure so That Artists Can Thrive.’” Chicago Tribune. September 3, 2021. https://www.chicagotribune.com/real-estate/ct-theaster-gates-kenwood-gardens-grand-crossing-renovation-tt-0903-20210903-np7avaamhjbpxft26z5vvux25m-story.html.

Roper, Willem. N.d. “Infographic: Social Classes More Fixed in World’s Largest Countries.” Statista Infographics. Accessed June 28, 2022. https://www.statista.com/chart/20631/social-classes-restricted-in-large-countries/.

Schaefer Riley, Naomi. 2016. “One Way to Help Native Americans: Property Rights,” July 30, 2016. https://www.theatlantic.com/politics/archive/2016/07/native-americans-property-rights/492941/.

Schmid, Thatcher. 2017. “Is There an Ethnic Group More Likely to Be Homeless in Portland Than Others?,” August 2, 2017. https://www.wweek.com/news/city/2017/08/02/is-there-an-ethnic-group-more-likely-to-be-homeless-in-portland-than-others/.

Seattle Muncipal Archives. 1964. *Fair Housing Protest Seattle 1964*. Photo. https://www.flickr.com/photos/seattlemunicipalarchives/4290618003/in/photolist-2j7R7z7-7x9xft-2asnCPT-Nf6jtN-4EADtF-4vWfEM-4vWfFB.

Sheldon, Tamara L., and Crystal Zhan. 2018. “Replication Data for: The Impact of Natural Disasters on US Home Ownership.” Harvard Dataverse. https://doi.org/10.7910/DVN/8EC9FK.

Sightline Institute. 2022. “YIMBYtown 2022 Archives.” *Sightline Institute* (blog). 2022. https://www.sightline.org/series/yimbytown-2022/.

Solomon, Molly. 2021. *How Klamath County Is Using Its State Grant Money to Respond to Homelessness*. Photo. https://www.opb.org/article/2021/04/14/how-klamath-county-is-using-its-state-grant-money-to-respond-to-homelessness/.

SoulPancake, dir. 2016. *What Does Home Mean to You?* Soulpancake. https://www.youtube.com/watch?v=rWt76WqRCVs.

Sousa, Tanya de, Alyssa Andrichik, Marissa Cuellar, Jhenelle Marson, Ed Prestera, and Katherine Rush. 2022. “The 2022 Annual Homelessness Assessment Report (AHAR) to Congress: Part !: Point-In-Time Estimates of Homelessness.” THe US Department of Housing and Urban Development. https://www.huduser.gov/portal/sites/default/files/pdf/2022-AHAR-Part-1.pdf.

Sperling’s Best Places. N.d. “Best Places to Live – Lincoln County Oregon.” Accessed June 29, 2022. https://www.bestplaces.net/economy/county/oregon/lincoln.

Staples, Brent. 2019. “Opinion | The Death of the Black Utopia.” *The New York Times*, November 28, 2019, sec. Opinion. www.nytimes.com/2019/11/28/opinion/seneca-central-park-nyc.html.

State of Oregon. 2023a. “Oregon Housing and Community Services : Permanent Supportive Housing : Housing Development : State of Oregon.” 2023. https://www.oregon.gov/ohcs/development/Pages/permanent-supportive-housing.aspx.

———. 2023b. “Oregon Department of Emergency Management : Homelessness Emergency Executive Orders : State of Oregon.” April 20, 2023. https://www.oregon.gov/oem/pages/housing-emergency-executive-orders.aspx.

Substance Abuse and Mental Health Administration. 2022a. “Homelessness Resources: Trauma.” April 22, 2022. https://www.samhsa.gov/homelessness-programs-resources/hpr-resources/trauma.

———. 2022b. “Homelessness Resources: Youth.” Substance Use and Mental Health Services Administration (SAMHSA). April 22, 2022. https://www.samhsa.gov/homelessness-programs-resources/hpr-resources/youth.

Taylor, Alan. 2005. *Homeless_Camp_Beneath_Skyscrapers*. Photo. https://www.flickr.com/photos/kokogiak/4708957/.

The National Archives. 2021. “The Great Migration (1910-1970).” National Archives: African American Heritage. June 28, 2021. https://www.archives.gov/research/african-americans/migrations/great-migration.

The Nobel Prize. 1969. “John Steinbeck.” The Nobel Prize. 1969. https://www.nobelprize.org/prizes/literature/1962/steinbeck/biographical/.

The State of Oregon. N.d. “Permanent Supportive Housing.” Housing Development. Accessed August 30, 2022. https://www.oregon.gov/ohcs/development/Pages/permanent-supportive-housing.aspx.

The Trevor Project. 2022. “Homelessness and Housing Instability Among LGBTQ Youth.” *The Trevor Project* (blog). February 3, 2022. www.thetrevorproject.org/research-briefs/homelessness-and-housing-instability-among-lgbtq-youth-feb-2022/.

The US Congress. 2019. *The Equality Act (H.R.5)*. www.congress.gov/bill/117th-congress/house-bill/5/text.

The US Supreme Court. N.d. Cherokee Nations v. Georgia, 30 US (5 Pet.) 1 (1831. Accessed October 6, 2023.

The Woody Guthrie Center. 2023. “Who Is Woody Guthrie?” The Woody Guthrie Center. 2023. https://woodyguthriecenter.org/about/woody-guthrie-biography/.

Tornay, Kaylee. 2022. “Dozens of Oregon School Districts Likely Undercounting Homeless Students – InvestigateWest.” December 1, 2022. www.invw.org/2022/12/01/dozens-of-oregon-school-districts-likely-undercounting-homeless-students/, https://www.invw.org/2022/12/01/doze...less-students/.

United for ALICE. 2023. “ALICE in the Crosscurrents: COVID and Financial Hardship in Oregon.” United Way. https://www.unitedforalice.org/Oregon.

United Nations. N.d. “UN Declaration of Human Rights.” Accessed June 28, 2022. www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf.

Urenda, Gabby. 2022. “Portland Rent Prices Are Skyrocketing. Here’s by How Much.” *KOIN.Com* (blog). April 13, 2022. www.koin.com/local/portland-rent-prices-are-skyrocketing-heres-by-how-much/.

Urhahn, Dre, and Jeroen Koolhaas. 2017. “Dre Urhahn: How Can Public Art Projects Transform Rough Neighborhoods?” NPR.Org. November 10, 2017. https://www.npr.org/2017/11/10/562877158/dre-urhahn-how-can-public-art-projects-transform-rough-neighborhoods.

US Census Bureau. 2015. “US Census Bureau Profile America Facts for Features: American Indian and Alaska Native Heritage Month: November 2015.” https://www.census.gov/newsroom/facts-for-features/2015/cb15-ff22.html.

———. 2022. “US Census Bureau QuickFacts: United States.” 2022. www.census.gov/quickfacts/fact/table/US/PST045222.

———. N.d. “US Census Bureau QuickFacts: Oregon.” Accessed June 28, 2022. www.census.gov/quickfacts/fact/table/OR/INC110220.

US Department of Housing and Urban Development. 2009. “Homeless Emergency Assistance and Rapid Transition to Housing Act.” May 20, 2009. www.hudexchange.info/homelessness-assistance/hearth-act.

———. 2012. “At A Glance: Criteria and Recordkeeping Requirements for Definition of Homeless.” https://files.hudexchange.info/resources/documents/HomelessDefinition_RecordkeepingRequirementsandCriteria.pdf.

———. 2016. *24 CFR 5.106 — Equal Access in Accordance with the Individual’s Gender Identity in Community Planning and Development Programs.* https://www.ecfr.gov/current/title-24/subtitle-A/part-5/subpart-A/section-5.106.

———. 2022. “Housing Discrimination and Persons Identifying as Lesbian, Gay, Bisexual, Transgender, and/or Queer/Questioning (LGBTQ).” HUD.Gov / US Department of Housing and Urban Development (HUD). February 1, 2022. https://www.hud.gov/program_offices/fair_housing_equal_opp/housing_discrimination_and_persons_identifying_lgbtq.

US Department of Justice. 2015. “The Fair Housing Act.” Civil Rights Division. August 6, 2015. https://www.justice.gov/crt/fair-housing-act-1.

US Interagency Council on Homelessness. 2016. “Criteria and Benchmark for Achieving the Goal of Ending Chronic Homelessness.” June 1, 2016. www.usich.gov/resources/uploads/asset_library/Chronic_Homelessness_Criteria_and_Benchmark_Aug18.pdf.

Wallace, Hannah. 2023. “The Portland Art of Feel-Good Densification.” *Reasons to Be Cheerful* (blog). June 8, 2023. https://reasonstobecheerful.world/portland-housing-density-residential-infill-project/.

Washington State Coalition Against Domestic Violence (WSCADV). N.d. “Building Dignity: Design Strategies for Domestic Violence Shelter.” N.d. https://buildingdignity.wscadv.org/contact/.

Yang, Maya. 2022. “US Census Produced Huge Undercount of Latino Population in 2020.” *The Guardian*, March 10, 2022, sec. US news. https://www.theguardian.com/us-news/2022/mar/10/us-2020-census-huge-undercount-latino-population.

Zillow. 2020. “Women More Likely to Face Housing Insecurity in Pandemic-Led Recession.” Zillow. October 8, 2020. https://zillow.mediaroom.com/2020-10-08-Women-More-Likely-to-Face-Housing-Insecurity-in-Pandemic-Led-Recession.

Zillow Rental Manager. 2023. “Rent Comparison Tool & Rental Market Trends Data.” 2023. www.zillow.com/rental-manager/market-trends/.

This page titled 6.8: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

7: Who Belongs?- The Social Problem of Family

7.1: Chapter Overview and Learning Objectives
7.2: The Social Problem of Belonging- Who is Family?
7.3: Inequality in Belonging
7.4: Explaining the Social Problem of Belonging
7.5: Belonging is Social Justice
7.6: Chapter Summary
7.7: References

This page titled 7: Who Belongs?- The Social Problem of Family is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

7.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Explain how belonging is a social problem.
2. Apply the concepts of ethnicity and citizenship to the social problem of belonging.
3. Identify the causes of inequality for queer families.
4. Compare and contrast the sociological theories of family and belonging.
5. Evaluate the interdependent individual and collective actions taken by activists to increase the social justice of belonging.

Chapter Overview

> *With deep gratitude to my family of origin, my chosen family, my family of students and colleagues, and the wider family that includes our ancestors and our descendants. Because of you, I know love.*
> *I am honored to teach and learn from the students who told their stories and the stories of their families throughout this book, but particularly in this chapter. Thank you for your generosity.*



Figure 7.1 This 10.18 minute video, Who Belongs? Family Stories of Immigration [YouTube] tells the story of two families. In one family, a middle school student immigrated without documentation. She experienced racism and the fear of deportation. In another family, two men were able to form a family because single-sex partnerships became legal in the US, and immigration worked for them. As you watch, consider the question: Who decides who belongs? Transcript

When you think of family, what comes to mind? It may be the family you grew up in. It may be the family group you formed in college or the Army. It may be the family you are in now. Or it may be the favorite family you watch in movies or TV. We experience a wide range of families throughout our life.

As usual, sociologists are more specific. We have the definition of the US census, “A family is a group of two people or more (one of whom is the householder) related by birth, marriage, or adoption and residing together” (US Census 2021).We have the definition based on our “ideal” family, the nuclear family, the mom, the dad, 2.3 children, a dog, a cat, and a white picket fence.

However, the lived experience of family is often different than both of those definitions.

It may be that your family is just you and your kids right now. You start with school lunches and dropping off school projects. At work, you take orders, and wipe tables as if your family’s life depends on it, because it does. Then once the kids are in bed, you start your school homework, because you know that a college degree is the only way to ensure stability for your kids. You are perpetually short of sleep and money. Hopefully, you can pay your rent next month, if the car doesn’t break down.

It may be that you live in an extended family. Your house has parents and grandparents, a cousin or two, and the baby, who is also your niece, but sometimes feels like your daughter. Some of your family lives here in the US, and some of your family lives elsewhere. What makes it hard is that some of you are looking forward to a family visit this summer. Some family members have to stay home. Although they haven't seen their mom in almost twenty years, they can't leave because once they leave, they can't come back.

It may be that the very word "family" makes you a little sick to your stomach. Everyone else seems to have these fantasy lives with parents they can depend on. For you, though, family is where you have experienced your deepest wounding. Perhaps your parents kicked you out because you were queer. Perhaps your partner beat you up. Perhaps it was more subtle but no less toxic— that you were less than because you were different. This sick feeling makes you glad that you are on your own. Maybe, it makes you determined to create a family that is healthy and welcoming.

In this chapter, we ask the question, "Who belongs?" We will consider who gets to decide what family is. We will look specifically at ethnicity and power, particularly in how definitions of citizenship and belonging have changed over time. We will also look at how queer families are changing definitions of belonging for themselves and others. We will use the sociological theories of family autonomy and bodily autonomy to make sense of thispowerd. Finally, we will look at the power of queer Dreamers as an intersectional social movement that creates interdependent solutions of individual agency and collective action to expand social justice in who belongs.

Focusing Questions

As we weave our learnings about family, we ask:

1. How can we consider belonging a social problem?
2. How do changing definitions of ethnicity and citizenship impact who belongs, historically and currently?
3. What does it mean to be queer, particularly queer in the context of family?
4. How do sociologists explain the social problem of belonging?
5. What are the interdependent individual and collective actions taken by activists to increase the social justice of belonging?

Let's learn more about who belongs!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 7.1. "Who Belongs?: Family Stories of Immigration" by Kimberly Puttman, Kevin Acosta, Omar Ruiz Garcia and Samantha Kuk, Open Oregon Educational Resources, is licensed under CC BY-ND 4.0.

This page titled 7.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

7.2: The Social Problem of Belonging- Who is Family?

All of us want to belong. Social scientists say that everyone needs to feel connected in some way. Throughout this book, we notice how much we are already interconnected. Why are we talking about the social problem of belonging and not the social problem of family?

First, we talk about belonging because lack of belonging is a cause and consequence of many social problems. Belonging is a feeling of deep connection with social groups, physical places, and individual and collective experiences. It is a fundamental human need that predicts numerous mental, physical, social, economic, and behavioral outcomes (Allen et al. 2021). One of the smallest social groups we might belong to is a family. Families also belong in communities and wider society.

Also, even though this chapter is about family, the social problem we are examining isn't the family itself. It's that some families belong and some don't. We can explore this using the five characteristics of a social problem, that we defined in Chapter 1.

A social problem goes beyond the experience of an individual

At first glance, it may be obvious that a family is about more than one person, so the social problem of family would easily meet this criterion. However, let's look a little deeper.

You may be making decisions in your family right now—whether to homeschool your child or go back to work, how to take care of your aging parent, and whether you want to have kids. Each choice is yours to make. However, the values and inequalities of our society influence the choices we have.

For example, sociologists examine when people get married. These norms change over time. The median age of first marriage for both women (red, bottom line) and men (top, blue line) has increased by nearly ten years since the 1960s.

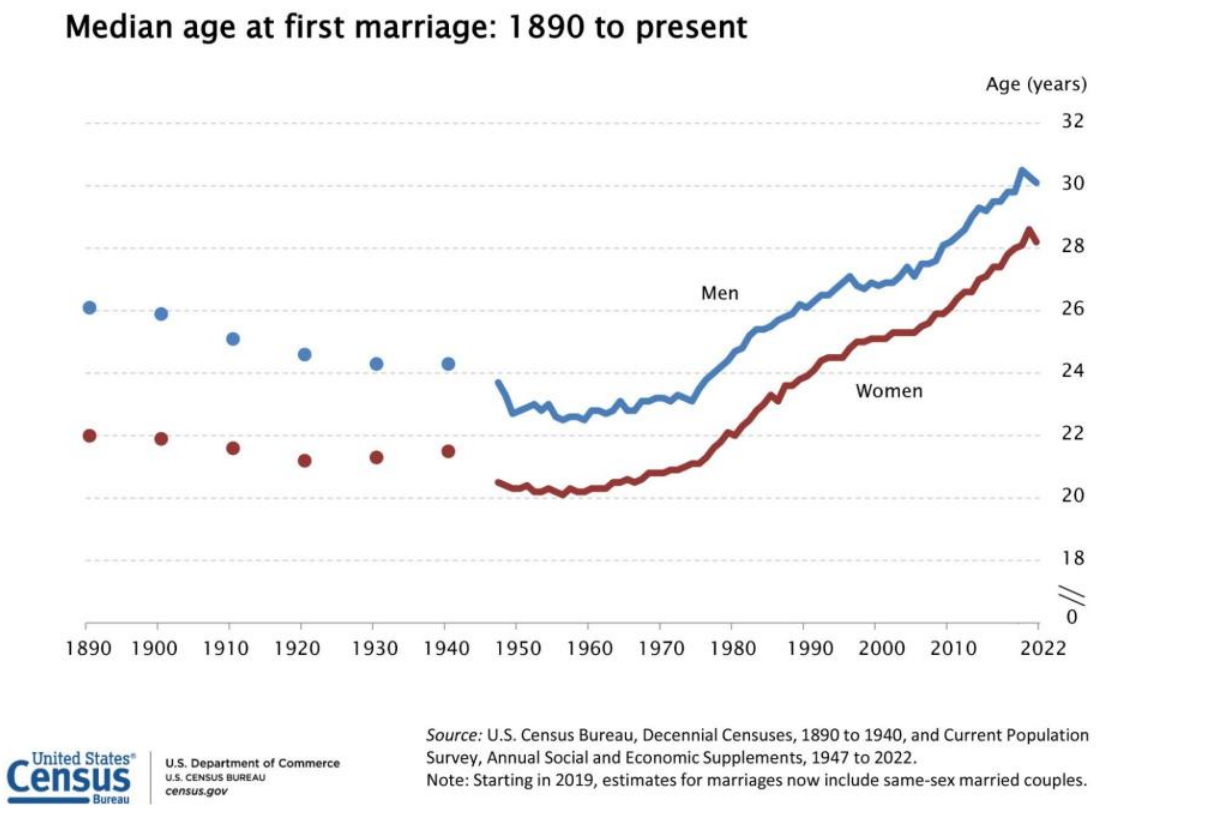


Figure 7.2 US Census graph showing the age of first marriages going up since the 1950s. What social factors might drive this change? Image Description

For example, we can look at the age at which it is normal or expected to get married in Figure 7.2. In the United States, the average age of first marriage for women is 26.5 years as of 2010. And only 51% of all adults in the United States are married (Cohn et al.

2011). When and whether you get married is a wider social pattern that sociologists can measure and explain. Some causes include increased education, decreased stigma around being unmarried, and higher costs of living.

But what about who you marry? That's an individual choice, right?

Actually, governments regulate who you can marry. On a worldwide scale, some countries allow marriage for same-sex couples, and some don't. You can see this information for yourselves in Figure 7.3.

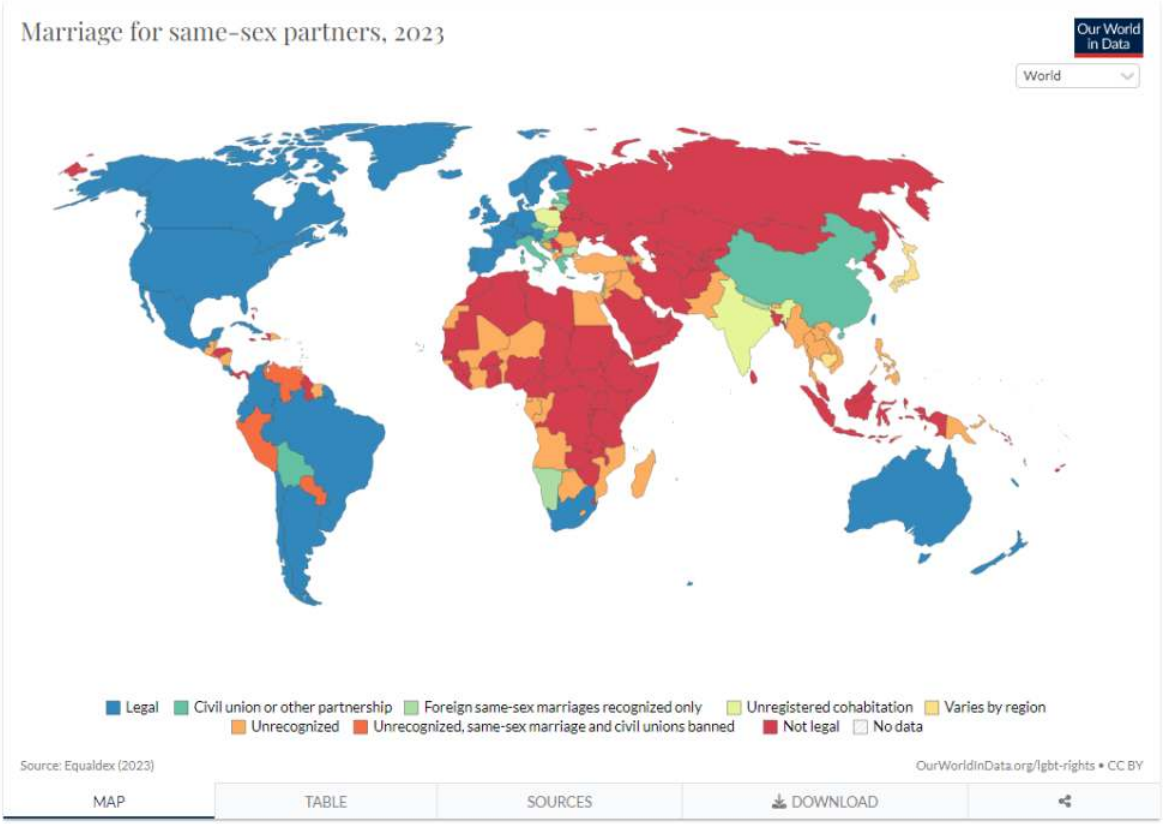


Figure 7.3 In most of the Western hemisphere, Western Europe, and Australia, same sex marriage is permitted. In most of Africa, Asia, Eastern Europe and the Middle East, it is not. Image Description

These are just two examples of how creating a family goes beyond the experience of the individual. Family is influenced by wider laws, policies, and practices. This begins a social problem.

A social problem results from a conflict in values

A second characteristic of a social problem is that it results from a conflict in values.

One of the biggest conflicts in values relates to who is considered family. Let's look at two common family forms.



Figure 7.4 The family in this picture from the TV sitcom *Leave It to Beaver* includes a dad, Ward, a mom, June, and two boys, Wally and Beaver. This family represents an idealized image of the nuclear family.

The traditional American family has been identified as the nuclear family, a family group that consists of two parents and their children living together in one household. This family is most often represented as a male and female heterosexual married couple who is middle class, White, and with several children. When society or the individuals within a society designate one kind of family to be traditional, they value this kind of family structure with these particular social characteristics. This is sometimes called the “Leave It to Beaver family” after the popular sitcom television show that ran from 1957 until 1963 (Figure 7.4).

The nuclear family form is common in individualist societies. An individualistic society emphasizes the needs and success of the individual over the needs of the whole community. People attribute success to the hard work of the individual person (Cherry 2023). People more often pick their partners based on romantic love or at least individual choice (Bejanyan et al. 2014). Laws, policies and practices in the United States often assume that the nuclear family is the best family form.

However, this is not the only way to create a family. In the United States, the number of people living in multigenerational households is increasing. Multigenerational families include those families with two or more adult generations and families with grandchildren under age 25 and grandparents living together.

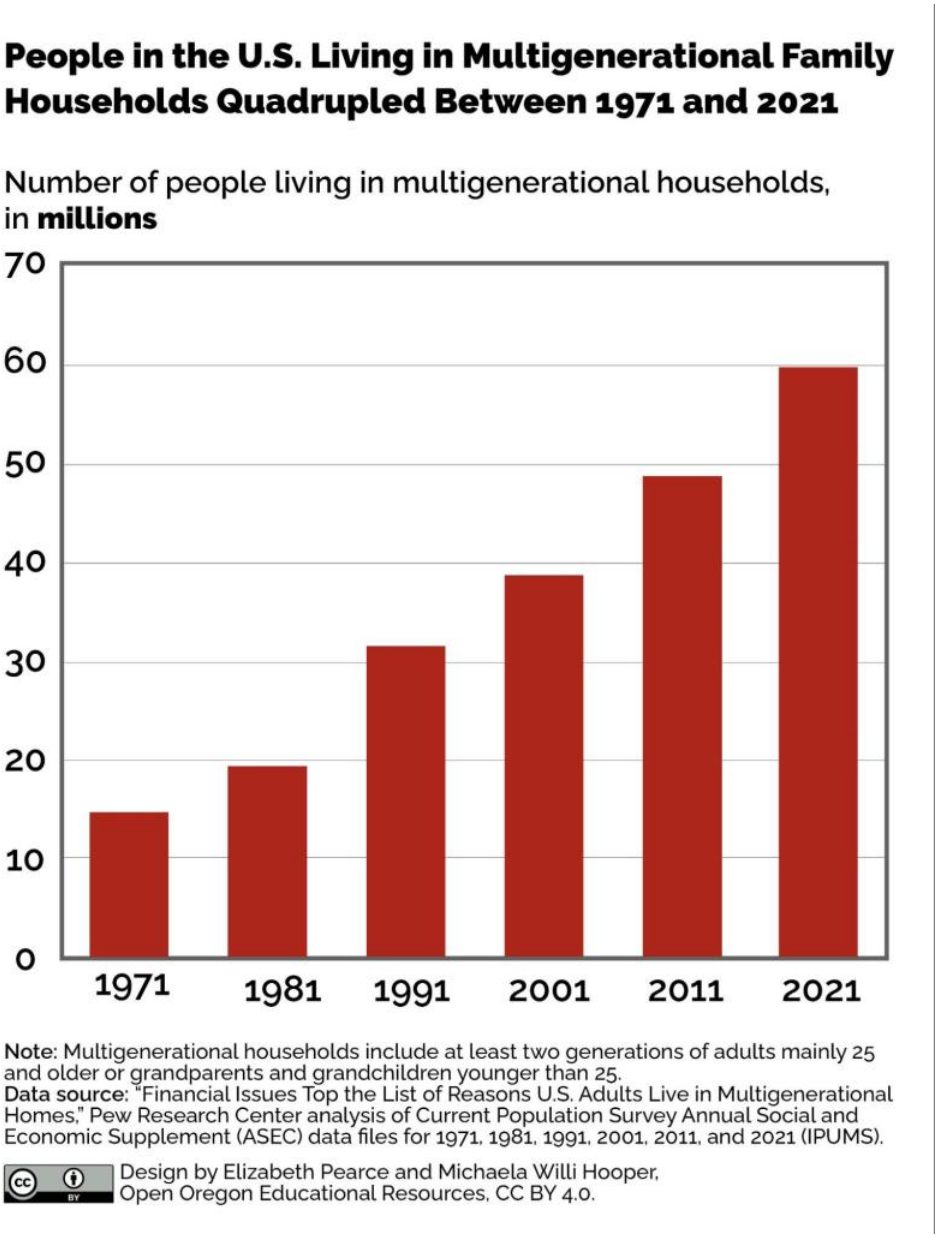


Figure 7.5 The number of Americans who live in multigenerational households has increased since the low in the 1970s. This graph is based on an analysis by the Pew Research Center based on data from the US Census and 2000-2016 American Community Survey. Image Description

People living in multigenerational households say they save money by living together. Some people say that caring for an elderly adult or young children is a reason to live together (Mitchell 2022). Currently, in the United States, Asian, Hispanic, and Black families are more likely to live in multigenerational households than White families. (Mitchell 2022) However, this family form was also common for White families before the 1950s. (Shayesteh 2023). Before the 1950s and the rise of suburban architecture, the extended or multigenerational household was the most common family form.

Extended families are common in collectivist societies. A collectivist society focuses on meeting the needs and goals of all members of a group rather than focusing on individual successes. Interconnected relationships with families and communities are important, and form a key part of an indicollectivistntity (Cherry 2022). In collectivist societies, your family might help you pick your partner, in part based on whether they got along with your relatives (Bejanyan, Marshall, and Ferenczi 2015).

As we think about the social problem of belonging, we can see that our changing family forms reveal deep conflicts in values around family.

A social problem arises when groups of people experience inequality

In Chapter 5 we talked about inequality in education. Some families lived in school districts that had limited funds to spend on education. Other families lived in school districts that could afford to have their school lunches catered by local restaurants.

In Chapter 6 we looked at who had a home. We discovered that although single men made up the greatest share of houselessness, women-headed households were more likely to be poor, and more likely to be houseless. We also noticed that because of generational inequality, Black, Hispanic, and Indigenous people experience less housing stability than White people.

These are all measures of inequality. Not all families have the same access to the resources they need to care for themselves. We'll examine inequality more deeply in the chapter section Inequality in Belonging.

A social problem is socially constructed but real in its consequences

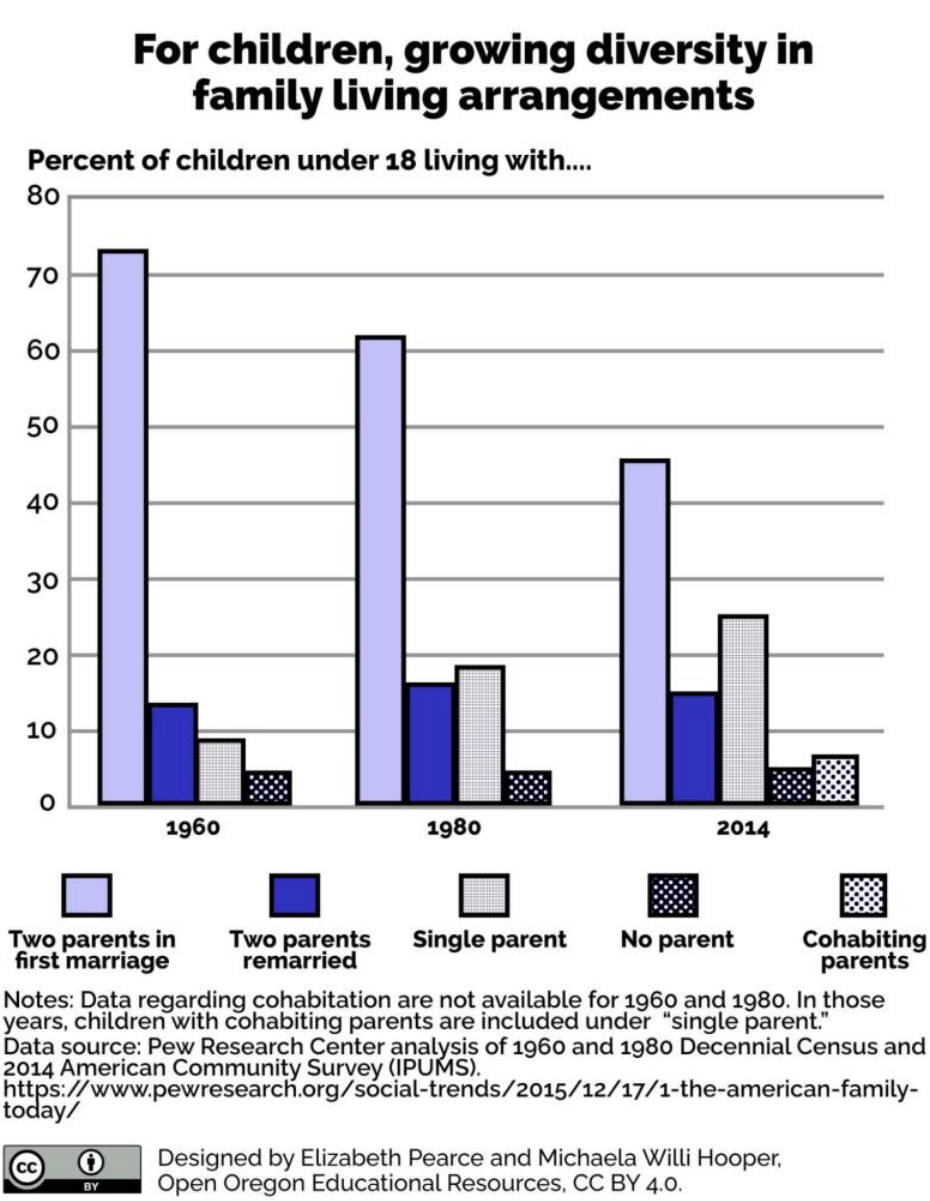


Figure 7.6 Growing diversity in family living arrangements. What family form does your family fit? Image Description

When sociologists examine the ways in which people live together, they notice that diversity in family forms is increasing. When you examine the graph in Figure 7.6 you might notice that two parents in their first marriage comprised over 70% of all families in 1960. In 2014, on the other hand, approximately 45% of these families were two-parent first marriages. We see the growth of single-parent families and parents who cohabitate. We also see an increase in blended families, consisting of two or more adult partners and their children together with children from previous relationships.

Even though the social construction of families is becoming more diverse, not fitting in has real consequences. For example, when FEMA decides who qualifies for disaster relief, they say that only people who meet the US Census definition of the family qualify for disaster recovery benefits. If your great aunt Mabel just happened to be visiting from Montana, she would not get benefits. Or if you had two nuclear families living in the same trailer that burned, only one might get assistance. We'll look at this more in Chapter 14.

How we socially construct our ideas of family has real consequences.

A social problem must be addressed interdependently, using both individual agency and collective action

In the video that began our chapter, we saw two families making choices that increased their resilience.



Figure 7.7 More dads are deciding that parenting is a central part of their identity. They are taking on more childcare and housekeeping and staying home more often. Although participation rates are growing, women still stay at home more to care for children and do more of the related work.

Deciding who belongs in a family depends in part on individual agency. For example, you may argue with your partner about who will do the dishes tonight. On a wider scale, more dads participate in daily family life, as shown in Figure 7.7. As of 2016, dads are 16% of all stay-at-home parents (Livingston and Parker 2019). Even though women still do the majority of childcare and housework, men are increasing their participation in parenting and childcare. (Livingston and Parker 2019). The change in involvement partially depends on individual families making daily choices about how to do the work of a family.

However, changes in belonging also depend on collective action. For example, early activism for gay and lesbian rights focused on recognizing and valuing all of the forms of family that queer people might experience. Because gay and lesbian people could not marry, adopt children, or make medical decisions for each other, activists marched in the streets to say that “All Families Matter” whether they were legally recognized or not. In 1996, Congress passed the Defense of Marriage Act (DOMA), which limited

marriage to between one man and one woman. In many ways, this act solqueered that marriage was a goal for queer people. Activism and legal challenges at the state level slowly won the right for same-sex couples to have civil unions and to marry (Goldberg 2015). On June 26, 2015, in the case of Obergefell v. Hodges, the Supreme Court ruled that the fundamental right to marry is guaranteed to same-sex couples. This combination of social movement pressure and legal action fundamentally changed the definition of marriage in the United States.

As we decide who belongs in a family or as a family, we take interdependent action as individuals and collectives to ensure that everyone belongs.

Licenses and Attributions for The Social Problem of Belonging: Who is Family

Open Content, Original

"The Social Problem of Belonging: Who is Family?" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"A social problem results from a conflict in values" is adapted from "The Family: A Socially Constructed Ideal" by Elizabeth B. Pearce, Contemporary Families: An Equity Lens 1e, which is licensed under CC BY 4.0. Modification: Added social problems language.

"Blended Families" definition adapted from the Open Education Sociological Dictionary edited by Kenton Bell, which is licensed under CC BY-SA 4.0.

"Collectivist," "Individualistic," and "Nuclear Family" definitions from Contemporary Families: An Equity Lens 2e by Elizabeth B. Pearce is licensed under CC BY 4.0.

Figure 7.2. "Median Age at First Marriage: 1890 to Present" by the US Census Bureau is in the Public Domain.

Figure 7.3. "Marriage for same sex partners worldwide 2021" by Our World in Data is licensed under CC BY 4.0.

Figure 7.4. "Photo of the Cleaver family" by ABC Television is in the Public Domain.

Figure 7.5. "People in the US Living in Multigenerational Households Quadrupled between 1971 and 2020" by Elizabeth B. Pearce and Michaela Willi Hooper, Open Oregon Educational Resources, is licensed under CC BY 4.0.

Figure 7.6. "For children, growing diversity in family living arrangements" by Elizabeth B. Pearce and Michaela Willi Hooper, Open Oregon Educational Resources, is licensed under CC BY 4.0. Based on data from Pew Research Center.

Figure 7.7. "Photo of Dad and Daughter" by Humphrey Muleba is licensed under the Unsplash License.

This page titled 7.2: The Social Problem of Belonging- Who is Family? is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

7.3: Inequality in Belonging

We have already started seeing how inequality in belonging relates to families. Let's look deeper at citizenship, ethnicity, and sexual orientation to see how these social locations impact belonging.

Early Roots: Slavery, Bodily Autonomy, Citizenship and Class

In the first part of this book, we've examined how class, race, gender, sexual orientation and ability/disability shape the experiences of social problems. As we look deeper, we see that a powerful connection exists between slavery, bodily autonomy, citizenship, and class.

In the early years of our country's founding, wealthy White immigrants wanted to maintain their wealth and social standing. In the North, many of these wealthy owners became mill or manufacturing businessmen. In the South, many of these wealthy owners owned land, growing cotton, tobacco, and sugar. These crops were labor intensive and needed abundant cheap labor to ensure profit. White enslavers enslaved Black Africans to do the work in forced labor camps (plantations). Northern manufacturers also benefited from slavery because their mills used cotton and other southern crops to create cloth and blankets they sold.

To ensure that they made money, enslavers enforced a system that stripped enslaved people of their bodily autonomy. Bodily autonomy is the idea that a person has the power to decide what happens to their own body (Artim N.d.). Part of the definition of slavery is that an enslaved person is denied their bodily autonomy by an enslaver . Enslaved people could not choose where they worked or what they ate. They could not get married (Berry 2018). Enslavers could harm or kill enslaved people for any reason without any legal retribution.

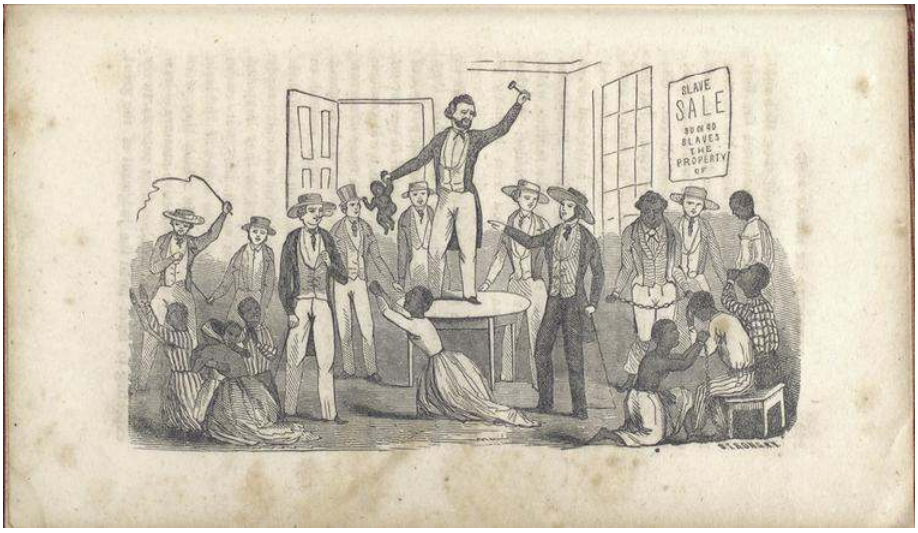


Figure 7.8 This disturbing image of the auction of enslaved people shows a child being sold, separated from their family. Among other atrocities, this violates the bodily autonomy of the women, children, and men who experienced this under slavery.

While these restrictions were horrific for any enslaved person, women faced additional challenges to their bodily autonomy. Enslavers could rape them at any time. Their children could be sold for any reason, as depicted in the illustration in Figure 7.8, showing a Black child being sold at auction, with their mother pleading to stop the sale.

Beyond the individual experience of violence, enslavers codified new rules about children and race. Reversing centuries of English law, which said that any child belongs to the father's family, colonists enacted laws that said children belonged to the mother. In 1662, the Virginia colonists passed a policy which read:

Whereas some doubts have arrisen (sic) whether children got by any Englisman upon a Negro woman should be slave or ffree (sic), *Be it therefore enacted and declared by this present grand assembly*, that all children borne (sic) in this country shall be held bond or free only according to the condition of the mother. (Roberts 2021:50)

Not only were the children of a White man and a Black woman considered Black, but the children were also enslaved at the moment of their birth.



Figure 7.9 Dorothy Roberts is a professor of law, sociology, and Africana studies. Her work on the construction of race helps us understand bodily autonomy.

Dorothy Roberts, a professor of law, sociology, and Africana studies, writes that the laws that created our current racial classification system regulated interracial sex. She writes,

Though these laws were partly aimed at presenting miscegenation [the mixing of races], they also incentivized the rape of Black women by their white enslavers, who could profit from their sexual assaults by enslaving any resulting children (Roberts 2021:48).

This lack of bodily autonomy had even more consequences. For example, enslaved people were not citizens of the new country of the United States. However, free White persons who had lived in the United States for two years and were "of good character" could become citizens (Blakemore 2020). In addition, White children who were born in the United States could become citizens.

This concept of birthright citizenship means that a child born in a country becomes a citizen, regardless of the citizenship of their parents. This concept was powerful for a new country, because it began to allow the formation of an American identity. Citizenship allowed people to vote and to run for public office. Citizens must pay taxes to support the government, but they also receive public benefits. Today, some of the public benefits are Socialbirthright citizenship. Even though birthright citizenship is a powerful concept, it didn't apply to everyone when it was initially established.

In 1790, Black people were over 20% of the US population and over 40% of the population in Southern states (Bouton 2010). In order to maintain White supremacy, White people did not grant birthright citizenship to enslaved people. Only the 14th amendment, which was ratified after the Civil War, offered birthright citizenship to all Black people born here.

Today, slavery is illegal, and Black people have full citizenship, but the historical oppression that is tangled in capitalism, patriarchy, racism, and citizenship continues to harm people today. For example, Black families continue to experience more housing instability than White families, a problem we explored in Chapter 6.

The Intersectionality of Belonging: Ethnicity, Origin, and Citizenship

Where do you come from? Where do you belong?

On the surface, these questions may sound simple. You might answer that your family comes from Ireland, and you belong right here, in your hometown. Or your answers may be much more complicated. Your parents are from Honduras, but you are American. Your family was here before the United States was formed, either because your family is Indigenous or descended from the Spanish and Portuguese that colonized in the 1500s and 1600s. These answers are as complex and nuanced as each one of us is different.

However, the government regulates who gets to belong in a country, state, or community. They decide who gets to be a citizen and who gets to be a family. As we demonstrated in ,Early Roots: Slavery, Bodily Autonomy, Race, and Class, race determined

citizenship historically, and continues to influence belonging today. What other factors can influence citizenship and belonging?

Ethnicity

Jewish, Irish, Latinx. What do all these groups have in common? It's not a country. Every group shares a country with another group or is found in multiple countries. It's not religion, although Jewish is also a religious tradition.. It's not race because Irish and Latino people, for example, may be from many different races.

The commonality is that each of these groups shares a unique ethnicity. As you will remember from Chapter 2, ethnicity is a group of people who share a cultural background such as language, location, and religion. Often these groups share behaviors or cultural practices also.



Figure 7.10 Being Jewish is both a religion and ethnicity. Some people who identify as Jewish don't practice the related religion. Others do. In the photo above, the women, Bel Kaufman, Rachel Cohen Gerrol, and Rachel Sklar are being honored for their social justice work. In the photo below, men are praying at the Western Wall in Jerusalem.

For example, people who identify as Jewish may practice the Jewish religion. According to devout Jews, children are Jewish if their mothers are Jewish. Almost 30% of Jewish people in the US identify as Jewish but don't practice Judaism as a religion (Pew Research Center 2021). They may still enjoy latkes as holiday food but not celebrate Shabbat regularly.



Figure 7.11 This couple is making latkes. Foods may start out with having religious significance. People with a particular ethnicity may still love them, even if they don't engage in all the religious practices. What foods do you eat that are connected with a particular culture or ethnicity?



Figure 7.12 These traditional Irish musicians are playing at the Cliffs of Moher in Ireland. More people of Irish ethnicity live outside of Ireland than within it. Why might this be?

Irish is yet another ethnic group, as shown in Figure 7.12. Over five million people live in Ireland as of 2023. They are Irish as their ethnicity and their nationality. However, more Irish people live outside of Ireland than in the country (Haynie 2016). Their ethnicity is Irish, but not their nationality. Some people speak Irish. Others say they are Irish because their grandparents or great-grandparents emigrated from there. Still others learn Irish step dancing or storytelling or the harp and pennywhistle. Many are Catholic. Some are Protestant. People in Ireland and around the world identify as Irish ethnicity.

But how does ethnicity impact the social problem of belonging and family? Fundamentally, ethnicity can be a social location that experiences oppression and privilege. Let's look at some examples.

First, ethnic groups often experience violence related to their ethnicity. More than 60% of all European Jews were murdered during the Holocaust in World War II (The United States Holocaust Memorial Museum N.d.).

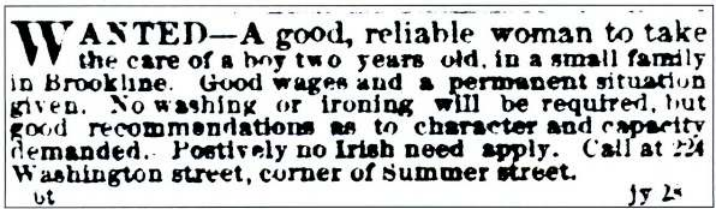

WANTED—A good, reliable woman to take the care of a boy two years old, in a small family in Brookline. Good wages and a permanent situation given. No washing or ironing will be required, but good recommendations as to character and capacity demanded. Positively no Irish need apply. Call at 224 Washington street, corner of Summer street.

Figure 7.13 This advertisement from an 1868 Boston newspaper is advertising for a reliable woman to care for a child. It asserts, "Positively no Irish need apply." This statement reflects discrimination.

Even when violence is no longer a response, people from different ethnic groups may experience oppression. For example, the advertisement in Figure 7.13 notes that no Irish need apply. Although academics debate how many of these signs were actually posted, there was widespread anti-Irish prejudice and discrimination in the mid-19th century immigration to the United States. Irish immigrants fought to redefine these laws, policies, and practices. Now, most people of Irish ethnicity define themselves as White.

Unpacking Oppression, Naming Justice: Why is Latinx a Word?

> *"Like other racial and ethnic terms in this country, "Latino" and "Hispanic" were created as counterpoints to "white."…"White" was invented five hundred years ago to describe the privilege enjoyed by one group of people, and to justify the exploitation of "Black" people. In the words of James Baldwin, "White is a metaphor for power."*

> *—Héctor Tobar, Our Migrant Souls: A Meditation on Race and the Meanings and Myths of "Latino"*

You may have heard the words Hispanic, Latino, Mesoamerican, Chicano, Chicana, or Latinx to refer to people who share an ethnicity. One of the first questions that White people often ask Brown-skinned people is, "Where are you from?"(Sue et al. 2007), followed closely by "What should I call you?"



Latin American map (https://en.wikipedia.org/wiki/File:Latin_America_(orthographic_projection).svg) by Heraldry is licensed under CC BY-SA 3.0 Infographic design by Kim Puttman and Michaela Willi Hooper, Open Oregon Educational Resources, is licensed under CC BY-SA 4.0.

Figure 7.14 Latino refers to people whose ancestors came from Latin America and speak Spanish, Portuguese, or French. Hispanic refers to native Spanish speakers, including people from Spain but not countries like Brazil. Image Description

Although the terms Hispanic and Latino are often used interchangeably, they are not the same, as shown in the Figure 7.14. Hispanic usually refers to native speakers of Spanish. Latino refers to people who come from, or whose ancestors came from, Latin America. Not all Hispanics are Latinos. Latinos may be of any race or ethnicity; they may be of European, African, Native American descent, or mixed ethnic background. Thus, people from Spain are Hispanic but are not Latino.

One of the reasons some people prefer Latino is that it focuses on Latin America. It excludes Spain, the country that colonized much of Latin America. Many Mesoamerican people identify with the country of origin of themselves or their families. Origin refers to the geographical location where a person was born and grew up. This includes regions of the United States, as well as other countries. In immigrant families, children may call themselves Mexican American or Puerto Rican if their families originated from those countries.

One of the emerging terms is Latinx. Latinx is used as a gender-neutral alternative to Latino or Latina. Similarly to they/them pronouns, Latinx does not imply or impose gender identity on the people who label themselves that way. Latinx is an invitation to queer people, an acknowledgment that people who are gender non-conforming exist with the intersqueernal identities of Latin o/a and queer.

Now it's your turn to unpack oppression and name justice:

From the following list of options for this activity, please select about 5 minutes' worth of content.

- Hispanic, Latino, Latinx: What Is In a Name [Video] This 3:11-minute video describes the experiences of community members around naming.

- Key Facts about US Latinos and Their Diverse Heritage[Website] This research article from Pew Research examines the Diversity of US Latinos.
- What Being Hispanic and Latinx Means in the United States [Video] In this 11:51 Ted Talk, student Fernanda Ponce talks about racism and being Latinx in the United States.
- John Leguizamo discusses Latinx This 1:18-minute TikTok video shows actor John Leguizamo talking about the term Latinx with popular artists.
- Hanging with the Oregon Homies, episode #2 [podcast] This podcast is from Dr. Franki Trujillo Dalbey and Dr. Oscar Juarez, recorded in Oregon. In it, they discuss all the variations of names. Although they changed their mind later about Latinx based on John Leguizamo's work, it remains a fascinating discussion of the power of naming. It's 29 minutes long, but you can listen to a shorter snippet.

Once you've watched, read, or listened, please consider these questions:

1. How can we see naming as a process of social construction?
2. How does naming convey power?
3. How is "Where are you from?" a racist statement when asked by a White person to a person of color? Could "Where are you from?" be a useful question between Mesoamerican people?
4. How can naming start to solve a social problem?

Citizenship and Ethnicity

The importance of ethnicity only begins with naming. Ethnicity is part of how White people in power define who belongs in our society and who doesn't. Let's look at how ethnicity and citizenship are connected.

Most Latinx people who live in the United States are citizens. As of 2019, two-thirds of all Latinx people were born in the United States. They have birthright citizenship. Only one-third of the Latinx population are immigrants. As more children are born in the US, the percentage of the Latinx population who are immigrants decreases. Most Latinx immigrants immigrate legally.

Undocumented people are anyone residing in any given country without legal documentation. It includes people who entered the US without inspection and proper permission from the government and those who entered with a legal visa that is no longer valid (Immigrants Rising 2023). Only approximately 12% of Latinx people in the US are undocumented. This is a much smaller number than many politicians would have you believe.

The binary of documented and undocumented hides a more complicated truth. Immigration exists on a spectrum. Many families are mixed-status families.

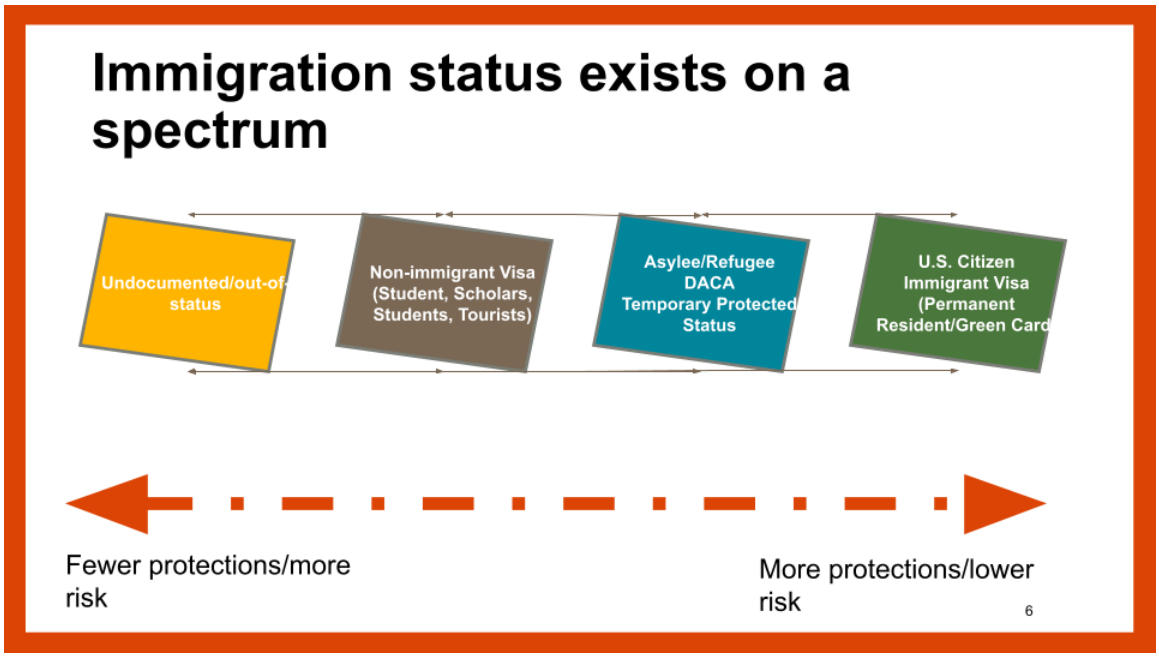


Figure 7.15 This infographic describes possible immigration statuses from undocumented to full citizenship. The amount of protection and risk change as you move through this spectrum. Some families are completely undocumented. Others are completely permanent residents or citizens. Image Description



Figure 7.16 This 4:44-minute video on mixed-status families [YouTube] describes what the experience is like. Is life the same for your family? Or does everyone in your family experience the privilege of citizenship? Transcript

A mixed-status family is a family whose members include people with different citizenship or immigration statuses, as shown in Figure 7.15. Please take a few minutes to learn about the experiences of mixed-status families by watching the video in Figure 7.16. One example of a mixed-status family is one in which the parents are undocumented, and the children are US-born citizens. The number of mixed-status families is growing. Between 2010 and 2019, the number of children aged 17 and under with immigrant parents grew by 5%. As of 2019, more than a quarter of young children in the United States were children of immigrants, and nearly 90 percent of these children were US citizens (National Immigration Law Center 2022).

One place we see social problems at work for immigrant families is when we look at mixed-status families. Mixed-status families experience social, economic, legal, and health challenges unique to their family configuration. These families are often multigenerational extended families with grandparents, parents, and children in the same house.

Let's learn about another mixed-status family.

Another immigrant story: My Mom

My mom came to the United States accompanied by her aunt and uncle at the age of 14. She and her parents (my grandparents) decided that it would be best for her to leave Mexico because she was no longer attending school, as they could not afford it, and

she was more than likely going to be stuck working at my grandpa's small farm for the rest of her life.

Once in the United States, she was able to return to school and soon became the first in the family to graduate from high school. She found it impossible to further her education as there were no scholarships or loans available to undocumented folks at the time, so she went to work. She worked at a potato factory, met my dad, and had kids, including me. Right around this time, DACA came around, which was huge. She applied for DACA, was approved, and soon after was able to quit her factory job for a much better-paying job.

Now that myself and my siblings are a little older, she is considering going back to school and even buying a house, but she finds herself constantly second-guessing that decision as her future here in the United States is uncertain.

Now that we understand a little bit about specific families' experiences, we can look more deeply at the laws and policies that impact them. These laws and policies include DACA and the Dream Act.

DACA, Dreamers, and Immigration

Carla Mendel is a Latinx woman and daughter of immigrants. She was a community college student when she wrote this section, perhaps similar to you. She wrote this content about DACA and Dreamers as an open pedagogy project for Open Oregon, the project we described in Chapter 5. This section has been updated slightly to include more current data.

DACA

Deferred Action for Childhood Arrivals (DACA) is a policy created under the Obama administration on June 15, 2012. Key criteria for DACA eligibility are:

- are under 31 years of age as of June 15, 2012
- came to the US while under the age of 16
- have continuously resided in the US from June 15, 2007, to the present
- More criteria are listed at the US Citizenship and Immigration DACA Website. You can read more if you are interested.

An applicant granted DACA is not considered to have legal status but will not be deemed to be accruing unlawful presence in the US during the time period when their DACA is in effect. DACA allows individuals to live in the US without fear of deportation and with work authorization. DACA is temporary. Every two years the individual will need to reapply, which means submitting an application, getting biometrics done, and paying a fee of $495.

At its peak, there were up to about 800,000 DACA recipients, but those numbers dramatically declined during the Trump Administration due to fear of what would happen to the DACA program. The number of people on DACA now is closer to 600,000.

As of 2023, DACA is still legal but being contested. The Fifth Circuit court, which includes Texas, Louisiana, and Mississippi, ruled that DACA is illegal, so new DACA applications are being accepted but not processed. However, people who are on DACA today can reapply (US Citizenship and Immigration Service 2023).

DREAM Act

The Dream Act, which would make DACA permanent and would give DREAMers an opportunity to obtain legal status if they meet the requirements. The US House has passed this bill, but not the Senate. President Joe Biden has promised to sign it if it passes Congress (Gogol 2023).

The DREAM Act would create a conditional permanent resident status valid for up to eight years for young undocumented immigrants. It would protect them from deportation, allow them to work legally in the United States, and permit them to travel outside the country. It would also allow them to become permanent lawful residents. Having a clear path to lawful resident status allows DREAMers to belong.

The Legal Process

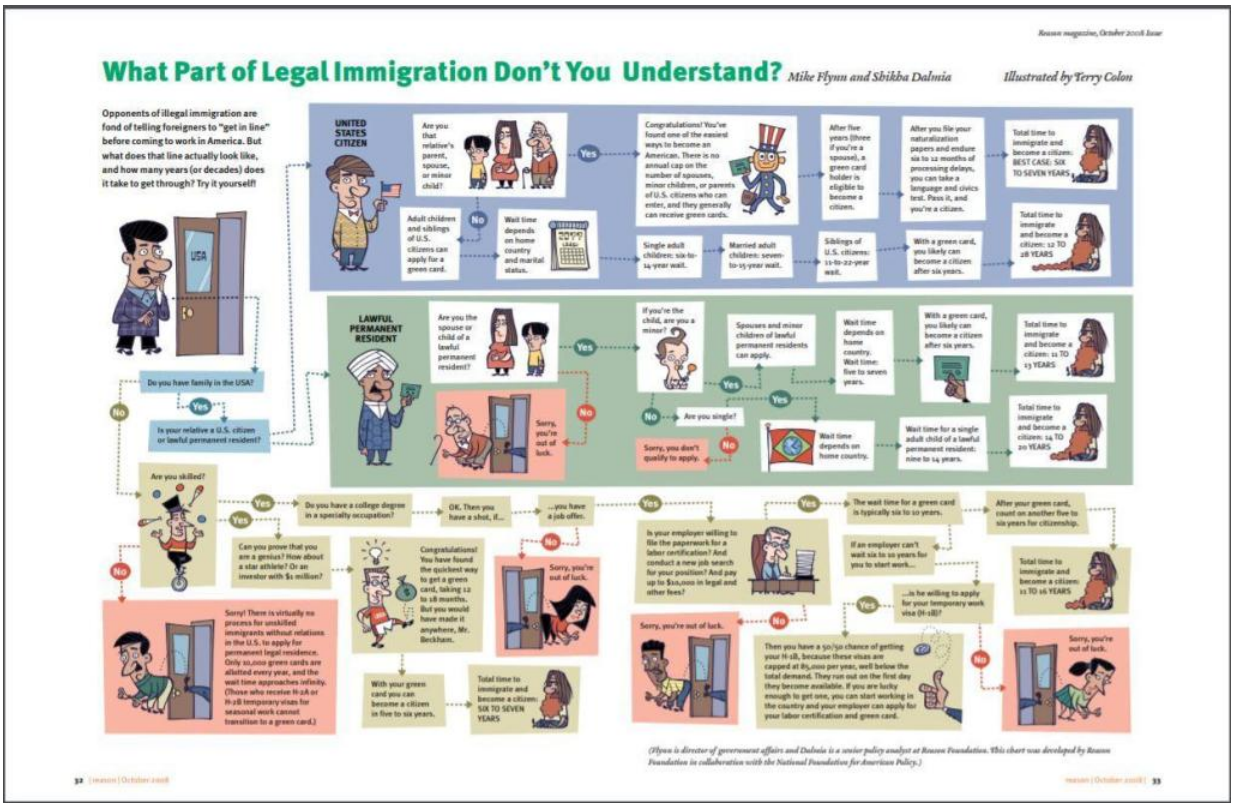


Figure 7.17 The process for immigrants to obtain legal citizenship is complicated and long. Feel free to click on a Larger, more legible version. Image Description

"Just come here legally," is one of my most disliked phrases for immigrants because the process to do so is not as easy as the general public thinks, as shown in Figure 7.17. Immigrants, just like everyone else, move because where they currently are isn't providing them what is needed to succeed. Unlike here in the United States, they cannot just move from one state to another to seek out those opportunities, as they do not exist there either. Instead, they need to leave the country.

Some people have the time and money needed to try and apply for a visa or have a family member who is a United States citizen or legal permanent resident (LPR) sponsor them to become an LPR and can come to the United States that way. This could take anywhere from six to 28 years and will cost anywhere from $750 to $1,225 per person (US Citizenship and Immigration Services 2022), so it's obvious that there could be a lack of money needed to take this route. It is even worse for others if their current situation might be more urgent, and they don't have the time to wait. If legal immigration was easy, accessible, and fast, it's very unlikely that people wouldn't risk their lives entering and living in the United States without documentation.



Figure 7.18 Some people equate asylum seekers with criminals. This connection is not true. Why do you think this is part of our political rhetoric?

Government control of immigrant families goes beyond courts and laws. It also includes breaking families apart. Resistance to this action is shown in Figure 7.18. The US government forcibly separated 5,000 children from their families in 2017 and 2018. In the application of this "Zero-tolerance" policy, undocumented parents were deported. Because children can't be imprisoned, they were handed over to the Department of Health and Human Services. These children were cared for in refugee resettlement shelters. However, cared for isn't the right word. They were held in cages. Some caretakers raped or assaulted the children. Some children died because of illness and neglect. Ex-president Donald Trump rescinded the zero tolerance policy as of June 2018, but separations continued to occur. As of November 2021, 2248 children had been reunited with their families. The remainder have not been reunited (Southern Poverty Law Center 2022).

As of 2023, the work of reuniting families continues. Some sources estimate that 1,000 children still need to be reconnected with their families. Some children haven't seen their families in five years. The trauma that families experietrauman their home countries and the trauma they experienced during forced separation continues. Unsurprisingly, a recent study finds that parents and children who have been separated need significant mental health support even after family reunification occurs (Hampton et al. 2021).

These challenges to immigration and the political rhetoric that supports limiting immigration is based on a particular kind of prejudice known as nativism. Nativism is an intense opposition to an internal minority that is seen as a national threat on the grounds of its foreignness (Kešić and Duyvendak 2019:445). For example, the political slogan, "Make America Great Again" is partially based on the idea that there is something wrong or dangerous with immigrants so therefore, immigration should be restricted. Nativism is an underlying cause of the inequality that immigrant families face.

Queer Families

Families challenged by immigration and citizenship are not the only kinds of families that experience inequality in the United States. Queer families also experience inequality. Approximately 3.3 million people live in same-sex marriages and partnerships. This number is growing. However, these families experience social, economic, and legal challenges. Before we look at the experience of these families, let's examine this unique word: queer.

Unpacking Oppression and Queering Justice: What Do I Mean When I Say Queer?

For some people, *queer* is a bad word. For others, it is a source of power. Please take a moment to watch the 3-minute video in Figure 7.19 from activist Tyler Ford about the history of the word queer. How do you understand this word?



Figure 7.19 In this 3:37 minute video, transgender activist Tyler Ford examines the history and implications of the word queer. Do you know anyone who identifies as queer? Do you think that word empowers people or harms them? Transcript

I, Kim Puttman, call myself queer. Queer as in different, but also queer as in challenging dominant ideas about what identity, sexuality, love, relationship, and family look like. I also identify as lesbian. I love my wife. Our relationship expands what it means to be "normal" and "healthy." I embrace this identity as a source of my power, even though it is also a source of my marginalization. I stand with generations of activists before me, chanting, "We're here, we're queer, get used to it!" In the words of Alex Kapitan on the Radical Copy Editor blog:

> *In its simplest form, queer means upending mainstream norms about sexuality and gender (particularly the ones that say that being straight is the human default and that gender and sexuality are hardwired, binary, and fixed rather than socially constructed, infinite, and fluid). It also usually speaks to solidarity across lines of race, class, dis/ability, gender, sexuality, and other identities as part of a radical politics of transforming the status quo and working toward collective liberation. (Kapitan 2021)*

But queer can also be used as a word that conveys hate. When used as an insult, queer is a word that wounds. Using this word as a threat may be grounded in homophobia, the irrational fear of or prejudice against individuals who are or are perceived to be gay, lesbian, bisexual, and other non-heterosexual people. More importantly, it maintains heteronormativity, the assumption that heterosexuality is the standard for defining normal sexual behavior and that male–female differences and gender roles are the natural and immutable essentials in normal human relations (APA 2023). When a bully calls someone queer, they reinforce the idea that being straight and cisgender is the only right way to be.

So, in this murky terrain, which word do you use? Figure 7.20 offers an illustration that may help:

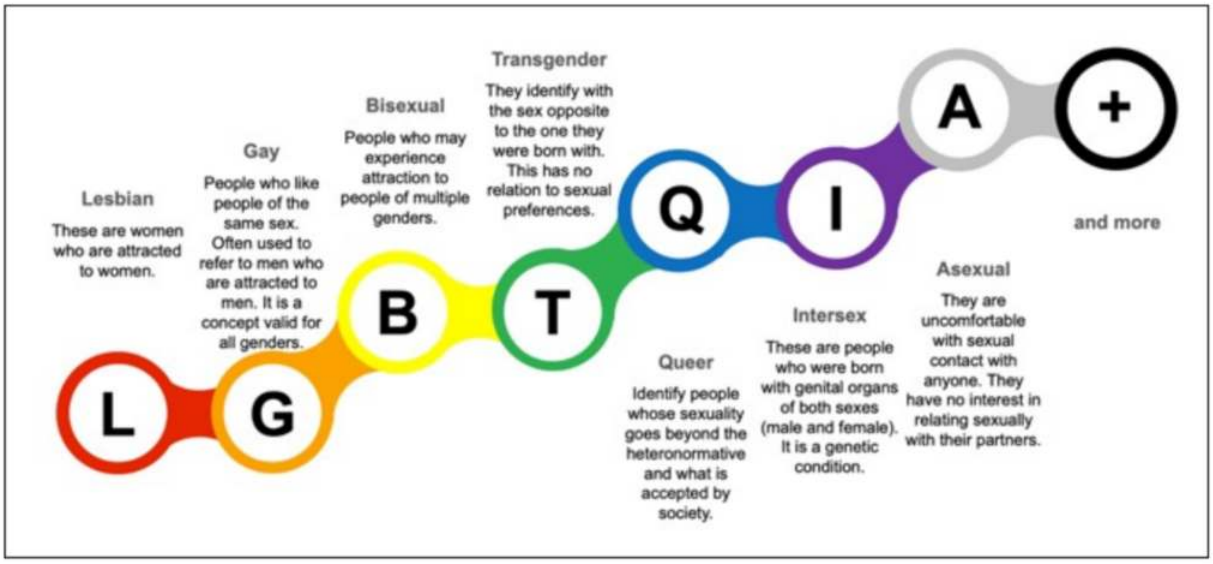


Figure 7.20 LGBTQIA+ Deconstructed explains the acronym LGBTQIA+. Do you know any other labels that support other gender identities and sexual orientations? Image Description

Although there are many historical reasons that certain names are preferred, it can help to understand that we are looking at continuums of gender and sexual identity. We won't repeat the dictionary, but you can look for specific definitions of the terms below in the Human Rights Campaign glossary and the Outright International Terminology Blog if you want more detail. The following categories provide an entry point into this discussion about how people describe themselves:

- Anatomical Sex: Some of these words describe the sexual characteristics of your physical body. These words include female, male, and intersex.
- Gender Identity: Some of these words are used to explore whether your physical body and your identity about your physical body match. These words include cisgender and transgender. They can also include male and female, when your identity and your sex match. Want to learn more? In Trans 101 – The Basics [YouTube Video] by Minus18, students describe transgender identities and pronouns
- Gender Expression: Some of these words refer to someone's gender or outward expression of gender. These words include androgynous, feminine, or masculine.
- Sexual Attraction: Some of these words refer to someone's sexual attraction—do they love someone of the same gender, a different gender, or without reference to gender. These words can include lesbian, gay, bisexual, pansexual, and many others.
- Culturally Specific Language: Finally, some of these words describe cultural experiences of non-conforming sexuality or gender identities. These words include Two Spirit, Muxes, and many more. For more, check out these resources: What Does "Two-Spirit" Mean? [YouTube Video] in which "two-spirit" is described by a two-spirit person, and the blog post, Beyond Gender: Indigenous Perspectives Muxe

But, wait, what's the answer? Can I call someone queer? Maybe, maybe not…

My advice is to listen first. If you listen to what people call themselves, you will use the right word, whether queer, lesbian, they, trans, or just me.

What do you think?

If this is the first time you've considered these concepts, they can be kind of confusing. To help, activists created a "gender unicorn" as a way of sorting out identity and attraction.

Please take a moment to look at the Gender Unicorn and figure out where you fit on the continuums. If you aren't sure, no problem. We usually get clearer about these identities over time.

Then consider:

- How might you experience power and privilege related to these identities?
- How might differences in these identities create belonging or damage it?



Figure 7.21 Queer parents and their children at San Francisco Gay Pride 2008. How do queer families help us expand the definition of who belongs in families?

It is difficult to quantify how many people in the United States are in LGBTQIA++ relationships and the number who are parenting. US Census data gives us some idea, although the numbers are likely underreported. The US census counted approximately 10.7 million adults (4.3 percent of the LGBTQIA+t population) who identify as LGBTQIA+ and 1.4 million adults (0.6 percent of the US adult population) who identify as transgender. Of those, approximately 1.1 million are in same-sex marriages, and 1.2 million are part of an unmarried same-sex relationship).

Figure 7.22 Same-Sex Marriages and Relationships. The number of queer and straight families who are parenting are becoming more equal. Older queer people are less likely to have children. Younger queer people are more likely to have children, so we expect that the numbers will equalize in the future. What social factors can explain this trend?

	Same-Sex Marriages	Unmarried Same-Sex Relationship	Opposite-Sex Couples
Number of people in Relationship Type	1.1 million	1.2 million	–
Percent Of Couples Raising Children	31%	31%	43%

As shown in Figure 7.22, 31 percent of same-sex couples, both married and partnered, are raising children, not too different from the 43 percent of opposite-sex couples also raising children (US Census 2022). Approximately 48 percent of LGBTQIA+ women and 20 percent of LGBTQIA+ men under age fifty are raising children. Approximately 3.7 million children in the United States have a parent who is LGBTQIA+. LGBTQIA+ couples are also more likely to adopt or foster children or be step-parents (US Census Bureau 2022).

Just describing the demographics of LGBTQIA+ families and parenting is only one small step in describing the inequality these families' experience. What differences do we see?

Much of the literature on same-sex relationship quality focuses on comparing LGBTQIA+ people's relationships with the heterosexual norm. This work has repeatedly found that LGBTQIA+ relationships experience the same satisfaction level compared to non-LGBTQIA+ relationships, The outcome of this research has shown repeatedly that LGBTQIA+ relationships are just as well adjusted as their heterosexual counterparts and experience similar stressors. With marriage equality, the recognition of same-sex marriage as a human and civil right, as well as recognition by law and support of societal institutions, queer families now face less legal discrimination. Furthermore, in an analysis of 81 parenting studies, sociologists found no quantifiable data to support the notion that opposite-sex parenting is any better than same-sex parenting. Children of lesbian couples, however, were shown to have slightly lower rates of behavioral problems and higher rates of self-esteem (Biblarz and Stacey 2010).



Figure 7.23 All Families Matter. SOGI stands for sexual orientation and gender identity. How is "All Families Matter" a rallying cry for belonging?

However, LGBTQIA+ families experience homophobia. This stress provides unique challenges for LGBTQIA+ families compared with their straight and cisgender counterparts. LGBTQIA+ couples often have to navigate judgment and rejection from their family of origin, the family into which one is born. They also may face prejudice from institutions like employment and religion.

In addition, LGBTQIA+ parents experience discrimination in child custody cases. Heterosexual parents are often favored in custody disputes with LGBTQIA+ parents (Haney-Caron and Heilbrun 2014). Prejudicial attitudes and stereotypes describing unfit lesbian moms and irresponsible gay dads have historically been used in custody cases to justify punitive court decisions. However, psychologist Charlotte Patterson studies the health of children parented in same-sex couples. She finds that it's not the homosexuality or heterosexuality of the parents that matter. Instead, the quality of the family relationships is the most important predictor of healthy children (Patterson 2009). LGBTQIA+ families' lives are shaped by the powerful social forces of heterosexism and cissexism.

Laws and policies related to adoption rights and foster care often discriminate against LGBTQIA+ parents. Twenty-eight states ban discrimination based on sexual orientation and gender identity for foster and adoptive parents. An additional four states ban discrimination based on sexual orientation. Thirteen states explicitly allow child welfare agencies to refuse services to LGBTQIA+ children and families if it conflicts with their religious beliefs. The remaining 18 states are largely silent on the topic, opening up a range of treatment toward same-sex adopting families, from active discrimination based on the law to indifference (Movement Advancement Project 2023).

Although protections for same-sex adoptive and foster parents are increasing, many LGBTQIA+ parents experience discrimination despite the overwhelming evidence that being raised in an LGBTQIA+ family is not inherently harmful or destructive to the children (Goldberg 2010; Golombok and Badger 2010; Pawelski et al. 2006).

Licenses and Attributions for Inequality in Belonging

Open Content, Original

"Inequality in Belonging" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 7.14. "Latino vs. Hispanic Infographic" by Kimberly Puttman and Michaela Willi Hooper, Open Oregon Educational Resources is licensed under CC BY-SA 4.0. Map image: "Latin America (orthographic projection)" by Heraldry is licensed under CC BY-SA 3.0.

Open Content, Shared Previously

"Another Immigrant Story: My Mom" from "Governmental Influences on Union Formation" by Anonymous, Contemporary Families in the U.S.: An Equity Lens 2e [manuscript in press], is licensed under CC BY-NC-ND 4.0.

"DACA, Dreamers, and Immigration" is adapted from "Real Laws, Real Families" by Carla Medel, Contemporary Families in the U.S.: An Equity Lens 2e [manuscript in press], which is licensed under CC BY 4.0.

"Inequality in Queer Families" is adapted from "What Is Family" by Heidi Esbensen, Sociology of Gender: An Equity Lens [manuscript in press], Open Oregon Educational Resources, which is licensed under CC BY 4.0 and includes some content adapted from "LGBTQ+ Relationships and Families" by Sarah R. Young and Sean G. Massey, licensed under CC BY 4.0. Modifications include editing for brevity and focus on social problems.

"Origin" definition from Contemporary Families in the U.S.: An Equity Lens 2e [manuscript in press] by Elizabeth B. Pearce, Open Oregon Educational Resources is licensed under CC BY 4.0.

Figure 7.8. "Slave Auction" by Henry Bibb is in the Public Domain. Courtesy of Schomburg Center for Research in Black Culture.

Figure 7.10 "Event honorees – Rachel Sklar, Bel Kaufman, Rachel Cohen Gerrol" by Jewish Women's Archive is licensed under CC BY-SA 2.0; "Western Wall, Jerusalem" by yeowatzup is licensed under CC BY 2.0.

Figure 7.11. "Photo of Couple Making Latkes" by Rachel Barenblat is licensed under CC BY-NC-SA 2.0.

Figure 7.12. "Photo of Irish MusicianMusicans playing traditional Irish music" by Barbara Slavin is licensed under CC BY-NC-2.0.

Figure 7.13. "No Irish need apply" by Unknown Author, Wikipedia is in the Public Domain.

Figure 7.15. "Immigration Status Exists on a Spectrum" by Monica Olvera from Open Education for Equity (slide 30) is licensed under CC BY 4.0.

Figure 7.18. "Two children sit on ground holding placards" by Samantha Sophia is licensed under the Unsplash License.

Figure 7.20. "LGBTQIA+ acronym" from "LGBTQIA+ Deconstructed" by Harold Tinoco-Giraldo, Eva M Torrecilla Sánchez, and Francisco García-Peñalvo is licensed under CC BY 4.0.

Figure 7.21. "Parents" by Caitlin Childs is licensed under CC BY-SA 2.0.

Figure 7.22. "Same Sex Marriages and Relationships" by Heidi Esbensen, Sociology of Gender: An Equity Lens [manuscript in press] is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 7.9. "Photo" of Dorothy Roberts © University of Pennsylvania is included under fair use.

Figure 7.16. "Mixed Status Family" by Cities for Action is licensed under the Standard YouTube License.

Figure 7.17. "The Legal Process" © Terry Colon, Mike Flynn, Shikha Dalmia, Reason Magazine is included under fair use.

Figure 7.19. "Tyler Ford Explains The History Behind the Word 'Queer'" by Tyler Ford is licensed under the Standard YouTube License.

Figure 7.23. "Photo" from "VOTING DAY: Questions and clarity on SOGI 123 in Abbotsford" by Dustin Godfrey, Abbotsford News is included under fair use.

This page titled 7.3: Inequality in Belonging is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

7.4: Explaining the Social Problem of Belonging

You may already be thinking about some of the reasons that people have different experiences of belonging. You might have some reasons that families have unequal access to resources and legal protection from the state. Let's see what sociologists have to say.

Functionalist

Some sociologists examine the purpose of family in society. Functionalists uphold the notion that families are an important social institutiosocietylay a key role in stabilizing society. They also note that family members take on status roles in a marriage or family. The family and its members pesocietyertain functions that facilitate the prosperity and development of society. For example, functionalists argue that families have a division of labor. In the nuclear family, men work outside the home, and earn money. Women work inside the home and care for all of the family members.

These essentialist versions of early sociologists are widely criticized today, because they assume women are often or always mothers and work inside the home, and that men are always or often fathers and work outside the home. However, the functionalists can help us understand the social problem of belonging by looking at how families support belonging.

For example, immigrant families face many challenges. Immigrant families are disproportionately poor. They experience nativism, laws and policies which privilege citizens over non-citizens. For example, many immigrants can't use the usual governmental social safety nets.

A function of the family for immigrants, then, is to ensure survival of the members of that family. The family becomes an essential survival strategy. For example, Hispanic families value "la familia" or familism, a strong commitment to family life that stresses the importance of the family group over the interest of an individual. Hispanic families are more likely than White families to live in extended family groups, share economic resources, and encourage reciprocity and solidarity (Landale et al. 2006). *La familia* creates belonging.

Conflict Theory

Rather than examining the functions of a family, conflict theorists look at power and inequality related to families. They connect the economics of capitalism with the institution of the family. They argue that, likecapitalismpt of private property in capitalism, families are also private. This idea is captured by the saying, "A man's home is his castle," the patriarchal idea that men should run their families without interference. According to conflict theorists, the family can be a way to reproduce class inequalities (Calder 2016). As we discussed in Chapter 5, children of wealthy families usually have access to better education than childeducationor families. Additionally, education itself contributes to sustaining wealth. Conflict theorists link family and class.

More recently, conflict theorists say that families differ in their experiences of family autonomy, the ability of a family to make their own decisions about their future or about the treatment of theirfamily autonomyr 2016). The idea of family autonomy is often championed by politically conservative people. They argue that a family has its own integrity. Families should not be subject to the intervention of the state. Parents should be able to make decisions for their children, like whether or not to be immunized, without the county health department or the school board reqfamily autonomyce. However, liberal and radical protesters also support family autonomy, like the protesters in Figure 7.24.



Figure 7.24 Protesters with signs that say Families belong together, including Migui Adams (center) who wears a shirt referencing Melania Trump's controversial jacket.

A second sociological concept that helps us understand how power and belonging are related, is the idea of the immigration industrial complex. "The immigration industrial complex is the confluence of public and private sector interests in the criminalization of undocumented migration, immigration law enforcement, and the promotion of "anti-illegal" rhetoric (Golash-Boza 2009:295)." Like the military industrial complex and the prison industrial complex that we mentioned in Chapter 1, the immigration industrial compleundocumentedes, detains, and deports undocumented immigrants. Conflict sociologists look at who benefits from these actions. Although some of the original work related to the military-industrial complex comes from functionalist sociologists, conflict theories have deepened this work.

In this analysis, we see economic and social forces at work. On the one hand, the number of available immigrant visas is very low. However, businesses in the United States are dependent on low-wage workers to sustain their profits.

The undocumented labor force constitutes nearly 5 percent of the civilian labor force in the United States. This includes 29 percent of all agricultural workers, 29 percent of all roofers, 22 percent of all maids and housekeepers, and 27 percent of all people working in food processing. Without this undocumented labor force, it is likely that food grown in the United States would be grown elsewhere, thereby raising prices for consumers. (Golash-Boza 2009:306)

With high labor force numbers, it would seem useful to reform immigration laws so that people could come here legally. Instead, the United States has invested in a War on Terror similar to the War on Drugs that we will discuss in Chapter 11. The Department of Homeland Security, which houses the US Immigration and Customs Enforcement (ICE), had a budget of over 1 trillion dollars for a 20-year period. The number of agents and officers dedicated to immigration and border protection has almost doubled between 2003 and 2019. The related agency budgets increased similarly. This money supports increased detaining and deporting of undocumented people in ways that often violate their human rights (Golash-Boza 2009).



Figure 7.25 This image shows the border wall between the United States and Mexico at Nogales, Mexico. The white crosses contain the names of people who have died while trying to cross the border. Who benefits when border crossings are restricted?

Sociologist Tanya Golash-Boza summarizes the connection between money, power, and oppression. She compares the military industrial complex, the prison industrial complex and the immigration industrial complex in this way:

These three complexes share three major features: (a) a rhetoric of fear; (b) the confluence of powerful interests; and (c) a discourse of other-ization. With the military build-up during the Cold War, the 'others' were communists. With the prison expansion of the 1990s, the 'others' were criminals (often racialized and gendered as black men). With the expansion of the immigration industrial complex, the 'others' are 'illegals' (racialized as Mexicans). In each case, the creation of an undesirable other creates popular support for government spending to safeguard the nation. (Golash-Boza 2009:306)

By examining money and power, conflict theories focus on why inequality in belonging occurs. Internal family violence, lack of bodily autonomy and the immigration industrial complex are all measures of conflict.

Symbolic Interactionism

You may remember theories of symbolic interactionist from Chapter 3. As a reminder, symbolic Interactionists view the world in terms of symbols and the meanings assigned to them (LaRossa and Reitzes 1993). The family itself is a symbol. To some, it is a father, mother, and children; to others, it is any union that involves respect and compassion. Interactionists stress that family is not an objective, concrete reality. Like other social phenomena, it is a social construct that is subject to the ebb and flow of social norms and ever-changing meanings.

Using symbolic interactionism, sociologists examine how queer families "do gender." For example, in same-sex couples, there isn't a mother and a father. That is to say, there isn't a male person to work outside the home and make money, and a female person inside the home carinsexor chgender. Therefore, in a same-sex or gender-fluid pairing, genderuple negotiates who does what. Family roles are no longer tied to gender. They agenderotiated related to the skills, abilities, and needs of each person in the family. The family *does gender* every day, with the choices that they make about who pays bills, who changes diapers, and who takes out the trash.

Intersectional Theories of Belonging: Feminism, Critical Race Theory, and Queer Theory

Beyond the classical theories of family and belonging from functionalists, conflict theorists, and symbolic interactionists, there are queer theorists, feminist theorists, and critical race theorists who explain the social problem of belonging and family. They challenge traditional ideas of family and power, arguing that our changing family structures demonstrate resistance to patriarchy, racism, classism, and heteropatriarchy.

Heteropatriarchy is a system of oppression designed to reproduce and reinforce the dominance of heterosexual cisgender men and oppress women and LGBTQIA++ people (Everett et al. 2022). Family and belonging are contested in society. This territory is a fertile ground for social problems.

Queer theorists challenge the idea that marriage and family are the only healthy ways to be in a relationship. Early in queer political activism, many lesbians and gay men argued that it was important to explore non-heteropatriarchal relationships. Marriage itself was illegal, so many queer people formed families of choice. Queer theorists also explore how queer people choose families.

A chosen family is a deliberately chosen group of people that satisfies the typical role of family as a support system. These people may or may not be related to the person who chose them. These family groups are connected by conscious decision and lived experience rather than biology, adoption, or legalized relationships. Gay men and lesbian women often construct families of choice to create social resilience because many queer people are kicked out of their families of origin (Levin et al. 2020). Some of the original research related to families of choice was conducted during the AIDS crisis of the 1980s and 1990s. To take care of each other, queer folk created families of choice to get groceries, take care of the sickoriginury the dead, like a family of origin might (Jackson Levin et al. 2020).

Feminist theories of the family argue that society is structured to privilege men over women; the theory works to understtheoryd transform inequalities. This theory emphasizes how gender roles are constructed within the family, including the socialization of children. Feminist theorists also assert that resistance to patriarchal family structures is an important way to address inequality in social problems.



Figure 7.26 Please watch this 2:03-minute video explaining bodily autonomy [YouTube]. How does having bodily autonomy support social justice? Transcript

Feminist theorists and activists assert that bodily autonomy is necessary for women's and non-binary people's full participation in society. It is a relatively new term. To learn more, please watch the video in Figure 7.26. In a 2021 report, the United Nations defines bodily autonomy in this way:

The right to the autonomy of our bodies means that we have the power and agency to make choices, without fear of violence or having someone else decide for us. It means being able to decide whether, when, or with whom to have sex. It means making your own decisions about when or whether you want to become pregnant. It means the freedom to go to a doctor whenever you need one. (Erken 2021:7)

As we look at this definition, we see the ability to choose, for example, whether or when to have sex or to be pregnant. One woman said, "Being able to control when or if we have children is essential to the freedom of the women in this nation. Without bodily autonomy, we are not free (Judge et al. 2017:7). To be free from violence or coercion implies that we have a society that intervenes in violence, creating safety. It means creating a society that values women's lives.

Also, as we examine the last element of this definition, we notice that people need access to health care. As we will discuss in Chapter 10, our personal choices impact our health. However, the social determinants of health, like access to healthy food, healthy environments, and good doctors that also support bodily autonomy.

These ideas about bodily autonomy can be applied more widely than just reproductive rights.

For example, in a 2022 master's thesis, sociologist Nykayia King examines the experience of bodily autonomy for Black queer youth. She argues that state-sanctioned violence is the most visible layer of the deeper structural problem of racism. She writes, "… we must go beyond simple analysis of police behavior and reform and instead we must confront the roots of the problem, which are racism, white supremacy, and dehumanization." (King 2022).

For example, Black queer youth experience a lack of bodily autonomy. In addition to racism and patriarchy, they are at risk because they are queer. Racism, sexism, and heteropatriarchy limit their bodily autonomy.

However, these Black queer youth also resist these challenges to their bodily autonomy. One young Black queer person, Kahlil, was taught by his uncle to "walk with a purpose" Kahlil says:

And I guess it's because he grew up in that time where it was a lot of oppression that he went through he's like all right when you're walking somewhere, walk with a purpose, so like, walk with your head up like, you're going somewhere like you have somewhere to be. So yeah, whenever I'm around, and I know there's cops, like, on the street and stuff I turn from like, if I'm just chilling, I'm just enjoying my day walking, I start walking more so with a purpose to make it seem like, I'm not just- I don't even know what the word would be loitering? I don't know. Um, so there's no reason for them to stop me and ask questions or anything like that. (King 2022:45-46)

Explaining this, King writes that although "walking with a purpose" was useful for Kahlil, it also limited his bodily autonomy, because this action was a choice to survive, not a choice to be authentic.

Finally, Black transgender youth experienced gender dysphoria, a specific lack of bodily autonomy, when talking to the police. When the police misgendered them, they did not feel safe enough to correct the police about their pronouns. A Black transgender youth said that they deliberately dressed and acted in a more feminine way to try to avoid trouble. They say:

If I'm dressed more masculine, then I'm going to be perceived as a Black man and a threat. If I'm dressed more feminine, which that happens sometimes, then I'm going to be perceived as a Black woman, someone who they could do whatever to. It may not be a threat, but they can still treat me in whatever way, and what can I do about it? (King 2022:51)

King concludes that Black people in general and Black queer youth specifically lack bodily autonomy because of racism and police violence. The more marginalized identities they held, the less autonomy they experienced. At the same time, many of the respondents used deliberate strategies to increase their agency in challenging circumstances, such as"walk with purpose" or acting more feminine.

Through this concept of bodily autonomy, we can examine the social problem of belonging with an intersectional lens. When we do, we see that people and families experience discrimination and violence in different ways based on their gender identity, sexuality, race, and class. White supremacy, patriarchy, heteropatriarchy, and systems of economic inequality remove bodily and family autonomy through violence.

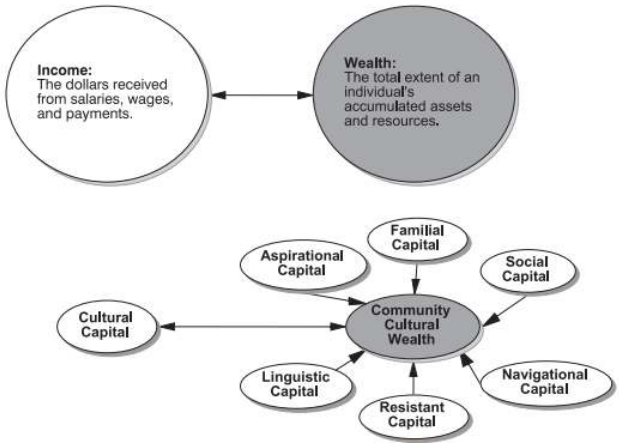


Figure 7.27 Community Cultural Wealth is the interdependent overlapping forms of knowledge, skills, abilities, and networks possessed and utilized by Communities of Color to survive and resist racism and other forms of subordination (Yosso 2023) Other than income and wealth, what resources do you bring to support your family's belonging? Image Description

However, the family can be a source of strength for its members. Educator and researcher Tara Yosso expands on this idea. She argues that students of color draw upon community cultural wealth, the interdependent overlapping forms of knowledge, skills, abilities and networks possessed and utilized by Communities of Color to survive and resist racism and other forms of subordination (Yosso 2023community cultural wealthsupporting community cultural wealth is familial capital. Yosso writes:

Acknowledging the racialized, classed, and heterosexualized inferences that comprise traditional understandings of 'familia", familial capital is nurtured by our 'extended family', which may include immediate family (living or long passed on) as well as aunts, uncles, grandparents, and friends who we might consider part of our familia. From these kinship ties, we learn the importance of maintaining a healthy connection to our community and its resources. Our kin also model lessons of caring, coping and providing (educación), which inform our emotional, moral, educational and occupational consciousness (Yosso 2006:79).

The family itself can be a source of power for People of Color to resist White supremacy and thrive despite economic and social inequality. Yosso's model is a powerful critique of previous models of social capital. If you'd like to read her work directly, please see: Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth.

Licenses and Attributions for Explaining the Social Problem of Belonging

Open Content, Original

"Explaining the Social Problem of Belonging" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Structural Functionalism," "Conflict Theory," and "Symbolic Interactionism" from "Variations in Family Life" by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax are licensed under CC BY 4.0.

"Intersectional Theories of Belonging: Feminism, Critical Race Theory, and Queer Theory" is partially adapted from "Core Theories" by Elizabeth B. Pearce, "Theories, Perspectives, and Key Concepts," Contemporary Families in the U.S.: An Equity Lens 2e [manuscript in press], Open Oregon Educational Resources, which is licensed under CC BY 4.0.

"Chosen Family" definition is adapted from Introduction to LGBTQ+ Studies: A Cross-Disciplinary Approach by Deborah P. Amory, Sean G. Massey, Jennifer Miller, and Allison P. Brown, State University of New York, which is licensed under CC BY 4.0.

Figure 7.25. "Wall of Crosses" by Jonathan McIntosh is licensed under CC BY 2.0.

All Rights Reserved Content

"Community Cultural Wealth" definition from personal communication with Tara Yosso, all rights reserved and used with permission.

Figure 7.24. "Photo" by Eman Mohammed from "For Women At D.C.'s 'Families Belong Together,' The Protest Was Personal" © NPR is included under fair use.

Figure 7.26. "Understanding Bodily Autonomy" by Diversity for Social Impact is licensed under the Standard YouTube License.

Figure 7.27. “Community Cultural Wealth” from “Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth” by Tara J. Yosso, *Race Ethnicity and Education*, © Taylor & Francis Group Ltd is included under fair use. Yosso recommended using this image in a personal email communication.

This page titled 7.4: Explaining the Social Problem of Belonging is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

7.5: Belonging is Social Justice

As we construct new ideas related to family, belonging, and autonomy, one group of activists draws our attention. They are the Queer Dreamers, sometimes called the "undocu-queers.'" These young people started organizing in early 2000 to advance immigrant and queer rights.

Undocuqueer [undocumented and queer] leaders have been very visible in the immigrant rights movement in recent years. They have been at the forefront of many of the major protests and actions for the DREAM Act. One activist says, "I believe they have played a critical role in making sure that the public becomes aware of our situation and how we are fighting for our rights in this country (Terriquez 2015:344)."



Figure 7.28 Veronica Terriquez is a sociologist and the director of the Chicano Research Studies Center at UCLA.

Veronica Terriquez, a sociologist at UCLA was interested in finding out more about the relationship between coming out as queer and undocumented. She also wanted to find out if the two social movements—immigrant's rights and queer rights—supported each other or remained separate movements.



Figure 7.29 These queer undocumented people are marching in the Washington DC Pride Parade. How is their work intersectional?

Movement activists worked to pass the Dreamers act and DACA, described earlier in the chapter. The social movement work involved in passing DACA was widespread, particularly in California, the state with the largest undocumented youth population (Terriquez 2015:344). Some young people organized a "Coming Out of Shadows" campaign (Sirriyeh 2018). This campaign encouraged undocumented people to talk about their undocumented status. The strategy was inspired by the lesbian and gay process of coming out— telling people you were gay or lesbian. By going public with their undocumented identity organizers hoped to break the social stigma of being undocumented and gain popular support for DACA. By borrowing an effective social movement technique, immigration organizers became more effective, which is collective action at work.

However, as sociologists, we want to understand more about the sequence of events to begin sorting out correlation and causation. More specifically, Teriquez wanted to know whether undocumented queer youth came out as queer first and then were brave enough to share their undocumented status or whether the opposite was true.

She found that although many youth came out with both statuses simultaneously, most youth came out as undocumented first and then as queer. She cites two reasons for this directionality.

First, as discussed in this chapter, people who are undocumented have to rely on family support to survive in their new country. Family support is crucial to their survival because they aren't legally allowed to work and, for the most part, don't have access to insurance or other social safety net programs. The challenges to coming out are both physical and cultural. Teriquez provides this detail from Samir, a 24-year-old activist:

We can't [legally] have jobs, so we already have these financial issues. Once you come out to your family—and if they don't respond very well—then there is that chance of losing your bed, a place to sleep. There's a lot more you can lose because you can't really take care of yourself financially when you're undocumented. (Samir in Terriquez 2015:252)

These words from Alberto, a 26-year-old activist from Mexico, highlight the cultural barriers to coming out in a conservative Catholic immigrant family:

My dad belonged to one of the most conservative organizations within the Catholic Church, and he was very vocal about his distaste for certain things, including homosexuality. So, I thought it was wrong to be gay because I grew up in that environment. (Alberto in Terriquez 2015:251)

Coming out as queer can be a significant emotional and economic risk for immigrant youth.

Second, Terriquez finds that the experience of organizing for immigrant rights and coming out of the shadows empowers youth. As they experience the support they need to be more visible in their undocumented identity, they are more willing to share their queer

identity. She writes, “As Ixchel, a prominent and openly bisexual leader explained, being open about one’s legal status ‘is a transition that helps queer folks come out; they experience the acceptance of coming out as undocumented, so it helps people come out as queer’” (Terriquez 2015:253).

However, this order of coming out is not just about individual agency. It is also supported by the conscious choice of some immigrant rights organizations, particularly at universities and colleges, to engage in intersectional analysis. These organizations were deliberately welcoming to people with multiple oppressed identities. “Contributing to the intersectional mobilization of undocumented LGBTQ activists, this multi-identity work included deliberate efforts by leaders to combat homophobia as well as organizational practices that validated the experiences of LGBTQ members” (Terriquez 2015:354).

In other words, some youth Dreamer organizations recognized that in addition to being undocumented, many of their members experienced oppression as women, queer or trans, or poor people. They understood the intersectionality of the oppression they were collectively facing and leveraged their diversity as a strength of their movement.



Figure 7.30 In this 3:25 minute video UndocuQueer Manifesto queer undocumented youth assert their truth—that they can’t be only queer or only undocumented. They are both and deserve acceptance in whatever community they find themselves. Transcript

Some queer dreamers were not supported by wider immigrant rights organizations because they were queer. Some queer dreamers did not get support from campus LGBTQ organizations because they were Black, Brown, or Indigenous. In many cases, they formed their own social movement organizations to be their whole selves and access the political power that brought them. They created a manifesto, which they describe in Figure 7.30. They created belonging in their own chosen families, families from the heart/familias de corazón. Julio Salgado is a Latinx artist who creates art to illustrate his life and the lives of other undocumented queers. If you’d like to learn more about his story, you can watch this 4.46 minute video, How Julio Salgado Utilizes Art to Express Life As a Queer, Undocumented Man

.

By coming out as queer and undocumented, these immigrant youth are fighting for social justice for themselves and their families. By expanding what it means to be family,social justicen belong. Belonging is social justice.

Licenses and Attributions for Belonging is Social Justice

Open Content, Original

“Belonging is Social Justice” by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 7.29. “Photo of UndocuQueers marching in DC” by Tim Evanson is licensed under CC BY-SA 2.0.

All Rights Reserved Content

Figure 7.28. “Photo of Veronica Terriquez” by Ernesto Chavez, UCLA is included under fair use.

Figure 7.30. “UndocuQueer Manifesto” by United We Dream is licensed under the Standard YouTube License.

This page titled 7.5: Belonging is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

7.6: Chapter Summary

Now, as you think about family, how have your ideas changed? In this chapter, we have seen that the government defines who gets to be a family. These laws, policies, and practices changed over time, both restricting who belongs in families, and expanding the definitions. We examined the inequalities families experience due to racism, citizenship, ethnicity, and sexual orientation. We've learned from classical and contemporary sociologists, creating intersectional models that help us understand how privilege and power from multiple social locations impact the family experience. Finally, we've learned from brave undocumented queer people coming out of the closet and out of the shadows so that all families can belong. Belonging is social justice.

Essential Ideas

Learning Objective 1: How can we consider belonging a social problem?

Although we often think that creating families and experiencing belonging is a personal choice, in reality, laws, policies, and practices impact who gets recognized as a family. For example, multigenerational families are rarely recognized with the same rights as nuclear families. These structural differences result from differences in values related to family. Because of this, some families experience privilege, and others experience oppression. Mixed-status families and queer families have less power than other families. However, queer dreamers are taking action to create the social justice of belonging for their families.

Learning Objective 2: How do changing definitions of ethnicity and citizenship impact who belongs, historically and currently?

Ethnicity is a social location where a group of people share a cultural background, such as language, location, and religion. Sometimes, an ethnic group experiences violence or prejudice related to their belonging. In addition, our definition of ethnicity is socially constructed. For example, we use Hispanic, Latino/a, and Latinx to describe a particular ethnic group. The amount of power an ethnic group has may change over time. In addition, people of different races and ethnicities may be granted citizenship or not. To be a citizen is powerful because you can participate in our political process and enjoy the benefits of government programs. However, obtaining citizenship can be challenging in the past due to the historical institution of slavery and in the present due to the immigrant industrial complex.

Learning Objective 3: What does it mean to be queer, particularly queer in the context of family?

Queer is a term that has been used to harm people who are LGBTQIA++. However, the word is being reclaimed by people who are deliberately challenging norms of gender identity and sexuality. Although queer families are generally as healthy and stable as straight families, and they are at least as likely to parent well, many families experience heteropatriarchy. This structural inequality limits resources and choices for their families, including unequal resolutions in child custody disputes and lack of access to adoption.

Learning Objective 4: How do sociologists explain the social problem of belonging?

Functionalist sociologists explore what roles people in the family take so the family can function in a healthy way. Although the gender divisions this approach was founded on are no longer valid, La Familia functions as a support system for immigrant families. *Conflict theorists* examine money, power, and inequality. They see that they create wealth for the upper class and exploit the labor of documented and undocumented migrants. *Symbolic Interactionists* examine how families create themselves. In queer families, rolesgenderegotiated because traditional gender norms don't apply. *Queer theorists* remind us that families come in all shapes and sizes and that some of us have chosen families and families of origin. *Feminist theorists* apply the ideas of bodily autonomy to understand who has the power of consent and choice in their lives. *Critical race bodily autonomycombine the ideas of bodily autonomy and gender ideracey to examine the intersection of race, class, and gender to understand belonging. They also argue that familiwealthcolor bring community cultural wealth as a resource for their families to create belonging.*

Learning Objective 5: What are the interdependent individual and collective actions taken by activists to increase the social justice of belonging?

Queer dreamers, the activists fighting for a path to citizenship for immigrant families, are using the strategies of coming out as queer and undocumented as sources of power and agency. They act within their own families, bravely being their authentic selves. And they act together, in collective action, to challenge the lack of humane immigration policies and practices in the United States. Their passion for social justice creates belonging.

Key Terms Review

[h5p35]

[h5p36][

[h5p37]

[h5p38]

[h5p39]

Key Terms List

- **birthright citizenship**: the concept that a child who is born in a country becomes a citizen, regardless of the citizenship of their parents.
- **blended families**: families consisting of two or more adult partners and their children together with children from previous relationships.
- **bodily autonomy**: the idea that a person has the power to decide what happens to their own body
- **chosen family**: a deliberately chosen group of people that satisfies the typical role of family as a support system. These people may or may not be related to the person who chose them.
- **collectivist**: a society that focuses on meeting the needs and goals of all members of a group, rather than focusing on individual successes.
- **community cultural wealth**: the interdependent overlapping forms of knowledge, skills, abilities and networks possessed and utilized by Communities of Color to survive and resist racism and other forms of subordination.
- **familism**: a strong commitment to family life, that stresses the importance of the family group over the interest of an individual.
- **family autonomy**: the ability of a family to make their own decisions about their future or about the treatment of their members.
- **family of origin**: the family into which one is born.
- **heteronormativity**: the assumption that heterosexuality is the standard for defining normal sexual behavior and that male–female differences and gender roles are the natural and immutable essentials in normal human relations
- **heteropatriarchy**: a system of oppression designed to reproduce and reinforce the dominance of heterosexual cisgender men and oppress women and LGBTQIIA+ people.
- **homophobia**: the irrational fear of or prejudice against individuals who are or are perceived to be gay, lesbian, bisexual, and other non-heterosexual people.
- **immigration industrial complex**: The immigration industrial complex is the confluence of public and private sector interests in the criminalization of undocumented migration, immigration law enforcement, and the promotion of “anti-illegal” rhetoric.
- **individualistic**: a society that emphasizes the needs and success of the individual over the needs of the whole community.
- **marriage equality**: The recognition of same-sex marriage as a human and civil right, as well as recognition by law and support of societal institutions.
- **mixed-status family**: a family whose members include people with different citizenship or immigration statuses
- **multigenerational family**: a family with two or more adult generations and families that have grandchildren under age 25 and grandparents living together.
- **nativism**: an intense opposition to an internal minority that is seen as a threat to the nation on the ground of its foreignness
- **nuclear family**: a family group that consists of two parents and their children living together in one household.
- **origin**: the geographical location where a person was born and grew up.
- **queer**: a person who does not conform to norms about sexuality and gender (particularly the ones that say that being straight is the human default and that gender and sexuality are hardwired, binary, and fixed rather than socially constructed, infinite, and fluid).
- **undocumented**: anyone residing in any given country without legal documentation. It includes people who entered the US without inspection and proper permission from the government, and those who entered with a legal visa that is no longer valid.

Discuss and Do

1. Family: As you consider your family of origin and your current family, which sociological theory best explains the social construction of your family?

2. Ethnicity: How are race and ethnicity the same or different? How have we used law, policy, and practice to enforce ethnic identity?
3. Immigration: What issues around immigration are surfacing in your community? How might you use the concepts of this chapter to explain either side of the argument or create change?
4. Belonging and Critical Race Theory: Please read Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth. How does Community Cultural Wealth explain the power of belonging for oppressed families?
5. Queer Families: Complete the Gender Unicorn exercise. How do the expanding definitions of gender identity, sexual orientation, and family increase people's power with and power to? Is there a recent change in laws, policies and practices that empowers or oppresses queer families?

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Kimberly Puttman is licensed under CC BY 4.0.

This page titled 7.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

7.7: References

Allen, Kelly-Ann, Margaret L. Kern, Christopher S. Rozek, Dennis McInereney, and George M. Slavich. 2021. “Belonging: A Review of Conceptual Issues, an Integrative Framework, and Directions for Future Research.” *Australian Journal of Psychology* 73 (1): 87–102. doi.org/10.1080/00049530.2021.1883409.

Alper, Becka, and Alan Cooperman. 2021. “Jewish Americans in 2020.” *Pew Research Center’s Religion & Public Life Project* (blog). May 11, 2021. https://www.pewresearch.org/religion/2021/05/11/jewish-americans-in-2020/.

American Psychological Association. 2023. “Heteronormativity.” In *APA Dictionary of Psychology*. Washington DC: American Psychological Association. https://dictionary.apa.org/heteronormativity.

anon. 1990. “Queers Read This.” http://www.qrd.org/qrd/misc/text/queers.read.this.

Artim, Rebeka, et al. N.d. “What Is Bodily Autonomy?” United Nations Population Fund. Retrieved November 24, 2023. www.unfpa.org/sowp-2021/autonomy#:~:text=Bodily%20autonomy%20means%20that%20we,you%20want%20to%20become%20pregnant.

Barenblat, Rachel. 2008. *Latkes!* Photo. https://www.flickr.com/photos/rbarenblat/3143852521/.

Barros, Aline. 2022. “Five Years Later, Work of Reuniting Families Separated at US-Mexico Border Remains Unfinished.” VOA. June 11, 2022. https://www.voanews.com/a/five-years-later-work-of-reuniting-families-separated-at-us-mexico-border-remains-unfinished/6610677.html.

Bejanyan, Kathrine, Tara C. Marshall, and Nelli Ferenczi. 2014. “Romantic Ideals, Mate Preferences, and Anticipation of Future Difficulties in Marital Life: A Comparative Study of Young Adults in India and America.” *Frontiers in Psychology* 5 (December): 1355. https://doi.org/10.3389/fpsyg.2014.01355.

———. 2015. “Associations of Collectivism with Relationship Commitment, Passion, and Mate Preferences: Opposing Roles of Parental Influence and Family Allocentrism.” *PLoS ONE* 10 (2): e0117374. https://doi.org/10.1371/journal.pone.0117374.

Bella, Timothy. 2021. “Oregon School Board Bans Gay Pride and Black Lives Matter Symbols in the Classroom.” *The Washington Post*, September 29, 2021. www.washingtonpost.com/education/2021/09/29/oregon-newberg-ban-pride-blm/.

Benenson, Lawrence. 2020. “Fact Sheet: Deferred Action for Childhood Arrivals (DACA).” National Immigration Forum. October 16, 2020. https://immigrationforum.org/article/fact-sheet-on-deferred-action-for-childhood-arrivals-daca/.

Benner, Mike. 2021. “Newberg School Board Votes to Ban BLM, Pride Flags and Signs in District Buildings.” *KGW8 News*, August 11, 2021, sec. Local News. https://www.kgw.com/article/news/local/newberg-school-board-bans-pride-blm/283-a4998b43-caa2-496b-8f03-5aeae285c160.

Berry, Daina. 2018. “Breaking Up Families of Color, an American Tradition as Old as the Slave Trade.” Beacon Broadside: A Project of Beacon Press. June 21, 2018. www.beaconbroadside.com/broadside/2018/06/breaking-up-families-of-color-an-american-tradition-as-old-as-the-slave-trade.html.

Biblarz, Timothy, and Judith Stacey. 2010. “How Does the Gender of Parents Matter?” *Journal of Marriage and the Family* 72 (1): 3–22. doi.org/doi: 10.1111/j.1741-3737.2009.00678.x.

Blakemore, Erin. 2020. “Why the United States Has Birthright Citizenship.” HISTORY. May 12, 2020. https://www.history.com/news/birthright-citizenship-history-united-states.

Bouton, Terry. 2010. “Slave, Free Black, and White Population, 1780-1830.” University of Maryland Baltimore County. 2010. https://userpages.umbc.edu/~bouton/History407/SlaveStats.htm.

Bringuez, Brittney, Kathryn Hampton, and Ranit Mishori. 2022. “”Part of My Heart Was Torn Away”: What the US Government Owes the Tortured Survivors of Family Separation.” *Physicians for Human Rights* (blog). April 19, 2022. https://phr.org/our-work/resources/part-of-my-heart-was-torn-away/.

Budiman, Abby. 2020. “Key Findings about US Immigrants.” *Pew Research Center* (blog). August 20, 2020. https://www.pewresearch.org/short-reads/2020/08/20/key-findings-about-u-s-immigrants/.

Calder, Gideon. 2016. “Family Autonomy and Class Fate.” *Symposion* 3 (2): 131–49.

Chapnick, Avery Jessa. 2020. "'Get In Line:' What It Takes To Legally Immigrate To The United States." *1A* (blog). January 16, 2020. https://the1a.org/segments/2020-01-16-get-in-line-what-it-takes-to-legally-immigrate-to-the-united-states/.

Cherry, Kendra. 2022. "Understanding Collectivist Cultures." Verywell Mind. October 8, 2022. https://www.verywellmind.com/what-are-collectivistic-cultures-2794962.

———. 2023. "How Do Individualistic Cultures Influence Behavior?" Verywell Mind. March 20, 2023. https://www.verywellmind.com/what-are-individualistic-cultures-2795273.

Cheves, Alexander. 2019. "9 LGBTQ+ People Explain How They Love, Hate, and Understand the Word 'Queer.'" Them. June 4, 2019. https://www.them.us/story/what-does-queer-mean.

Cohn, D'Vera, Jeffrey S. Passel, Wendy Wang, and Gretchen Livingston. 2011. "Barely Half of US Adults Are Married – A Record Low." *Pew Research Center's Social & Demographic Trends Project* (blog). December 14, 2011. https://www.pewresearch.org/social-trends/2011/12/14/barely-half-of-u-s-adults-are-married-a-record-low/.

Collins, Cory. 2019. "Is Queer OK to Say? Here's Why We Use It." Learning for Justice. February 11, 2019. https://www.learningforjustice.org/magazine/is-queer-ok-to-say-heres-why-we-use-it.

Conerly, Tonja R., Kathleen Holmes, Jennifer Hensley, Jennifer L Trost, Pamela Alcasey, Kate McGonigal, Heather Griffiths, et al. 2021. *Introduction to Sociology*. 3e ed. Openstax. https://openstax.org/details/books/introduction-sociology-3e.

Crawford, Neta, and Anita Dancs. 2021. "Homeland Security Budget | Costs of War." WATSON INSTITUTE FOR INTERNATIONAL AND PUBLIC AFFAIRS. June 2021. https://watson.brown.edu/costsofwar/costs/economic/budget/dhs.

Desilver, Drew. N.d. "The Fading of the Green: Fewer Americans Identify as Irish." *Pew Research Center* (blog). Accessed May 21, 2023. https://www.pewresearch.org/short-reads/2017/03/17/the-fading-of-the-green/.

Diaz, Jaclyn. 2021. "Justice Department Rescinds Trump's 'Zero Tolerance' Immigration Policy." *NPR*, January 27, 2021, sec. Politics. https://www.npr.org/2021/01/27/961048895/justice-department-rescinds-trumps-zero-tolerance-immigration-policy.

———. 2022. "Florida's Governor Signs Controversial Law Opponents Dubbed "Don't Say Gay'." National Public Radio (NPR) KLCC. March 28, 2022. https://www.npr.org/2022/03/28/1089221657/dont-say-gay-florida-desantis.

Díaz, Jesse. 2012. "Prison and Immigration Industrial Complexes: The Ethnodistillation of People of Color and Immigrants as Economic, Political, and Demographic Threats to US Hegemony." *International Journal of Criminology and Sociology* 1 (September): 265–84. https://doi.org/10.6000/1929-4409.2012.01.24.

Diversity for Social Impact, dir. 2023. *Understanding Bodily Autonomy*. https://www.youtube.com/watch?v=MrSSrZBeS-A.

Erken, Arthur. 2021. "My Body Is My Own: Claiming The Right to Autonomy and Self Determination." State of the World Population 2021. United Nations Population Fund. https://www.unfpa.org/sites/default/files/pub-pdf/SoWP2021_Report_-_EN_web.3.21_0.pdf.

Evanson, Tim. 2014. *Queer Undocumented Immigrant Project – DC Capital Pride – 2014-06-07*. Photo. https://www.flickr.com/photos/timevanson/14395740415/.

Everett, Bethany G., Aubrey Limburg, Patricia Homan, and Morgan M. Philbin. 2022. "Structural Heteropatriarchy and Birth Outcomes in the United States." *Demography* 59 (1): 89–110. doi.org/10.1215/00703370-9606030.

Fish, Jessica N., and Stephen T. Russell. 2018. "Queering Methodologies to Understand Queer Families." *Family Relations* 67 (1): 12–25. doi.org/10.1111/fare.12297.

Ford, Tyler, dir. 2018. *Tyler Ford Explains The History Behind the Word "Queer."* H.264 video. https://www.youtube.com/watch?v=UpE0u9Dx_24.

Godfrey, Dustin. 2018. *VOTING DAY: Questions And Clarity On SOGI 123 In Abbotsford | Abbotsford News*. Photo. https://www.abbynews.com/municipal-election/questions-and-clarity-on-sogi-123-in-abbotsford/.

Gogol, Frank. 2019. "DACA to Green Card: How to Transition to Citizenship." *Stilt Blog* (blog). March 8, 2019. www.stilt.com/blog/2019/03/daca-to-green-card/.

Golash-Boza, Tanya. 2009. "The Immigration Industrial Complex: Why We Enforce Immigration Policies Destined to Fail." *Sociology Compass* 3 (2): 295–309. doi.org/10.1111/j.1751-9020.2008.00193.x.

Goldberg, Abbie. 2010. *Lesbian and Gay Parents and Their Children:: Research on the Family Life Cycle*. American Psychological Association.

Goldberg, Suzanne. 2015. “Obergefell at the Intersection of Civil Rights and Social Movements.” *California Law Review Circuit* 6 (November): 157. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2701362.

Golombok, Susan, and Shirlene Badger. 2010. “Children Raised in Mother-Headed Families from Infancy: A Follow-up of Children of Lesbian and Single Heterosexual Mothers, at Early Adulthood.” *Human Reproduction (Oxford, England)* 25 (1): 150–57. https://doi.org/10.1093/humrep/dep345.

Grovum, Jake. 2014. “Drawing Undocumented Immigrants Out of the Shadows.” *Stateline* (blog). July 17, 2014. https://stateline.org/2014/07/17/drawing-undocumented-immigrants-out-of-the-shadows/.

Hampton, Kathryn, Elsa Raker, Hajar Habbach, Linda Camaj Deda, Michele Heisler, and Ranit Mishori. 2021. “The Psychological Effects of Forced Family Separation on Asylum-Seeking Children and Parents at the US-Mexico Border: A Qualitative Analysis of Medico-Legal Documents.” *PLoS ONE* 16 (11): e0259576. https://doi.org/10.1371/journal.pone.0259576.

Haney-Caron, Emily, and Kirk Heilbrun. 2014. “Lesbian and Gay Parents and Determination of Child Custody: The Changing Legal Landscape and Implications for Policy and Practice.” *Psychology of Sexual Orientation and Gender Diversity* 1 (1): 19–29. doi.org/10.1037/sgd0000020.

Haynie, Devon. 3/17/20216. “10 Countries With the Most Irish Emigrants.” US News & World Report. 3/17/20216. //www.usnews.com/news/best-countries/articles/2016-03-17/10-countries-with-the-most-irish-emigrants.

Heffernan, Julie, and Tina Gutierez-Schmich. 2020. “STATE OF SAFE SCHOOLS REPORT 2020 Unsafe, Unseen, Unacknowledged: Addressing Hostile Educational Conditions for LGBT Youth in Oregon.” https://www.oregonsafeschools.org/_files/ugd/4b2650_c61181ff1ce14edc99687498596ae213.pdf.

Hesson, Ted. 2023. “Close to 1,000 Migrant Children Separated by Trump yet to Be Reunited with Parents.” *Reuters*, February 7, 2023, sec. United States. www.reuters.com/world/us/close-1000-migrant-children-separated-by-trump-yet-be-reunited-with-parents-2023-02-02/.

Hollander, Matthew. 2021. “Chapter 13: American Globalism and Hispanic Immigration.” In *Racial and Ethnic Diversity: A Sociological Introduction*. Marion, Ohio, USA. https://pressbooks.pub/racialandethnicdiversityasociologicalintroduction/chapter/chapter-13-american-globalism-and-hispanic-immigration/.

House, Emily. 2010. “Oregon’s High School Dropouts: Examining the Economic and Social Costs.” The Foundation for Educational Choice State Research. https://www.edchoice.org/wp-content/uploads/2015/09/Oregons-High-School-Dropouts-Examinin-the-economic-and-social-costs.pdf.

Immigrants Rising. 2023. “Defining Undocumented.” *IMMIGRANTS RISING* (blog). August 2023. https://immigrantsrising.org/resource/defining-undocumented/.

InQueery, dir. 2018. *What Does “Two-Spirit” Mean? | InQueery | Them.* https://www.youtube.com/watch?v=A4lBibGzUnE.

Jackson Levin, Nina, Shanna K. Kattari, Emily K. Piellusch, and Erica Watson. 2020. “‘We Just Take Care of Each Other’: Navigating ‘Chosen Family’ in the Context of Health, Illness, and the Mutual Provision of Care amongst Queer and Transgender Young Adults.” *International Journal of Environmental Research and Public Health* 17 (19): 7346. https://doi.org/10.3390/ijerph17197346.

Judge, Colleen, Tierney Wolgemuth, Megan Hamm, and Sonya Borrero. 2017. “‘Without Bodily Autonomy We Are Not Free’: Exploring Women’s Concerns about Future Access to Contraception Following the 2016 US Presidential Election.” *Contraception* 96 (5): 370–77. https://doi.org/doi:10.1016/j.contraception.2017.07.169.

Kamasaki, Charles. 2021. “US Immigration Policy: A Classic, Unappreciated Example of Structural Racism.” *Brookings* (blog). March 26, 2021. https://www.brookings.edu/blog/how-we-rise/2021/03/26/us-immigration-policy-a-classic-unappreciated-example-of-structural-racism/.

Kamen, Charles, Michelle Burns, and Steven Beach. 2011. “Minority Stress in Same-Sex Male Relationships: When Does It Impact Relationship Satisfaction?” *Journal of Homosexuality* 58 (10): 1372–90. doi.org/doi: 10.1080/00918369.2011.614904.

Kapitan, Alex. 2010. “What’s In A Word: Queer.” *Radical Copywriter* (blog). October 10, 2010. https://radicalcopyeditor.com/2021/10/10/queer/.

Kešić, Josip, and Jan Willem Duyvendak. 2019. “The Nation under Threat: Secularist, Racial and Populist Nativism in the Netherlands.” *Patterns of Prejudice* 53 (5): 441–63. doi.org/10.1080/0031322X.2019.1656886.

King, Nykaysia. 2022. “The Black Community and Bodily Autonomy: Where Do We Go from Here?” Sociology, North Carolina: East Carolina University. https://thescholarship.ecu.edu/bitstream/handle/10342/10662/KING-MASTERSTHESIS-2022.pdf?sequence=1&isAllowed=y.

Klein, Christopher. 2019. “When America Despised the Irish: The 19th Century’s Refugee Crisis.” HISTORY. March 14, 2019. https://www.history.com/news/when-america-despised-the-irish-the-19th-centurys-refugee-crisis.

Krogstad, Jens Manuel, Jeffrey S. Passel, and Luis Noe-Bustamante. N.d. “Key Facts about US Latinos for National Hispanic Heritage Month.” *Pew Research Center* (blog). Accessed June 5, 2023. https://www.pewresearch.org/short-reads/2022/09/23/key-facts-about-u-s-latinos-for-national-hispanic-heritage-month/.

Krutz, Glenn. 2023. “American Government, Individual Agency and Action, Civil Rights, Equal Protection for Other Groups.” In *OER Commons*. University of Oklahoma: Rice University. https://oercommons.org/courseware/lesson/15219/overview.

Landale, Nancy S., R. Salvador Oropesa, and Christina Bradatan. 2006. “Hispanic Families in the United States: Family Structure and Process in an Era of Family Change.” In *Hispanics and the Future of America*. National Academies Press (US). www.ncbi.nlm.nih.gov/books/NBK19902/.

LaRossa, Ralph, and Donald C. Reitzes. 1993. “Symbolic Interactionism and Family Studies.” In *Sourcebook of Family Theories and Methods: A Contextual Approach*, 135–66. New York, NY, US: Plenum Press. https://doi.org/10.1007/978-0-387-85764-0_6.

Leguizamo, John, dir. 2023. *Latinx: Are You For It or Against It?* TikTok. MSNBC. https://www.tiktok.com/@msnbc/video/7223080442067438891.

Lei, Cecilia. 2018. “For Women At D.C.’s ‘Families Belong Together,’ The Protest Was Personal.” *NPR*, July 1, 2018, sec. National. https://www.npr.org/2018/07/01/625009018/for-women-at-d-c-s-families-belong-together-the-protest-was-more-personal.

Lind, Dara. 2015. “Why Historians Are Fighting about ‘No Irish Need Apply’ Signs — and Why It Matters.” Vox. August 4, 2015. https://www.vox.com/2015/3/17/8227175/st-patricks-irish-immigrant-history.

Livingston, Gretchen, and Kim Parker. 2019. “8 Facts about American Dads.” *Pew Research Center* (blog). June 12, 2019. https://www.pewresearch.org/short-reads/2019/06/12/fathers-day-facts/.

Lo, Adeline, Claire L. Adida, Lauren Prather, Melina Platas, and Scott Williamson. 2021. “When Americans Recall Their Roots, They Open up to Immigration.” The Conversation. March 16, 2021. http://theconversation.com/when-americans-recall-their-roots-they-open-up-to-immigration-154685.

Lopez, Mark Hugo. 2013. “Three-Fourths of Hispanics Say Their Community Needs a Leader.” *Pew Research Center’s Hispanic Trends Project* (blog). October 22, 2013. https://www.pewresearch.org/hispanic/2013/10/22/three-fourths-of-hispanics-say-their-community-needs-a-leader/.

Mackenzie, Caitriona. 2001. “On Bodily Autonomy.” In *Handbook of Phenomenology and Medicine*, 417–39. Kluwer Academic Publishers.

Malagon, Maria C, Lindsay Perez Huber, and Veronica N Velez. N.d. “Our Experiences, Our Methods: Using Grounded Theory to Inform a Critical Race Theory Methodology.”

Mathema, Silva. 2017. “State-by-State Estimates of the Family Members of Unauthorized Immigrants.” *Center for American Progress* (blog). March 16, 2017. www.americanprogress.org/article/state-state-estimates-family-members-unauthorized-immigrants/.

McIntosh, Jonathan. 2009. *Wall of Crosses in Nogales*. Photo. https://www.flickr.com/photos/jonathanmcintosh/4040056876/.

McKechnie, Alex. 2014. “In Child Custody Disputes, LGBT Parents Face Bias in the Courts, New Drexel Review Finds.” April 14, 2014. http://drexel.edu/news/archive/2014/April/LGBT-Custody.

Millet, Evin, and Jacqueliyn Pavilon. 2022. “Undocumented Hispanic Immigrants in the United States.” New York: Center for Migration Studies of New York. https://cmsny.org/publications/hispanic-undocumented-immigrants-millet-pavilon-101722/.

Minus18, dir. 2017. *Trans 101 – The Basics*. https://www.youtube.com/watch?v=-3ZzpTxjgRw.

Mitchell, Travis. 2022. "Financial Issues Top the List of Reasons US Adults Live in Multigenerational Homes." *Pew Research Center's Social & Demographic Trends Project* (blog). March 24, 2022. https://www.pewresearch.org/social-trends/2022/03/24/financial-issues-top-the-list-of-reasons-u-s-adults-live-in-multigenerational-homes/.

Movement Advancement Project. 2023. "Movement Advancement Project | Foster and Adoption Laws." June 7, 2023. https://www.lgbtmap.org/equality-maps/foster_and_adoption_laws.

National History Museum of Los Angeles County. N.d. "Beyond Gender: Indigenous Perspectives, Muxe | Natural History Museum." Accessed June 5, 2023. https://nhm.org/stories/beyond-gender-indigenous-perspectives-muxe.

National Immigration Forum. 2017. "Dream Act of 2017 Bill Summary." National Immigration Forum. July 21, 2017. https://immigrationforum.org/article/dream-act-2017-bill-summary/.

National Immigration Law Center. 2020. "DACA Frequently Asked Questions." https://www.ilrc.org/sites/default/files/resources/nilc_ilrc_daca_faq_august_2020.pdf.

———. 2022. "The Affordable Care Act & Mixed-Status Families." National Immigration Law Center. October 2022. www.nilc.org/issues/health-care/aca_mixedstatusfams/.

———. N.d. "DACA Fifth Anniversary Stories." National Immigration Law Center. Accessed June 5, 2023. www.nilc.org/issues/daca/daca-fifth-anniversary-stories/.

Neighmond, Patti. 2020. "'Change Can Happen': Black Families On Racism, Hope And Parenting." *NPR*, July 19, 2020, sec. America Reckons With Racial Injustice. https://www.npr.org/sections/health-shots/2020/07/19/891517857/change-can-happen-black-families-on-racism-hope-and-parenting.

Noe-Bustamante, Luis. N.d. "Key Facts about US Hispanics and Their Diverse Heritage." *Pew Research Center* (blog). Accessed July 17, 2023. https://www.pewresearch.org/short-reads/2019/09/16/key-facts-about-u-s-hispanics/.

NowThis Originals, dir. 2019. *How Julio Salgado Utilizes Art to Express Life As a Queer, Undocumented Man*. Nowthis Originals. https://www.youtube.com/watch?v=Kfm86KGs6M0.

Patterson, C. 2009. "Parental Sexual Orientation, Social Science Research, and Child Custody Decisions." In *The Scientific Basis of Child Custody Decisions*, 2nd edition. Hoboken , NJ: Wiley.

Pawelski, James G., Ellen C. Perrin, Jane M. Foy, Carole E. Allen, James E. Crawford, Mark Del Monte, Miriam Kaufman, et al. 2006. "The Effects of Marriage, Civil Union, and Domestic Partnership Laws on the Health and Well-Being of Children." *Pediatrics* 118 (1): 349–64. doi.org/10.1542/peds.2006-1279.

Pearce, Lisa D., George M. Hayward, Laurie Chassin, and Patrick J. Curran. 2018. "The Increasing Diversity and Complexity of Family Structures for Adolescents." *Journal of Research on Adolescence : The Official Journal of the Society for Research on Adolescence* 28 (3): 591–608. doi.org/10.1111/jora.12391.

Perrin, Ellen C., Benjamin S. Siegel, and Committee on Psychosocial Aspects of Child and Family Health of the American Academy of Pediatrics. 2013. "Promoting the Well-Being of Children Whose Parents Are Gay or Lesbian." *Pediatrics* 131 (4): e1374-1383. doi.org/10.1542/peds.2013-0377.

Ponton, David. 2016. ""Clothed in Blue Flesh: Police Brutality and the Disciplining of Race, Gender, and the 'Human.'" *Johns Hopkins University Press* 19 (3).

Public Broadcasting Service (PBS), dir. 2023. *Arts | Hispanic, Latino, Latinx: What's in a Name? | Episode 10 | PBS*. https://www.pbs.org/video/hispanic-latino-latinx-whats-in-a-name-ygjp4y/.

Ricee, Susanne. 2023. "Bodily Autonomy: How Bodily Autonomy Fosters Equality?" *Diversity for Social Impact* (blog). March 26, 2023. https://diversity.social/bodily-autonomy/.

Robert. 2017. "Coming Out of the Shadows: A Call to All Formerly Undocumented Immigrants." My Undocumented Life. March 2, 2017. https://mydocumentedlife.org/2017/03/02/coming-out-of-the-shadows-a-call-to-all-former-undocumented-immigrants/.

Roberts, Dorothy. 2021. "Chapter 2: Race." In *The 1619 Project*. New York: One World.

Roser, Max. 2017. "Average Age at Marriage, Women." Our World in Data. 2017. ourworldindata.org/grapher/singulate-mean-age-marriage-women.

Roy, Sangeeta. 2021. "'To Belong, or Not to Belong – That Is the Question?' – Ethnicity as an Ethno-Gendered Experience." *The Sociological Review Magazine*, February. https://doi.org/10.51428/tsr.vxrs9684.

Sansone, Dario. 2019. "LGBT Students: New Evidence on Demographics and Educational Outcomes." *Economics of Education Review* 73. https://doi.org/10.1016/j.econedurev.2019.101933.

Schomburg Center for Research in Black Culture. 1849. *Slave Auction*. Photo of Illustration. New York Public Library Digital Collection. https://digitalcollections.nypl.org/items/510d47da-74ba-a3d9-e040-e00a18064a99.

Shayesteh, Shina. 2023. "Multigenerational Living Isn't Immigrant Culture, It's Human Culture." Strong Towns. April 26, 2023. https://www.strongtowns.org/journal/2021/10/5/multigenerational-living-isnt-immigrant-culture-its-human-culture.

Siletz Tribal Language Project. 2010. "About the Siletz Tribal Language Project." Siletz Tribal Language Project. 2010. https://www.siletzlanguage.org/about-siletz-tribal-language.php.

Simón, Yara. 2020. "Latino, Hispanic, Latinx, Chicano: The History Behind the Terms." HISTORY. September 16, 2020. https://www.history.com/news/hispanic-latino-latinx-chicano-background.

Şimşek, Doğuş. 2021. "What Role Does Race Play in the Experience of Migration?" *The Sociological Review Magazine*, February. https://doi.org/10.51428/tsr.bkzv5301.

Sirriyeh, Ala. 2018. "Coming out of the Shadows: Undocumented Youth, Art and Activism in the USA." *The Sociological Review Magazine*, November. https://thesociologicalreview.org/collections/undisciplining/coming-out-of-the-shadows-undocumented-youth-art-and-activism-in-the-usa/.

Slavin, Barbara L. 2007. *Musicians Playing Traditional Irish Music*. Photo. https://www.flickr.com/photos/bslavin/2108981495/.

Southern Poverty Law Center. 2022. "Family Separation – a Timeline." Southern Poverty Law Center. March 22, 2022. https://www.splcenter.org/news/2022/03/23/family-separation-timeline.

Stribbley, Robert. 2017. "What Is The 'Immigration Industrial Complex'?" HuffPost. June 28, 2017. https://www.huffpost.com/entry/what-is-the-immigration-industrial-complex_b_5953b8cae4b0c85b96c65e2c.

Sue, Derald Wing, Christina M. Capodilupo, Gina C. Torino, Jennifer M. Bucceri, Aisha M. B. Holder, Kevin L. Nadal, and Marta Esquilin. 2007. "Racial Microaggressions in Everyday Life: Implications for Clinical Practice." *American Psychologist* 62 (4): 271–86. doi.org/10.1037/0003-066X.62.4.271.

Terriquez, Veronica. 2015a. *Veronica Terriquez, Ph.D. | UCLA Institute of American Culture*. Photo. https://iac.ucla.edu/about-us/leadership/veronica-terriquez.

———. 2015b. "Intersectional Mobilization, Social Movement Spillover, and Queer Youth Leadership In the Immigrant Rights Movement." *Social Problems* 62 (d): 343–62. www.jstor.org/stable/10.2307/26370854.

The American Immigration Council. 2013. "The Cost of Immigration Enforcement and Border Security." Washington DC: American Immigration Council. https://www.americanimmigrationcouncil.org/research/the-cost-of-immigration-enforcement-and-border-security.

The Human Rights Campaign Foundation. 2023. "Glossary of Terms." Human Rights Campaign. May 31, 2023. https://www.hrc.org/resources/glossary-of-terms.

The Outright Team. N.d. "Terminology Surrounding Gender Identity and Expression | Outright International." Accessed June 5, 2023. https://outrightinternational.org/insights/terminology-surrounding-gender-identity-and-expression.

The Teaching and Technology Collaborative. 2022. "Enriching Scholarship 2022 – Teaching and Technology Collaborative." Conference. 2022. https://ttc.iss.lsa.umich.edu/ttc/es2022/.

Thurber, Dani. N.d. "Research Guides: A Latinx Resource Guide: Civil Rights Cases and Events in the United States: 1942: Bracero Program." Research guide. Accessed June 5, 2023. https://guides.loc.gov/latinx-civil-rights/bracero-program.

Tinoco-Giraldo, Harold, Eva María Torrecilla Sánchez, and Francisco J. García-Peñalvo. 2021. "An Analysis of LGBTQIA+ University Students' Perceptions about Sexual and Gender Diversity." *Sustainability* 13 (21): 11786. https://doi.org/10.3390/su132111786.

Tobar, Héctor. 2023. *Our Migrant Souls: A Meditation on Race and the Meanings and Myths of "Latino."* New York: MCD.

Torres, Dulce, Kansas Reflector March 13, and 2022. 2022. “Immigrants Find Long and Complicated Road to Citizenship.” *Kansas Reflector* (blog). March 13, 2022. https://kansasreflector.com/2022/03/13/immigrants-find-long-and-complicated-road-to-citizenship/.

Trans Student Educational Resources. 2022. “Interactive Gender Unicorn.” February 25, 2022. https://web.archive.org/web/20220225013027/http://secret-harbor-95149.herokuapp.com/.

Trujillo-Dalbey, Franki, dir. 2023. *Hanging with the Oregon Homies: Hanging with the Homies – #2 on Apple Podcasts*. Podcast. Lincoln County, Oregon: KYAQ 97.1 FM. https://podcasts.apple.com/us/podcast/hanging-with-the-homies-2/id1672425421?i=1000600055382.

UnidosUS. 2021. “The Structural Racism of Our Immigration System.” UnidosUS. July 1, 2021. https://unidosus.org/blog/2021/07/01/the-structural-racism-of-our-immigration-system/.

United Nations Population Division. 2019. “Population Facts.” No 2019/2. United Nations Department of Economic and Social Affairs. www.un.org/en/development/desa/population/publications/pdf/popfacts/PopFacts_2019-2.pdf.

United Press International. 1984. “Exiled Tibetans Say 1.2 Million Killed during Chinese Rule – UPI Archives.” UPI. September 17, 1984. https://www.upi.com/Archives/1984/09/17/Exiled-Tibetans-say-12-million-killed-during-Chinese-rule/9452464241600/.

United States Holocaust Memorial Museum. N.d. “Jewish Population of Europe.” The Holocaust Encyclopedia. Accessed May 21, 2023. https://encyclopedia.ushmm.org/content/en/gallery/jewish-population-of-europe.

University of Pennsylvania. 2023. *Dorothy E. Roberts*. Photo. https://www.law.upenn.edu/live/profiles/2989-dorothy-roberts.

US Census Bureau. 2021. “Subject Definitions.” Census.Gov. December 16, 2021. https://www.census.gov/programs-surveys/cps/technical-documentation/subject-definitions.html.

———. 2022. “Children of Same-Sex Parents More Likely to Be Adopted Than Those Living With a Parent in an Opposite-Sex Relationship.” Census.Gov. July 13, 2022. https://www.census.gov/library/stories/2022/07/most-kids-with-parent-in-same-sex-relationship-live-with-female-couple.html.

US Citizenship and Immigration Services. 2022a. “Green Card Eligibility Categories.” July 11, 2022. https://www.uscis.gov/green-card/green-card-eligibility-categories.

———. 2022b. “Consideration of Deferred Action for Childhood Arrivals (DACA).” November 3, 2022. https://www.uscis.gov/DACA.

———. 2023. “Application to Register Permanent Residence or Adjust Status | USCIS.” May 26, 2023. https://www.uscis.gov/i-485.

What Being Hispanic and Latinx Means in the United States | Fernanda Ponce | TEDxDeerfield. 2017. TEDxtalks. https://www.youtube.com/watch?v=Q1A4Vsh5Qas.

Wilderson, Frank, Fred Moten, Hortense Spillers, Jared Sexton, and Saidiya Hardman. 2017. *Afro-Pessimism: An Introduction*.

yeowatzup 2015. *Western Wall, Jerusalem*. Photo. Western Wall, Jerusalem. https://commons.wikimedia.org/wiki/File:Western_Wall,_Jerusalem,_(16037897867).jpg.

Yosso, Tara J. 2005. “Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth.” *Race Ethnicity and Education* 8 (1): 69–91. doi.org/10.1080/1361332052000341006.

———. 2023. “Personal Communication, Tara Yosso Definition of Community Cultural Capital,” November 6, 2023.

Young, Julia. 2017. “Making America 1920 Again? Nativism and US Immigration, Past and Present.” *Journal on Migration and Human Security* 5 (1): 217–35. doi.org/10.1177/233150241700500111.

Young, Sarah R., and Sean G. Massey. 2022. “Chapter 8: LGBTQ+ Relationships and Families.” In *Introduction to LGBTQ+ Studies: A Cross Disciplinary Approach*. New York: State University of New York. https://milnepublishing.geneseo.edu/introlgbtqstudies/chapter/lgbtq-relationships-and-families/.

This page titled 7.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

8: Who Gets Environmental Justice? The Social Problem of Climate Change

8.1: Chapter Overview and Learning Objectives
8.2: Climate Change as a Social Problem
8.3: Environmental Inequality and Culture
8.4: Making Sense of the Climate Crisis
8.5: Environmental Justice Is Social Justice
8.6: Chapter Summary
8.7: References

This page titled 8: Who Gets Environmental Justice? The Social Problem of Climate Change is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Avery Temple, Patricia Halleran, & Patricia Halleran (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

8.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Explain how climate change is a social problem as much as an environmental problem.
2. Discuss how colonization contributes to the environmental crisis.
3. Compare Indigenous and Western worldviews to explain the climate crisis and offer opportunities for innovative solutions.
4. Analyze intersections between race, class, gender, and other social locations to understand the causes and consequences of climate change.
5. Assess whether all human groups are equally responsible for causing the climate crisis.
6. Evaluate the effectiveness of changes in individual behavior or collective action that support environmental and social justice.

Chapter Overview

> *I am grateful to the land, to the forces of life that guide me to where I need to be, to my ancestors who have come before me. I know that nothing I do is done alone. I thank my chosen family, my grandmother, and my more-than-human companions who are beside me on this journey.*
> *– Avery Temple*
> *Thank you also to Patricia Halleran, PhD candidate, whose work on documenting the resistance to the Jordan Cove Energy Project formed the foundation of this chapter. May you be well.*
> *– Kim Puttman*





Figure 8.1 36 Inches: Understanding the Jordan Cove Energy Project [YouTube] (top; 36 Inches Transcript) and Rogue Climate, Klamath Co. landowners 'excited' as Jordan Cove project halts after years-long fight [YouTube] (below; Transcript). These two videos show the beginning and the end of the Jordan Cove Energy Project. Please watch all 9 minutes of these videos. As you watch, consider how this experience fits the basic definition of a social problem. Also, look for evidence that people responded in an interdependent way.

Our exploration of social problems continues with an examination of the ways that members of a community can work together to solve environmental justice issues, as shown in the opening videos in Figure 8.1. In 2005, Native American tribes and other community members throughout Oregon and northern California learned that a Canadian corporation was actively pursuing permits to construct the Jordan Cove Energy Project (JCEP). The JCEP included a large coastal terminal and refinery site and a 229-mile-long pipeline that would pass through tribal, forest, and agricultural lands. This project would cross 400 streams and rivers and six miles of wetlands. Over 600 private landowners would be threatened with eminent domain—the seizing of property normally reserved for projects thought to benefit the public, such as hospitals or roads. The ancestral territories, cultural resources, and burial grounds of five Oregon and three northern California federally recognized tribes would also be threatened. Community members from diverse backgrounds came together. They forged a campaign to stop the project once they learned about the risks it presented to themselves, the environment, and the climate.

Opponents of the JCEP argued that the project would hardly benefit Oregonians economically, considering it would only produce around 250 permanent jobs. They would not benefit from the energy either since nearly all the gas would be shipped to international markets in Asia.

Many residents were concerned about environmental and health risks posed by the JCEP. The risks of placing a pipeline carrying an enormous amount of highly explosive fuel in an area already inundated with catastrophic wildfires each year. They also worried about placing a refinery and export terminal in an earthquake and tsunami-prone area on the coast.

Environmental groups noted the inevitable impacts the JCEP would have on rivers and streams along with numerous plants and animal species, including already threatened and endangered species. If built, the JCEP would also become the state's largest greenhouse gas emitter—the equivalent of adding 7.9 million passenger cars to Oregon's roads annually (Oil Change International 2017) at a time when humans should be investing in sustainable and renewable energy sources.



Figure 8.2 This bright orange banner, woven through the trees in a forest, says “No pipeline, No LNG” (Liquid Natural Gas). Protesters used multiple tactics to engage support.

As you might imagine, very few residents supported the JCEP development. They resisted it by any means available to them every step of the way. Protesters filed lawsuits. They attended state hearings and government hearings. They demonstrated in front of the Oregon Capitol. They decorated trees with protest signs like the one in Figure 8.2. They organized numerous events to raise awareness, such as hiking along the proposed pipeline route to show the project’s potential environmental impacts.

Tribal communities were at the forefront of the resistance movement. They considered the JCEP yet another method of colonization that disregarded their cultural and human rights. After 17 years of tireless resistance, this unified and large coalition won their fight. The JCEP was officially canceled in December 2021.

Wealthy multinational companies rarely withdraw from a project of this size. Often, they have invested millions of dollars and may stand to earn billions more. In this case, perhaps it became clear that they would lose in the long run. People would never give up the fight to stop them. This campaign was only one of far too many to name taking place across the US and internationally to put an end to industries largely responsible for causing the climate crisis in hopes of creating a safer and more just future for all.

We share our planet with far more than just members of our species. Because a great deal of our daily life is centered around the world humanity has built, it’s easy to forget that we are part of a greater whole—a whole in which we are but one of the billions of life forms that inhabit Earth, all equally dependent on a healthy and safe environment to live and to thrive. Human society and the natural environment are interconnected parts of this whole. However, the world we share with the larger circle of life is increasingly impacted by human activity. These impacts are so pervasive that scientists around the world name the current geological period of Earth’s history the Anthropocene, or the age of humans.

Focusing Questions

The questions that guide our curiosity include:

1. Why is climate change a social problem as much as an environmental problem?

2. How does colonization contribute to the environmental crisis?
3. How do differences in Indigenous and Western worldviews contribute to the climate crisis and offer opportunities for innovative solutions?
4. How can an understanding of the intersections between race, class, gender, and other social locations help explain the causes and consequences of climate change?
5. Are all human groups equally responsible for causing the climate crisis?
6. Are changes in individual behavior or collective action more important in supporting environmental social justice?

In this chapter, we explore the causes and consequences of climate change. We find out why climate change is both an environmental issue and a social problem due to the inequitable power dynamics that place some communities at greater risk than others. We examine how individuals and communities are responding to climate change. We take action to adapt to the current effects of climate change and to prevent further social and ecological harm. We want to leave behind a cleaner and safer environment for future generations. All of us deserve clean air, clean water and a healthy earth. Environmental justice is social justice.

Let's learn more about this beautiful and troubled planet we call home!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Patricia Halleran, Kimberly Puttman, and Avery Temple is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 8.2. "Photo" by Francis Eatherington is licensed under CC BY-NC 2.0.

All Rights Reserved Content

Figure 8.1. "36 Inches | Understanding the Jordan Cove Energy Project" by Synchronous Pictures and "Rogue Climate, Klamath Co. landowners 'excited' as Jordan Cove project halts after years-long fight" by KOBI-TV NBC5 are licensed under the Standard YouTube License.

This page titled 8.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Avery Temple, Patricia Halleran, & Patricia Halleran (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

8.2: Climate Change as a Social Problem

Scientists believe global climate change is the greatest challenge humanity climate change. But what exactly is climate change? What causes climate change? Why is it a social problem and not just an environmental problem?

Climate change refers to the long-term shift in global and regional temperatures, humidity and rainfall patterns, and other atmospheric characteristics. Unlike changes in weather that occur on a local level that can be measured in hourly, daily, or weekly fluctuations, climate change refers to longer-term fluctuations (both regionally or globally) that take place over a time scale of seasons, years, or even decades.

In the past two centuries, an exponential increase in carbon dioxide and other greenhouse gases have been released into the earth's atmosphere, as the chart in Figure 8.3 shows. Although there are some natural processes that affect the earth's climate, such as volcanic eruptions, the vast majority of scientists worldwide attribute the speed at which global warming has recently occurred to human activity, most notably the burning of fossil fuels. Scientists examine ocean sediments, ice cores, tree rings, and changes in glaciers to understand variations in Earth's climate over time.

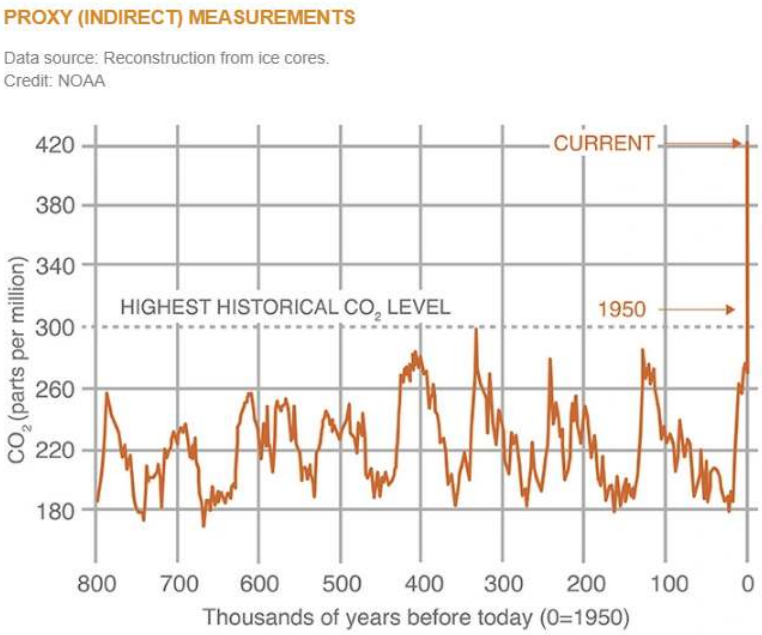


Figure 8.3 This graph shows the level of Carbon dioxide (CO2) over time. Although some fluctuation is normal, CO2 levels have never been as high as they are now. The change is predominantly caused by burning fossil fuels like coal, oil, and gas. Image Description

The Industrial Revolution is one reason for the increased carbon dioxide in the atmosphere. Since the Industrial Revolution, the concentration of greenhouse gasses is higher than at any other time in the past 800,000 years. This increase in greenhouse gasses is called the greenhouse effect—an imbalance between the energy entering and leaving the earth's atmosphere, resulting in a rise in global temperature. Because certain gasses absorb energy, such as carbon dioxide and methane, they trap heat and prevent it from being released into space, causing a rise in global temperature. The burning of fossil fuels is not the onlygreenhouse effectontributing to the greenhouse effect. Other activities such as deforestation, urbanization, and unsustainable agricultural practices contribute to global climate change.

So, climate change is a social problem because humans are causing the problem and are differently impacted by the problem. If you remember the definition of a social problem from Chapter 1, a social problem is a social condition or pattern of behavior that has negative consequences for individuals, our social world, or our physical world. Early sociological definitions of social problems rarely included the phrase "our physical world." Today, climate change itself drives the importance of adding this phrase.

Climate change is a critical issue, no matter how we approach it. Scientists are studying how to minimize its effects on people and the environment more broadly and, with any hope, successfully plan for the uncertain future. We must first examine the various ways climate change is already a threat to societies and communities worldwide.

Extreme Weather Events

As you watch the news, you may notice that extreme weather events occur regularly around the world. Many scientists argue that these events are caused or at least made worse by climate change. An extreme weather event is defined by the severity of its effects or any weather event uncommon for a particular location. Some examples of these types of severe and unusual events in the US include Hurricane Katrina in 2005, which killed over 1800 people and caused $125 billion in damage; Hurricane Sandy in 2012, the third-most destructive hurricane ever to hit the nation; and the 2020 and 2021 wildfires that engulfed the West Coast states due to severe and prolonged drought and heat waves.

One of the most serious concerns Indigenous communities and other residents had about the Jordan Cove Energy Project discussed at the beginning of this chapter was the risk of a highly explosive gas pipeline being placed in a region increasingly inundated by annual wildfires. One of the large fires that swept through southern Oregon in September 2020 was located just a few miles from the planned route of the proposed pipelines, proving that the communities' fears were valid.

And, as mentioned by communities of both Indigenous and non-Indigenous peoples, climate change and mismanagement of forests will continue to create ripe conditions for unprecedented wildfires. In the Good Fire podcast, which you can listen to if you'd like, hosts Amy Cardinal Christianson and Matthew Kristoff, along with guest Frank Lake, discuss the landscape surrounding fire management:

> *Wildfire management has long been the domain of colonial governments. Despite a rich history of living with, managing, and using fire as a tool since time immemorial, Indigenous people were not permitted to practice cultural fire and their knowledge was largely ignored. As a result, total fire suppression became the prominent policy (Kristoff 2019).*

The Indigenous knowledge that might have protected us against wildfires has been suppressed. It is another consequence of colonialism, the domination of a people or area by a foreign state or nation (Definition of Colonialism N.d.). The residential schools that we learned about in Chapter 5 were a tool of social control used by coloniscolonialismportant to remember that colonialism is not something that occurred in the past. It is a structure of inequality that reproduces itself, even today (Wolfe 2006).

Cultural Loss



Figure 8.4 Salmon returning to their spawning grounds near Port Hope, Ontario, Canada. In the chapter's next section, we will discuss what makes up a culture. How might access to salmon shape a culture? How might a lack of access to salmon impact that same culture?

Many cultures around the world are intimately connected to their environment. Certain foods, medicine, dance, and art are unique to places with particular animals, plants, or climates. With drastic temperature changes, extreme disasters, and biodiversity loss among plants and animals, people cannot practice many customs. This contributes to significant cultural loss around the world.

For example, salmon are an important symbol and food source for the Indigenous people in the Pacific Northwest (Figure 8.4). The imagery of salmon in Indigenous art demonstrates a deep connection to natural surroundings. However, one effect of climate change is the warming of bodies of water worldwide. Like many fish, salmon require a specific temperature to spawn. As water temperatures increase, salmon cannot spawn as effectively or at all. This severely impacts species who eat salmon as a staple in their diet and the Indigenous peoples who practice traditional methods of harvesting, crafting with, and cooking salmon.

Climate change can create cultural change or inhibit cultural expression.

Climate Change and Poverty: "Those who contribute the least suffer the most"

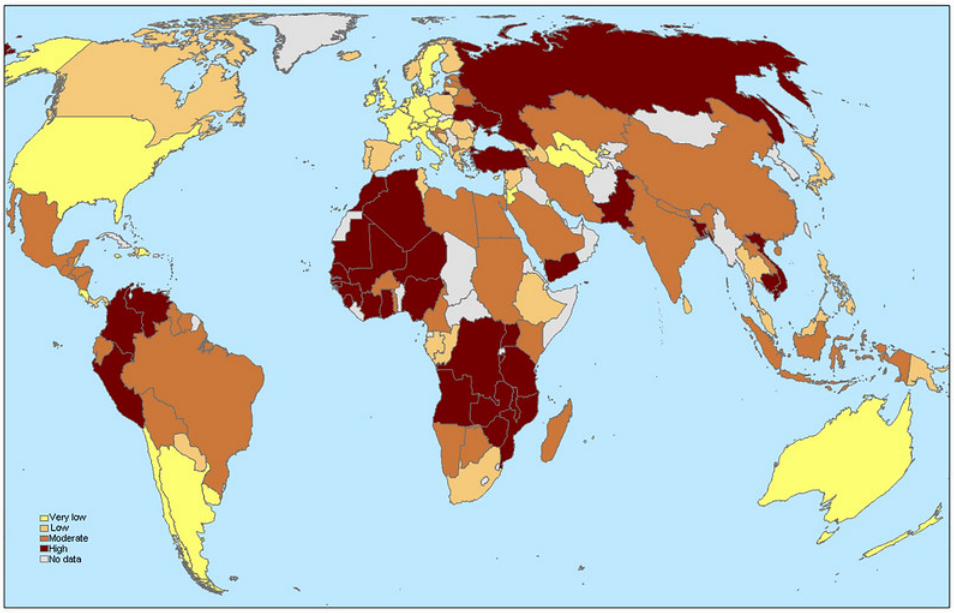


Figure 8.5 This map shows how vulnerable people in certain countries are to climate change. The United States, Australia, parts of Western Europe and the southern part of South America experience low vulnerability. Russia, most of Africa and Asia, and most of South America experience moderate or high vulnerability. How vulnerable to climate change is your community? Image Description

This index combines a country's vulnerability to climate change, and its readiness to improve resilience. Much of Africa is both vulnerable and not ready. Most of North America is less vulnerable and more ready. However, looking at this data by country hides vulnerabilities that are unique to communities.

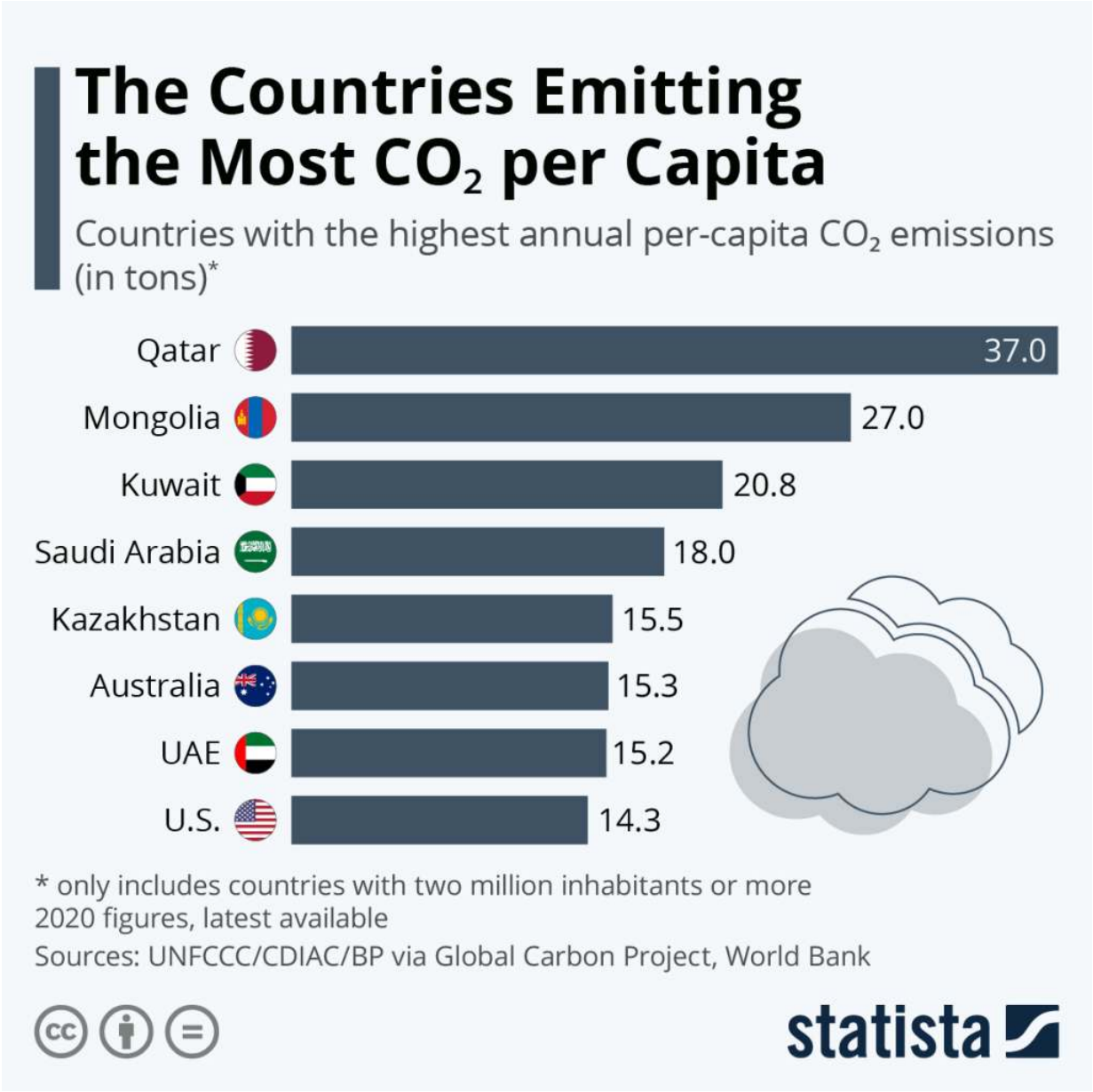


Figure 8.6 This graph shows countries with the highest annual per-capita CO2 emissions (in tons). How does it compare to the vulnerability to climate change in Figure 8.5? Image Description

This image shows emissions of carbon dioxide, an emission that contributes to global warming. A common saying in the environmental movement is, “Those who contribute the least suffer the most.” This means that the poorest people use the least planetary resources, so they contribute to climate change the least. However, they suffer the most from climate change. We can see this as we compare the maps in figures 8.5 and 8.6. We see, for example, that Africa contributes the least greenhouse gasses, but they are the most vulnerable to climate change. The United States is a high contributor of emissions but the least vulnerable to climate change. While this model doesn’t hold true for every country, the saying encapsulates a key issue with climate change.

We are experiencing more extreme weather events related to climate change. With Hurricane Katrina in New Orleans, those who contributed the least suffered the most. People with cars could evacuate. People without cars often couldn’t. People without cars contributed the least to CO2 emissions but experienced the most loss related to the extreme weather event (Bullard 2008).

You may have cheered with us as you learned that the Jordon Cove Energy Project pipeline project was shut down. However, the question remains: How else do we generate and transport our energy resources? Part of the answer is that the projects go where the resources exist, and the people are even more powerless to resist. Our unequal social locations contribute to inequality. To explore

this further, we will look at the experience of people in Nigeria and oil production. We will build on the concept of socioeconomic class (SES) that we began in Chapter 6.



Figure 8.7 This map shows Nigeria, a country on the west coast of Africa. Nearly everyone there lives on less than $30.00 a day. Many people live on much less. How much do you think this country contributes to CO2 emissions? Image Description

Nigeria is a country on the west coast of Africa, as shown in Figure 8.7. More than 40% of the people in Nigeria live in extreme poverty, defined as living on less than $1.40 per day (Cuaresma 2018). Less than 15% of the people have access to clean fuel for cooking (Ritchie 2021), and less than 60% of the people have access to sufficient electricity (Ritchie and Rosado 2021). At the same time, Nigeria is one of the world's top oil exporters. Oil companies use a practice called gas flaring, burning the waste gas from oil exploration rather than disposing of it in other ways.



Figure 8.8 This image shows a flame of gas burning in the background, and low quality houses and the people who live in them. Gas flaring causes poor health in Nigeria.

Poor Nigerians experience rashes and sores because of the toxic fumes. In a recent study, children exposed to flaring experience coughs, respiratory issues, fevers, and other poor health symptoms. The rate of child deaths in children under five also slightly increases (Alimi and Gibson 2022) The pollution contaminates the land, so women can't grow enough food. Pollution also contaminates the water, leaving less for drinking and crop irrigation. One article notes that the women in the Niger Delta are poor because the environmental toxins are poisoning their plants. Women plant cassava to make their flour. However, the cassava roots are dying, and the women can't replace them (Lawal 2021).

Many people are migrating to bigger cities, but it doesn't solve the local pollution and emissions problem. The article, "In Nigeria, Gas Giants Get Rich as Women Sink Into Poverty" documents the story with more details, including pictures of the impacts of the gas flares, if you would like to learn more. We also notice that those who use the least resources are impacted the most. In this case,

the environmental impact occurs on a different continent than most of the people using the oil. If you'd like to look more deeply into this problem, watch Who Is Responsible For Climate Change? – Who Needs To Fix It? .

Licenses and Attributions for Climate Change as a Social Problem

Open Content, Original

"Climate Change as a Social Problem" by Patricia Halleran, Kimberly Puttman, and Avery Temple is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 8.3. "Proxy (Indirect) Measurements" from "Carbon Dioxide" from NASA Global Climate Change/NOAA is in the Public Domain.

Figure 8.4. "Photo" by Brandon is licensed under the Unsplash License.

Figure 8.5. "Unequal Vulnerability" by WorldFish is licensed under CC BY-NC-ND 2.0.

Figure 8.6. "The Countries Emitting the Most CO_2 Per Capita" by Katharina Buchholz, Statista is licensed under CC BY-ND 2.0.

Figure 8.7. "West Africa map" by PirateShip6 is licensed under CC BY-SA 4.0.

All Rights Reserved Content

Figure 8.8. "The impact of gas flaring on child health in Nigeria" by Ed Kashi, World Bank is included under fair use.

This page titled 8.2: Climate Change as a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Avery Temple, Patricia Halleran, & Patricia Halleran (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

8.3: Environmental Inequality and Culture

The environmental crisis is a social problem because people contribute to the problem and experience it differently based on their race, class, gender, and ability among other social locations. A portion of this inequality is historically rooted in the destruction of culture caused by colonialism. To uculturend thcolonialism define both culture and colonialism.

In every interaction, we all adhere to various rules, expectations, and standards that are created and maintained in our specific culture. In Chapter 1, we learned that these social norms have meanings and expectations. When we do not meet those expectations, we may receive some form of disapproval. For example, someone trying to connect with you may ask: “What do you think of the weather we’re having?” A common response in Oregon might be, “I’m so tired of the rain.” If you ignored the question, you would be violating a norm. Alternatively, if you responded with your detailed analysis of climatnormanorm you would also violate the norm of a “greeting.” These norms and the norm violations are concrete examples of culture.

Culture is the shared beliefs, values, and practices that are transmitted within a social group. Culture includes:

- shared values,
- beliefs that strengthen the values,
- norms, and rules that maintain the values,
- language so that the values can be taught,
- symbols that form the language people must learn,
- arts and artifacts,
- people’s collective identities and memories.

We examine social situations to discover the expectations for norms and behaviors. People who interact within a shared culture create and enforce these expectations. Sociologists examine these circumstances and search for patterns.

Enculturation and Cultural Universals

Anthropologist Edward Tyler (1871) was one of the earliest social scientists to define culture, stating that it was “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits” that people learn from other members of their group. In other words, culture is taught and learned. Anthropologists call the process of learning culture enculturation.

A Western example of enculturation is the belief that we must work to earn the right to live. Children are taught from a young age that we must work jobs until we are old to afford our basic necessities, such as food, shelter, water, and belonging within our communities. This is steadily reinforced throughout adolescence and into adulthood through toys, media, job fairs, career days, and paychecks.

All cultures have to solve similar problems: how to find enough to eat, how to raise children, how to care for the sick, and how to memorialize those who have died. Although cultures vary, they also share common elements. Cultural universals are patterns or traits that are globally common to all societies (Murdock 1949).

One example of a cultural universal is the family unit. Every human society recognizes a family structure that regulates sexual reproduction and the care of children. Even so, how that family unit is defined and how it functions vary. You might remember family difference in individualist and collectivist cultures from Chapter 7. Other cultural universals include customs like funeral rites, weddings, and celebrations of births. Each culture has them, but they may look quite different.

The Culture Wheel

As a sociologist exploring a social problem, you might look at how the cultures of the participants reflect different values, norms, languages, or laws in order to better understand the conflict. To remind ourselves of what these cultural differences can be, we have the culture wheel to help (Figure 8.9).

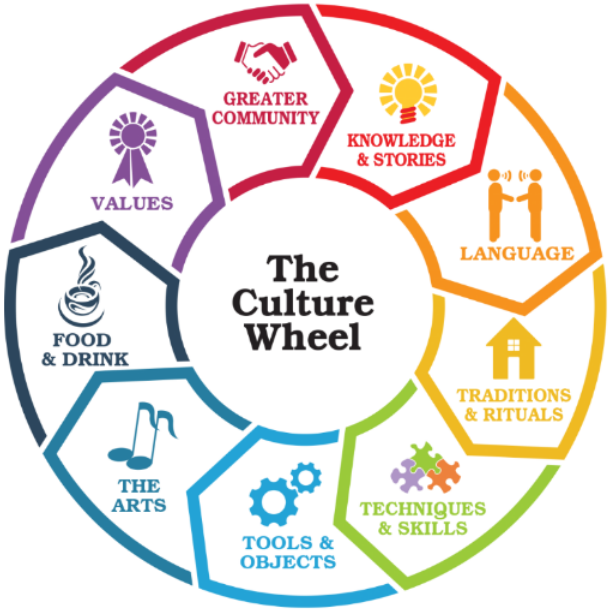


Figure 8.9 The culture wheel visually represents a specific culture's beliefs, actions, and backgrounds. The culture wheel helps us to understand what is common and different in many cultures. When you consider your own cultural background, how is it the same or different from the dominant culture? Image Description

How might you use this culture wheel to explain your own culture to someone else? You might find this difficult, because cultures can vary so widely. As we look at conflict related to the environment, we find that it is hard to resolve partly because of deep conflict between culture and the related world views.

According to Allan Johnson, a sociologist you met in Chapter 2, a worldview is:

> *The collection of interconnected beliefs, values, attitudes, images, stories, and memories out of which a sense of reality is constructed and maintained in a social system and in the minds of individuals who participate in it. (Johnson 2014:180)*

Like culture, a worldview helps a person make sense of their world. A worldview is a perception of reality reinforced by people in a society. When worldviews conflict, they are hard to change. But before we can examine the conflict between Indigenous and colonialist world views, we need to learn more about colonialism.

Unpacking Oppression, Living Justice: Colonialism

Many schoolchildren in the United States can tell us that our country began as thirteen colonies. However, this basic understanding is a bit flawed.

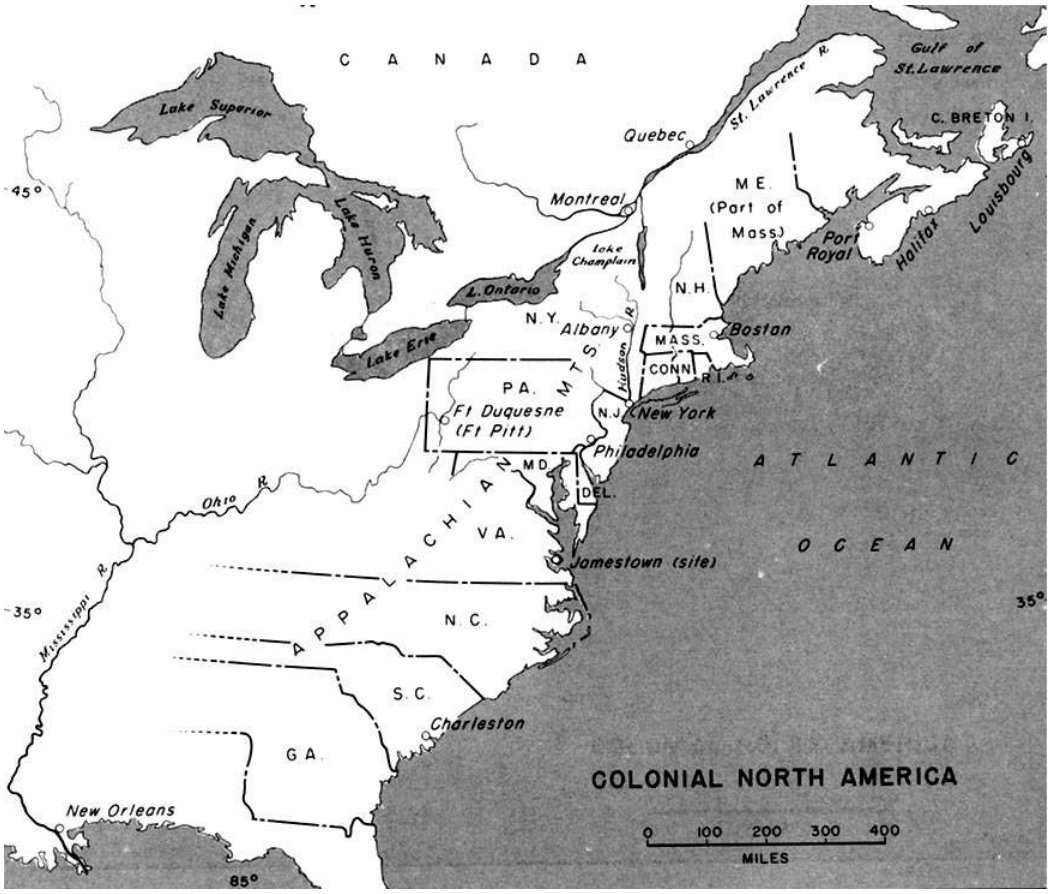


Figure 8.10 Colonial North America (1689-1783). It shows Georgia, South Carolina, North Carolina, Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, New Hampshire and Maine (which was part of Massachusetts). Are you surprised to see Nova Scotia, Quebec, Prince Edward Island and Newfoundland?

Immediately before the American Revolution, Great Britain actually had 17 colonies. Thirteen of these colonies had a revolution. They became the new country, the United States of America. The other colonies, Newfoundland, Nova Scotia, Quebec and Prince Edward Island, remained colonies of Great Britain. These original colonies became part of the Confederation of Canada in 1867. Canada became fully independent of Great Britain in 1982.

The school child version of the thirteen colonies also simplifies a much more complicated reality. The more nuanced version of this history includes violence and genocide under the practice of colonialism.

When we say that Great Britain colonized North America, we mean that Great Britain made the laws, provided the leaders, bought animal furs, wood, and minerals, and imposed taxes. The colonizers who lived here were citizens of Great Britain, but had no rights to vote. Indigenous people and enslaved people had even fewer rights.



Figure 8.11 Please watch minutes 16-18:09 of The History of the World: Every Year [YouTube]. This time spans from 1550 to 1970. In this period, we see political colonialism increase and decrease. Note: the video itself takes the perspective of colonizers. For example, Australia shows as empty for most of the video, but we know that the Indigenous Aboriginal people live there for at least 50,000 years.

It can be challenging to imagine the sheer scope of colonial domination. Please watch the video in Figure 8.11, particularly minutes 16 – 18:09. In this video, we see that Spain, Portugal, France, England, China, and Russia were major colonizing powers. Starting about video minute 16, in the 1550s, we can see the expansion of Spain and Portugal into Central and South America. By video minute 16:30, or the1620's, France, England, and the Netherlands established colonies in North America. By about video minute 17:17, about the year 1800, we see Great Britain establishing colonies in Australia and Canada. Much of Africa was "owned" by Spain, Portugal, and Great Britain. It was only after World War II and the rise of nationalism in the 1950s and 1960s that the power of colonialism waned. The map at video minute 18:09 shows mostly independent states worldwide.

However, very few countries are colonies now. Why is colonialism still relevant? Learning about colonialism is necessary because we still feel the effects of this historical legacy. European world powers established global slavery in this time period. Colonizers killed the people who already lived on the land through disease, war, and resettlement. As we discussed in Chapter 5, colonizers used education as a way of destroying family and community. Colonial practices fuel climate change. Part of the reason for that begins with differences in worldview.

It's your turn to unpack colonialism and live justice:

Compare the The History of the World Every Year and the Native Lands Digital Map [website]. The Native Lands Digital Map is a Canadian project which maps where Indigenous people live today and in the past.

Consider these questions:

- Who is creating the map? (You might want to look at the About section on the Native Lands page.)
- What is included and excluded?
- What worldview does each map support?
- How might this impact climate change?

Worldview Conflict – Indigenous and Western Perspectives

Although Indigenous peoples worldwide are significantly different from one another, Indigenous people, social scientists, and activists agree that there is a common Indigenous worldview. From Chapter 1, we remember that the social construction of language is important. What do we mean when we say Indigenous? The United Nations describes Indigenous peoples in this way:

> *Indigenous peoples have in common a historical continuity with a given region prior to colonization and a strong link to their lands. They maintain, at least in part, distinct social, economic, and political systems. They have distinct languages, cultures, beliefs, and knowledge systems. They are determined to maintain and develop their identity and distinct institutions, and they form a non-dominant sector of society. (United Nations N.d.)*

The United Nations doesn't define who is Indigenous on purpose because Indigenous people have the right to identify themselves for themselves.

We've summarized some core differences between Indigenous and Western worldviews in the table in Figure 8.12. Each worldview defines relationships to wealth and to land, among other components. In the Indigenous view, land is sacred. Generation after generation, people care for the land and are nourished in return. Wealth is shared. In the Western worldview, land is owned or controlled. The purpose owealthng is to accumulate individual wealth. This belief supports the economic practices of capitalism. And, as a reminder, it is important to understand that not all Indigenous people have an Indigenous worldview. Not all Western people have a Western worldview.

Figure 8.12 Differences between the Indigenous World View and the Western World View. Even creating a chart that divides things into two categories is an example of the Western Worldview.

Indigenous Worldview	Western Worldview
Collectiveness	Individualism

Indigenous Worldview	Western Worldview
Shared wealth	Accumulate wealth
Natural world more important	People's laws are more important
Land is sacred. We belong to the land,	Land is a resource, is dangerous, and must be controlled.
Silence is valued.	Silence needs to be filled.
Generosity	Scarcity
Binaries do not exist.	Binaries are crucial.

We also see a difference in worldview when we examine how we understand what people need to thrive and grow. You may have seen the triangle on the left of Figure 8.13 at some point in your education. In Figure 8.13, the triangle (left) shows Maslow's hierarchy of needs.

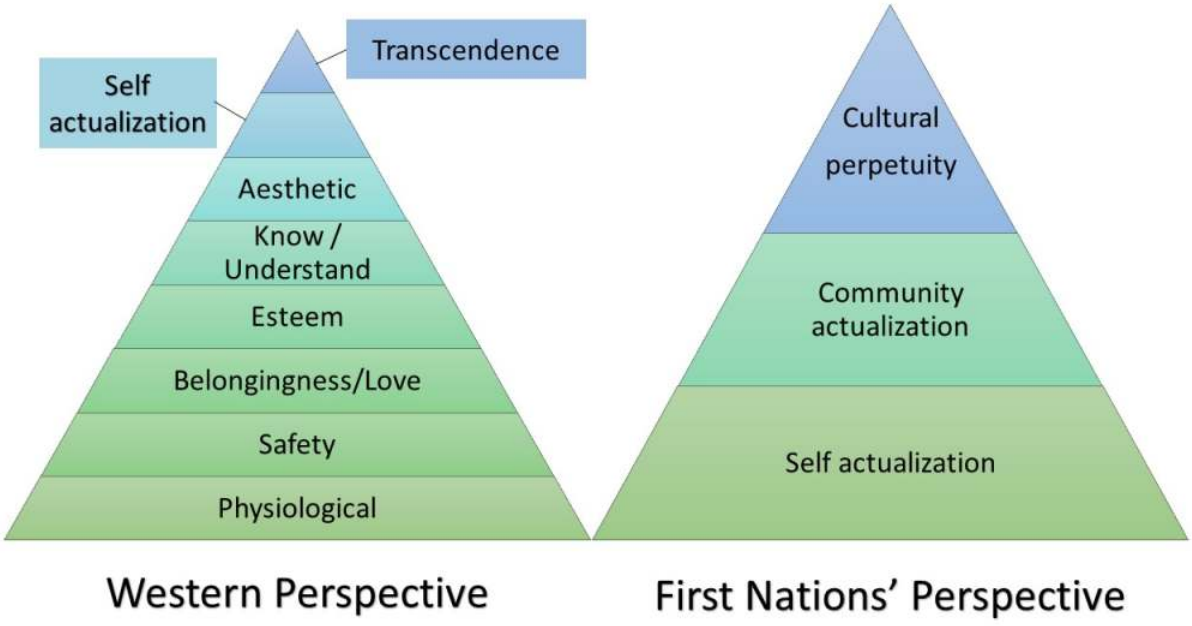


Figure 8.13 Comparison between Maslow's Hierarchy, labeled as Western Perspective, and First Nations Perspective. Image Description

In 1938, American psychologist Abraham Maslow spent time with the people of the Blackfoot Nation in Canada prior to releasing his Hierarchy of Needs theory (Figure 8.13). Historians think he based the teepee-like structure on ideas from the Blackfoot Nation in North America, but westernized it to focus on the individual rather than the community (Bray 2019).

Maslow focuses on the needs of the individual, starting with the basic physical needs like food, water and shelter, moving to needs related to relationships and belonging, and then on to the highest level needs of becoming your best self.

In comparison, the ideas of the Blackfoot nation emphasize community. The well-being of the individual, the family, and the community are based on connectedness. Self actualization is actually the first layer not close to the last. Community actualization reflects our connection to family, friends, community and the world. We thrive when we contribute to and receive from our community. In addition, this model focuses on time. The top of the teepee is cultural perpetuity. It symbolizes a community's culture lasting forever.

To learn more about Indigenous worldview from an Indigenous person please read this story, "What I Learned from Coyote," and this explanation of worldview, "As I had shared with Coyote." if you like. In them, Jennifer Anaquod, Indigenous educator, researcher, and member of the Muscowpetung Saulteaux First Nation in Saskatchewan, describes her worldview through story. Describing the world through story is part of Indigenous culture.

As powerful as cultures and worldviews are, they need action in the world to become real. One institution that encapsulates our values is the economy. Let's look next at how colonialism and capitalism work together to exacerbate the social problem of climate change.

Colonialism, Capitalism, and Climate Change

An example that illustrates the differences between the dominant Western perspective today versus the Indigenous or First Nations perspective is the economic system of capitalism. Capitalism is an economic system based on private ownership and the production of profit. This economic system requires endless consumption and use of resources, which is not sustainable on a finite planet.

When the goal is profit, people must buy more and more things. Creating more and more things uses even more planetary resources. This drive for profit shapes our values and our behaviors. For example, capitalism often requires conspicuous consumption, the purchase of expensive luxury goods or services to display one's wealth and status. It is not enough to have a small house with running water, heat, and electricity.

Instead, capitalism requires that people always want more: a mansion, two cars, a swimming pool, and a fancy vacation. We can see conspicuous consumption at work when we examine what people eat around the world. If you want to learn more, The Great Global Food Gap [website] shows images of what families across the globe buy for food. (Please note: as of 2023, a British pound (£) is worth slightly less than a United States dollar ($)). How much must you spend on food to meet your basic needs? How does that amount change when considering a diet that will make you happy?



Figure 8.14 Carvers Owen James, Herb Sheakley, and tribal member George Dalton, Jr. hoist the Kaagwaantaan house post. They use Traditional Ecological Knowledge to craft art and homes. How does this knowledge reflect a unique worldview?

Unlike capitalism, Indigenous economic systems do not rely on exponential growth and consumption. Many journals from early colonists describe the Americas as places with lush and ample resources. Indigenous peoples had consistently managed and stewarded the land using techniques perfected throughout generations. This knowledge today is called Traditional Ecological Knowledge, or TEK (NPS 2023a). To learn more about TEK, read Native Knowledge: What Ecologists Are Learning from Indigenous People [website].

In addition to the decimation of Indigenous populations and the land that they lived on, colonization supported a worldview that contributed to ecological devastation today. In this view, land should be owned and subjugated, rather than tended and cared for. In the words of authors Laura Dominguez and Colin Luoma (who write using UK English):

> *The widespread plunder of natural resources was a hallmark of colonisation. Nature was something that was to be commodified in order to enrich the colonial power. In turn, indigenous territories were treated as business enterprises, with seemingly unlimited resources to exploit. Undoubtedly, this had dire environmental consequences…. The*

> *ideology that emerged was that nature was something that should be first exploited, then preserved, but all without the input, involvement, or participation of indigenous populations. (Dominguez and Luoma 2020)*

Further, colonization supports a worldview that leads its participants to value individual well-being above all else. This leads to a lack of action and concern regarding the well being of our neighbors, plants, and animals who surround us.

An example from Latin America shows the link between colonization, capitalism, and climate change. Uruguayan journalist and poet Edwardo Galeano wrote *Open Veins of Latin America: Five Centuries of the Pillage of a Continent* in 1971. In it, he argued that capitalism based on colonization created poverty in Latin America. He writes:

> *Latin America is the region of open veins. Everything from the discovery until our times, has always been transmuted into European–or later–United States– capital, and as such has accumulated on distant centers of power. Everything: the soil, its fruits and its mineral-rich depths, the people and their capacity to work and to consume, natural resources and human resources. (Galeano 1971:2)*

He also wrote a poem "Las Nadies/The Nobodies," which describes the impact of colonial capitalism on the people who live in the colonized countries. In it, the people are nobodies. He wrote, "We don't have culture, but folklore," among other losses. The people who contribute the least suffer the most cultural and economic loss. If you'd like to listen to this poem, watch Los Nadies/The Nobodies Poem [Video].

The legacy of colonialism and capitalism on climate change continues in Latin America today. The world markets for beef, soybeans, palm oil, wood products, sugar, and coffee support continued deforestation (Union of Concerned Scientists 2016). Deforestation itself is a cause of climate change.

Environmental inequality arises from cultural differences in worldviews, and the economic systems that derive from these worldviews. This conflict provides the context for making sense of the climate crisis today.

Licenses and Attributions for Environmental Inequality and Culture

Open Content, Original

"Environmental Inequality and Culture" by Kimberly Puttman and Avery Temple is licensed under CC BY 4.0.

"Unpacking Oppressing, Living Justice: Colonialism" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 8.12. "Differences between the Indigenous World View and the Western World View" by Avery Temple is licensed under CC BY 4.0.

"Environmental Justice" definition by Kimberly Puttman is licensed under CC BY 4.0. Adapted from "Dumping in Dixie: Race, Class, and Environmental Quality" by Robert D. Bullard, Westview Press.

Open Content, Shared Previously

"Enculturation and Cultural Universals" is adapted from "Introduction" and "What is Culture" by Tonja R. Conerly, Kathleen Holmes, and Asha Lal Tamang, Introduction to Sociology 3e, Openstax, which is licensed under CC BY 4.0. Modifications: Summarized some content and applied it specifically to the social problem of climate change.

"Conspicuous Consumption" definition is adapted from the Open Education Sociological Dictionary edited by Kenton Bell, which is licensed under CC BY-SA 4.0.

"Cultural Universals" and "Culture" definitions from Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Openstax is licensed under CC BY 4.0.

Figure 8.10. "Colonial North America 1689 to 1783" by United States Army Center of Military History is in the Public Domain

Figure 8.13. "Maslow's Hierarchy and First Nations Hierarchy" from "Connection" by Elizabeth B. Pearce, Wesley Sharp, and Nyssa Cronin, Contemporary Families: An Equity Lens 1e is licensed under CC BY 4.0. Based on research from Rethinking Learning by Barbara Bray.

Figure 8.14. “Carvers Owen James and Herb Sheakley, and tribal member George Dalton, Jr. hoist the Kaagwaantaan house post” by the National Park Service is in the Public Domain.

All Rights Reserved Content

Figure 8.9. “The Culture Wheel” © AndreaGrace J. Fonte Weaver is all rights reserved and included with permission.

Figure 8.11. “The History of the World Every Year” by Ollie Bye is licensed under the Standard YouTube License.

This page titled 8.3: Environmental Inequality and Culture is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

8.4: Making Sense of the Climate Crisis

Activists and scientists use a variety of perspectives to understand climate change and climate activism. This section will look at environmental justice, environmental race theory, ecofeminism, youth clenvironmental justice, and critical environmental justice theories and actions.

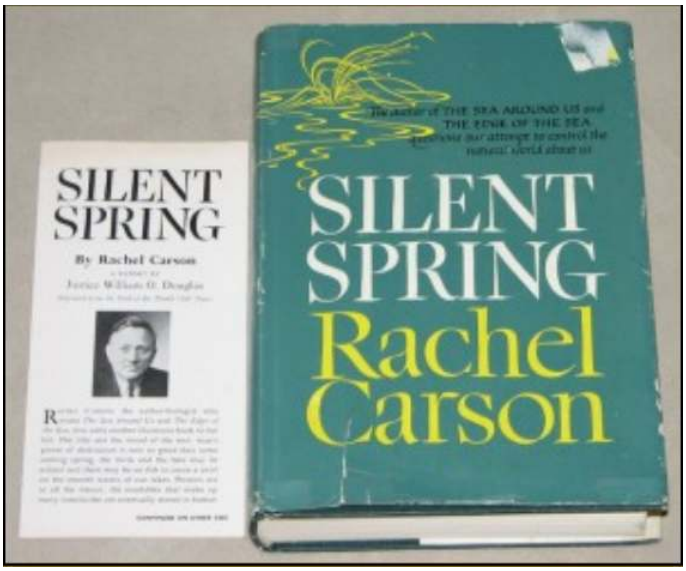


Figure 8.15 Silent Spring Book Cover. Environmentalist Rachel Carson wrote the book *Silent Spring*. Published in 1962, it described how the pesticide DDT was killing birds. As a result, DDT was banned, and eagles, brown pelican, and osprey populations have rebounded. However, bird populations are generally still in decline, representing one component in biodiversity loss (Guynup 2022).

In addition to warming temperatures and loss of wildlife, we can look at climate change through the lens of the social problems process that we described in Chapter 1. As we examine how the environmental movement began in the United States, we begin with environmentalist and author Rachel Carson. In her book *Silent Spring* (1962), she described how toxic pesticides were killing populations of robins and causing deeper environmental damage, as seen in Figure 8.15. This is her claim, as *Step 1* in the social problems process.

By raising these issues with books, articles, and debates, activists used the media in various ways to engage people. Public awareness steadily grew concerning the connection between human activity, ecological degradation, and the dramatic loss of biodiversity. This awareness is covered in *Step 2: Media Coverage* and *Step 3: Public Reaction* in Best's model. Some activists formed the environmental movement to encourage political institutions to address the environmental damage that had already occurred and prevent further harm.

As a result of an increase in public awareness and an admirable concerted effort by the environmental movement, many governments banned or restricted the use of DDT and similar pesticides. The changes in policies show *Step 4: Policymaking* in the model. The changes in laws, regulations, and policies have saved many threatened species. They have also held polluting industries accountable for the damage that they caused. The implementation of government laws and policies is incorporated in *Step 5: Social Problems Work*, and *Step 6: Policy Outcomes*. Although the work of environmental change is ongoing, we find concrete examples of Best's model at work in society.

What is Environmental Racism, Environmental Justice, and Critical Environmental Justice?

Environmental racism is any environmental policy or practice which disadvantages people or communities based on race. Reverend Dr. Benjamin Chavis created this term in 1982 to describe the experience of Black people in Warren County, North Carolina. Black residents protested the siting of a toxic landfill in a predominantly Black community (Bullard 2000). To be more specific,racisms (1994) defined environmental racism as:

> *racial discrimination in environmental policymaking and enforcement of regulations and laws, the deliberate targeting of communities of color for toxic waste facilities, the official*

> *sanctioning of the presence of life-threatening poisons and pollutants for communities of color, and the history of excluding People of Color from leadership of the environmental movement (Chavis 1994).*

Robert D. Bullard expands on Chavis's work.



Figure 8.16 Environmental sociologist Robert D. Bullard is often described as the "Father of Environmental Justice." What makes his work so powerful?

Environmental sociologist Robert D. Bullard is often described as the "Father of Environmental Justice." His book *Dumping on Dixie: Race, Class, and Environmental Quality* (1990) was the first book describing environmental racism. Bullard discussed a landmark study he conducted in 1979 concerning the locations of all the municipal solid-waste sites in Houston, Texas, related to a lawsuit. The lawsuit *Bean v. Southwestern Waste Management* was in response to the siting of a landfill in a suburban middle-class neighborhood in which Bullard described as "an unlikely location for a garbage dump—except that over 82 percent of its residents were African American" (Bullard 1990:xiv).

Results from Bullard's research inspired him to investigate four other Black communities in the South to see if there was indeed a correlation between race and increased exposure to toxic facilities. His research findings revealed that "the siting of local waste facilities was not random" (Bullard 1990:xiv) but were in fact clear examples of institutional racism—laws and policies that have intentionally and systematically marginalized Black communities for generations.

Bullard's groundbreaking research provided convincing evidence of environmental discrimination. At the center of this legacy of discrimination, he argued, was structural and individual racism, which led to the "impoverishment of Black communities . . . [making] it easier for Black residential areas to become the dumping grounds for all types of health-threatening toxins and industrial pollution" (Bullard 1990:7). Bullard's work illustrated how and why past injustices continue to affect and harm historically oppressed communities today.

Environmental racism also includes the colonialist land theft from Indigenous people. Indigenous scholar Roxanne Dunbar-Ortiz argued in *An Indigenous Peoples' History of the United States*, that "everything in US history is about the land," at least in terms of increasing European and Euro-American wealth and power (Dunbar-Ortiz 2014).



Figure 8.17 David Pellow is a sociologist and activist who researches environmental justice.

Researcher and activist David Pellow, who wrote the 2017 book *What is Critical Environmental Justice*?, agrees. He argues that environmental injustice was a major component of the European colonization agenda. From the theft of nearly all Indigenous historical lands; the extermination of entire cultural groups and millions of Indigenous peoples; the control, commodification, and over-exploitation of natural resources, and the enslavement of millions of Indigenous and African peoples to "work the land," environmental racism has been a problem in the US from the start. Environmental injustice can be traced much further back in US history to the exploitation and extermination of millions of Indigenous peoples and the violent seizure of their ancestral lands as a rcolonizationopean and Euro-American colonization and warfare (Jarratt-Snider and Nielson 2020). If you would like to learn more about David Pellow's work, watch his 6.42 minute video, Polluting the Voiceless [Video].

The scientists, scholars, and members of the public who document the social problem of environmental racism and injustice have prompted the call for environmental justice. This call is both a social movement and an academic theory. Environmental justice (EJ) is an intersectional social movement pioneered by African Americans, Indigenous peoples, Latinx, lower-income, and other historically oppressed people fighting against environmental discrimination within their communities and across the world.

Environmental justice is also an academic theory explaining the causes and consequences of environmental inequality and supporting action. As a social movement, EJ is rooted in the struggles of the Civil Rights Movement and its fight to end racial segregation and structural inequality in the 1950s and 1960s. It operates "under the assumption that all Americans have a basic right to live, work, play, go to school, and worship in a clean and healthy environment" (Bullard 2000).

The EJ movement began to receive widespread public attention in the early 1980s after a series of grassroots actions took place against the polluting practices of toxic industries. Federal and state governments failed to regulate these industries in historically marginalized communities, which also experience discrimination in access to education, housing, health, and other institutions, social problems that we discuss throughout this book. With a deep awareness of institutional racism and the socioeconomic inequalities in the US and elsewhere, early EJ activists recognized that all forms of injustice were interconnected.

Therefore, the struggle for a healthy environment must also include access to quality schools and education, adequate and safe housing, green spaces, fresh food, clean water, and sustainable employment opportunities (Checker 2007). What makes this movement unique and strong is the intersectionality of the injustices it seeks to address and the diverse communities it brings together to address various types of social inequities (Schlosberg 2007).

Many EJ activists and scholars also recognize how social inequalities of all kinds are deeply embedded within the structure of the government. Therefore, they find it hard to rely on government oversight to protect their communities because often, the government and the legal system allow these injustices to occur in the first place (Estes 2019). Many communities who strive for environmental justice create local solutions themselves. They form alliances, conduct direct action campaigns, invest in mutual aid efforts, and practice direct democratic principles to achieve their goals (Pellow 2017). We'll look at some examples in the section Environmental Justice is Social Justice.

Finally, Critical environmental justice (CEJ) is often referred to as the "second generation" of environmental justice activism and scholarship. In part, CEJ considers how all forms of structural inequality put targeted communities at risk of environmental harm and how all forms of inequality violate the human right to live in a healthy, safe, and thriving environment.

By drawing on numerous fields of inquiry – critical race studies, Black feminist studies, Indigenous studies, and more – CEJ strives to understand, document, and radically oppose intersectional forms of injustice that perpetuate oppression and exploitation on multiple levels (Pellow 2018).

For example, a community might move because chemicals were spilled in their neighborhood. Environmental justice scholars might focus on the experience of that one group of people. Critical environmental justice scholars would point out that even if the people are temporarily safe, they are likely to experience environmental injustice again. The discrimination they face is structural and historical, not just located in their own neighborhood. In addition, critical environmental justice scholars look at the intersection of all social locations to better understand power and oppression in environmental degradation and healing.

In short, critical environmental justice takes a holistic approach to understanding, exposing, and ultimately resisting the practices and policies of governments and industries that prioritize profit over the lives of people, all other life forms, and even the future of our planet.

What is Ecofeminism?



Figure 8.18 Gender inequality is showing up…in climate change [YouTube]. The first 12 minutes of this TED talk show Canadian researcher Amber Fletcher interviewing farm women to demonstrate how climate change impacts agriculture in Canada. How is this information new to you? Transcript

Women and children are disproportionately impacted by climate change. The video in Figure 8.18 explores this topic in more detail. In response to this and other gendered inequalities, women and nonbinary people are thinking, researching, and taking action. This strand of feminist theory and action is called ecofeminism. Ecofeminism connects the domination of women to the domination of the environment. If you would like to learn more, please read the article Ecofeminism: Encouraging Interconnectedness with Our Environment in Modern Society. In it, researchers Mondal and Majumder (2019) write, “bringing together feminism and environmentalism, ecofeminism argues that the domination of women and the degradation of the environment are consequences of patriarchy and capitalism.”

In addition to being a theory that fundamentally names the intersectionality of the oppression of women and non-binary people with the destruction of the environment, ecofeminism champions taking action. Women themselves say that they must become climate change activists to create a world where their children can survive and thrive.

To witness one example, you may want to watch the TED talk EcoGrief and Ecofeminism, where Heide Hutner tells her own story of cancer. She also links her grief and her activism to the activism of women around the world. Similarly, you may want to listen to Terry Tempest Williams tell the story of The Clan of the One-Breasted Women. She can connect the event of nuclear testing with her family’s health. She describes how this leads her to activism.

What is Youth Climate Activism?

Young people worldwide are taking action to end climate change, using social media to connect rich and poor countries. Their passion is creating action in new ways. Let’s meet two activists and explore what youth climate action looks like.



Figure 8.19 Greta Thunberg, environmental activist, holds a sign reading "School Strike for Climate Change." Why do you think that young people are particularly active in environmental activism?

Greta Thunberg is a youth activist from Sweden. She began protesting in front of government offices in 2018 with other young people. This small action has grown into a worldwide movement, using youth energy and new forms of social media to mobilize and educate people.

In a speech in Berlin in March 2019, Thunberg said, "We live in a strange world where children must sacrifice their own education in order to protest against the destruction of their future. Where the people who have contributed the least to this crisis are the ones who are going to be affected the most."

Her movement, Fridays for Future, started when she and other activists protested in front of the Swedish parliament to draw attention to climate change. Their social media posts went viral and encouraged other youth to take action (Fridays for Future 2022).

#FridaysForFuture continues to mobilize youth around the world. 100,000 people marched in Glasgow in 2021 to protest during the Global Climate Conference. Some estimated that 7.6 million youth have participated in global climate action. Youth are taking action worldwide, in both rich and poor countries. (Hasegawa 2022). Another young activist making a difference is Autumn Peltier.



Figure 8.20 Autumn Peltier, youth water activist at the World Economic Forum 2021. What unique worldview do Indigenous activists bring to climate change activism?

> *In my culture, my people believe that water is one of the most sacred elements. It's something we honor. My people believe that when we're in the womb, we live in water for nine months and our mother carries us in the water. As a fetus, we learn our first two teachings: how to love the water and how to love our mother. As women, we're really connected to the water in a spiritual way. We believe that we're in ceremony for nine months when we carry a baby. Another way to look at it is that water is the lifeblood of Mother Earth, and Mother Earth is female. (Autumn Peltier 2021)*

Autumn Peltier is a world-renowned water protector, activist, and citizen of the Wikwemikong First Nation on Manitoulin Island, Ontario, Canada. Since she was 8 years old, she has fought for clean water in Canada. In 2019, Peltier was appointed as the Anishinabek Nation Chief Water Commissioner following the death of her great-aunt, Josephine Mandamin, who had been the previous Chief Water Commissioner. She criticized the Canadian Prime Minister, spoke at the United Nations, and led youth and Indigenous advocacy efforts. If you would like to learn more about Autumn Peltier, she tells her story in The teen fighting to protect Canada's water – meet Autumn Peltier [YouTube].

In a recent article, Karen O'Brian, Elin Selboe, and Bronwyn Hayward propose that young people engage in three kinds of activism regarding climate change and environmental justice: dutiful dissent, disruptive dissent, and dangerous dissent.

The dutiful dissenters create change by working within the system. They may work with school organizations to create recycling programs or policies around investment. "Through dutiful dissent, youth activists work within existing systems to express their discontent with business as usual and to promote alternative responses to climate change" (O'Brian, Selboe, and Hayward 2018).

In contrast, disruptive dissenters stage strikes and protests that highlight inequalities and injustices.

> *Disruptive actions explicitly challenge power relationships, as well as the actors and political authorities who maintain them, often through direct protests and collective organization. They may involve starting or joining petition campaigns or boycotts, disrupting international climate meetings to draw attention to hypocrisy and exclusion of important voices, or protesting key concerns through political marches or rallies. (O'Brian, Selboe, and Hayward 2018)*

Finally, dangerous dissenters begin to create alternatives to existing structures and systems to create social change. “Dangerous dissent challenges existing paradigms or ways of understanding the relationship between climate change and social change.” For example, the optional reading The Next Generation Sonoran Desert Researchers tells the story of the Sonoran Desert on both sides of the US-Mexico border. They provide alternative explanations of ecological issues and alternative methods of creating change.

The dangerous dissenters can “enable people to present organized challenges to mainstream power relationships and conventional environmental behavior.” (O’Brian, Selboe, and Hayward 2018). In these three models, youth activists are leading actions and movements for social change and the environment.

Licenses and Attributions for Making Sense of the Climate Crisis

Open Content, Original

“Making Sense of the Climate Crisis” by Kimberly Puttman, Patricia Halleran and Avery Temple is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 8.15. “Photo” from “The Sound Canadian Research Behind Rachel Carson’s Silent Spring” by Mark J. McLaughlin is licensed under CC BY-ND 4.0.

Figure 8.16. “Robert Bullard” by Dave Brenner, University of Michigan School for Environment and Sustainability is licensed under CC BY 2.0.

Figure 8.17. “David Pellow” by Angela Fichera, University of Michigan School for Environment and Sustainability is licensed under CC BY 2.0.

Figure 8.18. “Gender inequality is showing up… in climate change” by Amber Fletcher, TEDxRegina is licensed under CC BY-NC-ND 3.0.

Figure 8.19. “Thunberg in front of the Swedish parliament, holding a ‘Skolstrejk för klimatet’ sign” by Anders Hellberg is licensed under CC BY-SA 4.0.

Figure 8.20. “Photo” of Autumn Peltier by the World Economic Forum is licensed under CC BY-NC-SA 2.0.

This page titled 8.4: Making Sense of the Climate Crisis is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Avery Temple, Patricia Halleran, & Patricia Halleran (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

8.5: Environmental Justice Is Social Justice

When we look at the problems of climate and environment, the sheer size of the issues can be disheartening. These issues are difficult to resolve because their causes and solutions are interdependent. For example, people in the US need oil to create gasoline for cars and fuel for industry. This voracious need encourages oil companies to produce oil efficiently. Industrial efficiency may incentivize some companies to use gas flaring in Nigeria. The causes of environmental degradation are linked in both obvious and subtle ways.

Solutions to environmental issues, particularly when they are effective, also reveal the power of our interdependence. Making a difference with this social problem requires both/and thinking, both individual agency and collective action. One optional video that explores how we can take action is We WILL Fix Climate Change [Video]. Let's explocollective actionmples that look at collective action taken on regional, national, and international scales.

Environmental Justice in Oregon, Then and Now

The Bottle Bill



Figure 8.21 The Oregon Bottle Bill was the first law that created deposits for bottles. Do you think it has made a difference?

When I (Kim Puttman) was in college in the 1990s, I belonged to an organization known as OSPIRG, the Oregon Student Public Interest Research Group. During the late 1960s and early 1970s, the group was instrumental in environmental activism in the state. They advocated for laws and policies that would reduce consumer pollution. Their legacy includes the Oregon Bottle Bill. To learn more about it, watch the 1.41-minute video How Did We Get Here: Oregon's Bottle Bill .

Then Oregon governor Tom McCall signed this bill, formally known as the Beverage Container Act of 1971, into law. With the support of other environmental groups and the legislature, the law became the first one in the nation to provide deposits on bottles and cans, encouraging people to return them rather than throw them away. The concept was both revolutionary and effective. In this post from the Oregon Historical Society, we see the consequences of this law, both then and now:

> *The Bottle Bill instantly reduced litter in Oregon. The share of beverage containers in roadside litter in the state declined from 40 percent before the law was passed to 10.8 percent in 1973 and 6 percent in 1979. The Bottle Bill also reinforces the practice of recycling. In the 2000s, about 84 percent of beverage containers were recycled, helping to make Oregon fourth in the nation for its rate of recycling (Henkles 2022).*

In the case of action in one state, activists, beverage manufacturers and bottlers, grocery store owners and clerks, the legislature, and the governor all had to agree on what to do about the pollution problem. This new law had to be implemented and advertised through the media. For decades, grocery stores had to collect the initial refunds, process the bottles, and return the money to consumers. You may have even had a job that required you to handle these sometimes gross empty bottles.

From a relatively small beginning, the impact of this state law has grown. Multiple US states have enacted similar laws. The bottle bill has even grown in Oregon. The most recent iterations established bottle drops, a more efficient and hygienic way to process bottles and cans. Solving this kind of problem requires using our interconnectedness effectively, and the consequences continue rippling into the world.

The Latina Fire Survivors in Southern Oregon

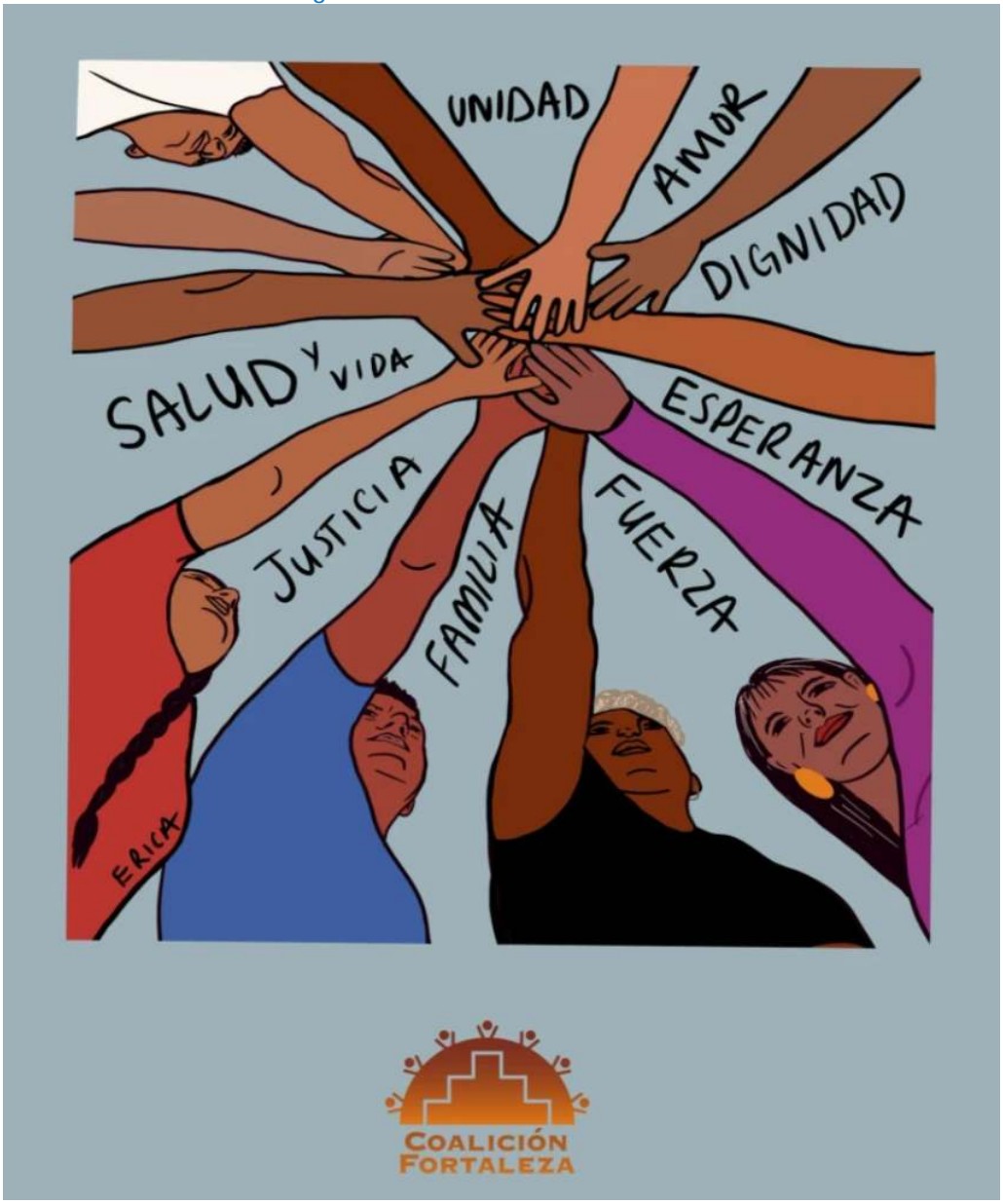


Figure 8.22 Coalición Fortaleza grew from the experience of the Almeda Fire in southern Oregon. They value Unidad/Unity, Amor/Love, Dignidad/Dignity, Esperanza/Hope, Fuerza/Strength, Familia/Family, Justicia/Justice and Salud y Vida/Health and Life. With these values they are creating alternatives that support environmental justice. What values do you think are most important as we consider environmental justice?

Most Hispanic and Latino people say that global climate change is an important issue to address. Oclimate changem say that addressing climate change is of personal interest to them, a much higher percentage than the 67% of non-Hispanic people (Mora and Hugo Lopez 2021). Some of this focus may be because immigrants from Central America are migrating because of extreme

climate events. It may also be that states with large percentages of Hispanic people like Texas, California, and Florida are experiencing more extreme weather events like drought, flooding, and wildfires.

In Oregon, where we experienced drought and unexpected wildfires in 2020, we see Latinos organizing for change. The Almeda fire in southern Oregon, impacted several communities which housed seasonal farm workers, mixed-status families, and low-income people. As a response, Latina and Indigenous women formed Coalición Fortaleza. It is a fire survivor organization which is creating options for survivors of the Almeda Fire in southern Oregon. They are working to re-home everyone. In doing so, they are strengthening their community and finding solutions that sustain Mother Earth. They write:

As experts of our own lived experiences, we have the imaginations, local knowledge

and largest stake in ensuring that the rebuilding solutions don't recreate the systems and

conditions that have kept us in poverty and without access to life-saving information and

resources. We will focus on community-led solutions that will serve our most impacted

members (Coalición Fortaleza 2023).

The group is committed to using the disruption of their community and its rebuilding to challenge the existing structures of power and create new, more equitable environmental justice.

Indigenous Resistance

Indigenous resistance to colonialism and climate destruction continues worldwide. Indigenous cultures are rooted in place, tradition, and land stewardship. Because there are Indigenous peoples on every acre of land that is habitable by humans, each act of destruction to the environment is also an act of destruction to the Indigenous peoples.

You may know that Indigenous people currently steward 80% of the world's biodiversity (Raygoredetsky 2018). This is true because Indigenous peoples both resisted exploitation and created new systems for protecting the land, its inhabitants, and their cultures. These acts of resistance continue today. To learn more, watch Indigenous World View Can Preserve Our Existence [YouTube].



Figure 8.23 Water Protectors protesting the Dakota Access Pipeline in Standing Rock, North Dakota. Do you know anyone who went to Standing Rock?

A well-known example of Indigenous resistance in the United States is the land stewardship known as #noDAPL or Standing Rock. The picture in Figure 8.23 shows Indigenous Water Keepers protecting the water. The NoDAPL movement began when the Standing Rock Sioux people decided to fight the construction of a pipeline known as the Dakota Access Pipeline. This pipeline would be built on their ancestral land, destroying cultural resources and violating centuries-old treaties made between the tribe and the US government.

This led to intense protests where Indigenous peoples, allies, and community members from all over the world came to occupy and resist the construction of the Dakota Access Pipeline. More than 300 people were injured, and hundreds were arrested during these

protests by the US government (Montare 2018). While the Dakota Access Pipeline was built, the NoDAPL movement paved the way for many contemporary Indigenous resistance movements in North America, which you have the option to explore in #StopLine3.



Figure 8.24 Zapatista Movement. In 1998, Zapatista women in Amador Hernadez, Southern Mexico, demanded daily that the Mexican military leave the village's communal landholdings.

Another historical example of Indigenous resistance is the Zapatista movement (Figure 8.24). In 1994, an Indigenous armed organization named the Zapatista Army of National Liberation (EZLN) declared war on the Mexican Government. They demanded, "work, land, housing, food, health, education, independence, liberty, democracy, justice and peace."

This uprising began in Chiapas, Mexico, as an occupation of land and continues to this day. The Indigenous and some politically aligned non-Indigenous peoples still assert sovereignty over their economic, social, and cultural development. The Zapatista movement is a current example of how Indigenous communities can defend their lands, cultures, and each other. You can learn more about the Zapatista movement if you'd like.

Paris Climate Agreements

Our interdependence is also reflected at the other end of the scale of social change. In 2015, the United Nations brokered an international treaty known as the Paris Agreement. The goal of the agreement is to limit the emission of greenhouse gasses to prevent additional global warming. This worldwide agreement was signed by 196 parties when it initially became a treaty, with the United States later withdrawing from the agreement on July 1, 2017, due to a decision made by President Donald Trump.

The United Nations writes this about the Paris Agreement:

> *The Paris Agreement is a landmark in the multilateral climate change process because, for the first time, a binding agreement brings all nations into a common cause to undertake ambitious efforts to combat climate change and adapt to its effects (United Nations 2022).*

The core components of the agreement are:

- Countries will enact limits on greenhouse gas emissions for their countries by 2020.
- Countries will also develop energy alternatives that reduce emissions.
- Countries that need help will receive financial, technological, and infrastructure assistance.

As you might expect, the implementation of this agreement is complicated. Some environmentalists argue that the agreement doesn't move fast enough to create the needed changes. When measuring progress in the five years since the agreement, the American Association for the Advancement of Science reports mixed results. On one hand, the implementation of some of the limits is starting to slow the emissions of greenhouse gasses. On the other hand, the United Nations has very little money to enforce the agreements, and countries, such as the United States, can leave the agreement anytime. If you'd like to learn more about the Paris Agreement, watch the 1:40 minute video What is the Paris Agreement and How Does It Work?[Video]

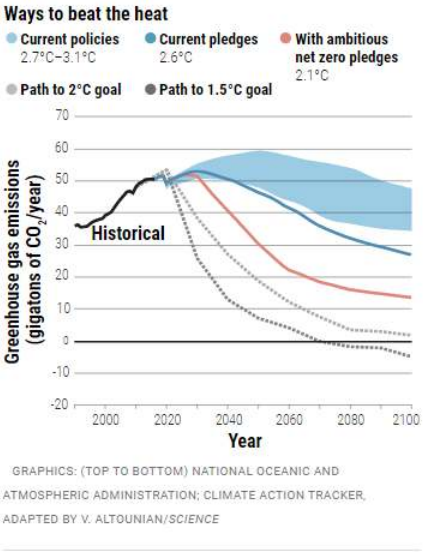


Figure 8.25 This chart shows the amount of greenhouse emission changes we would need to make in order to meet a variety of different scenarios related to limiting global warming. What action are you willing to take? Image Description

The chart in Figure 8.25 shows both the goal for emissions and our progress. If we stay with current policies shown in the blue-shaded area, the greenhouse gas emissions would result in an approximately 3 percent increase in global temperature. If we actually do the work specified in the Paris Agreement, temperatures would only rise by 2.6 degrees Celsius. Most climate scientists believe we need to do more to sustain life.

Even though progress is uncertain, the act of global solidarity is unprecedented. Global leaders are recognizing our shared interdependence. They are acting on a global scale to make a difference.

We live on one planet. All of our actions affect each other. Critical environmental justice tells us that those who create the least harm are often harmed the most. In order to heal our people and our planet, we strive for social justice. Laws like the bottle bill and the Paris Agreement, community re-building with Latina and Indigenous fire survivors and Indigenous led protests show us the way forward. How will you commit to environmental justice?

Licenses and Attributions for Environmental Justice is Social Justice

Open Content, Original

"Environmental Justice is Social Justice" by Avery Temple and Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 8.21. "Photo" by Aleksandr Kadykov is licensed under the Unsplash License.

All Rights Reserved Content

Figure 8.22. "Artwork" © Erica Alexia Ledesma is all rights reserved and used with permission.

Figure 8.23. "Photo" from "Cities, Schools, and Government Officials" by NoDAPL Archive is included under fair use.

Figure 8.24. "In 1998, Zapatista women in Amador Hernadez demanded daily that the Mexican military leave the village communal landholdings" by Tim Russo from A Spark of Hope: The Ongoing Lessons of the Zapatista Revolution 25 Years On, Hilary Klein, North American Congress on Latin America is included under fair use.

Figure 8.25. "Greenhouse Gas emissions – goals, progress, and vision" from The Paris climate pact is 5 years old. Is it working? by Warren Cornwall, Science is included under fair use.

This page titled 8.5: Environmental Justice Is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

8.6: Chapter Summary

Climate change is a social problem impacting both people and the planet. Like other social problems, climate change reveals a conflict in values. These conflicts of culture and worldview are deeply rooted in the practices of capitalism and colonialism perpetuated by Western worldviews and valuescolonialismbeen established through colonialism.

Sociologists and environmental activists use the theories and practices of environmental justice, critical environmental justice, and ecofeminism to make sense of why climate change is happening so rapidly. These theories also suggest effective opportunities for action. Youth, Indigenous people, and their supporters are leading the way with collective action for social justice.

As we look back at the Jordan Cove Energy Project, where we began this chapter, we now see how unexpected this victory is. To stop the energy company, local residents, ranchers, fishermen and women, Indigenous elders, youth, and everyday people like you and me had to come together. They had to promote a common vision of clean renewable energy and the projected costs and risks of a pipeline. They had to convince local and state government officials that the pipeline was not in the best interests of the people who lived in that area and the people who might benefit from cheap energy.

The stakes were high, and their victory was uncertain. Working together, they succeeded in protecting the piece of the planet they call home.

Essential Ideas

Learning Objective 1: Why is climate change a social problem as much as an environmental problem?

Climate change is a social problem first because the activities of humans are the major contributor to creating the climate crisis. Second, we see conflicts in values between colonialist capitalism and more sustainable ways of living. Third, we know that climate disasters and environmental challenges impact groups unequally based on their social location. Finally, solving the climate crisis requires changes in laws, policies, and practices throughout the world, interdependent solutions that create environmental justice.

Learning Objective 2: How does colonization contribute to the environmental crisis?

Colonization as a social and economic system extracts resources from the people and lands of colonized areas to contribute to the wealth and power of the colonizers. This extractive form of economics prioritizes making profits over sustainable care for people and land. This economic system is still at play today, even though few colonies are left in the world.

Learning Objective 3: How do differences in Indigenous and Western worldviews contribute to the climate crisis and offer opportunities for innovative solutions?

Indigenous culture and worldview values communities and relationships. The land is sacred and must be cared for. Western culture values the individual and profit. The land is a resource that can be used to make profit. Because Indigenous cultures choose practices that nourish the land for generations, they offer solutions for healing our earth.

Learning Objective 4: How can an understanding of the intersections between race, class, gender, and other social locations help explain the causes and consequences of climate change?

As we consider the climate crisis, we see environmental racism and gendered impacts of environmental issues. For example, poor women in Nigeria can't farm like they used to, and their families are sick because of gas flaring. People who were poor and disproportionately Black couldn't evacuate New Orleans during Hurricane Katrina because they didn't have cars. Canadian farm families are already feeling the effects of climate change, and female farmers are picking up extra work. In all of these cases, social location matters to environmental justice.

Learning Objective 5: Are all human groups equally responsible for causing the climate crisis?

All human groups are not responsible equally for the climate crisis. One of the causes of the climate crisis is CO2 emissions from fossil fuels. In general, people from industrialized countries use more fossil fuels and produce more CO2. However, less industrialized countries have fewer resources to guard against the effects of climate change, so people in those countries are harmed more. That's partially why global climate agreements include provisions for transferring technology and money from more developed countries to less developed countries (although those promises aren't always honored).

Learning Objective 6: Are changes in individual behavior or collective action more important in supporting environmental social justice?

This is actually a trick question. Both individual agency and collective action are critical to ending the climate crisis. We need worldwide agreements like the Paris Agreement to set standards and targets for changing our collective behavior. We need feminists, youth, and Indigenous people to remind us how important this is with their social movements. And we need individual actions of recycling bottles, using less plastic, and being satisfied with less to solve the climate crisis. Environmental Justice is social justice for all of us.

Key Terms Review

[H5P40]

[H5P41]

[H5P42]

[H5P43]

[H5P: 44]

Key Terms List

- **capitalism**: an economic system based on private ownership and the production of profit.
- **climate change**: the long-term shift in global and regional temperatures, humidity and rainfall patterns, and other atmospheric characteristics
- **colonialism**: the domination of a people or area by a foreign state or nation
- **conspicuous consumption**: the purchase of expensive luxury goods or services as a display of one's wealth and status.
- **critical environmental justice**: a theory which considers how all forms of structural inequality put targeted communities at risk of environmental harm, and how all forms of inequality essentially violate the human right to live in a healthy, safe, and thriving environment.
- **culture**: the shared beliefs, values, and practices which are socially transmitted within a social group
- **cultural universals**: patterns or traits that are globally common to all societies
- **ecofeminism**: a theory that argues that the domination of women and the degradation of the environment are consequences of patriarchy and capitalism.
- **enculturation**: the process of learning culture
- **environmental justice**: an intersectional social movement pioneered by African Americans, Indigenous peoples, Latinx, lower-income, and other historically oppressed populations fighting against environmental discrimination within their communities and across the world
- **environmental racism**: any environmental policy or practice which disadvantages people or communities based on race.
- **extreme weather events**: An extreme weather event is defined by the severity of its effects or any weather event uncommon for a particular location.
- **greenhouse effect**: imbalance between the energy entering and leaving the earth's atmosphere, resulting in a rise in global temperature
- **Indigenous peoples**: Indigenous peoples have in common a historical continuity with a given region prior to colonization and a strong link to their lands
- **Traditional Ecological Knowledge (TEK)**: the on-going accumulation of knowledge, practice and belief about relationships between living beings in a specific ecosystem that is acquired by Indigenous people over hundreds or thousands of years through direct contact with the environment, handed down through generations, and used for life-sustaining ways.
- **worldview**: the collection of interconnected beliefs, values, attitude, images, stories, and memories out of which a sense of reality is constructed and maintained in a social system and in the minds of individuals who participate in it.

Discuss and Do

1. Environmental Activism: What organizations are working for environmental justice in your community?

1. What do they do? How do you see individual agency and collective action at work?
2. Why do you admire the actions they take?
3. How could you get involved?
4. Or, get involved and tell us what you learned.

2. Climate Activists: Introduce a climate justice activist: describe them, particularly their social location, and their work. You can choose a person introduced in the video: Indigenous Activists, or another activist. How does their contribution reflect inequality, interdependence and social justice?
3. Climate Justice and Abolition: Imagine a future in which your needs are met, you and your loved ones are safe, and you are able to spend your time how you wish. What would be different? What kind of world would we need in order to achieve this for everyone?
4. Culture, Worldview and Climate Change: How do culture and worldview contribute to causing climate change and to ending it? This is a great opportunity to dive into these stories of worldview that may be new to you: "What I Learned from Coyote" "As I had shared with Coyote."
5. Culture, Worldview and Climate Change: Climate Maps are ways of seeing the world. Compare the same region in Google Earth, Native Land Digital or History of the World Every Year. Who is telling the story? Why are the borders and boundaries different? How might this impact worldview and climate change?
6. EcoFeminism: Women and girls are disproportionately impacted by climate change. They may also have a unique response. The section on ecofeminism has several deeper sources: Gender inequality is showing up… in climate change [YouTube Video], Ecofeminism: Encouraging Interconnectedness with Our Environment in Modern Society[Article], Ted talk EcoGrief and Ecofeminism, and The Clan of the One-Breasted Women [Story]. How does gender impact the causes, consequences of climate change and the actions of climate justice?
7. Climate change and Social Location: What does it mean to say "Those who contribute the least, suffer the most?" when we talk about environmental justice?
8. The Politics of Climate Change: Some people argue that climate change isn't real. Others argue that climate change is the most pressing issue for our time. What do you think? How would sociologists explain why this conflict is so divisive?

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Avery Temple and Kimberly Puttman is licensed under CC BY 4.0.

This page titled 8.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

8.7: References

Alimi, Omoniyi, and John Gibson. 2022. “The Impact of Gas Flaring on Child Health in Nigeria.” World Bank Blogs. September 14, 2022. blogs.worldbank.org/developmenttalk/impact-gas-flaring-child-health-nigeria.

Anaquod, Jennifer. 2021a. “As I Had Shared With Coyote.” In *Political Ideologies and Worldviews: An Introduction*. Kwantlen Polytechnic University. https://kpu.pressbooks.pub/political-ideologies/chapter/displacement-and-indigenous-worldview-what-i-learned-from-coyote/.

———. 2021b. “What I Learned from Coyote.” In *Political Ideologies and Worldviews: An Introduction*. Kwantlen Polytechnic University. https://kpu.pressbooks.pub/political-ideologies/chapter/displacement-and-indigenous-worldview-what-i-learned-from-coyote/.

Australian Institute of International Affairs, and Iker /. Godelman. 2022. “The Zapatista Movement: The Fight for Indigenous Rights in Mexico.” *Australian Institute of International Affairs* (blog). 2022. https://www.internationalaffairs.org.au/news-item/the-zapatista-movement-the-fight-for-indigenous-rights-in-mexico/.

Barber, Kendra H. 2015. “Whither Shall We Go? The Past and Present of Black Churches and the Public Sphere.” *Religions* 6 (1): 245–65. https://doi.org/10.3390/rel6010245.

Blakemore, Erin. 2020. “Why Puerto Rico Has Debated US Statehood since Its Colonization.” National Geographic: History. July 24, 2020. https://www.nationalgeographic.com/history/article/puerto-rico-debated-statehood-since-colonization.

Bridges Together. 2018. “Celebrating Our Culture: A New How-To-Guide.” *Bridges Together* (blog). December 21, 2018. www.bridgestogether.org/celebrating-our-culture-a-new-how-to-guide/.

Buchholz, Katharina. 2022. “The Countries Emitting the Most CO_2 Per Capita.” https://www.statista.com/chart/20903/countries-emitting-most-co2-per-capita/.

Bullard, Robert D. 1990. *Dumping in Dixie: Race, Class, and Environmental Quality*. Boulder, CO: Westview Press. www.ciesin.org/docs/010-278/010-278chpt2.html.

———. 1995. “Unequal Protection: Environmental Justice and Communities of Color.” *Bulletin of Science, Technology & Society* 15 (4): 203–203. doi.org/10.1177/027046769501500454.

———. 2008. “Differential Vulnerabilities: Environmental and Economic Inequality and Government Response to Unnatural Disasters.” *Social Research* 75 (3): 753–84. www.jstor.org/stable/40972088.

Bullard, Robert, and Glenn Johnson. 2000. “Environmental Justice: Grassroots Activism and Its Impact on Public Policy Decision Making.” *Journal of Social Issues* 56 (January): 555–78. doi.org/10.1111/0022-4537.00184.

Bye, Ollie, dir. 2016. *The History of the World: Every Year*. https://youtu.be/-6Wu0Q7x5D0.

Calhoun-Brown, Allison. 2000. “Upon This Rock: The Black Church, Nonviolence, and the Civil Rights Movement.” *PS; Political Science and Politics* 33 (2): 168–74. https://doi.org/10.2307/420886.

CBC News. 2020. “Teen Activist Autumn Peltier Appears at World Economic Forum with Criticism for Federal Politicians.” CBC. January 20, 2020. https://www.cbc.ca/news/indigenous/autumn-peltier-thunberg-davos-1.5435091.

CBC News: The National, dir. 2018. *The Teen Fighting to Protect Canada’s Water — Meet Autumn Peltier*. https://www.youtube.com/watch?v=xqdE_7OZaqE.

Center for Disaster Philanthropy. 2020. “2019-2020 Australian Bushfires.” Center for Disaster Philanthropy. October 14, 2020. https://disasterphilanthropy.org/disasters/2019-australian-wildfires/.

Checker, Melissa. 2007. “‘But I Know It’s True’: Environmental Risk Assessment, Justice, and Anthropology.” *Human Organization* 66 (2): 112–24. doi.org/10.17730/humo.66.2.1582262175731728.

Coalición Fortaleza. 2023. “Coalición Fortaleza.” Coalición Fortaleza. 2023. https://www.coalicionfortaleza.org/.

Conerly, Tonja R., Kathleen Holmes, and Asha Lal Tamang. 2022. *Introduction to Sociology 3e*. Houston: OpenStax. https://assets.openstax.org/oscms-prodcms/media/documents/IntroductiontoSociology3e-WEB_9QTqRGQ.pdf.

Connor, Brendan. 2020. “Indigenous Water Activist Autumn Peltier Challenges Politicians during World Economic Forum.” Northern Ontario. January 21, 2020. https://northernontario.ctvnews.ca/indigenous-water-activist-autumn-peltier-challenges-

politicians-during-world-economic-forum-1.4777341.

Cornwall, Warren. 2020. “The Paris Climate Pact Is 5 Years Old. Is It Working?” *Science Insider*, December. www.science.org/content/article/paris-climate-pact-5-years-old-it-working.

Craig Law Center. 2021. “Victory! The End to Jordan Cove LNG.” Crag Law Center. December 2, 2021. https://crag.org/victory-the-end-to-jordan-cove-lng/.

Crespo Cuaresma, Jesús, Wolfgang Fengler, Homi Kharas, Karim Bekhtiar, Michael Brottrager, and Martin Hofer. 2018. “Will the Sustainable Development Goals Be Fulfilled? Assessing Present and Future Global Poverty.” *Palgrave Communications* 4 (1): 1–8. https://doi.org/10.1057/s41599-018-0083-y.

Daily Mail Reporter. 2013. “The Great Global Food Gap: Families around the World Photographed with Weekly Shopping as They Reveal Cost Ranges from £3.20 to £320.” *DailyMail.Com*, May 5, 2013. https://www.dailymail.co.uk/news/article-2319825/The-great-global-food-gap-Families-world-photographed-weekly-shopping-reveal-cost-ranges-3-20-320.html.

“Definition of Colonialism.” N.d. Accessed December 9, 2023. https://www.merriam-webster.com/dictionary/colonialism.

Donna DiGiacinto, dir. 2020. *Earth Day 2020 NO Pipeline*. https://www.youtube.com/watch?v=23J4rnHaFs0.

Dunbar-Ortiz, Roxanne. 2015. *An Indigenous Peoples’ History Of The United States*. Beacon Press.

Eatherington, Francis. 2015. *Route of Proposed Pipeline near Dora, MP 27*. Photo. https://www.flickr.com/photos/umpquawild/16927400553/.

Estes, Nick. 2019. *Our History Is the Future: Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance*. Verso Books.

Eyers, Pegi. 2017. “What Is Cultural Appropriation?” *Unsettling America* (blog). April 26, 2017. https://unsettlingamerica.wordpress.com/2017/04/26/what-is-cultural-appropriation/.

Farley, Philena, and Maraam Dwidar. 2019. “Understanding the Future of Black Politics Means Understanding the Future of the Black Church | USAPP.” April 5, 2019. https://blogs.lse.ac.uk/usappblog/2019/04/05/understanding-the-future-of-black-politics-means-understanding-the-future-of-the-black-church/.

First Nations and Indigenous Studies. 2009a. “Terminology.” First Nations Studies Program, The University of British Columbia. 2009. https://indigenousfoundations.arts.ubc.ca/terminology/#firstnations.

———. 2009b. “Totem Poles.” Indigenous Foundations University of British Columbia. 2009. https://indigenousfoundations.arts.ubc.ca/totem_poles/.

Fletcher, Amber, dir. 2015. *Gender Inequality Is Showing up… in Climate Change*. TEDxRegina: TED Talks. https://www.youtube.com/watch?v=iPigdDzBDOE.

Fonte Weaver, AndreaGrace J. 2022. “The Culture Wheel.”

FridaysForFuture. 2023. “Fridays For Future.” Fridays For Future. 2023. fridaysforfuture.org/.

Galeano, Eduardo. 1971. *Open Veins of Latin America*. New York: Monthly Review Press.

Greener, Brandon. 2021. *Photo of Spawning Salmon*. Photograph. https://unsplash.com/photos/enPHTN3OPRw.

Guynup, Sharon. 2022. “Rachel Carson’s ‘Silent Spring’ 60 Years on: Birds Still Fading from the Skies.” Mongabay Environmental News. May 23, 2022. https://news.mongabay.com/2022/05/rachel-carsons-silent-spring-60-years-on-birds-still-fading-from-the-skies/.

Hanc, John. 2017. “When Nova Scotia Almost Joined the American Revolution.” *Smithsonian Magazine*, June 5, 2017. www.smithsonianmag.com/history/when-nova-scotia-almost-joined-american-revolution-180963564/.

Hasegawa, Koichi. 2022. “Fridays for Future: A Social Movements Perspective.” October 13, 2022. globaldialogue.isa-sociology.org//articles/fridays-for-future-a-social-movements-perspective.

Hayward, Abi. 2020. “Water Protection and Youth Activism with Autumn Peltier.” Canadian Geographic. October 21, 2020. https://canadiangeographic.ca/articles/water-protection-and-youth-activism-with-autumn-peltier/.

Hellberg, Anders. 2018. *English: In August 2018, Outside the Swedish Parliament Building, Greta Thunberg Started a School Strike for the Climate. Her Sign Reads, “Skolstrejk För Klimatet,” Meaning, “School Strike for Climate”*. Own work.

https://commons.wikimedia.org/wiki/File:Greta_Thunberg_4.jpg.

Hofstede, Geert. 1977. *Cultures and Organizations: Software of the Mind*. 3rd edition. New York: McGraw Hill USA.

Johnson, Allan G. 2014. The Forest and the Trees: Sociology As Life, Practice, and Promise. 3rd ed. Temple University Press.

Kadykov, Aleksandr. 2021. *Photo of Bottles and Recycling*. Photograph. https://unsplash.com/photos/h8aQ4PUViCA.

Kashi, Ed. 2022. *The Impact of Gas Flaring on Child Health in Nigeria*. Photograph. blogs.worldbank.org/developmenttalk/impact-gas-flaring-child-health-nigeria.

KGW News, dir. 2020. *How Did We Get Here: Oregon's Bottle Bill*. https://www.youtube.com/watch?v=6ljxm8kIPiQ.

Klein, Hilary. 2019. "A Spark of Hope: The Ongoing Lessons of the Zapatista Revolution 25 Years On." NACLA. January 18, 2019. https://nacla.org/news/2019/01/18/spark-hope-ongoing-lessons-zapatista-revolution-25-years.

Kluckholn, C, and F Strodtbeck. 1961. *Variations in Value Orientation*. Evanston, IL: Peterson.

KOBI-TV NBC5, dir. 2021. *Rogue Climate, Klamath Co. Landowners "excited" as Jordan Cove Project Halts after Years-Long Fight*. KOBI-TV NBC5. https://www.youtube.com/watch?v=eqPYvT-iM-U.

Kristoff, Matthew. N.d. "Fire Ecology and Indigenous Knowledge with Frank Lake." Good Fire Podcast. Accessed September 6, 2022. https://yourforestpodcast.com/good-fire-podcast/2019/10/16/fxk6gvcl10gjnex2zu8jtdo6gbhgbt.

Kurzgesagt – In a Nutshell, dir. 2020. *Who Is Responsible For Climate Change? – Who Needs To Fix It?* https://www.youtube.com/watch?v=ipVxxxqwBQw.

———, dir. 2022. *We WILL Fix Climate Change!* https://www.youtube.com/watch?v=LxgMdjyw8uw.

Lakota People's Law Project. 2022. "No DAPL." 2022. https://action.lakotalaw.org/nodapl.

Lawal, Shola. 2012. "In Nigeria, Gas Giants Get Rich As Women Sink into Poverty." September 27, 2012. https://www.vice.com/en/article/wx5xgx/in-nigeria-gas-giants-get-rich-as-women-sink-into-poverty.

Ledesma, Erica Alexia. 2023. *Values of Coalición Fortaleza*. Poster.

McLaughlin, Mark J. N.d. "The Sound Canadian Research Behind Rachel Carson's Silent Spring – Active History." Accessed April 25, 2022. http://activehistory.ca/2012/09/the-sound-canadian-research-behind-rachel-carsons-silent-spring/.

Milman, Oliver. 2019. "European Colonization of Americas Killed so Many It Cooled Earth's Climate." *The Guardian*, January 31, 2019, sec. Environment. https://www.theguardian.com/environment/2019/jan/31/european-colonization-of-americas-helped-cause-climate-change.

Mondal, Gourish Chandra, and Palash Majumder. 2019. "Ecofeminism: Encouraging Interconnectedness with Our Environment in Modern Society." *American Journal of Educational Research* 7 (7): 482–84. https://doi.org/10.12691/education-7-7-7.

Montare, Ariadne S. 2018. "Standing Rock: A Case Study in Civil Disobedience." *GPSolo Magazine*, June 2018. www.americanbar.org/groups/gpsolo/publications/gp_solo/2018/may-june/standing-rock-case-study-civil-disobedience/.

Mora, Lauren, and Mark Hugo Lopez. 2021. "Most US Latinos Say Global Climate Change and Other Environmental Issues Impact Their Local Communities." *Pew Research Center* (blog). October 4, 2021. https://www.pewresearch.org/short-reads/2021/10/04/most-u-s-latinos-say-global-climate-change-and-other-environmental-issues-impact-their-local-communities/.

Morobe Development Foundation, dir. 2021. *Indigenous Worldview Can Preserve Our Existence*. https://www.youtube.com/watch?v=QkQTeVmHn7M.

Morris, Alden. 1984. *The Origins of the Civil Rights Movement: Black Communities Organizing for Change*. New York: Free Press.

Murdock, George Peter. 1949. *Social Structure*. New York: Macmillan and Company.

Nasa Global Climate Change. 2023. *Carbon Dioxide Concentration*. Graph. https://climate.nasa.gov/vital-signs/carbon-dioxide.

National Bureau of Statistics Nigeria. 2019. "2019 Poverty and Inequality in Nigeria: Executive Summary." National Bureau of Statistics Nigeria. https://nigerianstat.gov.ng/download/1092.

National Park Service. 2023. "Benefits." Indigenous Knowledge and Traditional Ecological Knowledge. June 29, 2023. https://www.nps.gov/subjects/tek/benefits.htm.

———a. 2023. “Overview.” Indigenous Knowledge and Traditional Ecological Knowledge. June 29, 2023. https://www.nps.gov/subjects/tek/description.htm

Native Land Digital. N.d. “Native Land Digital Map Application.” Native-Land.Ca. Accessed May 16, 2023. https://native-land.ca/.

NewsWatch 12, dir. 2021. *Jordan Cove Pipeline Project Will Not Go Forward, Company Says*. https://www.youtube.com/watch?v=HyPOYuqIiiQ.

NOAA. 2020. “Atmospheric Carbon Dioxide and Earth’s Surface Temperature (1880 – 2019).” February 12, 2020. www.climate.gov/media/11048.

Nodapl Archive. N.d. “Cities in Solidarity.” #NoDAPL Archive – Standing Rock Water Protectors. Accessed September 5, 2022. https://www.nodaplarchive.com/cities-in-solidarity.html.

Notre Dame Global Adaptation Initiative. 2023. “Country Index // Notre Dame Global Adaptation Initiative // University of Notre Dame.” Notre Dame Global Adaptation Initiative. 2023. https://gain.nd.edu/our-work/country-index/.

O’Brian, Karen, Elin Selbor, and Bronwyn M. Hayward. 2018. “Exploring Youth Activism on Climate Change: Dutiful, Disruptive, and Dangerous Dissent.” *Ecology and Society* 23 (3): 42. https://doi.org/10.5751/ES-10287-230342.

Olajubu, Oyeronke. 2004. “Seeing Through a Women’s Eye: Yoruba Religious Tradition and Gender Relations.” *Journal of Feminist Studies in Religion* 20 (1): 41–60. https://web.p.ebscohost.com/ehost/detail/detail?vid=7&sid=5bd6847e-bbbc-4991-b38e-d64377567d72%40redis&bdata=JnNpdGU9ZWhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=13197317&db=aph.

Parkinson, Sally Rey. 2017. “The Great Global Food Gap: Families around the World Photographed with Weekly Shopping as They Reveal Cost Ranges from £3.20 to £320.” *World Hunger News* (blog). 2020 2017. https://www.worldhunger.org/great-global-food-gap-families-around-world-photographed-weekly-shopping-reveal-cost-ranges-3-20-320/.

Pearce, Elizabeth. N.d. *Contemporary Families: An Equity Lens*. Open Oregon Educational Resources. https://openoregon.pressbooks.pub/families/.

Pellow, David N. 2017. *What Is Critical Environmental Justice?* Wiley.

———. 2018. “Political Prisoners and Environmental Justice.” *Capitalism Nature Socialism* 29 (4): 1–20. doi.org/10.1080/10455752.2018.1530835.

———, dir. 2020. *Sociological Insights – Polluting the Voiceless*. https://vimeopro.com/asasoc/insights/video/430092048.

Peña-Parr, Victoria. 2020. “The Complicated History of Environmental Racism.” The University of New Mexico. August 4, 2020. http://news.unm.edu/news/the-complicated-history-of-environmental-racism.

PirateShip6. 2021. *File:West Africa Map.Gif*. https://commons.wikimedia.org/wiki/File:West_Africa_map.gif.

Pratt, Sara. 2021. “Australian Fires Fueled Unprecedented Blooms.” NASA Earth Observatory. NASA Earth Observatory. November 4, 2021. https://earthobservatory.nasa.gov/images/149039/australian-fires-fueled-unprecedented-blooms.

Raygoredetsky, Gleb. 2018. “Indigenous Peoples Defend Earth’s Biodiversity—but They’re in Danger.” *Environment*, November 16, 2018. https://www.nationalgeographic.com/environment/article/can-indigenous-land-stewardship-protect-biodiversity-.

Ritchie, Hannah. 2021. “How Many People Do Not Have Access to Clean Fuels for Cooking?” Our World in Data. November 30, 2021. https://ourworldindata.org/no-clean-cooking-fuels.

Ritchie, Hannah, and Pablo Rosado. 2021. “Energy: Key Charts.” Our World in Data. December 17, 2021. https://ourworldindata.org/energy-key-charts.

Robbins, Jim. 2018. “Native Knowledge: What Ecologists Are Learning from Indigenous People.” *Yale Environment 360*, April 26, 2018. https://e360.yale.edu/features/native-knowledge-what-ecologists-are-learning-from-indigenous-people.

Roser, Max. 2020. “The World’s Energy Problem.” Our World in Data. December 10, 2020. https://ourworldindata.org/worlds-energy-problem.

———. 2021. “Extreme Poverty: How Far Have We Come, How Far Do We Still Have to Go?” Our World in Data. November 22, 2021. https://ourworldindata.org/extreme-poverty-in-brief.

Salgado, Carlos, dir. 2011. *Africa Directo – Los Nadie*. User T38. https://vimeo.com/23725766.

Schlosberg, David. 2007. *Defining Environmental Justice: Theories, Movements, and Nature*. Oxford University Press UK.

Short, Damien, Jessica Elliot, Kadin Norder, Edward Lloyd-Davies, and Joanna Morley. 2015. "Extreme Energy, 'Fracking' and Human Rights: A New Field for Human Rights Impact Assessments?" *The International Journal of Human Rights* 19 (6): 697–736. doi.org/10.1080/13642987.2015.1019219.

Smith, Andy. 2022. "What Is Capitalism?" Investopedia. July 6, 2022. https://www.investopedia.com/terms/c/capitalism.asp.

Sonoran Desert Researchers. 2019. "Investigadores Del Desierto Sonorense (Sonoran Desert Researchers)." July 24, 2019. nextgensd.com/.

State of Oregon. 2021. "State of Oregon: Facilities – Jordan Cove Energy Project." 2021. https://www.oregon.gov/energy/facilities-safety/facilities/Pages/Jordan-Cove.aspx.

State of Oregon Legislature. 1971. "Beverage Container Act (Bottle Bill)." 1971. https://www.oregonencyclopedia.org/articles/beverage_container_act_bottle_bill/.

STOP ENBRIDGE. 2023. "STOP ENBRIDGE – Protect the Gulf Coast." 2023. https://stopenbridge.com/.

Stop Line 3. N.d. "Stop Line 3." Stop Line 3. Accessed September 5, 2022. www.stopline3.org.

Synchronous Pictures, dir. 2015. *36 Inches | Understanding the Jordan Cove Energy Project*. https://www.youtube.com/watch?v=5ZHlQmtV-2k.

The Klamath Tribes, dir. 2017. *NO LNG Pipeline*. https://www.youtube.com/watch?v=EeWRuwQBPRc.

Thunberg, Greta. 2019. "Acceptance Speech at the 2019 Goldene Kamera Awards." *Archives of Women's Political Communication* (blog). March 30, 2019. https://awpc.cattcenter.iastate.edu/2019/12/02/acceptance-speech-at-the-2019-goldene-kamera-awards-march-30-2019/.

Tremlett, Paul-François, Liam T. Sutherland, and Graham Harvey, eds. 2017. "Edward Burnett Tylor, Religion and Culture." Bloomsbury Academic Publishing Plc. http://ndl.ethernet.edu.et/bitstream/123456789/35258/1/26.pdf.

UN Development Program. N.d. "10 Things to Know about Indigenous Peoples – United Nations Development Programme." Exposure. Accessed May 2, 2022. https://stories.undp.org/10-things-we-all-should-know-about-indigenous-people?utm_source=EN&utm_medium=GSR&utm_content=US_UNDP_PaidSearch_Brand_English&utm_campaign=CENTRAL&c_src=CENTRAL&c_src2=GSR&gclid=Cj0KCQjwvLOTBhCJARIsACVldV1I8Xxg3VMpMXJcZToCddEoRWCrHHKNqPITT_wqWX5NGAAwJ7RdObEaAkiUEALw_wcB.

Unicef. N.d. "Young Climate Activists Demand Action and Inspire Hope." Accessed April 30, 2022. https://www.unicef.org/stories/young-climate-activists-demand-action-inspire-hope.

Union of Concerned Scientists. 2016. "What's Driving Deforestation?" February 8, 2016. https://www.ucsusa.org/resources/whats-driving-deforestation.

United Nations, dir. 2021. *What Is the "Paris Agreement", and How Does It Work?* https://www.youtube.com/watch?v=5THr3bFj8Z4.

———. N.d. "Indigenous Peoples." United Nations. United Nations. Accessed September 5, 2022. www.un.org/en/fight-racism/vulnerable-groups/indigenous-peoples.

University of Michigan School for Environment and Sustainability. 2012a. *David Pellow in 2012*. Photograph.

———. 2012b. *Robert Bullard, Professor and Dean of the Barbara Jordan-Mickey Leland School of Public Affairs at Texas Southern University*. Photograph. https://www.flickr.com/photos/26835854@N07/8057541429.

US EPA, OP. 2014. "Environmental Justice." Collections and Lists. November 3, 2014. https://www.epa.gov/environmentaljustice.

US Federal Government. 1989. *File:Colonial North America 1689 to 1783.Jpg*. https://commons.wikimedia.org/wiki/File:Colonial_North_America_1689_to_1783.jpg.

USA, Fabrice Florin from Mill Valley. 2018. *A Quarter Million People Joined the Climate Action March around the World on Sep. 8, 2018, Asking for Immediate Action to Reduce Climate Change.* Art and Activism for Climate Action. commons.wikimedia.org/wiki/File:Art_and_Activism_for_Climate_Action_(44662843861).jpg.

Vanea Cyr [@ven2024]. 2021. “Day #1 For the next 30 Days I Plan to Suggest Ways to Incorporate and Embed Indigenous Education into Daily Practice. Anyone Else Care to Play? Worldview Comparison. There Are so Many Examples of Differences in Worldview. #yourturn #embedintoeveryday Https://T.Co/WM0xDKvoRZ.” Tweet. *Twitter*. mobile.twitter.com/ven2024/status/1450252684691390473.

Varanasi, Anuradha. 2022. “How Colonialism Spawned and Continues to Exacerbate the Climate Crisis.” *State of the Planet* (blog). September 21, 2022. https://news.climate.columbia.edu/2022/09/21/how-colonialism-spawned-and-continues-to-exacerbate-the-climate-crisis/.

Victoria Public Sector Commission. 2022. “Aboriginal Cultural Capability Toolkit.” *VPSC* (blog). June 28, 2022. https://vpsc.vic.gov.au/workforce-programs/aboriginal-cultural-capability-toolkit/.

Wolfe, Patrick. 2006. “Settler Colonialism and the Elimination of the Native.” *Journal of Genocide Research* 8 (4): 387–409. doi.org/10.1080/14623520601056240.

Workman, Daniel. N.d. “Crude Oil Exports by Country 2020.” Accessed April 30, 2022. https://www.worldstopexports.com/worlds-top-oil-exports-country/.

World Economic Forum. 2020. *Autumn Peltier, Chief Water Commissioner of the Anishinabek Nation, Canada, Speaking in the Forging a Sustainable Path towards a Common Future Session at the World Economic Forum Annual Meeting 2020 in Davos-Klosters, Switzerland, 21 January.* https://flic.kr/p/2ihWdLJ.

World Wildlife Fund. 2018. “What Are the Biggest Drivers of Tropical Deforestation?” World Wildlife Fund. Summer 2018. www.worldwildlife.org/magazine/issues/summer-2018/articles/what-are-the-biggest-drivers-of-tropical-deforestation.

WorldFish. 2011. *Unequal Vulnerability*. https://flic.kr/p/amRTjd.

This page titled 8.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

9: Whose Lives Matter? Social Movements and Social Justice

9.1: Chapter Overview and Learning Objectives
9.2: Applying the Social Problems Process to #BlackLivesMatter
9.3: The Sociology of Social Movements
9.4: Social Movements, Social Media, and Social Justice
9.5: Chapter Summary
9.6: References

This page titled 9: Whose Lives Matter? Social Movements and Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

9.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Apply the social problems process to better understand the history of #BlackLivesMatter.
2. Explain why some people are more likely than others to be considered criminals because of their gender, race and ethnicity, social class, age, or other aspect of their social locations.
3. Describe what it means to be anti-racist.
4. Discuss the differences between social movement theories.
5. Explain how organizers effectively used social media in each of the phases of a social movement to support social justice.

Chapter Overview

> *With deep gratitude to the 2012-2014 Masters in Cultural Studies University of Washington Bothell cohort and to our teachers. This chapter is grounded in our shared learning.*
> *– Nora Karena*



Figure 9.1 100 Days of Protest in Portland [YouTube]. In 2020, civil unrest in Portland continued for more than 100 days and captured national attention. To begin our exploration of social movements in response to the social problems that inspired Black Lives Matter protests in Portland and around the county, please watch at least the first 5 minutes of this video. Transcript

> *"Social movements are not marginal to society. They are social engines of social change." – Aldon Morris*

What do you think of when you hear, "Black Lives Matter?" You might think of protests, police violence against People of Color, or some of the counter-protests. Fundamentally, Black Lives Matter is a response to racial inequity. Racial inequity exists when different racial groups experience unequal outcomes. In 2013, #BlackLivesMatter emerged as an urgent and provocative claim driving the most recent iteration of a centuries-long social movement for racial justice in the US Racial justice is a response to racism that seeks to change social systems in order to reduce racial inequities and to address the social and interpersonal conditions caused by racial inequities. As you might remember from Chapter 2, racism is the marriage of racist policies and racist ideas that produces and normalizes racial inequities.

In the summer of 2020, Portland, Oregon was one of many cities across the US that erupted in nightly protests against the over-policing of Black people. Protests in Portland continued for more than 100 days and captured national attention. These ongoing protests of outrage and dissent amplified critical narratives about policing and racism that continue to shape public policy in the city. To see highlights of the protests, please watch the first 5 minutes of the video in Figure 9.1.

Since the summer of 2020, BLM-inspired strides towards racial justice, in terms of both public opinion and policy change, have coincided with a so-called "anti-woke backlash," which includes attempts by activists and elected officials to censor educational materials about racism, intersectionality, queer studies, and other critical theories. In 2023, as of this writing, the police have killed more than 1200 people. Native Hawaiian and Pacific Islander, Black, Native American, and Hispanic people are more likely to be killed by the police than White people. If you would like to look at the most current statistics, feel free to examine Mapping Police Violence [webpage].

In this chapter, we consider the impacts of the social movement identified with #BlackLivesMatter (BLM) as a case study of how social movements can drive social change. We will apply the social problems process to policing in underserved communities. To understand how sociologists think about social movements, we will also trace out a history of BLM organizing within a broader movement to reimagine safe communities and consider theoretical and activist lineages with roots in the emancipatory sociology of W.E.B. Du Bois and the civil rights movement of the mid-20th Century.

We will get to know Alicia Garza, Ayo Tometi, and Patrice Cullors, organizers with a bold abolitionist vision who built a platform that has transformed the global conversation about racism, policing, and the value of Black lives. Finally, we will consider claims that policing can be considered a racist response to the social problems associated with communities that have been historically under-resourced and under-represented in the US

Focusing Questions

Here are some questions to consider as you work through this chapter:

1. How do we apply the social problems process to better understand the history of #BlackLivesMatter?
2. Why are some people more likely than others to be considered criminals because of their gender, race and ethnicity, social class, age, or other aspect of their social locations?
3. What does it mean to be anti-racist?
4. How do sociologists explain social movements?
5. How did organizers effectively use social media in each of the phases of a social movement to support social justice?

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Nora Karena is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 9.1. "100 Days of Protest in Portland" by The Oregonian is licensed under the Standard YouTube License.

This page titled 9.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

9.2: Applying the Social Problems Process to #BlackLivesMatter

Recall from Chapter 1 that most social problems go through a social problems process consisting of the following stages of development: *claimsmaking*, *media coverage*, *public reaction*, *policymaking*, *social problems work*, and *policy outcomes* (Best 2021:15). In this section, we will trace this pattern through the Portland protests of 2020. This section also explores inequalities in class, race, and policing. As you read, consider how you have observed this pattern in other social problems.

Claimsmaking and Media Coverage

Claimsmaking: In this step, people and groups identify an issue, and they try to convince others to take it seriously. The problem in this step is called a claim "an argument that a particular troubling condition needs to be addressed" (Best 2020:15). In this stage, people who may not agree that a problem exists agree on what to do about it or who should take action

Media Coverage: In the second step, claimsmakers use media to build a base of people and groups who agree with them on the causes, impacts, and desired outcomes of the particular issue at hand.



Figure 9.2 George Floyd was one of a very long list of Black people killed by police and vigilantes in the US. Did you see video footage of Mr. Floyd's Murder? How did it impact you?

On Monday, May 25, 2020, Derek Chauvin killed George Floyd. One of four Minneapolis police officers who arrested Floyd for allegedly trying to pass a counterfeit twenty-dollar bill, Chauvin forced Floyd to the ground and knelt on his neck for more than eight minutes. Floyd struggled to breathe, cried out in fear and pain to his mother and to his God, and foretold his own death, but Chauvin did not let up until Floyd lost consciousness. Floyd was pronounced dead at the hospital later that afternoon. Like Ahmaud Arbery, killed by White vigilantes in Februarypolice and Breonna Taylor, killed by police policech 2020, Floyd is one on a very long list of Black people killed by police and vigilantes in the US (Figure 9.2).

Horrified bystanders captured a video of Floyd's murder and shared it on social media. In the first week after Floyd's murder, 3.4 million original posts and 69 billion engagements accounted for around 15% of all posts on Twitter during that week. By June 8th, #BlackLivesMatter was mentioned in 1.2 million original posts (Wirtschafter 2021).

However, this hashtag didn't start in 2020. **#BlackLivesMatter** is a hashtag that first went viral in 2013 in response to the acquittal of Trayvon Martin's murderer. In the decade following its introduction, #BlackLivesMatter became a popular organizing tool on social media. This hashtag draws attention to racist violence in the US It is a code for a set of claims about racism, policing, lynching, and underserved communities. **Underserved communities** are groups with limited or no access to resources or are otherwise disenfranchised (FEMA 2023).

Claim: Lynching and Racist Policing

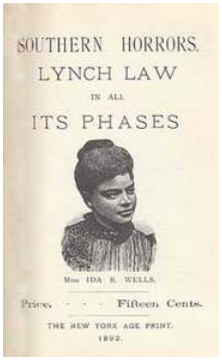


Figure 9.3 Journalist Ida B. Wells wrote *Southern Horrors: Lynch Law In All Its Phases* in 1892 to expose the racial violence in the South. Do you see evidence of racial violence in your community?

Lynchings are extrajudicial killings in which an individual or a mob kidnaps, tortures, and kills persons suspected of crime or social transgressions. Extrajudicial killings are murders by a person with authority, without any legal process (OMCT World Organization Against Torture 2023). In the US, the victims are most often Black men, women, and children. The perpetrators are almost never punished. More than 4,400 lynchings have been documented in the US between 1877 and 1950 (Taylor and Vinson 2020). Racially motivated lynchings are a means of social control that reinforces the dominance of White people within a racial hierarchy.

In the late 19th and early 20th Century, the journalist Ida. B. Wells wrote about lynchings as part of her work to document discrimination against Black people (Figure 9.3). She found that the prevalent myth that Black men were lynched because they raped White women, was just that – a lie. Instead, she argued that lynching was a method of social control to suppress Black freedom and the right to vote by violence and murder.

Sociologist W. E. B. Du Bois, who we met in Chapter 3, led the N.A.A.C.P. in an anti-lynching campaign that reduced lynchings. This campaign inspired the Civil Rights Movement in the mid-20th century. Despite the progressive gains these movements achieved, the murder of Trayvon Martin, an unarmed teenager on his way home, and the acquittal of George Zimmerman, the man who killed him, was a painful reminder that the extrajudicial killing of Black people has never stopped. Explicit racial bias has been demonstrated in some police departments. In a 2022 investigation of the Minneapolis Police Department, researchers found that:

> *…based on interviews and a review of 700 hours of body camera footage, identified an exhaustive list of slurs that officers and supervisors consistently use against women and Black people, including suspects, witnesses, bystanders and their own colleagues. (Dewan 2022)*

They also identified “patterns of discrimination in arrests and use of force (Dewan 2022).”

Portland police also have a well-documented record of individual police officers expressing racist ideas about Black people. A 2012 report documents a long and troubled history of racist policing, including an incident of harassment in which several Portland officers left dead animals at a popular restaurant owned by a Black person. You have the option to read the full 2012 report, Black and Blue: Police-Community Relations in Portland’s Albina District, 1964-1985.



Figure 9.4 Robin DiAngelo is a White working class educator and the author of *White Fragility* and *Nice Racism*. She has written extensively about the lengths people will go to to avoid being labeled racist, even when expressing racist ideas. Have you ever been told you were being racist? How did that make you feel? Did you take action to change or heal the harm?

Violence arises from prejudice. As you might remember from Chapter 5, prejudice is an unfavorable preconceived feeling or opinion formed without knowledge or reason that prevents objective consideration of an individual or group. Many advocates for police and policing resist claims of racism by asserting that such atprejudicere the result of individual prejudice held by a few "bad apples" rather than a culture of racism. Robin DiAngelo (Figure 9.4), an educator who studies racism, has written extensively about the lengths people will go to to avoid being labeled racist, even when expressing racist ideas (DiAngelo 2018). Most people, including police officers, resist being thought of as racist, but individual racial bias is only one dimension of racism.

Claims of racism and racist policing also rest on racial disparities and historical patterns of policing. Racial disparity is the unequal outcomes of one racial or ethnic group compared with outcomes for another racial or ethnic group (Children's Bureau 2021:2). Racial disparities are sometimes called racial inequities. For example, BLM organizers and their allies point to higher percentages of Black people being stopped, arrested, imprisoned, and killed by police than White people. In Portland, Black people make up only 5.3% of the city population, yet they account for 22.6% of traffic stops and 16 % of pedestrian stops in 2019. They are also arrested at a rate 4.3 times higher than White people. Furthermore, Black people are killed by Portland police 3.9 times more than White people (Levinson 2021).

This pattern of racial inequity repeats in cities across the US A 2020 study found "that while Black people were much more likely to be pulled over than Whites, the disparity lessens at night, when police are less able to distinguish the race of the driver." The study also found that Black people were more likely to be searched after a stop, though White people were more likely to be found with illicit drugs (Pierson et al. 2020). In the US, Black men are about 2.5 times more likely to be killed by police than White men. Black women are about 1.4 times more likely to be killed by police than White women (Edwards, Lee, and Esposito 2019).

Claims of racist policing also rest on scholarship about the history of policing in America. For example, Irish police officers in 1830's Boston were specifically hired to police communities of formerly enslaved people who were Black (NPR 2020). Slave patrols and Jim Crow-era policing of Black communities are well documented (NAACP N.d). Please watch this brief video to learn more about this history (Figure 9.5).



Figure 9.5 Please watch the 4:51 video, NPR Throughline, History of Policing in America [YouTube], to learn more about the history of policing. What structural and individual causes of racist policing do you see? Transcript

This historic construction of racist policing recalls Racial Formation Theory. We explored this theory by Omi and Winant (1986) in Chapter 3. The theory describes how racial classifications are created, changed, and recreated through racial projects, like policing, which attach meaning and power to racial categories. Policing becomes a racist practice when Black people get profiled as more likely to be considered a threat to public safety than White people.

Critical Race Theory, also introduced in Chapter 3, helps us understand how legal statutes like The Anti-Drug Abuse Act of 1986 (H.R.5484) actually create and sustain racial inequity. Another institution that contributes to racial inequities is the United States Criminal Justice System, which relies on legal codes, criminalization, policing, and punishment to mediate conflict, protect property, and maintain social order.

These laws include the Crime Bill (H.R.3355), which significantly expanded prisons and funded 100,000 new police officers. They also include the 1998 Amendments to the Higher Education Act of 1965 (HEA), which limits access to financial aid for students who have been convicted of a drug felony (Whitman and Exarhos 2020).

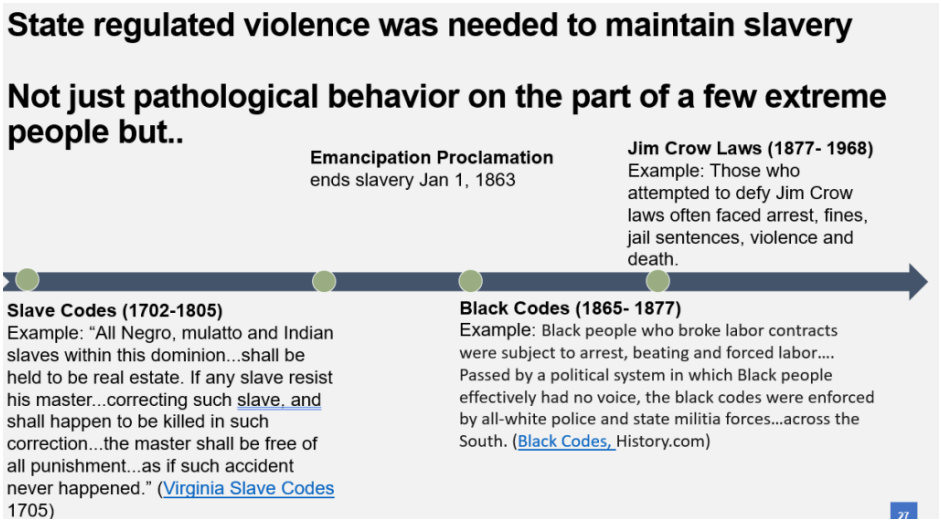


Figure 9.6 State regulated violence was needed to maintain slavery and subsequent racial inequality, using Slave Codes, Black Codes, and Jim Crow laws. Although these three sets of laws are illegal, where do you see racial inequality supported in other laws, policies, or practices? Image Description

Critical race scholarship further places this legislation within the historical context of legal statutes that regulated Black lives. A timeline of these laws and policies is shown in Figure 9.6. These laws began with the Slave Codes. After the Civil War, Slave Codes became Black Codes. They restricted Black people's right to own property, conduct business, and move freely through public spaces. They fed a convict leasing system that replaced slavery as a source of cheap labor for enslavers. Black Codes then became Jim Crow Laws in many states, legally segregating Black people and White people. In each case, the laws reinforced the racist and incorrect ideas that Black people were dangerous and needed controlling. These ideas are wrong.

Claim: Under-resourced Communities

This claim centers the social devastation of historic racism in BIPOC communities. BIPOC is an acronym that stands for Black, Indigenous, and People of Color. It is used to refer to people whose communities have been historically under-resourced, over-policed, disproportionately impacted by social problems, and underrepresented in terms of institutional power in the United States because of their assigned race category.

The history of exclusion, segregation, and discriminatory lending practices described in Chapter 6 created the social and economic conditions in the under-resourced communities we are looking at in this chapter. Under-resourced communities are areas with relatively high poverty rates that lack robust economic infrastructure. While the term often refers to cities and suburbs with populations of over 250,000 people, many rural communities are also under-resourced (adapted from Eberhardt, Wial, and Yee 2020:5). In the South, Midwest, and Northeast, these neighborhoods are disproportionately Black. In the West, these neighborhoods are disproportionately Latinx.

The legacy of economic exclusion and discrimination is well demonstrated in a 2014 report from Portland State University. The report found that African-American family income is less than half that of White families. The poverty rate among African-American children is nearly 50% compared to 13% for White children. Local unemployment levels in 2009 for African-American people were nearly double the unemployment rate for White people.

Researchers also found that “fewer than one-third of African-American households own their homes, compared to about 60% of White households, and that African-Americans have experienced housing displacement and the loss of community as the historic Albina District has gentrified” (Coalition of Communities of Color 2014:3). The same study also documented substantial disparities for health outcomes like diabetes, stroke, andhealthirth weight, and in acceshealthealth insurance, prenatal care, and mental health care. If you would like to read the full report, consider how The African American Community in Multnomah County: An Unsettling Profile [Report], clearly documents racial inequality.

Demands for police reform and prison abolition argue that policing and the prison system are inadequate responses to the social problems that impact historically disadvantaged communities. The call for “defunding the police” is a call for recognizing that poverty is not caused by crime and for redirecting resources to programs that actually support the well-being of communities disproportionately impacted by poverty.



Figure 9.7 Social geographer and Black activist Ruth Wilson Gilmore traces the physical locations of prisons to better understand how economic systems create privilege and oppression. Along with Angela Davis, she champions prison abolition. What do you think a world without prisons would be like?

Social geographer Ruth Wilson Gilmore (Figure 9.7) applies a Marxist analysis to the economic conditions that accompanied the massive expansion of prisons in California. She demonstrates that the US prison system grew to contain and control surplus labor as low-wage workers in historically disadvantaged communities lost access to jobs during the 1980s and 1990s. She also argues that mass incarceration prevents displaced workers from building robust labor movements that might challenge these exclusionary economic conditions (Wilson Gilmore 2007).

In 1996, Gilmore partnered with Angela Davis, whom we met in Chapter 1, to organize Critical Resistance, a social movement organization that challenges the idea that imprisonment and policing are acceptable solutions for social, political, and economic problems. The contemporary prison abolition movement, with which many BLM organizers are aligned, can trace its roots to these organizing efforts. Please click the link if you’d like to learn more about Critical Resistance.

Public Reaction

Public Reaction: According to Best, in this step, individuals, groups, and organizations begin to align to a particular explanation of the problem and request a change in policy or law. Most of the time, at this step, it is the power of social movements that create the changes in policy or law.

A protest is a public expression of objection, disapproval, or dissent towards an idea or action (Definition of Protest 2023). Social movements have used sustained protests to disrupt civic life, draw attention to how the system is not working, and demand change. Protests began on May 26, 2020, in Minneapolis and around the US, growing to more than 7700 Black Lives Matter-inspired protests by mid-August. Juneteenth weekend alone saw as many as 25 million people in the US, including many celebrities and public figures, publicly demand justice and change.



Figure 9.8 The Pacific Northwest Youth Liberation Front protested during Black Lives Matter protests in Portland, Oregon. Why do you think young people emerge as leaders in movements for social justice?

On Thursday, May 28, 2020, the Pacific Northwest Youth Liberation Front (PNYLF) (Figure 9.8) organized a protest at The Multnomah County Detention Center demanding an end to state-sanctioned violence against Black people. The young, mostly White protesters chanted, "Black Lives Matter," "I Can't Breathe," and "Defund the Police." PNYLF followers describe themselves as a "decentralized network of autonomous youth collectives dedicated to direct action towards total liberation (Graves 2020). For PNYLF, total liberation includes ending mass incarceration. If you would like to learn more about the history of mass incarceration, check out this fact sheet from The Brennan Center for Justice.

The people who attended the official NAACP protest the next day were also predominantly White. Black civil rights leaders, including past and current leaders of the NAACP, The Portland Urban League, and a City Commissioner, along with local faith leaders, rallied around a symbolic plywood casket. The casket was surrounded by banners to honor the murdered—George Floyd, Breonna Taylor, Micheal Brown, and Ahmaud Arbery. They called for an end to racist policing. They called on the growing crowds to "Stop killing us!" and to "Carry your White privilege to the point that it makes a difference." Despite the peaceful tone of the day, tempers and provocations flared with urgency as evening fell. Police and protesters clashed, and the Portland mayor declared the protest a riot (Graves 2020).

By the third night, the mayor declared a state of emergency, and parts of downtown Portland were boarded up. While most protests were peaceful and non-violent, news reports in July 2020 estimated that damage from the riots cost local businesses, mostly in the vicinity of the Multnomah County Justice Center, about $23 million dollars. Later reports reminded us that a significant portion of the lost revenue was related to COVID-19 business closures, not looting and vandalism (Bailey Jr 2020).

More protesters filled the streets each night. Violence escalated when militarized federal agents were deployed in the streets of Portland. Federal officials, including the Attorney General and the President, defended the action as necessary to protect federal property and to "prevent violence from spreading to other American cities." Many state and local leaders argued that federal intervention was an unnecessary political stunt that only further escalated tensions (Graves 2020).



Figure 9.9 Black Lives Matter protesters in Portland included some unexpected groups like the Wall of Moms (top) and Dads with Leaf Blowers (below). Who protested in your community?

The protesters, now in the thousands, responded as a Wall of Moms, Dads with leaf-blowers, (Figure 9.9), a naked White woman, along with a mostly White, multigenerational multitude of first-time protesters, who took turns confronting heavily armed federal forces and demanding an end to racist policing while declaring loudly that "Black Lives Matter." If you would like to learn more about these protesters, please read these articles: "Hear from the "Wall of Moms", Dad's with leaf-blowers, and 'Naked Athena': The story behind the surreal photos of Portland protester,

On July 30th, Oregon State Police were once again responding to the protests as federal agents began to withdraw, and the protests became more peaceful, though no less urgent.

The charged protests in downtown Portland were not the only protests for Black Lives in the state. Thirty-three Oregon towns saw overwhelmingly peaceful protests like the 25-50 people enthusiastically singing "Black Lives Matter" as they paraded up and down the main street in Manzanita every weekend throughout that grim COVID summer. More than 2,000 cities in 60 countries around the world saw similar protests (Wikipedia 2022).

It was and remains a contested, often heated conversation. Around the state, smaller groups of pro-police counter-protesters refuted claims of racist policing in Oregon and declared that, in fact, "Blue Lives Matter."

Policy Making, Social Problems Work, and Policy Outcomes

The last three steps in Best's model of the social problems process are policymaking, social problems work, and policy outcomes. As a reminder:

Policy Making: In the policy making step, governments create new laws, and institutions create new policies to implement a response to a social problem.

Social Problems Work: Once a new policy is put into place or the law is signed, institutions must act to implement the change.

Policy Outcomes: In this step, claims makers examine the outcomes of the policies and actions taken to respond to the social problem. Often, the outcome of this step is the refinement of a claim and a request for more action.

Protests were not the only way Oregonians responded to the murder of George Floyd. The small town of Vernonia was one of several that issued resolutions supporting equality and inclusion. Book clubs and racial equity work groups were convened. BLM

took center stage as the whole state seemed to enter into an urgent public conversation about racism in Oregon, alternatives to policing, and what it might look like if Black lives really mattered here. If you'd like to learn more about this work, please review the blog Victory in Vernonia.

In June, more than 800 people, organized by Unite Oregon and Imagine Black, testified at city budget hearings and urged city officials to redirect $50 million dollars from policing to community support and to sever connections between Portland Public Schools and the Portland Police Bureau. The city budget cut $15,000,000 in funding for School Resource Officers and two other controversial policing programs. The Mayor also responded with a list of 19 proposed police reforms, 13 of which he achieved within the year. If you would like to learn more about Unite Oregon and Imagine Black, please check out their websites.

In July 2020, The Electoral Justice Project of the Movement for Black Lives introduced the Breathe Act, which "offers a radical reimagining of public safety, community care, and how we spend money as a society." Two Members of Congress, Rashida Talib and Ayanna Pressley stepped up to champion the measure's "four simple ideas":

- Divest federal resources from incarceration and policing.
- Invest in new, non-punitive, non-carceral approaches to community safety that lead states to shrink their criminal-legal systems and center the protection of Black lives—including Black mothers, Black trans people, and Black women.
- Allocate new money to build healthy, sustainable, and equitable communities.
- Hold political leaders to their promises and enhance the self-determination of all Black communities (Movement For Black Lives 2020).

You can learn more about the Breathe Act if you would like to.

In April 2021, the Portland City Counsel's Racial Equity Steering Committee issued a 65-page report with recommendations for police reform that included improved racial equity training and assessment, along with proposed changes in the way law enforcement responds to houselessness and mental health crises (Abdurraqib 2021).

In 2021, the Oregon legislature passed HB 2930 to hold police more accountable for sexual assault and racial bias. By August 2022, the commission formed to draft the new rules and released a draft proposal for public comment. The proposal has been widely criticized for being too lenient and allowing officers who commit serious crimes to keep their jobs (Levinson 2022).

Portland police followed through on several of the requests, including more robust anti-bias training (Byrne 2021). Police agencies across the state have prioritized increasing racial and gender diversity in their recruitment and have begun to screen new hires for racial bias. However, these efforts have not been broadly supported by police officers. The majority of police personnel surveyed in 2021 thought that additional anti-bias training was unnecessary, and 15% of respondents said they had plans to leave within the year. A respondent quoted in the report described a general feeling within the rank and file that had been "betrayed" by "city leaders, elected officials, and community" (Gennaco et. al. 2022:47). Those who advance an abolitionist vision, in which there are no under-resourced communities, assert that we can't train our way out of racism.

A growing coalition of organizers emerging from the 2020 protests continues to work towards decarceration, transformative justice, and community care. For example, Don't Shoot PDX, which was organized in 2016, continues to offer programming for young people impacted by racial injustice and police violence, as well as "mutual aid [including] food, household supplies, and clothing distributions to marginalized families, houseless communities, indigenous reservations and rural populations in the region" and legal outreach community members who experience racism and discrimination (Don't Shoot PDX 2022). If you'd like to learn more about Don't Shoot PDX, you can check out their website at Don't Shoot PDX.

Unpacking Oppression: Anti-Racist Social Justiceote

Before we discuss how sociologists might explain the inequalities that resulted in #BlackLivesMatter, it is important to understand how racism works. It is even more important to harness our own antiracist power. Let's dive deeper!

Recall from Chapter 2 that identities are socially constructed, and that meanings change over time. When we think about how racism works as the sum total of racist policies, ideas, and inequitable outcomes, we can understand how racism is a process by which racial identity is socially constructed and reconstructed.

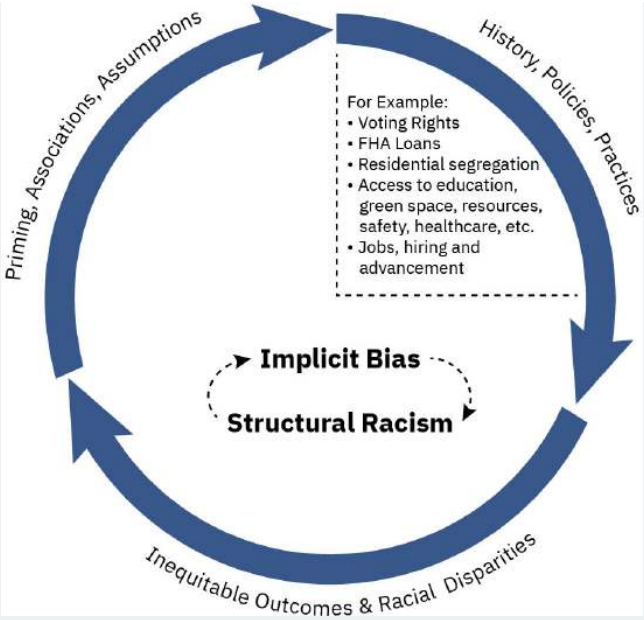


Figure 9.10 *Implicit Bias and Structural Racialization* (Osta and Vasquez N.d.). While racial bias is a component of racism that must be acknowledged and addressed, it is also critical to understand the work racial biases and other racist ideas do to justify specific policies, which produce and sustain inequitable outcomes and racial disparities. This is why antiracism pays attention to policy change as well as challenging racist associations and assumptions. You can practice antiracism by answering the "Your Turn" questions at the end of this section. Image Description

Have you ever had or heard a conversation like this?

"What do you mean, Black lives matter? Don't you mean all lives matter?"

"Of course, all lives matter, but it doesn't seem like Black lives matter when people who are Black are being killed by police and imprisoned at higher percentages than people who are White, and it's been that way for a long time. If Black lives mattered more, the police wouldn't be killing and locking up so many Black people."

When Alicia Garza, Patrice Cullors, and Ayo Tometti boldly proclaimed that Black Lives Matter, they gave us a framework for talking about racism that challenges social norms about calling out racism.

If we only think about racism as hateful feelings about people who are different, we miss the systems and social structures that those ideas inspired. A common definition of racism is racial prejudice plus power equals racism. In other words, racist ideas, which can be conscious or unconscious, can inspire interpersonal hostility, but personal or institutional power is required for racist actions to occur. If you'd like a deeper dive into how the racist ideas we learn can become implicit bias, check out module one from Kirwan Institute's Implicit Bias Module Series.

It can also be useful to look beyond individual biases and think about racism in terms of structural racism and institutional or systemic racism. As we learned in Chapter 3, structural racism refers to the social structures that emerge from racist ideas, policies, and practices and which produce racial inequities. Structural and systemic racism can be identified by the presence of racial inequity.

Racial inequity shows up as either disproportionality or disparities. As a reminder, disproportionality is the overrepresentation or underrepresentation of a racial or ethnic group compared with its percentage in the total population. Disparities are unequal outcomes of one racial or ethnic group compared with outcomes for another racial or ethnic group.

For example, when Black people are killed by Portland police 3.9 times more than White people, we recognize outcome disparities (Levinson 2021). If you'd like to review this data for yourself, please read Portland has 5th worst arrest disparities in the nation according to data [website]. Similarly, since Portland police arrest Black people at a rate 4.3 higher than White people, we can say that Black people are over-represented in Portland jails. Because those inequities are racially defined, we can say that the institution or system, in this case, policing in Portland is racist.

Once constructed, racist systems and institutions can continue to impact people unevenly, even if the people who currently hold power do not share all of the same founding racist ideas (Bonilla-Silva 2015). Understanding the structural and systemic

dimensions of racism helps us understand how persistent racist policies, procedures, and systems can sustain racial inequity, even as racist ideas begin to recede or at least change.

It's your turn to unpack oppression and create antiracist social justice

The historian Ibram X. Kendi describes an anti-racist as someone supporting an antiracist policy through their actions or expressing an antiracist idea (Kendi 2019:13). To better understand the relationships between racist ideas, racist policies, and racial inequities, try this exercise:

Step 1: Identify a racial inequity (disparate outcome or a disproportionate representation) related to a social problem you have learned about in this book.

Step 2: Identify some of the policies, practices, or historical legacies that create or maintain the inequity.

Step 3: Identify some of the racist ideas that justify the policies or practices.

Step 4: Practice being anti-racist by identifying at least one policy that would reduce the inequity and one anti-racist idea that would challenge the racist idea.

Step 5: What are actions you can take to:

1. Support policy changes that could reduce racial inequities?
2. Challenge the racist ideas that support old racist policies?

If you need help visualizing this process, the chart in Chapter 6, Figure 6.18, Racist Policies, Racist Inequities, and Racist Ideas in Housing might be useful.

Licenses and Attributions for Applying the Social Problems Process to #BlackLivesMatter

Open Content, Original

"Applying the Social Problems Process to #BlackLivesMatter" by Nora Karena is licensed under CC BY 4.0.

Figure 9.6. "Infographic: State Regulated Violence Was Needed to Maintain Slavery" by Kimberly Puttman and Michelle Culley, Open Oregon Educational Resources, is licensed under CC BY 4.0.

Open Content, Shared Previously

"Racial Disparity" definition from "Child Welfare Practice to Address Racial Disproportionality and Disparity" (p. 2) by the Children's Bureau is in the Public Domain.

"Underserved Communities" definition from "Glossary" by FEMA is in the Public Domain.

"Police" definition from "Key Terms" in Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, licensed under CC BY 4.0.

Figure 9.2. "George Floyd Memorial" by Fibonacci Blue is licensed under CC BY 2.0.

Figure 9.3. "Southern Horrors: Lynch Law In All Its Phases, book cover, 1892" by Ida B. Wells is in the Public Domain.

Figure 9.4. "Robin DiAngelo, PhD, 2021" by Jason P Toews is licensed under CC BY-SA 4.0.

Figure 9.7. "Ruth Wilson Gilmore" by Heinrich-Böll-Stiftung is licensed under CC BY-SA 2.0.

Figure 9.9 top. "Untitled_1.23.1" by Tony is licensed under CC BY 2.0.

All Rights Reserved Content

"Your Turn Exercise" inspired by Kendi, Ibram X. 2019. How To Be An Antiracist. New York: One World.

"Under-resourced Communities" definition is adapted from "The New Face of Under-Resourced Communities" (p. 5) © Peter Eberhardt, Howard Wial, and Devon Yee Initiative for a Competitive Inner City and is included under fair use.

Figure 9.5. "History of Policing in America | Throughline" by NPR Podcasts is licensed under the Standard YouTube License.

Figure 9.8. "Photo of The Pacific Northwest Youth Liberation Front" by PNWYLF is included under fair use.

Figure 9.9 bottom. "Portland dads" by Hermits United is included under fair use.

Figure 9.10. “Implicit Bias and Structural Racialization” by National Equity Project is included under fair use.

This page titled 9.2: Applying the Social Problems Process to #BlackLivesMatter is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

9.3: The Sociology of Social Movements

Social movements are purposeful, organized groups that strive to work toward a common social goal. Movements can happen locally, at the state and national level, and worldwide. Let's look at examples of social movements, from local to global. No doubt you can think of others on all of these levels, especially since modern technology has allowed us a near-constant stream of information about the quest for social change around the world.

Levels of Social Movements

Similar to the levels of society that sociologists study, as described in Chapter 3, socialsocietynts can occur at any level of society. This section describes the various levels. Local social movements typically refer to those in cities or towns but can also affect smaller constituencies, such as college campuses. Sometimes colleges are smaller hubs of a national movement, as seen during the Vietnam War protests or the Black Lives Matter protests. Other times, colleges are managing a more local issue.

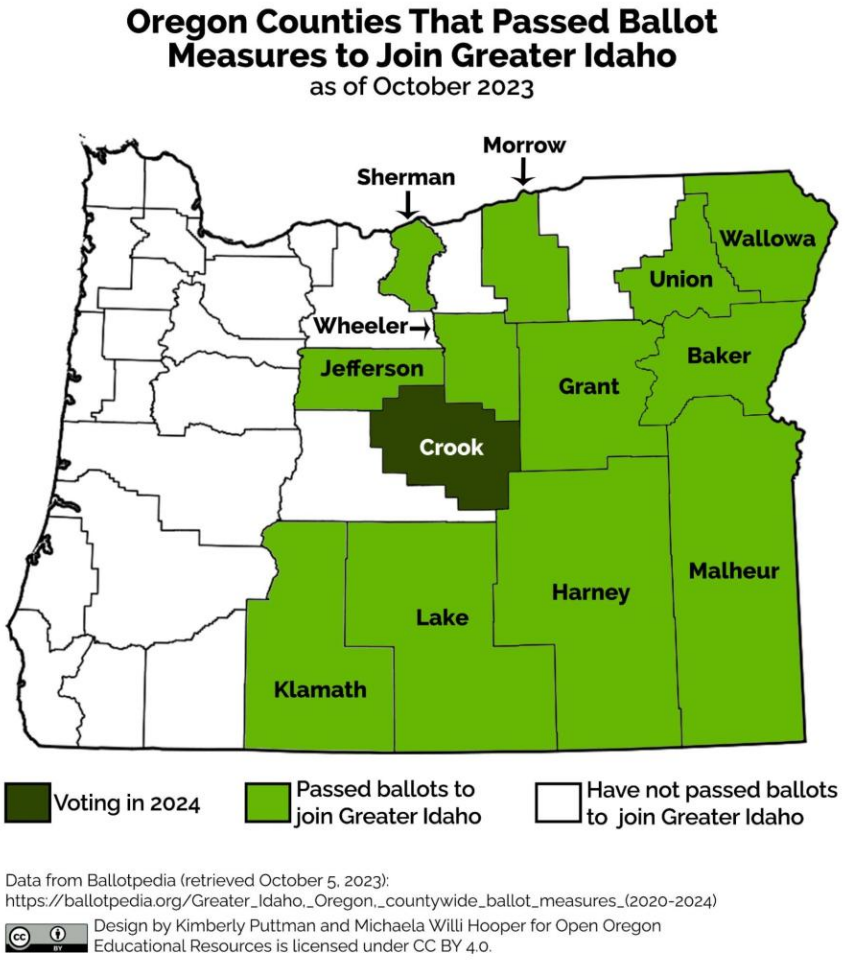


Figure 9.11 Some counties in Oregon want to become part of Idaho. This map shows how counties voted as of October 2023. The movement to join Greater Idaho is a state-level social movement. Do you know of any others? Image Description

The ultimate state-level protest would be to cease being a state. Organizations in several states are working toward that goal. In 2021, Harney County became the 11th county in Oregon to pass a non-binding ballot measure in support of moving the Idaho border to include large parts of rural Oregon, as shown in Figure 9.11. In 2022, Morrow and Wheeler counties voted similarly (Fixler 2022). Supporters of the initiative told reporters that they feel more aligned with Idaho's conservative political culture and alienated from the liberal politics of the Portland metro area, where the majority of the state's voters reside.

State-level organizing also shows up before and after national decisions. For example, the 2022 Supreme Court ruling that reversed Roe vs. Wade and ended the federally guaranteed right to get an abortion was met with a flurry of responses at the state level. Anti-abortion organizers had worked for years to prepare for this decision by putting in place trigger laws to immediately outlaw or

severely restrict abortion access in the event of such a reversal. Other states responded with legislation to support access to abortion and other reproductive services. A notable and surprising response came from voters in Kansas, often considered reliably conservative and, by extension, anti-abortion. Kansas voters soundly rejected an attempt to repeal existing language in the state constitution that protects the right to abortion access. Each of these outcomes was shaped by competing social movements at the state level that either favor or oppose abortion access.

Many social movements worldwide mobilize collective action in response to global social problems such as poverty, inequality, and exploitation. Pro-democracy movements are also rising in response to perceived increases in authoritarianism and fascism. Some analysts cite the Arab Spring in 2010, Occupy in 2011, and Black Lives Matter protests worldwide to argue that we are in an age of global protests. In 2020, BLM protests took place in over 60 countries (Wikipedia N.d.), and blacklivesmatter.com includes significant information about and resources for global organizing for Black lives.

Types of Social Movements

> *Talking about Abolition…*
> *Abolition is about presence—the presence of life-giving systems that allow people to thrive and be well, that prevent harm and better equip communities to address harm when it occurs.*
> *– Ruth Wilson Gilmore*
> *"Actually, the goal is not to have a world with no stealing, it's to have a world with no hunger. That's the abolitionists' goal."*
> *– Richie Reseda, Abolitionist, Producer, Organizer*

We know that social movements can occur on the local, national, or even global stage. Are there other patterns or classifications that can help us understand them? One of the most common and important types of social movements is the reform movement, which seeks limited, though still significant, changes in some aspect of a nation's political, economic, or social systems. It does not try to overthrow the existing government but rather works to improve conditions within the existing regime. Some of the most important social movements in US history have been reform movements, including many iterations of the women's movement, which have addressed suffrage, economic discrimination, the labor movement, the civil rights movement, the Vietnam-era anti-war movement, movements for queer and trans liberation, and the environmental movement.

A report from the Pew Research Center found that about 55% of US adults expressed at least some support for Black Lives Matter in September 2020, and those numbers held steady in a 2021 follow-up poll (Menasche Horowitz 2021). However, a 2021 survey by the Oregon Values and Beliefs Center found that only 53% of adults in Oregon favored police reform measures. The same study also found that 27policeregonians favor abolishing the police altogether and funding social services and infrastructure for under-resourced and historically oppressed communities.

A revolutionary movement goes further than a reform movement in seeking to overthrow the existing government or institution and to bring about a new one and even a new way of life. Revolutionary movements have been common throughout history. Reform and revolutionary movements are often called political movements because the changes they seek are political.

The abolitionist ideals at the heart of BLM organizing principles can be considered revolutionary in that they challenge the very premise of policing as an effective or humane response to social problems. The Black Lives Matter website invites visitors to "join the movement for Freedom, Liberation and Justice. (Black Lives Matter 2023)" If you'd like to read their goals for yourself, please check out their website Black Lives Matter. Building on the work of social theorists like Angela Davis, Ruth Wilson Gilmore, and Michelle Alexander, BLM organizers articulate an abolitionist vision that does not seek to reform policing but to replace the current criminal justice system with a system of transformative justice and community care. To learn more about what BLM organizers mean by "abolish the police," you can watch the 3 part series, Imagining Abolition.

Another type of political movement is a reactionary movement, so named because it tries to block social change or to reverse already achieved social changes. #BlueLivesMatter emerged in 2016 as a powerful call to support and respect police and to defend the institution and traditions of police. Supporters assert that police officers are doing dangerous and misunderstood jobs that deserve respect. They claim that BLM organizing has made police work more dangerous and that the police have been victims of deliberate misinformation. This can be considered a reactionary movement as the goal is to block the social changes and maintain the status quo.

Two other types of movements are self-help movements and religious movements. As their name implies, self-help movements involve people trying to improve aspects of their personal lives; examples of self-help groups include Alcoholics Anonymous and Weight Watchers. Religious movements have elements of self-help and mutual aid. They generally aim to reinforce their members' religious beliefs and convert other people to these beliefs. Principles from both religious and self-help movements have informed both reform and reaction movements.

Stages of Social Movements



Figure 9.12 The Four Stages of Social Movements: Emergence, Coalescence, Institutionalization and Decline. Where do you think the movement inspired by #BlackLivesMatter is today in these stages? Image Description

Sociologists also study the lifecycle of social movements—how they emerge, grow, and in some cases, die out. Blumer (1969) and Tilly (1978) outlined a four-stage process, shown in Figure 9.12. In the emergence stage, people become aware of an issue, and leaders emerge. This is followed by the coalescence stage, when people join together and organize in order to publicize the issue and raise awareness. In the institutionalization stage, the movement no longer requires grassroots volunteerism. The movement is now an established organization, typically with a paid staff. When people fall away and adopt a new movement, the movement successfully brings about the change it sought, or when people no longer take the issue seriously, the movement falls into the decline stage. In the next section, we will consider the role of social media in each of these stages.

New Social Movement Theory



Figure 9.13 Spanish sociologist Manuel Castells connects the power of the internet with the efficacy of social movements to explain their effectiveness in new ways.

New social movement theory, a development of European social scientists in the 1950s and 1960s, attempts to explain the proliferation of postindustrial and postmodern movements that are difficult to analyze using traditional social movement theotheoryRather than being one specific theory, it is more of a perspective that revolves around understanding movements as they relate to class, politics, identity, culture, and social change. The Spanish sociologist Manuel Castells (Figure 9.13) looks at how technology is transforming social movements. He argues that because the internet allows communication between people, often outside a government's control, social movements can be formed more rapidly and sometimes more effectively. He also believes that people act when their fear turns into anger about the oppression they experience and when they are motivated by hope. He writes:

…the second condition for individual experience to link up and form a movement is the existence of a communication process that propagates the events and the emotions attached to it. The faster and more interactive the process of communication is, the more likely the formation of a process of collective action becomes, rooted in outrage, propelled by enthusiasm and motivated by hope. (Castells 2015)

We see this combination of technology and passion present with #BlackLivesMatter-inspired organizing, and also with interrelated social movements for racial, gender, and disability justice, like ecofeminism, discussed inChapter 8, which focuses on patriarchal society as a source of environmental problems.

Resource Mobilization Theory

White American sociologists McCarthy and Zald (1977) proposed a new theory about social movements called resource mobilization theory. In resource mobilization theory, they say that social movements are successful when they can gather people and use their resources to create change. Resources include money, people, and power. Tpowerre money, people, and access to power a movement has, the greater its ability to make change. Resource mobilization can include funding secured from sympathetic allies and donors outside of the impacted community, which can give a movement increased visibility and influence.

Indigenous Perspective Theory



Figure 9.14 Sociologist Aldon Morris. He was the 112th president of the American Sociological Association. His work in social movements centers on the efficacy of Black organizing, which powered social movements.

Aldon Morris (Figure 9.14) researches the origins, nature, patterns, and outcomes of global movements that have successfully resisted and overthrown systems of oppression and injustice. With the Indigenous perspective theory, Morris argues it was the mobilization of the Black community's internal resources, knowledge, power, and skill that powered both the 20th-century civil rights movement (CRM) and the 21st-century movement for Black lives (BLM). In both cases, specific systems of domination were identified by members of oppressed communities, who also planned and executed direct action and brought change. These community-based processes, which center on collective agency and lived expertise, become the foundation for a political base from which deliberate and effective collective action can emerge. To learn more about his work, please either watch the 2.18-minute video How Do People Make Change [Video] or read from Civil Rights to Black Lives Matter [website].

Licenses and Attributions for The Sociology of Social Movements

Open Content, Original

"The Sociology of Social Movements" by Nora Karena is licensed under CC BY 4.0.

Figure 9.11. "Oregon Counties that Passed Ballot Measures to Join Greater Idaho" by Michaela Willi Hooper and Kimberly Puttman, Open Oregon Educational Resources, is licensed under CC BY 4.0

Figure 9.12. "The Four Stages of Social Movements" by Kimberly Puttman, based on the work of Blumer and Tilly, is licensed under CC BY 4.0.

Open Content, Shared Previously

"Levels, Types and Stages of Social Movements," "New Social Movement Theory," and "Resource Mobilization" and the definition of "Social Movements" are adapted from "Social Movements" by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax, which is licensed under CC BY 4.0. Modifications: Lightly edited section content on levels, types, and stages of social movements and applied specifically to BLM and prison abolition movements.

Figure 9.13. "Photo of Manuel Castells" by Jorge Gonzalez is licensed under CC BY-SA 4.0

All Rights Reserved

Figure 9.14. Photo of Dr. Aldon Morris © Emile Pitre is all rights reserved and included with permission.

This page titled 9.3: The Sociology of Social Movements is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

9.4: Social Movements, Social Media, and Social Justice



Figure 9.15 An interview with the founders of Black Lives Matter: Alicia Garza, Patrisse Cullors, Opal Tometi [YouTube Video]. As you watch this 15:56 minute video, please pay attention to how Cullours, Garza, and Tometti talk about movement building and organizing for change. Which of the four stages of social movements do you think the BLM Movement was at when this was recorded in 2016? Transcript

> *We don't deserve to be killed with impunity. We need to love ourselves and fight for a world where Black lives matter. Black people, I love you. I love us. We matter. Our lives matter.*
> *– Alicia Garza, Facebook Post July 13, 2013.*
>
> ———
>
> *Declaration: black bodies will no longer be sacrificed for the rest of the world's enlightenment. I am done. I am so done. Trayvon you are loved infinitely. #blacklivesmatter."*
> *– Patrisse Cullors, Facebook comment, posted July 13th, 2013.*

When mass protests erupted in the wake of the acquittal of the person who killed 17-year-old Trayvon Martin, the two impassioned Facebook posts that launched #BlackLivesMatter were called "love letters that launched a movement" (Jennings 2020). BLM is an example of the power of social media to create and shape social movements. Here we will look at how social media was engaged at each of the four stages described in the previous section, emergence, coalescence, institutionalization, and decline.

Emergence

Hashtag activism is the act of building up public support via social media for a cause, using a hashtag (#) (Pratim 2018:252). When Patrisse Cullors answered Alicia Garza's declaration with #BlackLivesMatter the message resonated deeply as part of an overwhelming outpouring of collective grief and anger on social media. Between July and December of 2013, the hashtag was used 5,106 times. By 2016 Twitter reported that #BlackLivesMatter was the third most popular hashtag in the platform's 10-year history, with nearly 1,200,000 tweets (Sichynsky 2016).



Figure 9.16 This organizer is holding a picture of Trayvon Martin, and using her phone to spread the word. A series of viral posts on Facebook introduced the world to the power of a hashtag after the acquittal of the person who killed Trayvon Martin. Have you ever used hashtags to amplify a message or idea?

Patrisse Cullors and Aliza Garza were already seasoned and well-networked organizers with experience using social media, as was Ayo Tometi, who responded to the posts with plans to purchase the domain blacklivesmatter.com. Together, they deftly used social media to amplify the voices of over-policed, under-resourced communities of Black people, as they declared to one another, "We matter." and to Americans, "Stop killing us." Ayo Tometi, an organizer with a background in communications, responded by purchasing www.blacklivesmatter.com, where they linked to organizing resources and articulated the following principles:

- We are expansive. We are a collective of liberators who believe in an inclusive and spacious movement. We also believe that in order to win and bring as many people with us along the way, we must move beyond the narrow nationalism that is all too prevalent in Black communities. We must ensure we are building a movement that brings all of us to the front.
- We affirm the lives of Black queer and trans folks, disabled folks, undocumented folks, folks with records, women, and all Black lives along the gender spectrum. Our network centers on those who have been marginalized within Black liberation movements.
- We are working for a world where Black lives are no longer systematically targeted for demise.
- We affirm our humanity, our contributions to this society, and our resilience in the face of deadly oppression.
- The call for Black lives to matter is a rallying cry for ALL Black lives striving for liberation (Birdsong 2016).

Coalescence

At the next stage, the coalescence stage, social media is also transformative. Over the next year, these seasoned organizers skillfully leveraged social media to build legitimacy for their claims.



Figure 9.17 These marchers in Ferguson, Missouri, protested the killing of Michael Brown. Ferguson is a town of about 18,000 people. Are you surprised that such a small town became the epicenter of a revolutionary movement?

The most popular hashtag on Twitter in its first decade was #Ferguson, with 1.7 million tweets between 2014 and 2016 (Anderson 2016). Ferguson, Missouri, is where Black Lives Matter coalesced as a global movement. When Ferguson, Missouri, erupted in rage and grief over the killing of Michael Brown, Patrisse Cullors and Darnell L. Moore used social media to call for a "Freedom Ride" to Ferguson. Inspired by the activists who mobilized for Black lives during the Civil Rights Era, this Freedom Ride would focus national attention on this most recent example of state-sanctioned violence against Black lives. The plan successfully mobilized the #BlackLivesMatter Social network to gather in St. Louis for three days of solidarity with local organizers, including the *Organization for Black Struggle* (OBS) and *Missourians Organizing for Reform and Empowerment* (MORE). Their goal was to build a sustainable coalition around the following demands:

- Justice for the family of Michael Brown and other victims of law enforcement and vigilante violence
- The demilitarization of law enforcement
- National investment in jobs, housing, and schools in Black communities (Mosendz 2014).

The use of #BlackLivesMatter was so prevalent during the Ferguson protests that organizers asked Twitter users to stop using it unless directly related to the actual activities and information about the protests.

Since Ferguson, #BlackLivesMatter has been the go-to search term for antiracist organizing. On Dec. 4, 2014, after a New York grand jury declined to indict police officers in the death of Eric Garner, #BlackLivesMatter appeared 189,210 times—the most it was ever used in a single day. Odeath first anniversary of Garners' death, the hashtag appeared more than 228,000 times in two days. When Senator Bernie Sanders defended the Black Lives Matter movement, the hashtag appeared more than 127,000 times on Twitter the following day as many users voiced support for Sanders (Anderson 2016).

Social media users report changing their minds about Black Lives Matter (BLM) and issues related to race and policing because of their interactions on social media platforms. Between Ferguson and Minneapolis, the world had a conversation on social media about what we mean when we say Black Lives Matter.

Social media is credited with helping #BLM to break through decades of color-blind racism and helped people feel OK saying that Black Lives Matter (Jennings 2020). Between 2014 and 2020, police killed at least 7680 people in the United States. Though only 12 % of the population is Black, 25% of the dead people are Black (Haddad 2021). Every time another Black life ended, the message got out again. More people engaged in the emerging network. By the time George Floyd's murder went viral, a match was struck. Around the world, seven years of organizing exploded into the streets.

Institutionalization

Social media can also accelerate a movement toward the institutionalization stage. In some cases, like #BlackLivesMatter, one or more formal organizations might exist alongside the hashtag or general sentiment.

BLM originally operated with a decentralized leadership structure and relied on fiscal sponsorship from a larger non-profit for financial oversight. The stated intention was always to distribute funds to local chapters that were well-positioned to respond to the needs of local communities. This infrastructure was temporarily overwhelmed after receiving 90 million dollars in donations during 2020. Social media coverage during this period included accusations of misuse and misappropriation of funds, and the organization came under scrutiny for a lack of transparency.

The Black Lives Matter Global Network Foundation responded to these growing pains by reorganizing and creating a Transparency Center on the website with updates on a new board of directors and links to tax filings. Their 2022 disclosures list 42 million dollars in assets and reports distributing more than 26 million dollars in grants to local BLM chapters and directly to families of victims of police violence in 2021 (Morrison 2022).

Decline

Decline simply refers to the winding down of an effort. It doesn't necessarily mean that a movement is not successful. On the contrary, a period of decline naturally follows successful efforts. It is also important to note that the status quo is not easily changed, and successful social movements also face periods in which their gains are challenged and tested. That's why it is important to view individual interconnected social movements within a larger historical context. The Civil Rights Movement of the mid-20th century was undoubtedly one of the most successful social movements in history, yet in spite of the notable gains, the movement eventually lost momentum when the most visible leadership and supporters, including Malcolm X. Dr. Martin Luther King Jr. and Bobby Kennedy, were assassinated, while more radical organizers, like Angela Davis, Fred Hampton, and Assata

Shakur were criminalized. You met Angela Davis in Chapter 1, but please click if you'd like to know more about Fred Hampton and Assata Shakur,

Morris observes that, "the decentralized leadership structure of the BLM movement and other contemporary social movements seems to have provided a bulwark against this sort of decapitation (2021)." When Garza, Tomati, and Cullors were targeted with misinformation and disinformation, the movement itself did not falter. Distributed leadership allowed the movement to thrive while the original organizers continued to develop new projects in their quest for a world that values Black lives.

As of 2023, the original website is now maintained by the Black Lives Matter Global Network Foundation, with current updates about the status of their ongoing work for racial justice and liberation. They also provide a link where people can report disinformation related to BLM. #BlackLivesMatter still trends on social media to signify racial injustice. While the Black Lives Matter movement may have passed, it leaves a lasting legacy that continues to shape anti-incarceration and anti-violence social justice organizing around the county.

Licenses and Attributions for Social Movements, Social Media, and Social Justice

Open Content, Original

"Social Movements, Social Media, and Social Justice" by Nora Karena is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 9.15. "An Interview with the Founders of Black Lives Matter" by TED is licensed under CC BY-NC-ND 4.0.

Figure 9.16. "Rally for Trayvon Martin 24" by Ryan Vaarsi is licensed under CC BY 2.0.

Figure 9.17. "Protestors demonstrating down West Florissant Ave." by Loavesofbread is licensed under CC-BY-SA 4.0

This page titled 9.4: Social Movements, Social Media, and Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

9.5: Chapter Summary

In this chapter, we have taken up the 2020 Portland protests as a case study of social movements. We used the social problems process framework to contextualize the protests. We considered how theories about the social, historical, and political construction of race and racism help us understand how racist policies and racist ideas produce and substance racial inequities. We also identified harmful racist ideas about under-served communities and racist policies that strive to contain rather than enrich under-served communities.

We also looked at the uses of social media for social movements, and we located Garza, Cullors, and Tometi within interdependent organizing traditions that touch back to Black Feminist Theory, the 2oth century civil rights movement, and the emancipatory sociology of Du Bois. We considered how #BlackLivesMatter makes powerful claims that engage critical consciousness, calling attention to all the places where Black lives don't matter.

We did the work that #BLM invites us to do as we analyze how policing in under-resourced communities creates and sustains racism. Finally, we considered how an antiracist framework, which centers on the well-being of people most impacted by police violence and mass incarceration, can advance social justice, and create a world where no one goes hungry.

Essential Ideas

Learning Objective 1: How do we apply the social problems process to better understand the history of #BlackLivesMatter?

Organizers used the social media hashtag #BlackLivesMatter to articulate claims that identified historical patterns of over-policing in under-resourced communities of color as the reason for disproportionate rates of Black and Brown people killed by police. The public responded with record-breaking protests to demand new approaches to public safety that would redirect public resources away from policing and towards programs that increase the well-being of people who live in under-resourced communities. In Portland, the city council responded by cutting police funding and pledging to redirect those funds to support social services. As of July 2023, the implementation of those programs has been contested. Some of the funding originally cut from the Metro Police was restored. The robust organizing network that emerged in Portland and across the US is continuing efforts to reduce police violence by rethinking policing, public safety, and community well-being.

Learning Objective 2: Why are some people more likely than others to be considered criminals because of their gender, race and ethnicity, social class, age, or other aspect of their social locations?

Policing in the US can be traced back to slave patrols in the South that empowered White men to hunt Black people, who were considered the property of enslavers. After slavery was abolished, White people routinely policed Black communities. In many communities across the country, laws were created to control and contain the movement of Black people, Native Americans, and immigrant populations who were perceived threats to White people and their property. While civil rights organizers, led by Black and Brown people, have successfully challenged and abolished most of these laws, racist ideas about who counts as a criminal persist.

Learning Objective 3: What does it mean to be anti-racist?

An antiracist is a person supporting an antiracist policy through actions or expressing an antiracist idea. It's not just doing no harm (not racist) but actively challenging racist thoughts or behaviors or dismantling racist laws, policies, and practices. When we apply this to social problems, one way to take action is to identify racial inequality and the policies and practices that create it, understand the racist ideas that justify the policies, challenge them, and implement new policies and practices.

Learning Objective 4: How do sociologists explain social movements?

Sociologists have different ways to explain social movements. They can categorize social movements by their levels, types, and stages. They can also discuss why social movements are effective or ineffective. New social movement theory examines why social movements succeed using technology, interests based on identity, and harnessing the emotions of fear, antheorynd hope. Resource mobilization theory argues that movements are successful when they can engage resources like leadership, membership, money, or social media to convince people to take action. Unlike Resource Mobilization Theory, Indigenous Perspective argues that oppressed people use internal resources to sustain their activism rather than external resources.

Learning Objective 5: How did organizers effectively use social media in each of the phases of a social movement to support social justice?

The four stages of social movements are the *preliminary stage*, when people become aware of an issue, and leaders emerge; the *coalescence stage*, when people join together and organize to publicize the issue and raise awareness; the *institutionalization stage*, when the organizing typically begins to rely on a paid staff, and the *decline stage*, when the movement successfully brings about the change it sought, or when people no longer take the issue seriously. In each stage #BLM organizers used social media in hashtags, tweets, web pages, Facebook pages, and other social media presence to achieve their goals. Although racism persists, they succeeded in expanding the possibility for liberation and social justice.

Key Terms List

- **anti-racist**: a person who supports an anti-racist policy through their actions or expressing an antiracist idea.
- **BIPOC**: an acronym that stands for Black, Indigenous, and People of Color. It is used to refer to people whose communities have been historically under-resourced, over-policed, disproportionately impacted by social problems, and underrepresented in terms of institutional power in the United States because of their assigned race category.
- **#BlackLivesMatter**: a hashtag that first went viral in 2013 in response to the acquittal of Trayvon Martin's murderer. In the decade following its introduction, #BlackLivesMatter became a popular organizing tool on social media.
- **criminal justice system**: a system that relies on legal codes, criminalization, policing, and punishment to mediate conflict, protect property, and maintain social order.
- **hashtag activism**: the act of building up public support via social media for a cause
- **lynchings**: extrajudicial killings in which an individual or a mob kidnaps, tortures, and kills persons suspected of crime or social transgressions
- **prejudice**: an unfavorable preconceived feeling or opinion formed without knowledge or reason that prevents objective consideration of an individual or group.
- **protest**: a public expression of objection, disapproval, or dissent towards an idea or action, typically a political one.
- **racial disparity**: the unequal outcomes of one racial or ethnic group compared with outcomes for another racial or ethnic group.
- **racial justice**: a response to racism that changes social systems to reduce racial inequities and address the social and interpersonal conditions caused by racial inequities.
- **social movements**: purposeful, organized groups that strive to work toward a common social goal.
- **under-resourced communities**: areas with relatively high poverty rates that lack robust economic infrastructure. While the term often refers to cities and suburbs with populations of over 250,000 people, many rural communities are also under-resourced.
- **underserved communities**: groups with limited or no access to resources or are otherwise disenfranchised.

Discuss and Do

1. Social Movements This chapter focuses on Black Lives Matter but refers to several other social movements. Choose one of these social movements and explain the movement using Best's Social Problems Process. What is the movement's legacy? Why are you grateful to movement activists?
2. Abolitionist Reform: Police reform is a contentious topic. It can take the form of The Breathe Act, Police in Schools, Police Divestment, or Mobile Crisis Intervention Teams. Please research one of the following possibilities, and answer:

1. What is the goal of the reform?
2. How does this change address the goal?
3. What progress has been made?
4. What could be done to support this change?

3. Racism: Why is "All Lives Matter" a racist response to "Black Lives Matter"? You might choose to journal about this or create some art that reflects your response.
4. Antiracism: What can you do to use your anti-racist power to support social justice?
5. Intersectionality: How is #BLM an effective response to intersectional social problems?
6. Antiracist Policing: Is it possible to be an anti-racist police officer?
7. Social Movement and Social Media: When you hear "#Black Lives Matter" what do you think? How has your opinion changed over the course of this week, if it has changed?
8. Social Movements and Social Justice: This chapter links to a variety of people, websites, videos, news articles, and reports. Please review one of these sources in more detail. How does this more specific evidence help you understand Black Lives Matter, policing, social movements, abolition or anti-racist power?

Licenses and Attributions for Chapter Summary

Open Content, Original

“Chapter Summary” by Nora Karena is licensed under CC BY 4.0.

This page titled 9.5: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Nora Karena (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

9.6: References

Abdurraqib, Samaa. 2021. “City of Portland Racial Equity Steering Committee: Full Report.” https://content.civicplus.com/api/assets/00b915fe-26e2-479d-b77a-9a7fc35fb5e2.

Anderson, Monica. 2016. “The Hashtag #BlackLivesMatter Emerges: Social Activism on Twitter.” *Pew Research Center: Internet, Science & Tech* (blog). August 15, 2016. https://www.pewresearch.org/internet/2016/08/15/the-hashtag-blacklivesmatter-emerges-social-activism-on-twitter/.

Bailey Jr., Everton. 2020. “$23 Million Cited as Portland Protest Damages Was Mostly Tied to Coronavirus Closures.” *The Oregonian/OregonLive*, July 10, 2020, sec. Portland. https://www.oregonlive.com/portland/2020/07/coronavirus-closures-inflated-23-million-reported-in-downtown-portland-protest-damages.html.

Barnard Center for Research on Women, dir. 2020. *What Is Transformative Justice?* https://www.youtube.com/watch?v=U-_BOFz5TXo.

Birdsong, Mia, dir. 2016. *An Interview with the Founders of Black Lives Matter*. https://www.ted.com/talks/alicia_garza_patrisse_cullors_and_opal_tometi_an_interview_with_the_founders_of_black_lives_matter.

Black Futures Lab. 2021. “Our Team | Black Futures Lab.” 2021. https://blackfutureslab.org/our-team/.

Black Lives Matter. 2021a. “Imagining Abolition.” Black Lives Matter. July 16, 2021. blacklivesmatter.com/imagining-abolition/.

———, dir. 2021b. *Imagining Abolition (Episode 3): The Abolitionist Pod*. https://www.youtube.com/watch?v=JDvVOI1kGek.

———. 2023. “Black Lives Matter Home.” Black Lives Matter. 2023. blacklivesmatter.com/.

———. N.d. “Transparency Center.” Black Lives Matter. Accessed September 6, 2022. blacklivesmatter.com/.

Blumer, Herbert. 1969. “Collective Behavior.” In *Principles of Sociology*, edited by A. M. Lee, 67–121. New York, NY: Barnes and Noble.

Bonilla-Silva, Eduardo. 2015. “The Structure of Racism in Color-Blind, ‘Post-Racial’ America.” *American Behavioral Scientist* 59 (11): 1358–76. doi.org/10.1177/0002764215586826.

Bosak, Kelli. N.d. “Victory in Vernonia!” *Rural Organizing Project* (blog). Accessed April 2, 2022. https://rop.org/update/victory-in-vernonia/.

Brooks, Jack. 1994. *Violent Crime Control and Law Enforcement Act of 1994*. Vol. H.R. 3355. www.congress.gov/bill/103rd-congress/house-bill/3355/text.

Burns, Katelyn. 2020. “Why Police Violence so Often Targets Trans People.” Vox. June 23, 2020. https://www.vox.com/identities/2020/6/23/21295432/police-black-trans-people-violence.

Byrne, Matt. 2021. “Portland Police Adopt Some Recommendations by Racial Equity Committee, Still Far from Others.” *Press Herald* (blog). July 28, 2021. https://www.pressherald.com/2021/07/27/portland-police-adopt-some-recommendations-by-racial-equity-committee-still-far-from-others/.

Campaign Zero. 2023. “Mapping Police Violence.” Mapping Police Violence. 32 2023. mappingpoliceviolence.org/.

Castells, Manuel. 2015. *Networks of Outrage and Hope: Social Movements in the Internet Age*. 2nd edition. Cambridge UK: Polity Press. www.wiley.com/en-br/Networks+of+Outrage+and+Hope%3A+Social+Movements+in+the+Internet+Age%2C+2nd+Edition-p-9780745695761.

CBS News. N.d. “Democratic Debate: Do Black Lives Matter?” Accessed September 6, 2022. https://www.cbsnews.com/news/democratic-debate-do-black-lives-matter/.

Children’s Bureau. 2021. “Child Welfare Practice to Address Racial Disproportionality and Disparity.” Bulletins for Professionals. Children’s Bureau: An Office of the Administration for Children and Families. www.childwelfare.gov/pubpdfs/racial_disproportionality.pdf.

Coalition of Communities of Color, and Portland State University. N.d. “The African American Community in Multnomah County: An Unsettling Profile.” Accessed September 6, 2022. www.portlandoregon.gov/civic/article/505485.

Cobb, Jelani. 2016. “The Matter of Black Lives.” *The New Yorker*, March 6, 2016. https://www.newyorker.com/magazine/2016/03/14/where-is-black-lives-matter-headed.

Conerly, Tonja R., Kathleen Holmes, Jennifer Hensley, Jennifer L Trost, Pamela Alcasey, Kate McGonigal, Heather Griffiths, et al. 2021. *Introduction to Sociology*. 3e ed. Openstax. https://openstax.org/details/books/introduction-sociology-3e.

Critical Resistance. 2022. “Critical Resistance.” Critical Resistance. 2022. https://criticalresistance.org.

Cullen, James. 2018. “The History of Mass Incarceration.” Brennan Center for Justice. https://www.brennancenter.org/our-work/analysis-opinion/history-mass-incarceration.

Cullors, Patrisse. 2013. “Declaration: Black Bodies Will No Longer Be Sacrificed for the Rest of the World’s Enlightenment. I Am Done. I Am so Done. Trayvon You Are Loved Infinitely. #blacklivesmatter.” *Facebook*.

Davis, Angela. 2018. “UC Santa Cruz Directory: Anglea Davis.” UC Santa Cruz. January 18, 2018. https://humanities.ucsc.edu/academics/faculty/index.php?uid=aydavis.

“Definition of Protest.” 2023. November 28, 2023. https://www.merriam-webster.com/dictionary/protest.

Dewan, Shaila. 2022. “Minneapolis Officers Found to Engage in Racist Policing.” *The New York Times*, April 27, 2022, sec. US www.nytimes.com/2022/04/27/us/minneapolis-police-racism-human-rights.html.

DiAngelo, Robin. 2011. “White Fragility.” *International Journal of Critical Pedagogy* 3 (3): 54–70. libjournal.uncg.edu/ijcp/article/viewFile/249/116.

DiAngelo, Robin J. 2018. *White Fragility: Why It’s so Hard for White People to Talk about Racism*. Boston: Beacon Press.

Donato, Al. 2020. “Dads With Leaf Blowers Join Portland Protest’s Wall Of Moms.” *HuffPost*, July 27, 2020, sec. Parents. https://www.huffingtonpost.ca/entry/portland-protests-dads-leaf-blowers_ca_5f1efe4bc5b638cfec482f67.

Don’t Shoot PDX. 2022. “Don’t Shoot PDX.” Don’t Shoot PDX. 2022. https://www.dontshootpdx.org.

Du Bois, W. E. B. 1903. *The Souls of Black Folk*. 2nd ed. 1 vols. Chicago IL: A.C McClurg & Co. https://www.gutenberg.org/files/408/408-h/408-h.htm.

Eberhardt, Peter, Howard Wail, and Devon Yee. 2020. “The New Face of Under-Resourced Communities.” Initiative for a Competitive Inner City. https://icic.org/wp-content/uploads/2020/10/The-New-Face-of_Under-Resourced-Communities.pdf.

Edwards, Frank, Hedwig Lee, and Michael Esposito. 2019. “Risk of Being Killed by Police Use of Force in the United States by Age, Race–Ethnicity, and Sex.” *Proceedings of the National Academy of Sciences* 116 (34): 16793–98. doi.org/10.1073/pnas.1821204116.

Federal Emergency Management Agency (FEMA). 2023. “Glossary.” 2023. https://www.fema.gov/about/glossary/u.

Fixler, Kevin. 2022. “Campaign to Join Idaho Gains Support of Two More Oregon Counties.” The Seattle Times. November 10, 2022. www.seattletimes.com/nation-world/nation-politics/campaign-to-join-idaho-gains-support-of-two-more-oregon-counties/.

Gaitán, Catalina. 2021. “After a Year of Portland Protests, Activists See No End in Sight.” *The Oregonian*, May 28, 2021, sec. Oregon Live. https://www.oregonlive.com/portland/2021/05/after-a-year-of-portland-protests-activists-see-no-end-in-sight.html.

Garza, Alicia. 2013. “We Don’t Deserve to Be Killed with Impunity. We Need to Love Ourselves and Fight for a World Where Black Lives Matter. Black People, I Love You. I Love Us. We Matter. Our Lives Matter.” *Facebook*.

Gennaco, Michael, Stephen Connolly, Teresa Magula, and Julie Ruhlin. 2022. “AN INDEPENDENT REVIEW OF THE PORTLAND POLICE BUREAU: Agency Culture, Community Perception, and Public Safety in a Time of Change.” The City of Portland: The OIR Group. https://portlandor.govqa.us/WEBAPP/_rs/(S(oozirvvcj2liqf5bxgkq25lb))/BusinessDisplay.aspx?sSessionID=&did=48&cat=0.

Gilmore, Ruth Wilson. 2007. *Golden Gulag: Prisons, Surplus, Crisis, and Opposition in Globalizing California*.

Gonzales, Jorge. 2023. *Photo of Manuel Castells*. Photo. https://en.Wikipedia.org/w/index.php?title=Manuel_Castells&oldid=1159582203.

Graves, Mark. 2020. “100 Days of Black Lives Matter Protests in Portland: Timeline and Photos Trace the Arc of Events.” *The Oregonian/OregonLive*, September 6, 2020, sec. Politics. https://www.oregonlive.com/politics/2020/09/100-days-of-black-lives-matter-protests-in-portland-timeline-and-photos-trace-the-arc-of-events.html.

Haddad, Mohammed. 2021. “How Many People Have Been Killed by US Police since George Floyd?” May 25, 2021. https://www.aljazeera.com/news/2021/5/25/how-many-people-have-police-killed-since-george-floyd.

Hagerty, Michael. 2019. “How Can You Have Racism Without Racists?” Houston Public Media. February 5, 2019. www.houstonpublicmedia.org/articles/shows/houston-matters/2019/02/05/320369/how-can-you-have-racism-without-racists/.

Hart, Rob. 2019. *Aldon Morris Image*. https://aldondmorris.com/2019/06/04/i-am-honored-to-serve-as-the-112th-asa-president/.

Heinrich-Böll-Stiftung. 2012. *Ruth Wilson Gilmore*. Photo. https://www.flickr.com/photos/boellstiftung/6935288271/.

Hermits United. 2020. *Dads with Leaf Blowers*. Photo. www.upworthy.com/dads-with-leaf-blowers-join-wall-of-moms-in-portland-protests.

Hitchens, Antonia. 2021. “Modern America’s Most Successful Secessionist Movement.” The Atlantic. December 23, 2021. https://www.theatlantic.com/politics/archive/2021/12/oregon-secession-idaho-move-border/621087/.

Horowitz, Juliana Menasce. 2021. “Support for Black Lives Matter Declined after George Floyd Protests, but Has Remained Unchanged Since.” Pew Research Center. https://www.pewresearch.org/fact-tank/2021/09/27/support-for-black-lives-matter-declined-after-george-floyd-protests-but-has-remained-unchanged-since/.

Hossinger, Eric. 2010. *London Riot Police, November 2010*. Photo. https://www.flickr.com/photos/hozinja/5248122650/.

Images, Sean Rayford/Getty. 2020. “Ahmaud Arbery and the Local Legacy of Lynching.” The Marshall Project. May 21, 2020. https://www.themarshallproject.org/2020/05/21/ahmaud-arbery-and-the-local-legacy-of-lynching.

Imagine Black. 2022. “IMAGINE BLACK.” IMAGINE BLACK. 2022. https://www.imagineblack.org.

Jennings, Carly. 2020. “The Love Note That Launched a Movement.” American Sociological Association. August 7, 2020. www.asanet.org/news-events/footnotes/jul-aug-2020/features/love-note-launched-movement.

Jones, Lt. Steven. 2015. “PPB Force Demographics Summary Report.” Portland OR: PPB Professional Standards Division. www.portlandoregon.gov/police/article/533066.

Kendi, Ibram X. 2019. *How To Be An Antiracist*. New York: One World.

Kirwan Institute for the Study of Race and Ethnicity, dir. 2018. *Implicit Bias Module Series*. H.264 Video, PDF study guides. Columbus, OH: Kirwan Institute for the Study of Race and Ethnicity, Ohio State University. kirwaninstitute.osu.edu/implicit-bias-training.

Lang, Kurt. 1963. “Theory of Collective Behavior. By Neil J. Smelser. New York: The Free Press of Glencoe, 1963. 436 Pp. $6.75.” *Social Forces* 42 (2): 251–52. https://doi.org/10.1093/sf/42.2.251.

Le Bon, Gustave. 1960. *The Crowd: A Study of the Popular Mind*. Compass Books. New York: The Viking Press.

Lee, Trymaine. 2016. “Black Lives Matter Releases Policy Agenda.” *NBC News*, August 1, 2016. https://www.nbcnews.com/news/us-news/black-lives-matter-releases-policy-agenda-n620966.

Leitch, Stephanie, J Hope Corbin, Nikita Boston-Fisher, Christa Ayele, Peter Delobelle, Fungisai Gwanzura Ottemöller, Tulani Francis Mantenga, Oliver Mweemba, Ann Pederson, and Josette Wicker. 2020. “Black Lives Matter in Health Promotion: Moving from Unspoken to Outspoken.” *Health Promotion International* 36 (4): 1160–69. https://doi.org/10.1093/heapro/daaa121.

Levinson, Jonathan. 2021. “Portland Has 5th Worst Arrest Disparities in the Nation, According to Compiled Data.” Opb. February 7, 2021. https://www.opb.org/article/2021/02/07/portland-has-5th-worst-arrest-disparities-in-the-nation-according-to-data/.

———. 2022. “Draft Rules to Govern Police Conduct in Oregon Leave Lots of Wiggle Room.” Opb. August 1, 2022. https://www.opb.org/article/2022/08/01/oregon-draft-rules-leave-wiggle-room-statewide-police-conduct/.

Loavesofbread 2023. *Ferguson Unrest*. Photo. https://en.Wikipedia.org/w/index.php?title=Ferguson_unrest&oldid=1162404082.

McCarthy, John D., and Mayer N. Zald. 1977. “Resource Mobilization and Social Movements: A Partial Theory.” *American Journal of Sociology* 82 (6): 1212–41. www.jstor.org/stable/2777934.

McKeon, Howard P. 1998. *H.R.6 – Higher Education Amendments of 1998*. Vol. H.R.6. www.congress.gov/bill/105th-congress/house-bill/6.

Mcphail, Clark. 1991. “The Myth of the Madding Crowd.” *Social Forces* 71 (January). doi.org/10.2307/2579983.

Mingus, Mia. 2019. “Transformative Justice: A Brief Description.” *Transform Harm* (blog). January 11, 2019. transformharm.org/transformative-justice-a-brief-description/.

Morris, Aldon. 2021. “From Civil Rights to Black Lives Matter.” Scientific American. February 3, 2021. https://www.scientificamerican.com/article/from-civil-rights-to-black-lives-matter1/.

Morrison, Aaron. 2022. “AP Exclusive: Black Lives Matter Has $42 Million in Assets.” *AP NEWS*, May 17, 2022, sec. Politics. https://apnews.com/article/government-and-politics-race-ethnicity-philanthropy-black-lives-matter-5bc4772e029da522036f8ad2a02990aa.

Mosendz, Polly. 2014. “Second Night of Protests of Decision in Eric Garner Case.” Newsweek. December 4, 2014. https://www.newsweek.com/second-night-protests-decision-eric-garner-case-289373.

Movement for Black Lives. 2022a. “The Breathe Act.” *The Breathe Act* (blog). 2022. https://breatheact.org/learn-more/.

———. 2022b. “The People’s Response Act.” *The Breathe Act* (blog). 2022. https://breatheact.org/the-peoples-response-act/.

———. 2022c. “Visions for Black Lives.” *M4BL* (blog). 2022. https://m4bl.org/policy-platforms/.

NAACP. N.d. “The Origins of Modern Day Policing.” Accessed September 6, 2022. https://naacp.org/find-resources/history-explained/origins-modern-day-policing.

National Public Radio. 2020. “The History Of Policing And Race In The US Are Deeply Intertwined.” *NPR*, June 13, 2020, sec. Race. https://www.npr.org/2020/06/13/876628302/the-history-of-policing-and-race-in-the-u-s-are-deeply-intertwined.

Nguyen, Ryan. 2020. “‘Naked Athena’: The Story behind the Surreal Photos of Portland Protester.” The Oregonian/OregonLive. July 19, 2020. https://www.oregonlive.com/portland/2020/07/the-story-behind-the-surreal-photos-of-portland-protester-naked-athena.html.

Northwestern University, dir. 2021. *How Do People Make Change?* https://www.youtube.com/watch?v=2GD-wLMyzew.

NPR Podcasts, dir. 2020. *History of Policing in America*. https://www.youtube.com/watch?v=wPu6-1yy8-o.

OMCT World Organization Against Torture. 2023. “Extrajudicial Killings.” OMCT. 2023. https://www.omct.org/en/what-we-do/extrajudicial-killings.

Omi, Michael, and Howard Winant. 1986. *Racial Formation in the United States*. New York, NY: Routledge.

Oregon Values and Beliefs Center. N.d. “Oregon Values and Beliefs Center Findings: Policing and Public Safety.” FlashAlert.Net. Accessed September 6, 2022. https://flashalert.net/id/OVBC/146701.

Oregonian, Guest Columnist | The. 2021. “Opinion: A Year after Portland’s 100 Days of Protest, Time to Recommit to Action.” Oregonlive. October 3, 2021. https://www.oregonlive.com/opinion/2021/10/opinion-a-year-after-portlands-100-days-of-protest-time-to-recommit-to-action.html.

Osta, Kathleen, and Hugh Vasquez. N.d. “Implicit Bias and Structural Racialization.” National Equity Project. Accessed September 6, 2022. https://www.nationalequityproject.org/frameworks/implicit-bias-structural-racialization.

Pacific Northwest Youth Liberation Front. 2023. *Pacific Northwest (PNW) Youth Liberation Front*. Photo. https://www.radical-guide.com/listing/pacific-northwest-youth-liberation-front/.

People’s Institute Northwest. 2022. “The People’s Institute Northwest: For Survival and Beyond.” 2022. https://www.pinwseattle.org/.

People’s Institute Northwest. 2023. “Home: People’s Institute Northwest.” 2023. https://www.pinwseattle.org/.

Perrin, Andrew. N.d. “23% of Users in US Say Social Media Led Them to Change Views on an Issue; Some Cite Black Lives Matter.” *Pew Research Center* (blog). Accessed May 2, 2022. https://www.pewresearch.org/fact-tank/2020/10/15/23-of-users-in-us-say-social-media-led-them-to-change-views-on-issue-some-cite-black-lives-matter/.

Pierson, Emma, Camelia Simoiu, Jan Overgoor, Sam Corbett-Davies, Daniel Jenson, Amy Shoemaker, Vignesh Ramachandran, et al. 2020. “A Large-Scale Analysis of Racial Disparities in Police Stops across the United States.” *Nature Human Behaviour* 4 (7): 736–45. https://doi.org/10.1038/s41562-020-0858-1.

Pogust, Dan. 2020. “Is It Racist? Police Protests & Racial Injustice – OVBC.” *Oregon Values and Beliefs Center* (blog). July 29, 2020. https://oregonvbc.org/police-protests-and-racial-injustice/.

Pratim, Manash. 2018. “Social Media and Hashtag Activism.” Pp. 252–62 in Liberty Dignity and Change In Journalism. Kanishka Publication. www.researchgate.net/publication/326655352_Social_Media_and_Hashtag_Activism

Reneau, Annie. 2020. “Dads with Leaf Blowers Join ‘Wall of Moms’ in Portland Protests – Upworthy.” Upworthy. July 23, 2020. www.upworthy.com/dads-with-leaf-blowers-join-wall-of-moms-in-portland-protests.

Saylor Foundation. 2016. *Explaining Crime*. 1.0. UMN Open Textbook Library. https://saylordotorg.github.io/text_...ing-crime.html.

Serbulo, Leanne C., and Karen J. Gibson. 2013. “Black and Blue: Police-Community Relations in Portland’s Albina District, 1964-1985.” *Oregon Historical Quarterly* 114 (1): 6–37. http://dx.doi.org/10.5403/oregonhistq.114.1.0006.

Shakur, Assata. 2023. “Assata Shakur Speaks!” 2023. http://www.assatashakur.org/.

Sichynsky, Tanya. 2016. “These 10 Twitter Hashtags Changed the Way We Talk about Social Issues.” *Washington Post*, March 21, 2016. www.washingtonpost.com/news/the-switch/wp/2016/03/21/these-are-the-10-most-influential-hashtags-in-honor-of-twitters-birthday/.

Spector, Malcolm, and John I. Kitsuse. 2017. *Constructing Social Problems*. 1st ed. New York, NY: Routledge. doi.org/10.4324/9781315080512.

Taylor, Jennifer Rae, and Kayla Vinson. 2020. “Ahmaud Arbery and the Local Legacy of Lynching.” *The Marshall Project*, May 21, 2020, sec. Commentary. https://www.themarshallproject.org/2020/05/21/ahmaud-arbery-and-the-local-legacy-of-lynching.

The Movement for Black Lives. 2023. “What Is the Breathe Act?” *The Breathe Act* (blog). 2023. https://breatheact.org/learn-more/.

The Atlantic, dir. 2018. *How Does It Feel to Be a Problem?* https://www.youtube.com/watch?v=z04KVyhZM5g.

The Editors, World Politics Review. 2022. “The Age of Global Protest.” *World Politics Review* (blog). June 10, 2022. https://www.worldpoliticsreview.com/blm-protests-and-the-age-of-global-protest/.

The Oregonian, dir. 2020. *Why Do You Protest? Voices of Those Demonstrating in Portland*. https://www.youtube.com/watch?v=YLMFF_fycBc.

The Sentencing Project. N.d. “Criminal Justice Facts.” The Sentencing Project. Accessed September 6, 2022. https://www.sentencingproject.org/criminal-justice-facts/.

The Zinn Education Project. 2014. “The Assassination of Fred Hampton: How the FBI and Chicago Police Murdered a Black Panther.” Zinn Education Project. 2014. https://www.zinnedproject.org/materials/assassination-of-fred-hampton/.

Tilly, Charles. 1978. *From Mobilization to Revolution*. New York, NY: Newbery Award Records.

TIME, dir. 2020. *BLM Founders | TIME100 2020*. https://www.youtube.com/watch?v=ddZajib9Z6k.

Tinoco-Giraldo, Harold, Eva María Torrecilla Sánchez, and Francisco J. García-Peñalvo. 2021. “An Analysis of LGBTQIA+ University Students’ Perceptions about Sexual and Gender Diversity.” *Sustainability* 13 (21): 11786. https://doi.org/10.3390/su132111786.

Toews, Jason. 2021. *English: A Headshot Image of Robin DiAngelo, PhD. Taken in 2021*. Photo. Own work. commons.wikimedia.org/wiki/File:Robin_DiAngelo,_PhD,_2021.jpg.

TP, teleSUR/ jc-. 2014. “2014 Freedom Ride Arrives in Ferguson Today.” August 29, 2014. www.telesurenglish.net//news/2014-Freedom-Ride-Arrives-in-Ferguson-Today-20140829-0032.html.

Turner, Ralph H., and Lewis M. Killian. 1957. *Collective Behavior*. Prentice-Hall Sociology Series. Englewood Cliffs, N.J.: Prentice-Hall.

Unite Oregon. 2022. “Unite Oregon: Organizing Across Cultures.” 2022. https://www.uniteoregon.org/.

University of Minnesota Libraries. 2016. “11.1 An Overview of Education in the United States.” In *Social Problems*. University of Minnesota Libraries Publishing. https://open.lib.umn.edu/socialproblems/chapter/11-1-an-overview-of-education-in-the-united-states/.

US CDC. 2022. “The Social-Ecological Model: A Framework for Prevention.” January 18, 2022. www.cdc.gov/violenceprevention/about/social-ecologicalmodel.html.

Vaarsi, Ryan. 2013. *Rally for Trayvon Martin 24*. Photo. https://www.flickr.com/photos/77799978@N00/9461666346/.

Vaughn, Courtney. 2022. “Oregonians Support Black Lives Matter, but Few Think It Has Helped.” *The Newberg Graphic*, March 30, 2022. pamplinmedia.com/nbg/142-news/539979-432517-oregonians-support-black-lives-matter-but-few-think-it-has-helped.

Wall of Moms. 2020. Photo. July 24, 2020.

Washington Post, dir. 2020. *Hear from the “Wall of Moms” on the Front Lines of Portland Protests*. https://www.youtube.com/watch?v=jbrnypHWSEs.

Wells Ida B. 1892. *Book Cover Southern Horrors: Lynch Law In All Its Phases*. Photo. http://www.gutenberg.org/files/14975/14975-h/14975-h.htm.

Whitman, Kenyon Lee, and Stephen A. Exarhos. 2020. “The New Jim Crow in Higher Education: A Critical Race Analysis of Postsecondary Policy Related to Drug Felonies.” *Journal Committed to Social Change on Race and Ethnicity (JCSCORE)* 6 (2): 33–59. www.jstor.org/stable/48644536.

Wikipedia. 2022. “List of George Floyd Protests Outside the United States.” In *Wikipedia*. https://en.Wikipedia.org/w/index.php?title=List_of_George_Floyd_protests_outside_the_United_States&oldid=1108451729.

Wirtschafter, Valerie. 2021. “How George Floyd Changed the Online Conversation around BLM.” June 17, 2021. https://www.brookings.edu/techstream/how-george-floyd-changed-the-online-conversation-around-black-lives-matter/.

Wright, James C., Jr. 1986. *Anti-Drug Abuse Act of 1986*. Vol. H.R.5484. www.congress.gov/bill/99th-congress/house-bill/5484.

This page titled 9.6: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

10: Who Gets Well?- Health as a Social Problem

10.1: Chapter Overview and Learning Objectives
10.2: Health as a Social Problem
10.3: Epidemiology in the US- Health Disparities by Social Location
10.4: Sociological Theories of Health
10.5: Health Equity is Social Justice
10.6: Chapter Summary
10.7: References

This page titled 10: Who Gets Well?- Health as a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

10.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Explain how health is a social problem.
2. Compare models of health that sociologists and health researchers use to explain inequality in health outcomes.
3. Describe how sociologists make sense of health and illness over time.
4. Evaluate the interdependent solutions for social justice equity in health outcomes, particularly during COVID-19.

Chapter Overview

> *My deepest gratitude goes to Kim Puttman, who helped guide me as I wrote this chapter during a tumultuous period of my life. She was a thoughtful tutor and mentor, and this chapter wouldn't have been written without her.*
> *– Kathryn Burrows*

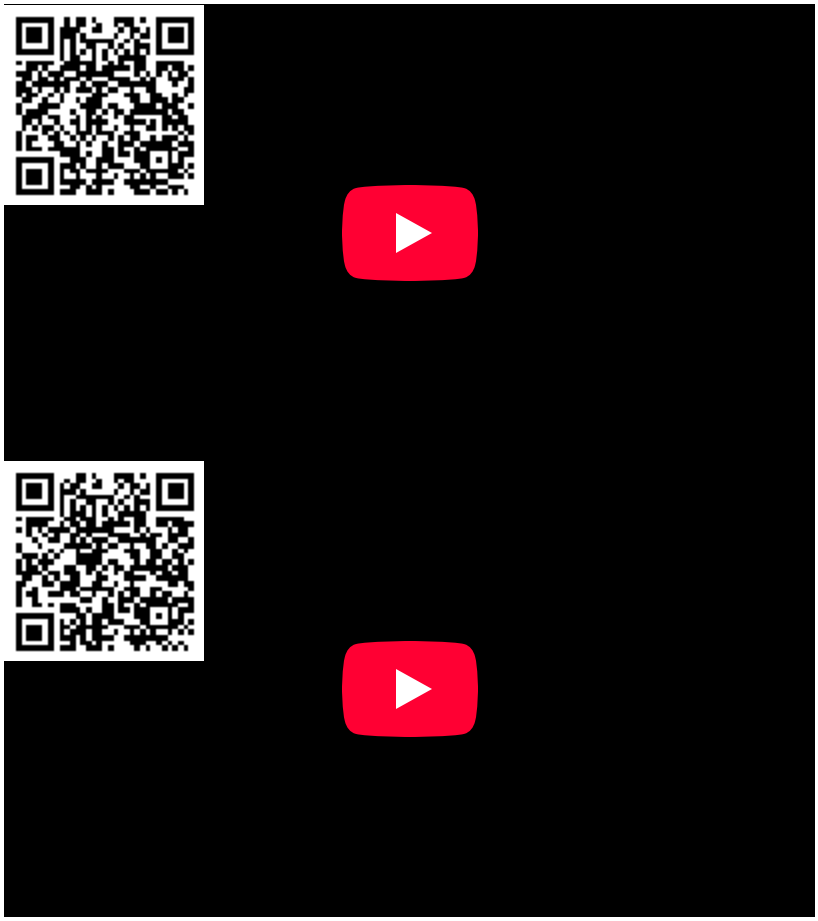


Figure 10.1 Isaiah – Voices of Long COVID [YouTube] (top; Isaiah Transcript. and Inside a long Covid clinic: 'I look normal, but my body is breaking down' [YouTube] (below; Inside a long Covid clinic Transcript.). Please watch all of the first video and the first 5 minutes of the second video. These two videos tell the story of people with long-haul COVID-19. As you watch, consider how these experiences might create a social problem.

By now, we probably can all tell a story about how COVID-19, an infectious disease caused by the SARS-CoV-2 virus (Coronavirus N.d.), has impacted our lives. Some of us have had family members or friends pass away. Some of us are still experiencing lingering symptoms from a COVID-19 infection, called long-haul or long COVID-19, as seen in Figure 10.1. Some of our kids just felt achy or tired for a day and then got better. Some of us may not know anyone who was personally affected by

COVID-19. Pause for a moment to think about your own COVID-19 health story and consider the many ways that this disease has affected society in the United States and worldwide.

My personal COVID-19 story has many layers. My wife and I quarantined, masked, and stayed socially distant for over two years. We isolated ourselves stringently because both of us have underlying health conditions which would make surviving COVID-19 difficult. My four parents followed these same protocols, missing visits with grandchildren, graduations, and family holidays. My dad had his 80th birthday party on Zoom, an event that we never could have predicted. My brothers and their families quarantined as requested early in the pandemic. They attended school from home, just as many governors ordered. One sister-in-law still went to the hospital to deliver babies and care for patients sick with COVID-19.

Luckily, no one in my close family had to be hospitalized for COVID-19, and no one passed away. People in my close family got sick, but everyone has recovered. Luck might have kept my family well, but equally important to consider is my social location. My family had safe, warm, comfortable housing where we could quarantine. We could order food and supplies online, and people would deliver them to our door. Many of us were able to complete our work remotely or at least adjust our work schedules. Although we had to wait until our age groups were eligible, our family had relatively easy access to vaccines. While these advantages don't guarantee health, they gave us options to respond effectively during the pandemic.

This story highlights how health itself becomes a social problem, not just a medical one. Common sense tells us that since COVID-19 is a disease, it should affect all people equally. You would think that a virus wouldn't discriminate.

However, we have learned that some social groups are more likely to be infected, hospitalized, and even die as a result of contracting COVID-19. The table in Figure 10.2 shows rates of cases, hospitalizations, and deaths due to COVID-19 by race and ethnicity as of July 2020. As you can see, non-Hispanic Black people died from COVID-19 at a rate twice that of White people during this time. Please take a moment to lookracethe otethnicityrences related to race and ethnicity in this table.

Rate ratios compared to White, Non-Hispanic persons	American Indian or Alaska Native, Non-Hispanic persons	Asian, Non-Hispanic persons	Black or African American, Non-Hispanic persons	Hispanic or Latino persons
Cases[1]	1.5x	0.8x	1.1x	1.5x
Hospitalization[2]	2.8x	0.8x	2.2x	2.1x
Death[3, 4]	2.1x	0.8x	1.7x	1.8x

Race and ethnicity are risk markers for other underlying conditions that affect health, including socioeconomic status, access to health care, and exposure to the virus related to occupation, e.g., frontline, essential, and critical infrastructure workers.

Figure 10.2 Rates for COVID-19 Infection, Hospitalization, and Death by Race/Ethnicity, as of July 28, 2020. Race and ethnicity are risk markers for other underlying conditions that affect health, including socioeconomic status, access to health care, and exposure to related occupations, e.g. frontline, essential, and critical infrastructure workers. Image Description

Perhaps you noticed that the data show a gap between White non-Hispanic Americans and American Indian/Alaskan Native, Asian, Black people, and Latinx people. As you can see in the table, cases, hospitalizations, and deaths for all racial and ethnic groups except for Asians are substantially higher than for Whites. This experience of inequality demonstrates that health and illness can be social problems.

This chapter will explore the social elements of health, a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity (World Health Organization 1946). We will look more deeply at why health is a social problem. We will explore collective and individual models of the social determinants of health. Asocial determinants of health of the social determinants of health, we will include the experience of individual and generational trauma as a factor in health outcomes. We will examine how sociologists make sense of health and illness by considering how these understandings develop over time. Like many other social problems, government policies and practices influence access to health resources and health outcomes. We will look at the differences in health systems internationally and decide if these systemic differences support health for everyone. Finally, we will come back to our own COVID-19 stories. The pandemic has both exposed and worsened existing inequalities. The pandemic is also inspiring creative action from individuals, communities, and governments. These generous responses demonstrate our interdependence, and the need for the social justice of health.

Focusing Questions

The questions that encourage our curiosity include:

1. How is health a social problem?
2. How do sociologists and health researchers model influences on health outcomes to measure health inequality?
3. How do sociologists make sense of health and illness? How have our definitions changed over time?
4. How has COVID-19 provided an opportunity to assess and create interdependent solutions that improve health outcomes to ensure social justice oppressed people?

Let's learn about who gets well!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kathryn Burrows and Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 10.2. "Risk for COVID-19 Infection, Hospitalization, and Death By Race/Ethnicity" by the Centers for Disease Control (CDC) is in the Public Domain.

All Rights Reserved

Figure 10.1. "Isaiah – Voices of Long COVID" by Resolve to Save Lives and "Inside a Long Covid clinic: "I look normal, but my body is breaking down" by The Guardian are licensed under the Standard YouTube License.

This page titled 10.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

10.2: Health as a Social Problem



Figure 10.3 Medical providers must use universal precautions such as masks and gloves when treating patients with communicable diseases such as Ebola and COVID-19.

Even with our brief explanation of COVID-19 statistics in the introduction of this chapter, we see that people experience unequal health outcomes based on their race and ethnicity. This is healthne dimension of inequality in health outcomes. What else makes health and illness a social problem? social probleme characteristics of a social problem to health and illness.

Health and illness in society go beyond individual experience. We usually think of health, illness, and medicine in individual terms. When a person becomes ill, we view the illness as a medical problem with biological causes. A physician treats the individual accordingly. A sociological approach takes a different view. Unlike physicians, sociologists and other public health scholars do not try to understand why any one person becomes ill. Instead, we typically examine illness rates to explain why people from certain social backgrounds are likelier than others tosociety sick. Our social location in society—our social class, race and ethnicity, gender, and other dimensions of diversity—makes a critical difference.

Medical sociology is the systematic study of how societies manage issues of health and illness, such as diseases and disorders, healthcare access, and the larger picture of physical, mental, and social components of health and illness. Major topics for medical sociologists include the doctor/patient relationship, the structure and socioeconomics of healthcare, and how culture impacts attitudes toward disease and wellness. In the next section, we'll look at what medical sociologists find when they look at how experiences of health and illness can differ by social location.

How we get sick and how we stay healthy reveals both inequality and interdependence. For example, Flint, Michigan, residents experienced higher-than-normal levels of lead toxicity, hair loss, rash, and other health issues when the local municipal government changed the water supply in 2013. Although government officials knew that the Flint River was contaminated with pollution from manufacturing, they decided to use this water for city residents because it was cheaper. Decisions at several interdependent layers of government resulted in this harmful action. Local citizens connected with doctors, health officials, and journalists to tell the story of the contaminated water and support a change.

More than 60% of the residents of Flint are Black. Over 40% of Flint's residents live below the poverty line. This combination of race and class influenced the original decision making and community response. Eventually, the Michigan Civil Rights Commission cited systemic racism as the fundamental cause for the questionable decisions. Recovery required both individual agency and collective action. If you'd like to learn more, Flint Water Crisis: Everything You Need to Know [website] provides more details.

Conflict between values may cause social problems to arise. We see this as people respond to government policies around COVID-19. How would you describe the difference in values between the social groups represented in figures 10.4 and 10.5?



Figure 10.4 Pandemic lockdown protesters hold signs that say that lockdown is an issue of tyranny and freedom.

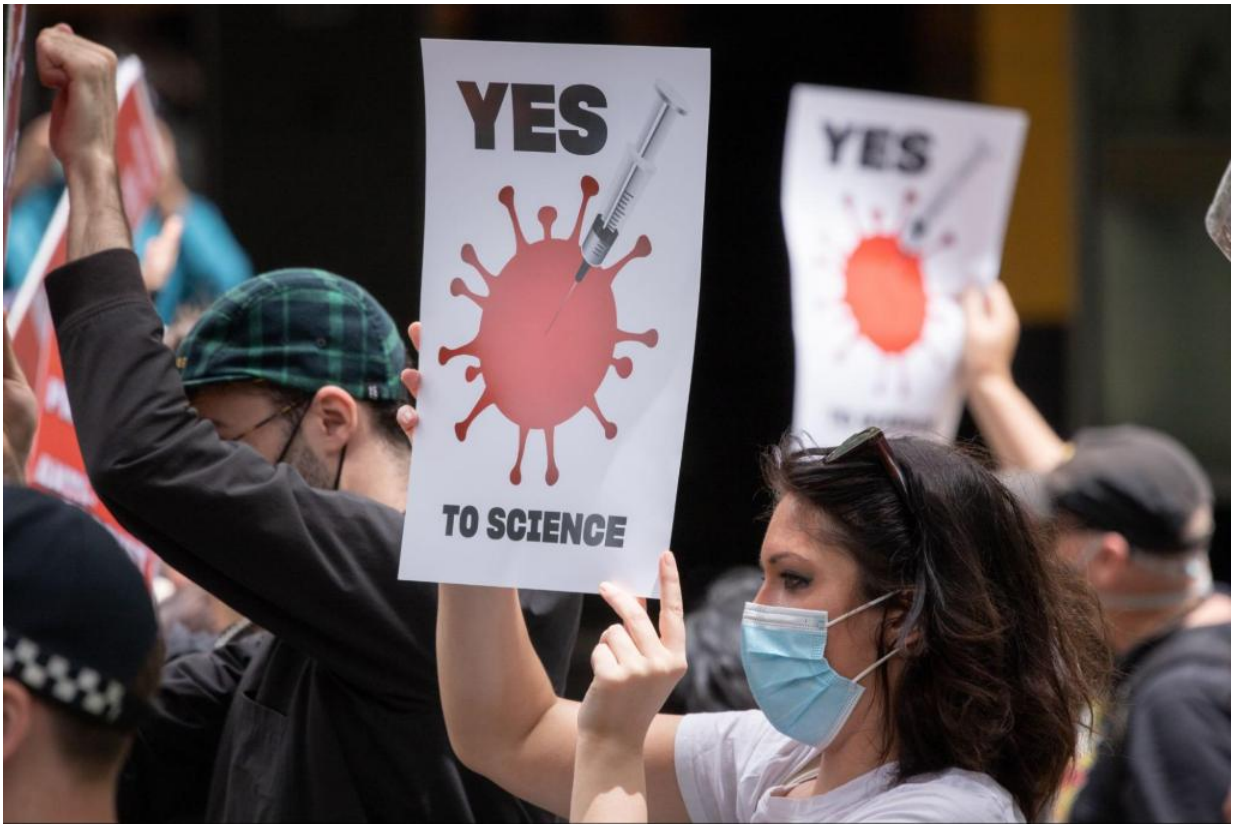


Figure 10.5 Pandemic protesters hold signs that promote using science to end the pandemic. How is this perspective different from the protesters in image 10.4?

The protesters in Figure 10.4 explicitly state that the COVID-19 lockdown is an example of government tyranny. The protesters in Figure 10.5 promote vaccinations, asserting that scientific knowledge and research should be used to ensure our health. You may know people who support vaccines and social distancing as a way to manage the pandemic. You may know other people who think vaccines are dangerous and that state-mandated quarantining is "un-American." This conflict in values creates the conditions in which a social problem is likely to arise.

Our ideas about what is healthy, what is illness, and what actions we should take to be healthy and treat illness are socially constructed. A sociological approach emphasizes that a society's culture shapes its understanding of health and illness and practices of medicine. In particular, culture shapes a society's perceptions of what it means to be healthy or ill, the reasons to which it attributes illness, and the ways in which it tries to keep its members healthy and cure those who are sick (Hahn & Inborn 2009). Knowing about a society's culture helps us to understand how it perceives health and healing. By the same token, knowing about a

society's health and medicine helps us to understand important aspects of its culture. We'll look more deeply into cultural constructions of health and illness in the upcoming section, Sociological Theories of Health.

As you think about your experience with COVID-19, have you changed how you think about your own health? Many people who became severely ill or died from COVID-19 had other health issues, such as hypertension and obesity. Do you know people whose attitudes about their general health have changed? Do you know people who are suspicious of the government's intentions or less likely to listen to doctors or scientists? What do you think will be the best way to prevent illness and death should another pandemic strike? Each of these questions highlights a topic related to the social construction of the social problem of health and illness.

Licenses and Attributions for Health as a Social Problem

Open Content, Original

"Health as a Social Problem" by Kathryn Burrows and Kimberly Puttman is licensed under CC BY-NC-SA 4.0.

Open Content, Shared Previously

"Health as a Social Problem" is adapted from:

- "Introduction" and "The Social Construction of Health" by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax, which is licensed under CC BY 4.0.
- "Understanding Health Medicine and Society" by University of Minnesota Libraries Publishing, Sociology: Understanding and Changing the Social World, which is licensed under CC BY-NC-SA 4.0.

Modifications, licensed under CC BY-NC-SA 4.0, include remixing with original content.

Figure 10.3. "US Navy Doctors, Nurses and Corpsmen Treat Patients in the ICU Aboard USNS Comfort" by Navy Medicine is in the Public Domain.

Figure 10.4. "Photo of an anti-lockdown protest" by Michael Swan is in the Public Domain.

Figure 10.5 "Photo of Yes to Science protesters" by Mitchell Luo is licensed under the Unsplash License.

This page titled 10.2: Health as a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

10.3: Epidemiology in the US- Health Disparities by Social Location

Doctors and medical professionals focus most on the health of an healthdual. Sociologists and public health professionals focus on the health of health. This specialty is called epidemiology, the study of disease and health and their causes and distribuhealth Epidemiology can focus on the differences between neighborhoods, states, or countries. As we look at health in the Unhealthtates, we see a complex and often contradictory issue. On the one hand, as one of the wealthiest nations, the United States fares well in health comparisons with the rest of the world. However, the United Sthealthlso lags behind almost every industrialized country in providing care to *all* its citizens. This gap between the shared value of health and unequal outcomes makes health and illness a social problem.

Sociologists and others who study human health have a detailed model that helps them make sense of health in groups. This model is called the social determinants of health. More specifically, the social determinants of health are the circumstances in which people are born, grow up, live, work, and age and the systems put in place to deal with illness (World Health Organization 2013). While ethnicity may seem to correlate with these elements, it is misleading to assume that all members of a specific racial group will experience the same health outcomes (Whitemarsh and Jones 2010). Instead, while certain diseases are linked to racial identity, lifestyle factors such as smoking and diet also play a role. These, of course, are also influenced by racial identity! These circumstances are shaped by a wider set of forces: economics, social policies, and politics.

Unpacking Oppression, Healing Justice: Social Determinants of Health and ACES

Sociologists and health researchers use two different models to predict health outcomes. Social determinants of health measure the social factors that may impact a community's health outcomes. Adverse Childhood Experiences (ACEs) are potentially traumatic events that occur in childhood (0-17 years). The ACEs model measures the amount of trauma a child exptraumaes and describes the impact of trauma on health outcomes. Trauma is a person's (or group) response to a deeply distressing or disturbing event that overwhelms one's ability to cope. Trauma causes feelings of helplessness, diminishes self-esteem and limits a person's ability to feel a full range of emotions and experiences (Onderko 2018). Let's examine both of these models.



Figure 10.6 This is a model of the Social Determinants of Health (SDOH), provided by the CDC. How do these factors impact your own health or the health of your family? How might these factors impact the health of families who are different from you? Image Description

Social scientists and health professionals use this model of social determinants of health to describe the social factors that influence the health or lack of health of different social groups. The Centers for Disease Control (CDC) created the model in Figure 10.6. We see that access to quality health care influences how healthy you might be. Whether your neighborhood is located next to an oil

refinery, as described in Chapter 8, changes your health outcomes. You might be surprised that education access and quality also impact your health. However, you might remember from Chapter 5 that education and wealth are correlated. Wealthy people can pay more money for healthcare. Additionally, they get better educations, which sometimes leads to better health choices.

The way organizations and institutions create models for the social determinants of health can change what we see. If you'd like to explore this question more deeply, here is a model from the World Health Organization and a SDOH model from the Canadian First Nations Peoples. Why might these models be different from each other?

In a slightly different social model of health, researchers look at how trauma over time affects health outcomes.

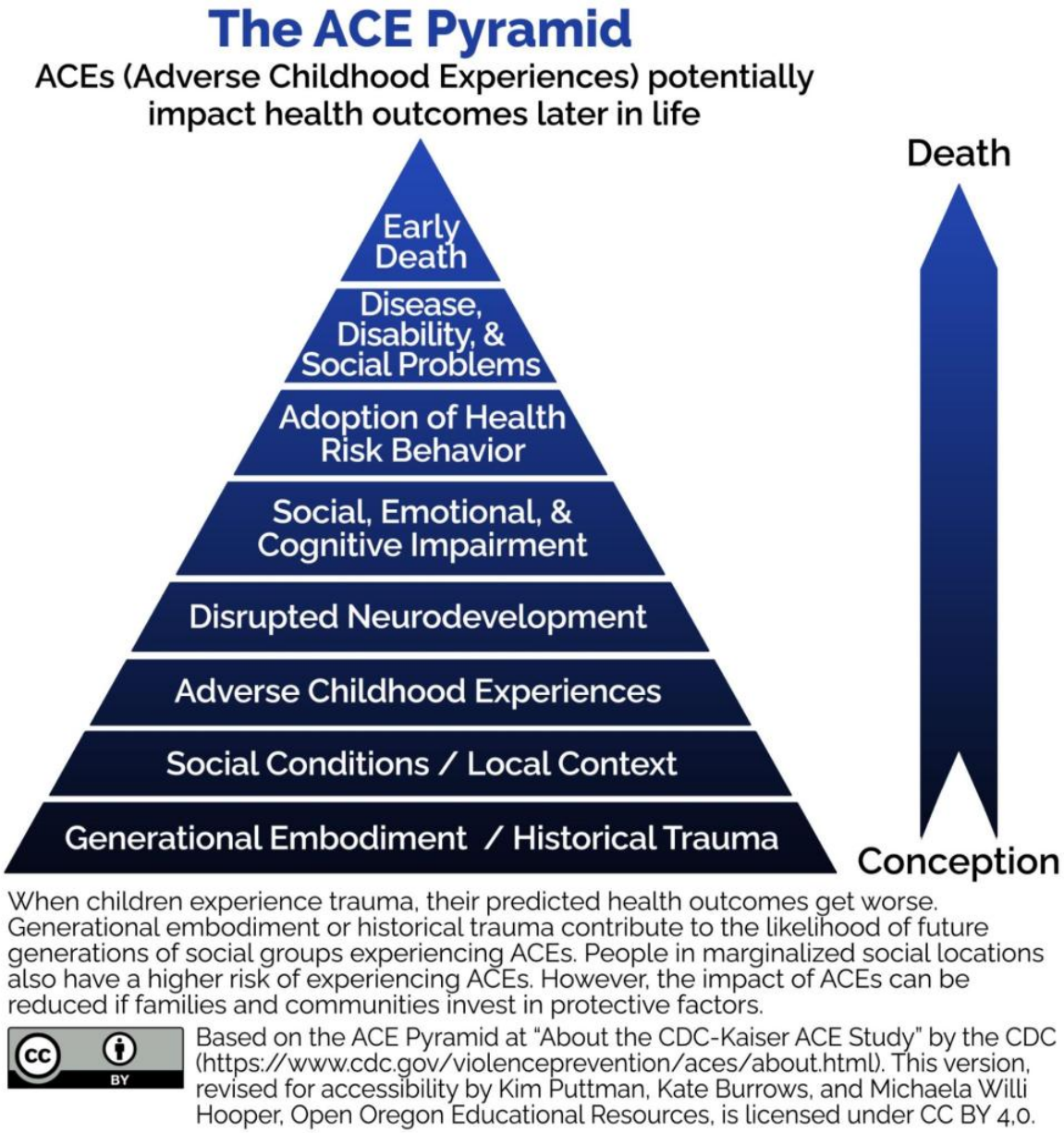


Figure 10.7 The ACE pyramid: Many of us experience some adverse childhood events. When communities and families invest in protective factors, the impact of ACEs on our future health outcomes decreases. Image Description

Figure 10.7 shows the ACE Pyramid distributed by the Centers for Disease Control and Prevention. Adverse Childhood Experiences (ACEs) potentially impact health outcomes later in life. An arrow on the side shows the progression from conception (at the bottom) to death (at the tdeathThe levels, from conception to death, are:

- Generational Embodiment/Historical Trauma
- Social Conditions/Local Context
- Adverse Childhood Experiences

- Disrupted Neurodevelopment
- Social, Emotional, & Cognitive Impairment
- Adoption of Health Risk Behavior
- Disease, Disability, & Social Problems
- Early Death

When children experience trauma, their predicted health outcomes get worse. These adverse or traumatic experiences may include growing up in a family with mental health or substance abuse issues, child abuse, or other experiences of violence. Because a person who experiences these events is more limental healthience some physical and mental health challenges in childhood, they are more likely to adopt risky behaviors as an adult. Additionally, the more ACEs an adult has, the more it can predict that person's risk of developing health problems such as diabetes, heart disease, and cancer. If left untreated, the related diseases and disabilities can lead to early death.

However, when children get help from caring adults, are connected with others, or receive competent professional support, they can recover from this early trauma. These interventions and others are known as protective factors. If families and communities support children with protective factors, the negative health impacts of trauma decrease. Many people experience at least one Adverse Childhood Experience in their lifetime. However, people in marginalized social locations have more risk of ACEs.

Beyond the experience of an individual, generational embodiment or historical trauma contributes to the likelihood of future generations of social groups experiencing ACEs. Historical trauma is multigenerational trauma experienced by a specific cultural, racial or ethnic group (Administration for Children and Families N.d.). It is related to major events that oppressed a particular group of people because of their status as oppressed, such as slavery, the Holocaust, forced migration, and the violent colonization of Indigenous people in North America. The generational embodiment of this trauma means that trauma responses of a previous generation are passed down to future generations unless they are healed. For a deeper look at how ACEs work, you have the option to watch this TED Talk, "How Childhood Trauma Affects Health Across a Lifetime."

Now it's your turn to unpack oppression and heal justice.

This particular activity has two options:

1. Create a Social Determinants of Health model for your community. You'll want to look at the two models presented here to understand what to illustrate. Then, you can research factors that influence your community's health. You might have only a small hospital—so access to health services is low. You might have really clean ocean air, so environmental risk factors are low. How might you illustrate that one is low and one is high – perhaps the size of the shapes could change. Many counties have a county health assessment report like the one here: Lincoln County Community Health Assessment. A report or fact sheet like this for your area might be helpful.
2. Improving health outcomes often starts with improving children's lives. Please review this infographic from the Centers for Disease Control, We Can Prevent Childhood Adversity. What risk factors are most relevant in your community? How could you improve the protective factors for your children or children in your community?

Health Inequalities by Race and Ethnicity

When looking at the social epidemiology of the United States, it is easy to see health disparities between people with different races and ethnicities. The discrepancy between Black and White Americans shows the gap clearly. In 2018, the average life expectancy for Blaclife expectancy7 years. The average life expectancy for White males was 78.5 years. This is a gap of almost 5 years (Wamsley 2021). Mortality measures how many people die at a particular time or place. Many families have experienced the tragedy of losing an infant, and it can be hard to talk about. We see similar disparities when we look at how many babies die or infant mortality. The 2018 infant mortality rates for different races and ethnicities are as follows:

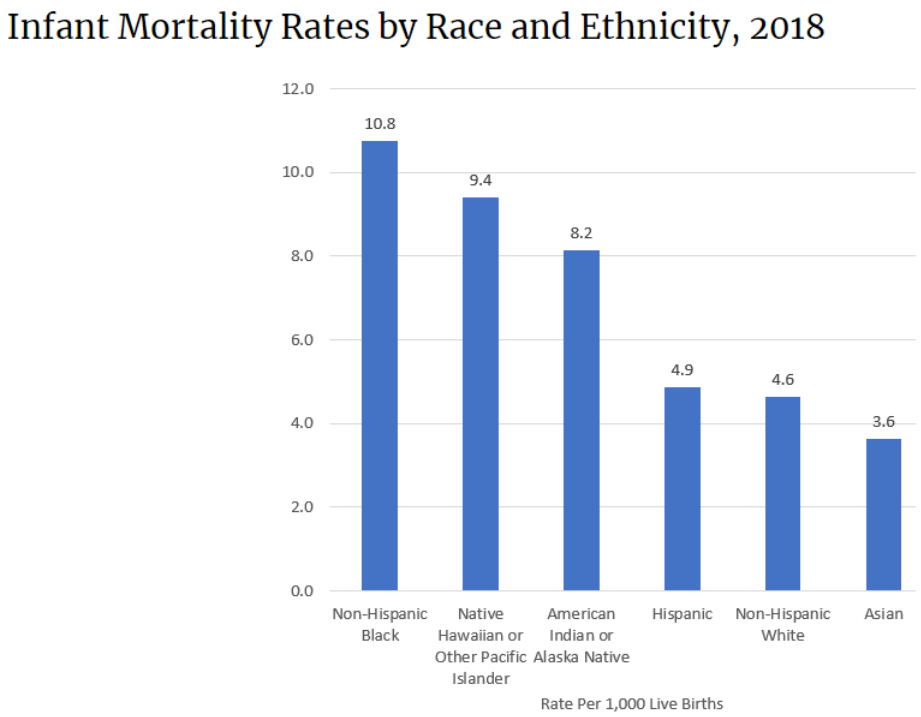


Figure 10.8 Infant Mortality by Race and Ethnicity, 2018. Infant mortality varies significantly by race and ethnicity. How might applying the Social Determinants of Health model help us to understand why? Image Description

According to a report from the Kaiser Family Foundation (2007), African Americans also have a higher incidence of several diseases and causes of mortality, from cancer to heart disease to diabetes. Mexican Americans and Native Americans also have higher rates of these diseases and causes of mortality than White people.

Lisa Berkman (2009) notes that this gap started to narrow as a result of the Civil Rights movement in the 1960s but began widening again in the early 1980s. What accounts for these persistent disparities in health among different groups? Much of the answer lies in the level of healthcare that these groups have access to. The level of healthcare is measured by specific quality measures, standards that measure the performance of healthcare providers for patients and populations. For example, quality measures include how many people get a flu shot, how long someone has to wait to see a doctor, or how often medication given for low blood pressure actually results in lower blood pressure. Quality measures can identify important aspects of care like safety, effectiveness, timeliness, and fairness.

The National Healthcare Disparities Report used quality measures and social location to examine healthcare inequality. Even after adjusting for insurance differences, they found that Black, Indigenous, and People of Color receive poorer quality of care and less access to care than White dominant groups. The report identified these racial inequalities in care.

- Black people, Native Americans, and Alaska Natives receive worse care than Whites for about 40 percent of quality measures, which are standards for measuring the performance of healthcare providers to care for patients and populations.
- Hispanics, Native Hawai`ians, and Pacific Islanders receive worse care than White people for more than 30 percent of quality measures.
- Asian people received worse care than White people for nearly 30 percent of quality measures but better care for nearly 30 percent of quality measures (Agency for Healthcare Research and Quality 2020).

Although there are multiple, complex reasons for discrepancies in care, a simple illustration may help make the point. Medical professionals and public health workers are asking why Black and Brown people are more likely to die of COVID-19. One medical study examined the pulse oximetry measurements of Black and White people in the hospital. If you've been to the hospital, you likely have had to put your finger into a little device that tells the medical professionals how much oxygen is in your blood. That's oximetry. The study's authors examined how often these measurements were accurate for White and Black patients.

They found that Black patients were three times more likely than White patients to have shortages of oxygen in the blood that the monitor didn't pick up. Because COVID-19 mainly attacks the lungs and reduces oxygen, the discrepancies in the measurements of

this device may lead to more medical complications in Black patients (Sjoding et al. 2021, Wallis 2021). In addition, blood oxygenation levels are part of complex automated medical alerts. If the measurements are wrong, they do not trigger the alerts which notify medical professionals to respond. Therefore, the related levels of care are lower and less effective for Black patients. To learn more, you have the option to watch the 4:47-minute video: Investigating Claims That Oximeters Give Inaccurate Readings To Patients With Darker Skin [Video].

Health Inequalities by Socioeconomic Status

The social location of wealth or poverty often influences health outcomes (Patel 2020). Marilyn Winkleby and her research associates (1992) state that "one of the strongest and most consistent predictors of a person's morbidity [incidence of disease] and mortality [death] experience is that person's socioeconomic status (SES). This finding persists across all diseases with few exceptions, continues throughout the entire lifespan, and extends across numerous risk factors for disease." In other words, having a lower SES makes you more likely to get sick or die of disease than people with a higher SES.

In Ijeoma Oluo's blog post, "Healthcare…can't live with it….can't live without it," the author describes her childhood experience in Japan. Feel free to read it for yourself if you'd like to. She explores how being poor changes a current healthcare crisis for her mother and her own ability to eat without pain. She writes that when you are poor, the only option you have when a tooth goes bad is to get it pulled. Even if you get richer as an adult, your mouth tells the story of your poverty because it is full of gaps (Oluo 2022). Although this post contains some strong language, feel free to read it to learn more.

Money is only part of the SES picture. Social class also influences how likely you are to have health insurance. Particularly in the United States, where healthcare is not universal, the poorer you are, the less likely you are to have quality health insurance. Suppose you have a full-time, beneficial managerial job in a large multinational corporation. In that case, you will likely receive paid time off, excellent health insurance, long-term care insurance, and contributions to your retirement. This package of benefits helps you to prevent disease and stay healthy.

Conversely, suppose you have a low-wage seasonal job, particularly in a state that doesn't participate in the Affordable Care Act. In that case, neither your employer nor the government provides health care insurance for you. You pay for your health care out of your own pocket. Given the high cost of care, you will likely delay getting treatment, not have access to preventative care, or not be able to pay for complex treatment. In the US, economics, insurance, and health outcomes are linked in enormously inequitable ways.

But economics isn't the only driver of health outcomes. As we discussed in Chapter 6, class and education are related. Education is another variable that influences health outcomes. Phelan and Link (2003) note that many behavior-influenced diseases like lung cancer (from smoking), coronary artery disease (from poor eating and exercise habits), and HIV/AIDS initially were widespread across SES groups. However, once information linking habits to disease was shared, these diseases decreased in high SES groups and increased in low SES groups. This illustrates the important role of education initiatives regarding a given disease and possible inequalities in how those initiatives effectively reach different SES groups.

To find data on why people of low SES are more likely to contract and die from COVID-19, we look outside the United States to a study conducted in England. The study finds that people who are poor are more likely to live in overcrowded or substandard housing. These conditions make it challenging for the people who live there to quarantine effectively or maintain social distancing.

According to this study, people who are poor are more likely to be essential workers: servers, grocery clerks, delivery drivers, and other service workers. These essential workers have been required to keep their jobs and continue their interactions with many other people, increasing their risk of exposure to the virus. These essential workers are indeed heroes, but they had little choice because of their social location. If we wanted to recognize them, instead of just calling them "heroes," we could raise wages.

Finally, because people with a lower socioeconomic status experience financial insecurity, they can be more stressed. This stress often translates into weakened immune systems, making it difficult to fight the virus. Finally, poorer people may delay going to the hospital because they have less access to quality healthcare. Because they have to wait until their health is in crisis to get medical attention, their symptoms are more severe, making it more difficult for them to recover.

Health Inequalities by Biological Sex

> *The Pandemic has finally opened our eyes to the fact that health is not driven just by biology, but by the social environment in which we all find ourselves and gender is a*

> *major part of that.*
> *– Professor Sarah Hawkes, Co-Director of GH5050*

In addition to race, ethnicity, and class, gender also influences health outcomes generally, and COVID-19 outcomes more specifically. During the pandemic, women are more likely to be caregivers for family members and work as frontline health workers than men, increasing their risk of exposure. If you'd like to learn more, A Gender Perspective on COVID-19 [YouTube], the Georgetown Institute for Women, Peace, and Security highlights some of the ways females may experience COVID-19 differently than males.

Over time, though, worldwide data is showing that women and men are getting infected with COVID-19 at near equal rates. Stereotypes regarding the types of occupations and tasks taken on by women that led them to get more serious COVID-19 infections did not hold up once the statistics started to come in. In fact, men are more likely to die from a COVID-19 infection than women.

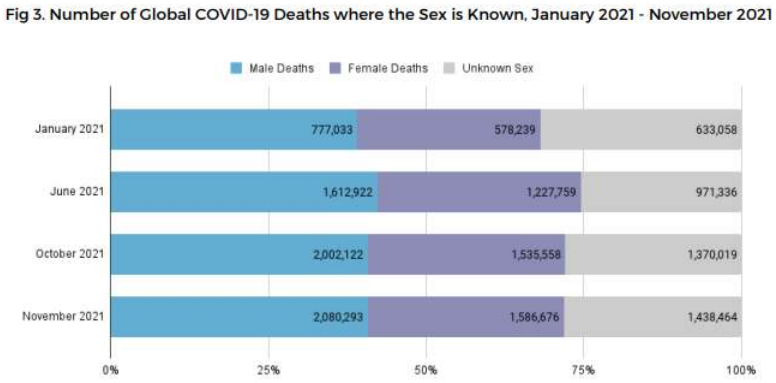


Figure 10.9 Number of Global COVID-19 Deaths Where Sex is Known, as of 2021. Men die more frequently. Image Description

The Sex, Gender, and COVID-19 Project works to collect all kinds of COVID-19 numbers, and dis-aggregate, or separate, the statistics by male, female, or non-binary gender. The chart in Figure 10.9 demonstrates that more men are dying from COVID-19 than women.

To understand why this is so, the social scientists from this project highlight both biological sex characteristics and socially constructed gender. They note that men have higher levels of an enzyme called ACE2. This enzyme allows viruses to enter cells more easily, which might tend to make men sicker than women. In addition to biological differences, the evidence highlights differences in behavior and social structures. In general, men tend to engage in more risky health behaviors such as drinking and smoking. These behaviors lead to poorer overall health and more risk of early death. Also, men tend to seek treatment later than women. The scientists write:

> *However, experience and evidence thus far tell us that both sex and gender are important drivers of risk and response to infection and disease. For example, even in the case of ACE2 (the enzyme that helps the virus enter the body's cells), there are generally more ACE2 receptors in the heart cells of someone with pre-existing heart disease. And heart disease itself is associated with gender. In many societies today it is men who are more likely to suffer from heart disease and chronic lung disease as they are more frequently smokers, drinkers or working in occupations that expose them to risk of air pollution.*

> *Other gender-based drivers of inequality may include men's generally lower use of health services, including preventive health services – which might mean that men are further along in their illness before they seek care, for example. (The Sex, Gender and COVID-19 Project 2022)*

We are reacting to the COVID-19 pandemic and trying to understand complex links between the causes of pandemic sickness and death at the same time, so our scientific conclusions may change as we learn more. Even if the final analysis changes, gender is one dimension of difference that helps to explain unequal health outcomes during COVID-19.

Gender is also a key variable in understanding health with a wider lens. Women are affected adversely both by unequal access to and institutionalized sexism in the healthcare industry. According to a report from KFF, women experienced a decline in their ability to see needed specialists between 2001 and 2008. In 2008, one-quarter of women questioned the quality of their healthcare (Ranji & Salganico 2011). Quality is partially indicated by access and cost. In 2018, roughly one in four (26 percent) women—compared to one in five (19 percent) men—reported delaying healthcare or letting conditions go untreated due to cost. Because of costs, approximately one in five women postponed preventive care, skipped a recommended test or treatment, or reduced their use of medication due to cost (Ranji, Rosenzweig, and Salganicoff 2018).

In addition, many critics also point to the medicalization of women's issues as an example of institutionalized sexism. Medicalization refers to the process by which previously normal aspects of life are redefined as deviant and needing medical attention to remedy. Historically and contemporaneously, many aspects of women's lives have been medicalized, including premenstrual syndrome, menstruation, pregnmedicalizationth, and menopause. The medicalization of pregnancy and childbirth has been particularly contentious in recent decades, with many women opting against the medical process and choosing natural childbirth.

Fox and Worts (1999) find that all women experience pain and anxiety during the birth process but that social support relieves both as effectively as medical support. In other words, medical interventions are no more effective than social ones at helping with the difficulties of pain and childbirth. Fox and Worts further found that women with supportive partners had less medical intervention and fewer cases of postpartum depression. Of course, access to quality reproductive health support outside the standard medical models may not be readily available to women of all social classes. It is also important to note that not all people with a uterus who may need this kind of healthcare identify as female and may face additional burdens finding reproductive healthcare.

Reproductive health is not limited to pregnancy and childbirth. It also includes the ability to choose when or whether to be pregnant. For centuries, women have controlled conception and pregnancy using plants and devices. As women's bodies became more medicalized, contraception and termination of pregnancy became managed by doctors. In some cases, this was useful. Doctors developed "the Pill" in the 1950s. It was widely available in the 1970s (Liao and Dolin 2012). By reliably preventing conception, women had more choices in when to get pregnant. Often, this gave them more freedom to work, make money, and gain economic power.

The technology to provide safe, effective terminations of pregnancy also evolved. Abortion is the spontaneous or voluntary termination of pregnancy. As women fought to control their reproduction, the right to choose abortion became a hotly contested debate.





Figure 10.10 Activists supporting Roe v Wade, then and now. Why might reproductive rights be expanded and then removed?

On January 22, 1973, the Supreme Court affirmed the right to a woman's privacy in matters surrounding her pregnancy in a 7-2 decision, commonly known as Roe v. Wade. The decision reads in part:

> *The Due Process Clause of the Fourteenth Amendment protects against state action the right to privacy, and a woman's right to choose to have an abortion falls within that right to privacy. A state law that broadly prohibits abortion without respect to the stage of pregnancy or other interests violates that right. Although the state has legitimate interests in protecting the health of pregnant women and the "potentiality of human life," the relative weight of each of these interests varies over the course of pregnancy, and the law must account for this variability (Oyez N.d.).*

Since then, women have had access to abortion services in all US states. With access to safe and effective abortion, women's health outcomes improved. Maternal mortality decreased, and there was less infant mortality (World Health Organization 2021).

However, like many social problems, some people did not agree that this law was correct. The conflict in values is based on politics, religion, and power. If you look at the conflict based on political party, you see that the Republican party argues that the unborn child has a right to life that cannot be violated. The Democratic party argues that people have the right to choose whether to get pregnant or to terminate pregnancy and to have access to safe, legal, affordable contraception and abortion.

However, not all Republicans and Democrats support their own party's platform. Republicans who do support the platform are likely to be Protestant. 40% of them are White evangelical Christians (Lipka 2022). Republicans who don't support the right to life are much less likely to be religious. 80% percent of Democrats support the right to life. The 20% who don't are commonly White evangelical, Hispanic Catholic, or Black Protestant. The combination of race and religion appears to have a unique influence on beliefs about reproductive rights (Lipka 2022).

But differences in politics and religion mask a deeper divide: the debate over who controls women's bodies. Generally, men make the laws that control women and pregnant people's bodies. We'll examine why this is in Chapter 12, when we discuss patriarchy.

We see the power of patriarchal systems in the challenges to Roe v. Wade. On June 24, 2022, access to abortion was removed as a federally protected right. Each state could decide whether abortions were legal or illegal. Many states limited the right to abortion. Other states protected the right to abortion.

The Supreme Court's decision to have states decide abortion rights has worsened health outcomes for women, particularly if they are poor or women of color. Women and people with uteruses may be arrested in some states if they have abortions. Doctors may face legal charges if they take action to terminate pregnancies, even when it is to save the mother's life. In mid-October 2022, a doctor was concerned about legal action in one case where the fetus would not survive at birth. The woman endured "a roughly six-hour ambulance ride to end her pregnancy in North Carolina, where she arrived with dangerously high blood pressure and signs of kidney failure" (Kusisto 2022). Because poor women and women of color, who are disproportionately poor, can't afford to travel to states which protect abortion rights, they are even more at risk.

The medicalization of health, particularly regarding reproduction, encourages women and pregnant people to work for reproductive justice, a framework that centers on the human right to have children, not have children, and parent the children we have in safe and healthy environments (Beaumonis and Bond-Theriault 20reproductive justicelearn more about reproductive justice, watch the 1.52-minute video: What is Reproductive Justice? [Video]

Health Inequalities by Sexual Orientation and Gender Identity

Gender identity and sexual orientation may also impact how a person experiences health and illness. However, understanding these unequal experiences based on sociological data is challenging. Because it has been illegal to be queer or transgender until recently in the United States, many people do not disclose their unique identities. The agencies that cosexual orientationender identity and sexual orientation have only recently begun to re-tool their dsexual orientationhods so that people can report their gender identity or sexual orientation. Despite these limitations, though, we notice inequality.

For example, when the Centers for Disease Control and Prevention (CDC) examined risk factors for COVID-19 illness or death, they found that gay, lesbian, and bisexual people had challenging underlying health conditions more often than straight people (Figure 10.11). The report points primarily to economic causes as a core cause of the difference, indicating that lesbian, gay, and bisexual people, particularly if they are Black or Brown, experience less economic stability (Heslin and Hall 2021).

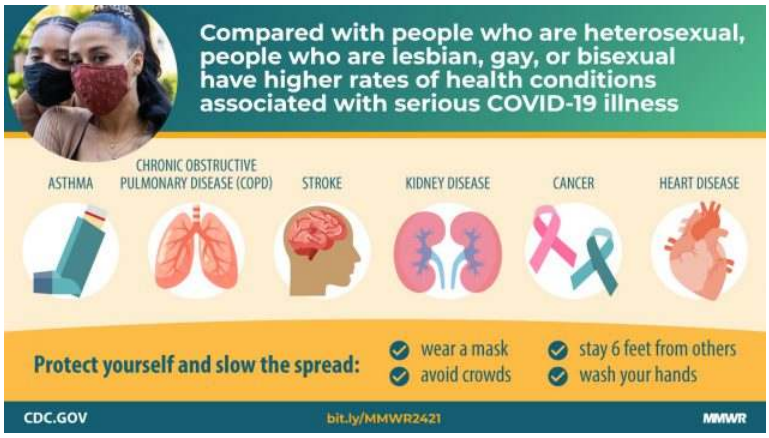


Figure 10.11 CDC Infographic COVID and LGBTQIA+ health (Heslin & Hall 2021). Because LGBTQIA+ people tend to be poorer than straight, CIS people, they often have more underlying conditions. These underlying conditions may put them at higher risk for poor COVID-19 outcomes. Image Description

When examining the overall health of lesbian, gay, bisexual, and transgender people, the American College of Physicians finds similar issues. They also highlight the connections between laws, discrimination, and rejection that result in poorer health outcomes for LGBTQIA++ people:

> *These laws and policies, along with others that reinforce marginalization, discrimination, social stigma, or rejection of LGBT persons by their families or communities or that simply keep LGBT persons from accessing health care, have been associated with increased rates of anxiety, suicide, and substance or alcohol abuse (Daniel and Butkus 2015).*

Transgender people have unique health concerns that are rarely addressed well by current practices. Although transgender people differ in their desires regarding medical support for their physical transitions, many of the procedures are not covered by insurance. When examining health outcomes for transgender people, the report states:

> *Transgender persons are also at a higher lifetime risk for suicide attempt and show higher incidence of social stressors, such as violence, discrimination, or childhood abuse, than nontransgender persons. A 2011 survey of transgender or gender-nonconforming persons found that 41 [percent] reported having attempted suicide, with the highest rates among those who faced job loss, harassment, poverty, and physical or sexual assault (Daniel and Butkus 2015).*

In this episode of All Things Considered: Health Care System Fails Many Transgender Americans , which you can watch and read if you choose, the journalist notes that simple things, like having forms that indicate only male and female, become barriers to accessing health care services. Transgender people are more likely to experience preventable health conditions because it is difficult to find medical providers who will treat them with respect. The videos that are linked to this episode explore issues related to transgender health in more detail.



Figure 10.12 "So, you want to transition?" is student created artwork. They illustrate that the doctor holds a binary understanding of gender identity. The person looking to transition, meanwhile, is trapped by those options because their gender identity is nonbinary.

In our classroom piloting of this textbook, one student who participated in the open pedagogy of the Social Problems class and the Social Change class expanded our collective understandings of gender identity and sexual orientation. They shared their own experiences of gender identity and created art to convey the prejudice that they experience from the medical community. The image in Figure 10.12 conveys the understanding of the physician that gender can only be experienced in a binary way and the limited belief that transitioning means to fulfill one of those gender identities. When you examine the picture from the perspective of the trans person, you see both a key and a chain. The chain represents how a trans person is often chained to the binary during medical transition. The key represents how a trans-non-binary person would want to break away from the binary the medical system puts on them in order to meet the transition goals they actually have.

The student writes:

Being able to be a part of progress for the future and being able to influence the learning of people like me who take Sociology was an unexpectedly heart-warming experience. During the class itself, it didn't feel that impactful. However, as the class was coming to a close, I got the sense that my, and the rest of my class, were going to change the class just as much as the class changed us.

I also got the opportunity. After noticing a gap in knowledge in the textbook about medical discrimination for trans people, I wrote an essay detailing the issues that trans people like myself deal with while trying to transition. While it was relevant then, it seems even more relevant now. When asked to elaborate artistically, as a nonbinary person myself, I was able to delve more into the feelings associated with such discrimination – frustration, helplessness, anger and shame. After sharing this essay and the art pieces illustrating my points, I felt that my efforts were actually going to do something beyond fulfilling the necessities of the assignment.

This experience in open pedagogy supported the student in telling their truth. Their classmates were able to learn from this example. One student even changed the topic of her paper from women's reproductive rights to people's reproductive rights, to honor the fact that not all people with uteruses identify as women. And, because this art and essay can be incorporated into the course build and textbook, future students are able to benefit.

Perhaps this doesn't need to be said, but it is not the gender identity or sexual orientation per se that causes poorer health outcomes. Instead, it is the social structure embedded with stigma, discrimination, and violence that makes life riskier and shorter for LGBTQIA+ people.

Licenses and Attributions for Epidemiology in the US: Health Disparities by Social Location

Open Content, Original

"Epidemiology in the US: Health Disparities by Social Location " by Kathryn Burrows and Kimberly Puttman is licensed under CC BY 4.0.

Figure 10.7. "The ACE Pyramid" by Kimberly Puttman, Kathryn Burrows, and Michaela Willi Hooper, Open Oregon Educational Resources, is licensed under CC BY 4.0. Based on the ACE Pyramid in "About the CDC-Kaiser ACE Study" by the Centers for Disease Control (CDC), which is in the Public Domain.

Open Content, Shared Previously

"Health Inequalities by Biological Sex" is adapted from "Abortion, Pregnancy, and Childbirth" by Heidi Esbensen and Jane Forbes, Sociology of Gender: An Equity Lens [manuscript in press], Open Oregon Educational Resources, which is licensed under CC BY 4.0. Modifications: Remixed.

"Health by Race and Ethnicity," "Health By SES," and "Health by Gender" are adapted from "Health in the United States" by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax, which is licensed under CC BY 4.0. Modifications: Added additional details related to infant mortality rates, racism, COVID-19 and outcomes for LGBTQIA+ populations.

"Morbidity" definition from Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, and Asha Lal Tamang, Openstax is licensed under CC BY 4.0.

Figure 10.6. "Social Determinants of Health Model" by the Centers for Disease Control (CDC) is in the Public Domain.

Figure 10.8. "Infant Mortality by Race and Ethnicity, 2018" by the Centers for Disease Control (CDC) is in the Public Domain.

Figure 10.9. "Number of Global COVID-19 Deaths Where Sex is Known, as of 2021" by The Sex, Gender and COVID-19 Project is licensed under CC BY-NC 4.0.

Figure 10.10. "Sen. Judiciary subcomm. Hearing on abortion amendment 1974" by Warren K. Leffler has no known copyright restrictions. Courtesy of the Library of Congress; "Roe v. Wade" by Susan Ruggles is licensed under CC BY 2.0.

Figure 10.11. "Infographic on Sexual Orientation and COVID-19" from "Sexual Orientation Disparities in Risk Factors for Adverse COVID-19–Related Outcomes, by Race/Ethnicity — Behavioral Risk Factor Surveillance System, United States, 2017–2019" by the Centers for Disease Control (CDC) is in the Public Domain.

All Rights Reserved Content

Figure 10.12. Artwork “So, you want to transition?” © EME, Student Soc 205 and 206 is all rights reserved and included with permission.

This page titled 10.3: Epidemiology in the US- Health Disparities by Social Location is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

10.4: Sociological Theories of Health

Like all social problems, the concepts of health and illness are socially constructed. The definition of the social construction of illness experience is based on the idea that there is no objective reality, only our own perceptions of rsocial constructions surhealthng the social construction of health emphasize the social and cultural aspects of the discipline's approach to physical, objectively definable phenomena. This section examines a comsocial construction[/pb_glossary[pb_glossary id="1136"]social constructionthe cultural meaning of illness, the social construction of the illness experience, and the social construction of medical knowledge (Conrad and Barker 2010).

The Cultural Meaning of Illness

Most medical sociologists contend that illnesses have both a biological and an experiential component and that these components exist independently of each other. Dominant White culture influences the way we experience illness, dictating which illnesses are stigmatized, which are considered disabilities or impairments, and which are contestable illnesses (Conrad & Barker 2010).

Contested illnesses are those that are questioned or questionable by some medical professionals. Disorders like fibromyalgia or chronic fatigue syndrome are real physical experiences, but some medical professionals contest whether these ailments are definable in medical terms. This causes a problem for a patient with symptoms that might be explained by a contested illness—how to get the treatment and diagnosis they need in the face of a medical establishment that does not believe their symptoms are real.

We also see the social construction of health and illness when we try to measure and treat pain. Individual and cultural perceptions of pain can make it difficult for healthcare workers to treat illnesses since they cannot be measured using a device. A person's experience of pain is subjective, and a physician's response to treating pain is highly variable. In addition to individual and cultural differences in the response to pain, the medical system's response to pain varies by race. Minority women are less likely to receive adequate pain medication during childbirth (Lange, Rao, and Toledo 2017) and the postpartum period (Badreldin, Grobman, and Yee 2019). If you would like to learn more, How we fail black patients in pain [website] explores some reasons why physicians may give less pain medication to Black and Brown people than to White people.

In addition to pain, it can be challenging to come to a shared understanding of physical activity. Assessment tools like the Rating of Perceived Exertion (RPE) Scale attempt to measure exertion at the individual level using accessible language and visual cues. This RPE chart includes the Wong-Baker FACES pain assessment tool, which is used often in healthcare settings because it works for a variety of ages, ability levels, and can be understood by those whose primary language is not English. The Rating of Perceived Exertion (RPE) chart (Figure 10.13) gives a more complete view of an individual's actual exertion level, since heart rate or pulse measurements may be affected by medication or other issues (Centers for Disease Control 2022).

Figure 10.13 Rating of Perceived Exertion (RPE) Scale combined with the Wong-Baker FACES pain assessment tool. How is this chart an example of the social construction of health?

Rating of Perceived Exertion			
	0 - Very light activity	Minimal exertion, but more than sleeping or stationary activity.	Heart rate, breathing, and physical comfort level are baseline.
	2 - Light activity	Feels like you can maintain the activity for several hours.	Breathing is normal. Heart rate higher than baseline.

Rating of Perceived Exertion			
	4 - Moderate activity	Feel comfortable, but cannot maintain the activity for more than two hours.	Can speak a few minutes before getting winded. Heart rate is elevated.
	6 - Vigorous activity	Feel uncomfortable with multiple physical signs that your body is working hard.	Can speak a sentence before becoming winded. Heart rate is elevated.
	8 - Very hard activity	Difficult to maintain activity intensity for more than a few minutes.	Can speak a few words before becoming winded. Heart rate is high.
	10 - Maximum effort activity	Feels impossible to maintain activity intensity for more than a few minutes.	Completely out of breath, unable to talk. Heart rate is very high.

Sick Role and Functionalist Perspective

Health is vital to the stability of the society, so *illness* is often seen as a form of deviance. The American sociologist Talcott Parsons studied the social system. He examined the functions of sickness and health in his book The Social System, published in 1951, exploring the roles of the sick person and the doctor. The sick role is defined as patterns of expectations that define appropriate behavior for the sick and those who take care of them.

Having a physician certify that the illness is genuine is an important symbolic step in taking on the sick role. It also reveals the strong power and authority differential between the patiepowerd physicians. An example of the power differential between a patient and the physician is if a physician calls the patient on the phone and leaves a voice message, the social norm is that the patient will call the physician back as soon as possible.

However, if the patient calls the physician, the expectation is that it may take several days for the call to be returned. In this example, the physician's priorities are different from that of the patient’s.The patient has more social expectations to do what the physician says, and the physician has fewer social norms compelling them to respond to the patient. A long-term illness can make our world seem smaller, more defined by the illness than anything else. An illness can be a chance for discovery, for re-imaging a new self (Conrad and Barker 2007).

Social Disparities and the Conflict Perspective

According to conflict theory, the dominant group in society, those people with power and money, make decisions about how the healthcare system runs. Therefore, they ensure that they have access to quality healthcare. To ensure that subordinate groups stay subordinate, they restrict access to care.This creates significant healthcare and health disparities between the dominant and subordinate groups. These ideas come straight from the conflict perspective introduced in Chapter 3, which emphasizes that social class difference is the main cause of unequal outcomes, including health outcomes. However, as previously discussed, single-determinant models are insufficient to explain our complex social problems.

Healthcare institutions include thousands of doctors, staff, patients, and administrators. They are highly bureaucratic. They do not serve everyone equally, often because of structural racism, sexism, ageism, and heterosexism. When health is a commodity, marginalized people are more likely to experience illness caused by poor diet, and living and working in unhealthy environments.

Medicalization and the Symbolic Perspective

The term medicalization of deviance refers to the process that changes *bad* behavior into *sick* behavior. A related process is demedicalization, in which *sick* behavior is normalized again. Both of these concepts come from the symbolic perspective of sociology, which asserts that society is created by repeated interactions between individuals and groups. Medicalization and demedicalization affect who responds to the patient, how people respond to the patient, and how people view the personal responsibility of the patient (Conrad & Schneider 1992).

So far in this chapter, we have discussed medicalization as the process in which situations and behaviors are considered medical problems rather than social problems. In the case of the medicalization of deviance, the social problems that may be medicalized are deviant behaviors.

Another important example of medicalization is the significant differences in who delivers babies worldwide. In Great Britain, midwives deliver half of all babies, including Kate Middleton's first two children, Prince George and Princess Charlotte. In Sweden, Norway, and France, midwives oversee most expectant and new mothers, enabling obstetricians to concentrate on high-risk births. In Canada and New Zealand, midwives are so highly valued that they're brought in to manage complex cases that need special attention.

The medicalization of childbirth in the US is so pervasive that most expectant mothers in the US give birth in hospitals, with fetal monitors, medications, and other medical interventions that are unnecessary for most healthy pregnancies. In fact, severe maternal complications in the US have more than doubled in the last 20 years.

Maternity care shortages have reached critical levels, with nearly half of all US counties without a practicing obstetrician-gynecologist. In rural areas, hospitals offering obstetric services have fallen more than 16 percent since 2004. Midwives are far less prevalent in the US than in other affluent countries, attending around 10 percent of births. The extent to which they can legally participate in patient care varies widely from one state to the next. At times, the cultural stigmas regarding medical practices can cause people to seek medical services that don't meet their needs. There are other aspects of the US healthcare system that rise as important social problems to be addressed.

Intersectional Theories of Health

Racism and Weathering



Figure 10.14 Arline Gronimus is a public health researcher who argues that the harm of racism itself is a cause of health inequality for People of Color. How is this explanation different from other explanations of health disparities?

When we consider the causes of poor health outcomes, a common theory about why People of Color have poor health outcomes is because they are disproportionately poor. They don't have the money or health insurance that they need to get the needed level of medical care. This theory is partially true. However, researcher Arline Geroniumus argues that racism itself can impact health outcomes. She coined the term weathering to describe the impact that social location can have on health. Weathering is the idea that chronic exposure to social and economic disadvantage leads to an accelerated decline in physical health outcomes (Geronimus 2023).

As a student at Princeton, Gronimus worked with pregnant teenagers in Trenton, New Jersey. She noticed that many of these young moms had serious chronic conditions, even though they were still young. She wondered why. This curiosity led her to do extensive research (Demby 2018). She discovered that the physical body breaks down faster when you are exposed to chronic racism. The stress of wondering whether the police will stop you in traffic, or whether your children will come home safely, causes a stress overload in the body. This stress overload causes physical deterioration (Geronimus 2021).

While she originally did her research with Black people and focused on racial weathering, she has expanded her concept. During the COVID-19 pandemic, she found that marginalization of oppressed populations related to race, class, gender, and other oppressions was likely to lead tCOVID-19 health outcomes related to COVID-19 (Geronimus 2021). Weathering partially explains racial and other disparities in a wide array of health conditions (Forde et al. 2019).

For example, in Chapter 6, we explored how structural racism leads to disproportionate houselessness for Black people in particular. Safe housing is one of the social determinants of health. Partially because Black people have less access to safe housing, they experience poorer health outcomes. This NPR episode explains the weathering concept if you would like more details.

The Hispanic Paradox



Figure 10.15 Social connections may be one of the reasons why Latinx families tend to be healthier than other families in similar economic circumstances. How do you see social connection as helpful in your own life?

Healthcare researchers also explore health outcomes for Hispanic people. They describe these outcomes as the "Hispanic Paradox." Hispanics make up the largest and fastest-growing minority group in the US (Funk and Lopez 2022). For decades, health services researchers have puzzled over a paradox among them. Hispanics live longer and have lower death rates from heart disease, cancedeathd many other leading causes of death than non-Hispanic White people despite having social disadvantages, including lower incomes and worse access to health coverage.

There are many theories about why this might happen. The possibilities include stronger social networks, healthier eating habits, and lower smoking rates among some Hispanic groups, particularly newer arrivals. However, focusing on national data can mask important differences. It also matters if people have health insurance, speak primarily Spanish or English, or grew up in the US or another country. The very heterogeneity of the Hispanic population— they were born here and they come from more than 20 countries, with widely differing experiences and social circumstances, including immigration status—makes it hard to pinpoint problems, including high rates of diabetes, liver disease, and certain cancers and poor birth outcomes among some Hispanic groups. The same diversity challenges the validity of the Hispanic paradox. (Hostetter and Klein 2018).

Licenses and Attributions for Sociological Theories of Health

Open Content, Original

"Sociological Theories of Health" by Kathryn Burrows is licensed under CC BY 4.0.

Figure 10.13. "Rating of Perceived Exertion" by Kaitlin Hakanson is licensed under CC BY 4.0. Based on the Wong-Baker FACES Pain Rating Scale, Twitter post by Haydn Drake @paramedickiwi, and Borg Rating of Perceived Exertion Scale from the Centers for Disease Control (CDC).

Open Content, Shared Previously

"Contested Illness" and "Sick Role" definitions from Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, and Asha Lal Tamang, Openstax is licensed under CC BY 4.0.

“Sociological Theories of Health” is adapted from “The Social Construction of Health” and “Theoretical Perspectives on Health and Medicine” by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax, which is licensed under CC BY 4.0.

Figure 10.15. “Close-up of smiling family posing” by Freepik is used under the Freepik license.

All Rights Reserved Content

Figure 10.14. “Photo of Arline Geronimus” © University of Michigan is included under fair use.

This page titled 10.4: Sociological Theories of Health is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

10.5: Health Equity is Social Justice

As we examine the social structures of health and healthcare in the US and worldwidehealthee that governments influence health outcomes. In this *policymaking* step of the social problems process, governments decide who gets insurance, how people have accesshealthean water, or whether healthd initiatives related to reproductive health. We'll sehealth laws, policies, and practices related to health care and health access affect the social problem of health.

Changing US Healthcare Policy

US healthcare coverage can broadly be divided into two main categories: public healthcare, which is funded by the government, and private healthcare, which a person buys from a private insurance company. The two main publicly funded healthcare programs are Medicare, which provides health services to people over sixty-five years old and people who meet other standards for disability, and Medicaid, which provides services to people with very low incomes who meet other eligibility requirements. Other government-funded programs include The Indian Health Service, which serves Native Americans; the Veterans Health Administration, which serves veterans; and the Children's Health Insurance Program (CHIP), which serves children.

Private insurance is typically categorized as either employment-based insurance or direct-purchase insurance. Employment-based insurance is health plan coverage provided in whole or in part by an employer or union. It covers just the employee or the employee and their family. Direct purchase insurance is coverage that an individual buys directly from a private company.

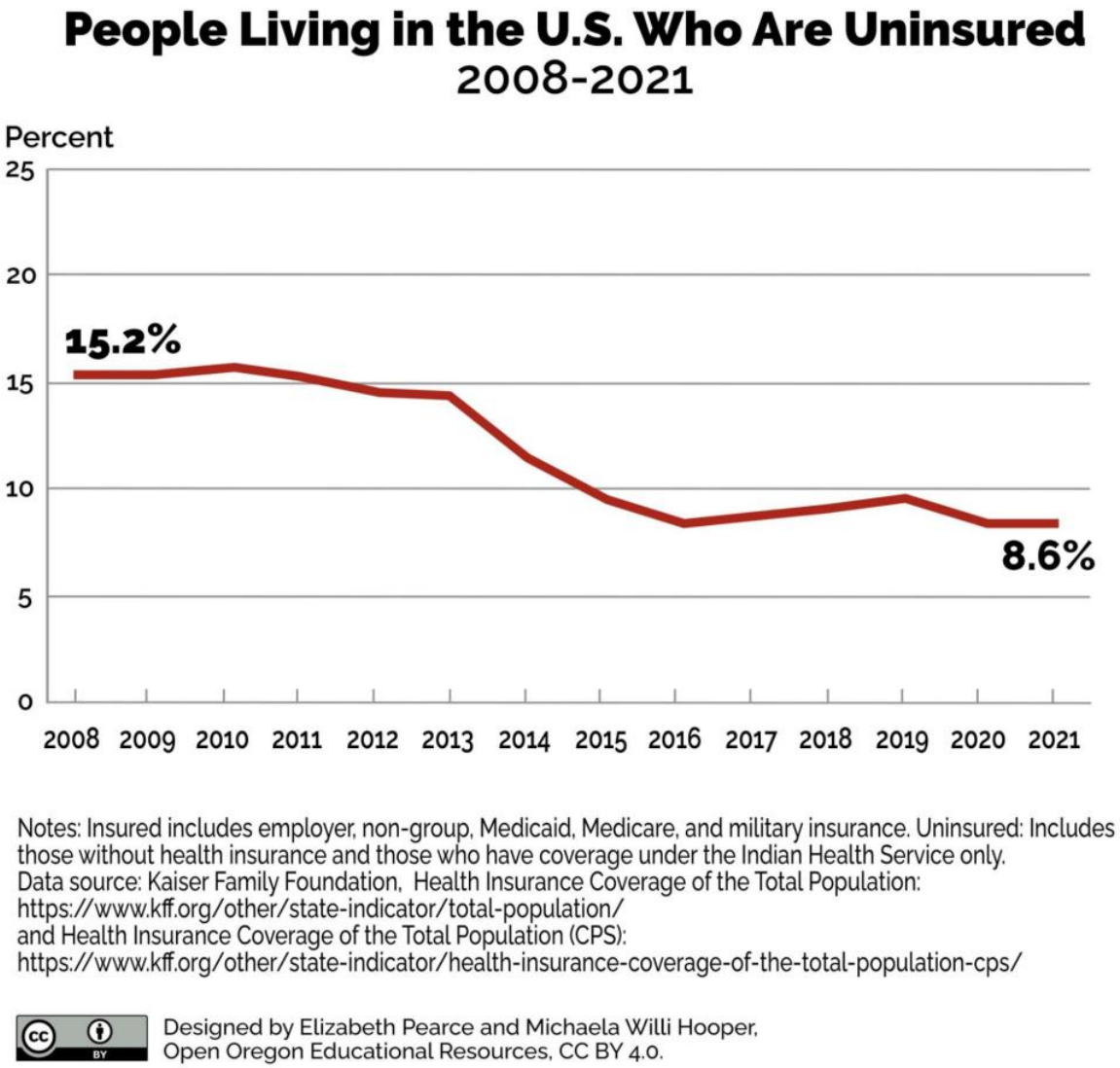


Figure 10.16 With the Affordable Healthcare Act, the percent of uninsured people dropped by nearly half. How do you think this could change healthcare costs and healthcare outcomes in the United States? Image Description

The number of uninsured people is far lower now than in previous decades, but that doesn't mean everyone has the healthcare they need. In 2013, and in many years preceding it, the number of uninsured people was in the 40 million range, or roughly 18 percent of the population. The Patient Protection and Affordable Care Act (ACA), which was implemented in 2014, allowed more people to get affordable insurance (Patient Protection and Affordable Care Act – Glossary N.d.).



Figure 10.17 The Affordable Care Act has been a savior for some and a target for others. As Congress and various state governments sought to have it overturned with laws or to have it diminished by the courts, supporters took to the streets to express its importance to them.

The Affordable Care Act (ACA) was a landmark change in US healthcare. Passed in 2010 and fully implemented in 2014, it increased eligibility to programs like Medicaid, helped guarantee insurance coverage for people with pre-existing conditions, and established regulations to ensure insurance premiums collected by insurers and care providers went directly to medical care (as opposed to administrative costs). It also included an individual mandate, which required anyone filing for a tax return to either acquire insurance coverage by 2014 or pay a penalty of several hundred dollars. Other provisions, including government subsidies, are intended to make insurance coverage more affordable, reducing the number of underinsured or uninsured people.

The ACA remained contentious for several years. The Supreme Court ruled in the case of *National Federation of Independent Businesses v. Sebelius* in 2012, that states cannot be forced to participate in the ACA's Medicaid expansion. This ruling opened the door to further challenges to the ACA in Congress and the Federal courts, some state governments, conservative groups, and private businesses. The ACA has been a driving factor in elections and public opinion. In 2010 and 2014, the election of many Republicans to Congress came out of concerns about the ACA.

The uninsured number reached its lowest point in 2016, before beginning to climb again (Garfield, Orgera, and Damico 2019). People having some insurance may mask the fact that they could be underinsured; that is, people who pay at least 10 percent of their income on healthcare costs nincomeered by insurance or, for low-income adults, those wincomeedical expenses or deductibles are at least five percent of their income (Schoen et al. 2011).

However, once millions of previously uninsured people received coverage through the law, public sentiment and elections shifted dramatically. Healthcare was the top issue for voters going into the 2020 election cycle. The desire to preserve the law led to Democratic gains in the election (just a short time before COVID-19 began to spread globally). With its passage, response, subsequent changes, and new policies, the ACA demonstrates the interplay between policymaking, social problems work, and policy outcomes, the last steps of Best's claimsmaking process.

Even with all these options, a sizable portion of the US population remains uninsured. In 2019, about 26 million people, or eight percent of US residents, had no health insurance. That number increased to 31 million in 2020 (Keith 2020). People don't have health insurance for many reasons. Many small businesses can't afford to provide insurance to their employees. Many employees are part time, so they don't qualify for insurance benefits from their employers. Some people only have health insurance for part of

a year (Keisler-Starkey and Bunch 2020). In addition, all states except for California and recently Oregon make it illegal for undocumented immigrants to receive Medicaid services through the ACA. Other states, such as Texas, are pushing to stop the spread of Medicaid to low-income citizens.

Changing Healthcare Policy Around the World

Clearly, healthcare in the United States has some areas for improvement. But how does it compare to healthcare in other countries? Many people in the United States believe that this country has the best healthcare in the world. While it is true that the United States has a higher quality of care available than many nations in the Global South, it is not necessarily *the best in the world*. In a report on how US healthcare compares to that of other countries, researchers found that the United States does "relatively well in some areas—such as cancer care—and less well in others—such as mortality from conditions amenable to prevention and treatment" (Docteur and Berenson 2009). This conflict between values and outcomes is another example of the conditions of a social problem: that values and outcomes do not match.

Some consider the Patient Protection and Affordable Care Act (ACA) to be a slippery slope that could lead to socialized medicine, a term that for many people in the United States has negative connotations lingering from tsocialized medicine earlier. Under a socialized medicine system, all medical facilities and expenses are covered through a public insurance plan that is administered by the federal government. It employs doctors, nurses, and othesocialized medicined runs the hospitals (Klein 2009). The best example of socialized medicine is in Great Britain, where the National Health System (NHS) covers the cost of healthcare for all residents. Despite some US citizens' reaction to policy changes thasocialized medicine, the United States Veterans Health Administration (VA) is administered in a similar way to socialized medicine in other countries.

It is important to distinguish between socialized medicine, in which the government owns the healthcare system, and universal healthcare, which is simply a system that guarantees healthcare coverage for everyone. Geruniversal healthcare Canada all have universal healthcare. People often look to Canada's universal healthcare system, Medicare, as a model for the system. In Canada, healthcare is publicly funded and administered by separate provincial and territorial governments.

However, the care itself comes from private providers. This is the main difference between universal healthcare and socialized medicine. The Canada Health Act of 1970 required that all health insurance plans must be "available to all eligible Canadian residents, comprehensive in coverage, accessible, portable among provinces, and publicly administered" (Kaiser Family Foundation 2010).

Reproductive Justice is Social Justice

Access to health insurance is not the only urgent social problem related to health. Issues related to reproduction and pregnancy are also social problems of health.

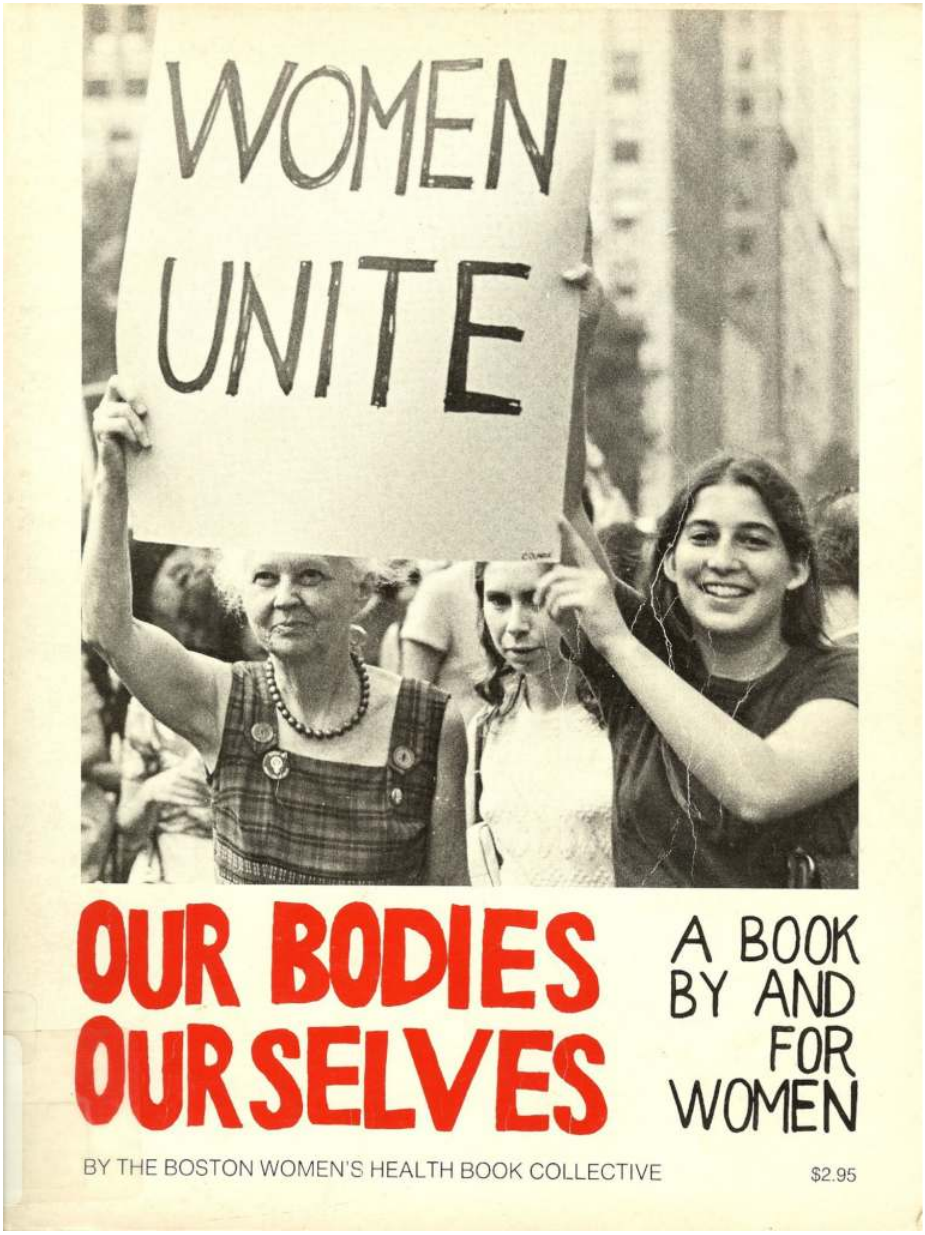


Figure 10.18 The Boston Women's Health Book Collective published *Our Bodies Ourselves* to educate women about women's health. Why would information like this increase reproductive justice?

Women have been sharing information about health forever, but this work became more focused with the 1970s women's movement. A women's collective wrote *Our Bodies Ourselves* to share concrete practical information about women's health. In their work, they told each other stories about their first periods and how they learned about menstruation. Generally, information about periods had been shrouded in mystery and shame. The book challenges this mystery and shame related to women's health, offering women clear, accessible information about health, information that wasn't generally accessible at the time. This collective is still going strong today (Our Bodies Ourselves Today 2023).



Figure 10.19 Feminist activists continue to agitate for reproductive justice. In the Boston Women's March in 2017, a protester wears a pussy hat and carries a sign that says "Stop The War On Women." Are there opportunities to create social justice through reproductive justice in your community?

Women's commitment to reproductive justice didn't stop with writing books and education. Feminists, including women, men and nonreproductive justiceinue to work for reproductive justice. These efforts include supporting the 1973 Roe v Wade decision, which protected the right to have an abortion. More recently, this social movement generated several Women's Marches on Washington D.C. and protests related to reproductive rights. The song "I Can't Keep Quiet" became one of the anthems of recent women's marches. Feel free to listen if you'd like.

Beyond education, writing and protesting, many organizations provide reproductive justice through healthcare services. SisterSong, the women of color reproductive justice coalition was formed in 1997 by 16 organizations of women of color. They write:

> *SisterSong's mission is to strengthen and amplify the collective voices of indigenous women and women of color to achieve reproductive justice by eradicating reproductive oppression and securing human rights (SisterSong 2023)*

They connect issues of gender, class, and race to create a national multi-ethnic movement to support reproductive justice, which includes not only access to safe abortion, but access to contraception, and freedom from forced sterilization. The organization collects funds and distributes them to birthing People of Color and queer or trans people who need birth support (Sistersong 2023).



Figure 10.20 Black Doulas improve maternal health outcomes for Black women and pregnant people. Why might demedicalizing maternal health care result in better outcomes?

Finally, midwives and birth doulas are offering options to ensure reproductive justice. Black Doulas, for example, help Black women and birthing people to have babies safely. This alternative is important to combat the racism in reproductive care, in which Black women are three times more likely to die than White women from pregnancy-related causes. A birth doula provides emotional and physical support to a pregnant person before, during, and after the birth. This culturally specific care improves outcomes for pregnant people:

> *As doula care is a proven, cost-effective means of reducing racial disparities in maternal health and improving overall health outcomes, policy advocates, legislators, and other stakeholders should undertake efforts to increase Medicaid and private insurance coverage of doula services. (Robles-Fradet and Greenwald 2022)*

Reproductive Justice solutions include education, activism, and providing needed care. Reproductive Justice is social justice.

Interdependent Health Care Solutions to COVID-19

When you read about the numbers of people dying of COVID-19, the inequalities in meeting basic needs, or the reasons why children die more often in poorer countries, it is normal to feel overwhelmed by the depth and breadth of the social problems of health.

At the same time, our collective response to COVID-19 highlights our interdependence and our ability to create change. Even before COVID-19, health professionals highlighted how healthinterdependencees acknowledging our interdependence. For exainterdependenceticle "The power of interdependence," the authors write that connecting people, providers, and systems is essential:

> *Promoting optimal health outcomes for diverse patients and populations requires the acknowledgment and strengthening of interdependent relationships between health professions, education programs, health systems, and the communities they serve. (Van Eck et al. 2021)*

Researchers have already started looking at how understanding the spread, treatment, and eventual recovery from COVID-19 can help us get better at solving social problems worldwide. In the article "System Thinking in COVID-19 Recovery," the authors point out first that COVID-19 is targeting our most vulnerable people:

> *The effects of the COVID-19 pandemic have been experienced differently globally, regionally, and within countries. Rather than equalizing societies, the COVID-19 pandemic has exacerbated existing inequalities on an unprecedented scale. The effect of the pandemic on vulnerable people is already, and will continue to be, devastating, especially in regions with particularly challenging economic landscapes, such as in Latin America, which has the highest levels of inequalities globally, and in sub-Saharan Africa, which has the highest levels of poverty. The U.N. stated that just 25 weeks of the pandemic derailed 25 years of human development. (Omukuti et al. 2021)*

They further argue that women and girls are disproportionately impacted:

> *Lockdowns have led to increases in domestic violence and femicide and although all women are at risk of gender-based violence, women of poorer backgrounds have less resources to flee violent homes, whereas women who are older, disabled, migrant, Indigenous, Black, or minority ethnic are less likely to have access to protection services or obtain justice. Social distancing measures have put more women and girls out of paid work and education in comparison to their male counterparts due to gendered factors, such as prioritizing boys' education or forcing girls into child or early marriages. (Omukuti 2021 et al. 2021)*

Unexpectedly, though, the authors do not argue for public health interventions. The first strategy they propose is reducing the debt loads of lower-income countries so that more money can go to public health and infrastructure projects. The intricate interconnections of money and power connect countries together. By changing the accessibility of money, the authors argue, the circumstances of women and girls during the pandemic can be improved in the long term.

Closer to home, we see how individual agency and collective action can give us hope. In another bit of good news, some young people across the country are using their tech-savvy skills to help older people get COVID-19 vaccines, which can be difficult to schedule and require a certain amount of tech-savviness. 12-year-old Samuel Kuesch, a video game lover, has helped over 1,200 older Americans get COVID-19 vaccine appointments (Herzog 2021). His project expanded to his extended family, and teens and preteens in his family are now all pitching in to give older Americans a "shot at the shot." Other examples include neighbors taking food to quarantine friends, food kitchens adding staff to provide more boxed meals and delivery to people who couldn't leave home, and school art studios using 3-D printers to create PPE for understaffed hospital workers. Each individual action supported the collective good, improving health for all of us. We all deserve to be healthy. Actions that promote health are social justice.

Licenses and Attributions for Health Equity is Social Justice

Open Content, Original

"Health Equity is Social Justice" by Kathryn Burrows and Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Changing US Healthcare policy" and "Changing Healthcare Policies Around the World" are

adapted from “Comparative Health and Medicine” by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax, which is licensed under CC BY 4.0. Modifications: Sustainability goals and covid detail was added.

Figure 10.16. “People Living in the US Who Are Uninsured” by Elizabeth B. Pearce and Michaela Willi Hooper, Open Oregon Educational Resources, is licensed under CC BY 4.0.

Figure 10.17. “Obamacare Protest at Supreme Court” by Tabitha Kaylee Hawk is licensed CC BY-NC-ND 2.0.

Figure 10.19. “Boston Women’s March 02” by Carly Hagins is licensed under CC BY 2.0.

Figure 10.20. “Photo of Black pregnant woman and man” by Andre Adjahoe is licensed under the Unsplash License.

All Rights Reserved Content

Figure 10.18. “Cover of the 1973 edition of ‘Our Bodies, Ourselves’” by The Boston Women’s Health Book Collective is included under fair use.

This page titled 10.5: Health Equity is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

10.6: Chapter Summary

In this section, we explored the different explanations for health,healthess, and illness. We saw that health is a social problem because not everyone has equitable access to health services. We noticed that racism itself, exprehealths weathering, causes unequal heahealthtcomes. We applied this conceptheathople with other oppressed social locations as an explanation for health inequality. We looked athealthes in reproductive rights, maternal health outcomes, and the need for reproductive justice. We examined how different implementations of health insurance worldwide change health outcomes. Finally, we explored how COVID-19 challenged us to take individual and collective action to ensure the health of all of us. Health for all is social justice.

Essential Ideas

Learning Objective 1: How is health a social problem?

We can look at health as a social problem in two ways. First, the experience of health or illness goes beyond the individual. People get sick or get well partially based on their experience of social location. A person's race, class, or gender identity, for example, can partially predict their health outcomes. Second, we can apply the social problems process to health crises like the COVID-19 pandemic to better understand social conflict and social change in health as a social problem.

Learning Objective 2: How do sociologists and health researchers model influences on health outcomes to measure health inequality?

Sociologists use the Social Determinants of Health model to explore the social factors that influence the health outcomes of people in different populations. They use the ACES model to predict the impact of generational, historical, and childhood trauma on individual health outcomes. Both models help explain why oppressed people have poorer health outcomes than powerful people.

Learning Objective 3: How do sociologists make sense of health and illness? How have our definitions changed over time?

Sociologists argue that the meaning of sickness and health is socially constructed. We can examine the roles of patients and providers to understand how we deliver healthcare. We can also look at health and healthcare as an arena of power, control, and inequality. Finally, sociologists look at health as an experience of deviance or labeling.

Learning Objective 4: How has COVID-19 provided an opportunity to assess and create interdependent solutions that improve health outcomes to ensure social justice for oppressed people?

The COVID-19 pandemic clearly demonstrates the inequality in healthcare outcomes that different social groups experience. We see racism, sexism, heterosexism, and other relationships of power causing people to get sicker and die more often if they are from an oppressed group. Part of the responsibility to change this rests at the level of the federal government. Access to affordable insurance or affordable healthcare could change health outcomes, particularly for our most vulnerable people. But interdependent solutions don't stop at the federal government level. States, counties, and communities can work together in creative ways to create healthy lives for every person. Health equity is social justice.

Key Terms Review

[H5P51]

[H5P52]

[H5P53]

[H5P54]

[H5P55]

Key Terms List

- **Adverse Childhood Experiences (ACEs)**: potentially traumatic events that occur in childhood (0-17 years)
- **contested illness**: an illness that is questioned or considered questionable by some medical professionals
- **COVID-19**: an infectious disease caused by the SARS-CoV-2 virus.
- **epidemiology**: the study of disease and health, and their causes and distribution
- **health**: a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.
- **historical trauma**: multigenerational trauma experienced by a specific cultural, racial or ethnic group. It is related to major events that oppressed a particular group of people because of their status as oppressed, such as slavery, the Holocaust, forced

migration, and the violent colonization of Native Americans.

- **medicalization**: the process by which aspects of life that were considered bad or deviant are redefined as sickness and needing medical attention to remedy
- **medical sociology**: the systematic study of how humans manage issues of health and illness, disease and disorders, and healthcare for both the sick and the healthy.
- **morbidity**: the incidence of disease
- **mortality**: the number of deaths in a given time or place
- **Patient Protection and Affordable Care Act (2010)**: a law that provides numerous rights and protections that make health coverage more fair and easier to understand, along with subsidies (through "premium tax credits" and "cost-sharing reductions") to make it more affordable.
- **private healthcare**: health insurance that a person buys from a private company; private healthcare can either be employer-sponsored or direct-purchase
- **public healthcare**: health insurance that is funded or provided by the government
- **reproductive justice**: a framework that centers the human right to have children, not have children, and parent the children we have in safe and healthy environments
- **sick role**: patterns of expectations that define appropriate behavior for the sick and for those who take care of them.
- **social determinants of health**: social features of a person or group, such as race, class, gender, ability, rural/urban status, etc. that partially determine the health and wellness of the person or group.
- **socialized medicine**: when the government owns and runs the entire healthcare system
- **trauma**: a person's (or group) response to a deeply distressing or disturbing event that overwhelms one's ability to cope, causes feelings of helplessness, diminishes self-esteem and the ability to feel a full range of emotions and experiences.
- **underinsured**: people who pay at least 10 percent of their income on healthcare costs not covered by insurance
- **universal healthcare**: a system that guarantees healthcare coverage for everyone
- **weathering**: the concept that racism and other social pressures can lead to poorer health outcomes

Discuss and Do

1. Health as a social problem: How could you apply the social problems process to a health-related topic: smoking, alcohol use, eating disorders, etc.?
2. Intersectionality of Health: What did you and your families experience during COVID-19? How does this experience reveal intersectional social problems or interdependent solutions?
3. Gender, Sexuality and Health: Some people believe that gender-affirming care is essential. Others think it should be restricted. Using the concepts of this chapter to support your answer, what do you think.?
4. Reproductive Health and Reproductive Justice: Reproductive health and reproductive justice are contentious political topics. Please find examples of protest art, one from each side, and explain how the art reflects the conflict in values and power. If you like, you can create your own art for this assignment.

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Kathryn Burrows and Kimberly Puttman is licensed under CC BY 4.0.

This page titled 10.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

10.7: References

Abuelaish, Izzeldin, Michael S Goodstadt, and Rim Mouhaffel. 2020. “Interdependence between Health and Peace: A Call for a New Paradigm.” *Health Promotion International* 35 (6): 1590–1600. https://doi.org/10.1093/heapro/daaa023.

Adjahoe, Andre. 2017. *Black Pregnant Woman with Black Man Kissing Her Stomach*. Photo. https://unsplash.com/photos/tqunk3qB_yU.

Administration for Children and Families. N.d. “Trauma.” US Department of Health and Human Services. Accessed October 24, 2023. https://www.acf.hhs.gov/trauma-toolkit/trauma-concept.

Agency for Healthcare Research and Quality. 2011. “Disparities in Health Care Quality Among Racial and Ethnic Minority Groups: Selected Findings from the AHRQ 2010 NHQR and NHDR.” AHRQ Publication No. AHRQ 11-0005-3-EF. Rockville, MD: Agency for Healthcare Research and Quality,. www.ahrq.gov/qual/nhqrdr10/nhqrdrminority1 0.htm.

———. 2020. “2019 National Healthcare Quality and Disparities Report: Introduction and Methods.” AHRQ Publication No.20(21)-0045-EF. Rockville, MD: Agency for HealthCare Research and Quality. https://www.ahrq.gov/sites/default/files/wysiwyg/research/findings/nhqrdr/2019qdr-intro-methods.pdf.

Alin, Sarah, Greg Marchildon, and Allie Peckham. 2020. “International Health Care System Profiles: Canada.” June 5, 2020. https://www.commonwealthfund.org/international-health-policy-center/countries/canada.

Badreldin, Nevert, William A. Grobman, and Lynn M. Yee. 2019. “Racial Disparities in Postpartum Pain Management.” *Obstetrics & Gynecology* 134 (6): 1147–53. doi.org/10.1097/AOG.0000000000003561.

Beaumonis, Zsea, and Candace Bond-Theriault. 2017. “Queering Reproductive Justice: A Toolkit.” National LGBTQ Task Force. www.thetaskforce.org/wp-content/uploads/2017/03/Queering-Reproductive-Justice-A-Toolkit-FINAL.pdf.

Becker, Dana. N.d. “Borderline Personality Disorder: The Disparagement of Women through Diagnosis.” Accessed December 3, 2011. https://www.awpsych.org/index.php?option=com_content&view=article&id=109&catid=74&Itemid=126.

Becker, Howard. 1952. “The Social System. By Talcott Parsons. Glencoe, Illinois: The Free Press, 1951. 575 Pp. $6.00 and Toward a General Theory or Action. Edited by Talcott Parsons and Edward A. Shils. Cambridge, Massachusetts: Harvard University Press, 1951. 506 Pp. $7.50.” *Social Forces* 30 (4): 462–65. https://doi.org/10.2307/2572350.

Beltran, Raiza M., Ian W. Holloway, Chenglin Hong, Ayako Miyashita, Luisita Cordero, Elizabeth Wu, Katherine Burris, and Paula M. Frew. 2022. “Social Determinants of Disease: HIV and COVID-19 Experiences.” *Current HIV/AIDS Reports* 19 (1): 101–12. https://doi.org/10.1007/s11904-021-00595-6.

Berkman, Lisa F. 2009. “Social Epidemiology: Social Determinants of Health in the United States: Are We Losing Ground?” *Annual Review of Public Health*, no. 30: 27–40.

Best, Joel. 2020. “The Social Problems of COVID-19.” In *The Social Problems of COVID-19: Volume 1: US Perspectives*, edited by Glen W. Muschert, Kristen M. Budd, Michelle Christian, David C. Lane, and Jason A. Smith, 1st ed. Vol. 1. Bristol, UK: Bristol University Press. doi.org/10.2307/j.ctv15d81tx.

Callahan, Daniel. 1973. “The WHO Definition of Health.” *Studies – Hastings Center* 1 (February): 77–88. doi.org/10.2307/3527467.

Centers for Disease Control (CDC). 2020. “Cases, Data, and Surveillance.” Centers for Disease Control and Prevention. February 11, 2020. https://www.cdc.gov/coronavirus/2019-ncov/covid-data/covid-net/purpose-methods.html.

———. 2021. “Infant Mortality | Maternal and Infant Health | Reproductive Health | CDC.” September 8, 2021. www.cdc.gov/reproductivehealth/maternalinfanthealth/infantmortality.htm.

———. 2022a. “Adverse Childhood Experiences (ACEs).” March 16, 2022. https://www.cdc.gov/violenceprevention/aces/index.html.

———. 2022b. “Risk for COVID-19 Infection, Hospitalization, and Death By Race/Ethnicity.” Centers for Disease Control and Prevention. July 26, 2022. www.cdc.gov/coronavirus/2019-ncov/covid-data/investigations-discovery/hospitalization-death-by-race-ethnicity.html.

———. N.d. -a “Provisional COVID-19 Deaths: Distribution of Deaths by Race and Hispanic Origin | Data | Centers for Disease Control and Prevention.” Accessed March 31, 2022a. https://data.cdc.gov/NCHS/Provisional-COVID-19-Deaths-Distribution-of-Deaths/pj7m-y5uh.

———. N.d.-b.“Perceived Exertion (Borg Rating of Perceived Exertion Scale).” CDC.Gov. Accessed July 23, 2023. www.cdc.gov/physicalactivity/basics/measuring/exertion.htm.

———. N.d.-c. *We Can Prevent Childhood Adversity*. https://www.cdc.gov/violenceprevention/images/infographic/dvp-ACEsInfographicData.jpg.

Cockerham, William C. 2009. *Medical Sociology*. 11th ed. Prentice Hall. www.biblio.com/book/medical-sociology-11th-edition-cockerham-william/d/685704770.

Conerly, Tonja R., Kathleen Holmes, Jennifer Hensley, Jennifer L Trost, Pamela Alcasey, Kate McGonigal, Heather Griffiths, et al. 2021. *Introduction to Sociology*. 3e ed. Openstax. https://openstax.org/details/books/introduction-sociology-3e.

Conrad, Peter, and Kristin K. Barker. 2010. “The Social Construction of Illness: Key Insights and Policy Implications.” *Journal of Health and Social Behavior* 51 Suppl: S67-79. doi.org/10.1177/0022146510383495.

Conrad, Peter, and Josef W. Schneider. 1992. *Deviance and Medicalization: From Badness to Sickness*. Philadelphia, PA: Temple University Press.

“Coronavirus.” N.d. Accessed December 9, 2023. https://www.who.int/health-topics/coronavirus.

“Coronavirus (COVID-19) Deaths.” 2020. Our World in Data. 2020. https://ourworldindata.org/covid-deaths.

Daniel, Hilary, and Renee Butkus. 2015. “Lesbian, Gay, Bisexual, and Transgender Health Disparities: Executive Summary of a Policy Position Paper From the American College of Physicians.” *Annals of Internal Medicine* 163 (2): 135–37. doi.org/10.7326/M14-2482.

Davies, Dave. 2023. “How Poverty and Racism ‘weather’ the Body, Accelerating Aging and Disease.” *NPR*, March 28, 2023, sec. Public Health. https://www.npr.org/sections/health-shots/2023/03/28/1166404485/weathering-arline-geronimus-poverty-racism-stress-health.

Demby, Gene. 2018. “Making the Case That Discrimination Is Bad for Your Health.” *NPR*, January 14, 2018, sec. The Code Switch Podcast. https://www.npr.org/sections/health-shots/2023/03/28/1166404485/weathering-arline-geronimus-poverty-racism-stress-health.

Denchak, Melissa. 2018. “Flint Water Crisis: Everything You Need to Know.” NRDC. November 8, 2018. https://www.nrdc.org/stories/flint-water-crisis-everything-you-need-know.

Docteur, Elizabeth, and Robert A. Berenson. 2008. “How Does the Quality of US Health Care Compare Internationally?” *Timely Analysis of Immediate Health Policy Issues* 9 (August): 1–14. https://www.urban.org/sites/default/files/publication/30596/411947-How-Does-the-Quality-of-U-S-Health-Care-Compare-Internationally-.PDF.

Economic Policy Institute. 2017. “How Would Repealing the Affordable Care Act Affect Health Care and Jobs in Your State?” *Economic Policy Institute* (blog). 2017. https://www.epi.org/aca-obamacare-repeal-impact/.

Eherenreich, Barbara, and Dierdre English. 2010. *Witches, Midwives, & Nurses*. 2nd ed. The Feminist Press at CUNY. https://www.perlego.com/book/3238752/witches-midwives-nurses-second-edition-a-history-of-women-healers-pdf?utm_source=google&utm_medium=cpc&campaignid=15825112969&adgroupid=132780871635&gclid=Cj0KCQjwgYSTBhDKARIsAB8Kukv7aNRred1G8DXbZsFg0s_hMMS8gIATD1–j-pFrxXlsmqLmsBzxIAaAvY7EALw_wcB.

Fields, Aryn. 2021. “CDC Confirms LGB People at Greater Risk of COVID-19.” Human Rights Campaign. February 4, 2021. https://www.hrc.org/press-releases/cdc-releases-report-confirming-lesbian-gay-and-bisexual-people-at-greater-risk-of-covid-19-illness-calls-for-more-data-collection.

Figueroa, Caroline A., Tiffany Luo, Adrian Aguilera, and Courtney R. Lyles. 2021. “The Need for Feminist Intersectionality in Digital Health.” *The Lancet Digital Health* 3 (8): e526–33. https://doi.org/10.1016/S2589-7500(21)00118-7.

Forde, Allana T., Danielle M. Crookes, Shakira F. Suglia, and Ryan T. Demmer. 2019. “The Weathering Hypothesis as an Explanation for Racial Disparities in Health: A Systematic Review.” *Annals of Epidemiology* 33 (May): 1-18.e3. https://doi.org/10.1016/j.annepidem.2019.02.011.

Fox, B, and D Worts. 1999. “Revisiting the Critique of Medicalized Childbirth: A Contribution to the Sociology of Birth.” *Gender and Society* 13 (3): 326–46.

Funk, Cary, and Mark Hugo Lopez. 2022. “Hispanic Americans’ Trust In and Engagement with Science.” Pew Research. https://www.pewresearch.org/science/2022/06/14/a-brief-statistical-portrait-of-u-s-hispanics/.

Gage Wivliet, Margot, dir. 2021. *I’ve Had COVID-19 for a Year. Here’s What I’ve Learned*. H.264 video. TED. https://www.youtube.com/watch?v=4LX_JRHZdkI.

Garfield, Rachel, Anthony Damico, and Kendal Orgera. 2019. “The Uninsured and the ACA: A Primer – Key Facts about Health Insurance and the Uninsured amidst Changes to the Affordable Care Act.” *KFF* (blog). January 25, 2019. https://www.kff.org/uninsured/report/the-uninsured-and-the-aca-a-primer-key-facts-about-health-insurance-and-the-uninsured-amidst-changes-to-the-affordable-care-act/.

Georgetown Institute for Women, Peace & Security, dir. 2020. *A Gender Perspective on COVID 19*. https://www.youtube.com/watch?v=PghY-cCzoAE.

Geronimus, Arline. 2021. “Weathering the Pandemic: Dying Old at a Young Age from Pre-Existing Racist Conditions.” *Washington and Lee Journal of Civil Rights and Social Justice* 27 (2): 409–40. https://scholarlycommons.law.wlu.edu/cgi/viewcontent.cgi?article=1517&context=crsj.

———. 2023. *Weathering: The Extraordinary Stress of Ordinary Life in an Unjust Society*. New York: Little, Brown Spark.

Goffman, Erving. 1963. *Stigma*. London: Penguin. www.freelists.org/archives/sig-dsu/11-2012/pdfKhTzvDIi8n.pdf.

Government of Canada. 2011. “Canada’s Health Care System.” Education and awareness. Canada Health. www.canada.ca/en/health-canada/services/health-care-system/reports-publications/health-care-system/canada.html.

Harris, Nadine Burke, dir. 1424188236. *How Childhood Trauma Affects Health across a Lifetime*. https://www.ted.com/talks/nadine_burke_harris_how_childhood_trauma_affects_health_across_a_lifetime.

Hassan, Imad, Fatima Obaid, Roa Ahmed, Lobna Abdelrahman, Sara Adam, Omiema Adam, Mohammed Alfatih Yousif, Khobieb Mohammed, and Tayseer Kashif. 2020. “A Systems Thinking Approach for Responding to the COVID-19 Pandemic.” *Eastern Mediterranean Health Journal* 26 (8): 872–75. https://applications.emro.who.int/emhj/v26/08/1020-3397-2020-2608-872-876-eng.pdf?ua=1.

Hayden, Sara. N.d. “Feminist Activists Today Should Still Look to ‘Our Bodies, Ourselves.’” The Conversation. Accessed April 21, 2022. http://theconversation.com/feminist-activists-today-should-still-look-to-our-bodies-ourselves-95503.

Haydn Drake [@paramedickiwi]. 2016. “Wong-Baker FACES Pain Rating Scale Is a Useful Tool for Non-English Speaking Patients & Children. #SPANZ16 Https://T.Co/VXjnOGS6mo.” Tweet. *Twitter*. twitter.com/paramedickiwi/status/723272970722926592/photo/1.

Herzog, Kenny. 2021. “Meet 12-Year-Old Samuel Keusch, Aka The Vaccine Helper.” March 17, 2021. www.entrepreneur.com/article/367223.

Heslin, K C, and J E Hall. 2021. “Sexual Orientation Disparities in Risk Factors for Adverse COVID-19–Related Outcomes, by Race/Ethnicity — Behavioral Risk Factor Surveillance System.” *Morbidity Mortality Weekly Report* 70: 149–54. http://dx.doi.org/10.15585/mmwr.mm7005a1.

Hostetter, Martha, and Sarah Klein. 2018. “In Focus: Identifying and Addressing Health Disparities Among Hispanics.” December 27, 2018. https://www.commonwealthfund.org/publications/2018/dec/focus-identifying-and-addressing-health-disparities-among-hispanics.

Hrkac, Matt. 2022. *Rally for Abortion Rights in Australia*. Photo. Roe v Wade OVERTURNED: Protest to defend US Abortion Rights (Melb). commons.wikimedia.org/wiki/File:Roe_v_Wade_OVERTURNED_Protest_to_defend_US_Abortion_Rights_(Melb)_(52188153278).jpg.

Japan, U. S. Army Garrison. 2015. *Arnn Students Celebrate Diversity; Weeklong Recognition*. Photo. https://www.flickr.com/photos/usagj/18179933775/.

Kaiser Family Foundation. 2007. “Key Facts: Race, Ethnicity and Medical Care.” *KFF* (blog). January 30, 2007. https://www.kff.org/racial-equity-and-health-policy/report/key-facts-race-ethnicity-and-medical-care/.

———. 2010. “International Health Systems: Canada.” Kaiser Family Foundation.

Keisler-Starkey, Katherine, and Lisa N. Bunch. 2020. “Health Insurance Coverage in the United States: 2019.” P60-271. US Census Bureau. https://www.census.gov/library/publications/2020/demo/p60-271.html.

Keith, Katie. 2020. “Tracking The Uninsured Rate In 2019 And 2020 | Health Affairs Forefront.” Health Affairs. www.healthaffairs.org/do/10.1377/forefront.20201007.502559/full/.

KFF. 2011. “Health Coverage of Children: The Role of Medicaid and CHIP.” Kaiser Family Foundation. www.kff.org/fact-sheet/health-coverage-of-children-the-role-of/.

Klein, Ezra. 2009. “Ezra Klein – Health Reform for Beginners: The Difference Between Socialized Medicine, Single-Payer Health Care, and What We’ll Be Getting.” *The Washington Post* (blog). December 14, 2009. voices.washingtonpost.com/ezra-klein/2009/06/health_reform_for_beginners_th_1.html.

Kusisto, Laura. 2022. “Doctors Struggle With Navigating Abortion Bans in Medical Emergencies.” *Wall Street Journal*, October 13, 2022, sec. US. www.wsj.com/articles/doctors-struggle-with-navigating-abortion-bans-in-medical-emergencies-11665684225.

Lange, Elizabeth M.S., Suman Rao, and Paloma Toledo. 2017. “Racial and Ethnic Disparities in Obstetric Anesthesia.” *Seminars in Perinatology* 41 (5): 293–98. https://doi.org/10.1053/j.semperi.2017.04.006.

Liao, Pamela Verma, and Janet Dollin. 2012. “Half a Century of the Oral Contraceptive Pill.” *Canadian Family Physician* 58 (12): e757–60. www.ncbi.nlm.nih.gov/pmc/articles/PMC3520685/.

Lincoln County Health and Human Services. N.d. “Lincoln County Community Health Assessment 2018-2022.” Accessed March 31, 2022. www.co.lincoln.or.us/sites/default/files/fileattachments/health_amp_human_services/page/4316/lincoln_county_2018_cha_2.pdf.

Lipka, Michael. 2022. “A Closer Look at Republicans Who Favor Legal Abortion and Democrats Who Oppose It.” Pew Ressearch Center. https://www.pewresearch.org/short-reads/2022/06/17/a-closer-look-at-republicans-who-favor-legal-abortion-and-democrats-who-oppose-it/.

Logan McCallum, Mary Jane. 2017. “The How and Why of Indigenous Nurse History.” Nursing Clio. November 30, 2017. https://nursingclio.org/2017/11/30/the-how-and-why-of-indigenous-nurse-history/.

Luo, Michael. 2021. *Photo of Yes to Science Protesters*. Photo. https://unsplash.com/photos/a-group-of-people-holding-signs-and-wearing-masks-Qz_bBqmlOTE.

Martin. 2020. “Goal 3: Ensure Healthy Lives and Promote Well-Being for All at All Ages.” United Nations Development Programme. www.un.org/sustainabledevelopment/health/.

michael_swan. 2020. *Lockdown Protesters*. Photo. https://www.flickr.com/photos/mmmswan/49818315648/.

Milck, and AG, dirs. 2017. *#IcantKeepQuiet #Anthem in the Women’s March on Washington.* https://www.youtube.com/watch?v=zLvIw8J8sWE.

National Heart Blood and Lung Institute. 2023. “National Black Doulas Association: Helping to Fight Black Maternal Mortality | NHLBI, NIH.” May 11, 2023. https://www.nhlbi.nih.gov/healthy-hearts-network-partner-spotlight/national-black-doulas-association-helping-fight-black.

NBC News, dir. 2022. *Investigating Claims That Oximeters Give Inaccurate Readings To Patients With Darker Skin*. https://www.youtube.com/watch?v=Nsf3jJdmm7U.

NIPC. N.d. “Pain Assessment Scales.” Accessed April 21, 2022. https://www.maineddc.org/images/PDFs/Pain_Assessment_Scales.pdf.

Noe-Bustamante, Luis, Jens Manuel Krogstad, and Mark Hugo Lopez. 2021. “For US Latinos, COVID-19 Has Taken a Personal and Financial Toll.” *Race & Ethnicity* (blog). July 15, 2021. https://www.pewresearch.org/race-ethnicity/2021/07/15/for-u-s-latinos-covid-19-has-taken-a-personal-and-financial-toll/.

Oluo, Ijeoma. 2022. “Healthcare…Can’t Live with It….Can’t Live without It.” Substack newsletter. *Ijeoma Oluo: Behind the Book* (blog). March 18, 2022. https://ijeomaoluo.substack.com/p/healthcarecant-live-with-itcant-live.

Omukuti, Jessica, Matt Barlow, Maria Eugenia Giraudo, Tallulah Lines, and Jean Grugel. 2021. “Systems Thinking in COVID-19 Recovery Is Urgently Needed to Deliver Sustainable Development for Women and Girls.” *The Lancet Planetary Health* 5 (12):

e921–28. https://doi.org/10.1016/S2542-5196(21)00232-1.

Onderko, Karen. 2018. “What Is Trauma?” *Unyte Integrated Listening* (blog). September 13, 2018. https://integratedlistening.com/blog/what-is-trauma/.

Oregon Health Sciences University. 2023. “Transgender Health Program | OHSU.” 2023. https://www.ohsu.edu/transgender-health.

Our Bodies Ourselves. 2023. “Our Bodies Ourselves Today.” 2023. www.ourbodiesourselves.org/.

Oyez. N.d. “Roe v. Wade.” Oyez.Org. Accessed July 23, 2022. https://www.oyez.org/cases/1971/70-18.

Parsons, Talcott. 1951. *The Social System*. England: Routledge & Kegan Paul Ltd.

Patel, J.A., F.B.H. Nielsen, A.A. Badiani, S. Assi, V.A. Unadkat, B. Patel, R. Ravindrane, and H. Wardle. 2020. “Poverty, Inequality and COVID-19: The Forgotten Vulnerable.” *Public Health* 183 (June): 110–11. https://doi.org/10.1016/j.puhe.2020.05.006.

“Patient Protection and Affordable Care Act – Glossary.” N.d. HealthCare.Gov. Accessed December 9, 2023. https://www.healthcare.gov/glossary/patient-protection-and-affordable-care-act.

Pearce, Elizabeth, and Michaela Willi Hooper. 2022. *People Living in the US Who Are Uninsured*. Graph.

Phelan, J. C. 2015. “Is Racism a Fundamental Cause of Inequalities in Health?” *Annual Review of Sociology*, no. 41: 311–30.

Phelan, Jo C., and Bruce G Link. 2003. “When Income Affects Outcome: Socioeconomic Status and Health.” *Research in Profile* 6. www.investigatorawards.org/downloads/research_in_profiles_iss06_feb2003.pdf.

Ranji, Usha, Caroline Rosenzweig, and Alina Salganicoff. 2018. “Women’s Coverage, Access, and Affordability: Key Findings from the 2017 Kaiser Women’s Health Survey.” Kaiser Family Foundation. https://www.kff.org/womens-health-policy/issue-brief/womens-coverage-access-and-affordability-key-findings-from-the-2017-kaiser-womens-health-survey/.

Ranji, Usha, and Alma Salganico. 2011. “Women’s Health Care Chartbook: Key Findings from the Kaiser Women’s Health Survey.” The Henry J. Kaiser Family Foundation. www.kff.org/womenshealth/upload/8164.pdf=.

Reading, Jeffrey, Andrew Kmetic, and Valerie Gideon. 2007. “First Nations Holistic Policy and Planning Model: Discussion Paper for the World Health Organization Commission on Social Determinants of Health.” Canada: Assembly of First Nations. citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.476.9397&rep=rep1&type=pdf.

Resolve to Save Lives, dir. 2021. *Isaiah – Voices of Long COVID*. H.264 video. https://www.youtube.com/watch?v=Jks6zAYQFcM.

Ritchie, Hannah, Edouard Mathieu, Lucas Rodés-Guirao, Cameron Appel, Charlie Giattino, Esteban Ortiz-Ospina, Joe Hasell, Bobbie Macdonald, Diana Beltekian, and Max Roser. 2020. “Coronavirus Pandemic (COVID-19).” *Our World in Data*, March. https://ourworldindata.org/covid-deaths.

Robles-Fradet, Alexis, and Mara Greenwald. 2022. “Doula Care Improves Health Outcomes, Reduces Racial Disparities and Cuts Cost.” National Health Law Program. August 8, 2022. https://healthlaw.org/doula-care-improves-health-outcomes-reduces-racial-disparities-and-cuts-cost/.

Roeder, Amy. N.d. “America Is Failing Its Black Mothers | Harvard Public Health Magazine | Harvard T.H. Chan School of Public Health.” Accessed March 31, 2022. https://www.hsph.harvard.edu/magazine/magazine_article/america-is-failing-its-black-mothers/.

Sabin, Janice A. N.d. “How We Fail Black Patients in Pain.” Aamc.Org. Accessed July 23, 2023. www.aamc.org/news/how-we-fail-black-patients-pain.

Scheff, Thomas J. 1963. “The Role of the Mentally Ill and the Dynamics of Mental Disorder: A Research Framework.” *Sociometry* 26 (4): 436–53. doi.org/10.2307/2786147.

Schoen, Cathy, Michelle M. Doty, Ruth H. Robertson, and Sara R. Collins. 2011. “Affordable Care Act Reforms Could Reduce The Number Of Underinsured US Adults By 70 Percent.” *Health Affairs* 30 (9): 1762–71. doi.org/10.1377/hlthaff.2011.0335.

Shai, Ayelet, Shahar Koffler, and Yael Hashiloni-Dolev. 2021. “Feminism, Gender Medicine and beyond: A Feminist Analysis of ‘Gender Medicine.’” *International Journal for Equity in Health* 20 (1): 177. https://doi.org/10.1186/s12939-021-01511-5.

SisterSong Inc. 2023. “Sister Song.” Sister Song. 2023. https://www.sistersong.net.

Sjoding, Michael, Robert Dickson, Theodore Iwashyna, Steven Gay, and Thomas Valley. 2021. “Racial Bias in Pulse Oximetry Measurement | NEJM Letter to the Editor,” February 23, 2021. www.nejm.org/doi/full/10.1056/nejmc2029240.

Tai, Don Bambino Geno, Aditya Shah, Chyke A Doubeni, Irene G Sia, and Mark L Wieland. 2021. “The Disproportionate Impact of COVID-19 on Racial and Ethnic Minorities in the United States.” *Clinical Infectious Diseases* 72 (4): 703–6. https://doi.org/10.1093/cid/ciaa815.

Taylor, Shelley E. 2011. “Tend and Befriend Theory.” In *Handbook of Theories of Social Psychology*, edited by A. M. van Lange, A. W. Kruglanski, and E. T. Higgins, 43. Sage Publications. https://taylorlab.psych.ucla.edu/wp-content/uploads/sites/5/2014/11/2011_Tend-and-Befriend-Theory.pdf.

The Black Doula Project. 2023. “The Black Doula Project.” The Black Doula Project. 2023. https://www.blackdoulaproject.com/about.

The Boston Women’s Health Book Collective. 1973. *Image of 1973 Edition of “Our Bodies, Ourselves.”* Photo. www.ourbodiesourselves.org/about-us/our-history/publications/the-preface-to-the-1973-edition-of-our-bodies-ourselves/.

The Guardian, dir. 2021. *Inside a Long Covid Clinic: ’I Look Normal, but My Body Is Breaking down’*. H.264 video. https://www.youtube.com/watch?v=YsJr2u3V83U.

The Sex, Gender and COVID-19 Project. 2022. “The Sex, Gender and COVID-19 Project | Global Health 50/50.” September 15, 2022. https://globalhealth5050.org/the-sex-gender-and-covid-19-project/.

The White House. 2021. “FACT SHEET: Vice President Kamala Harris Announces Call to Action to Reduce Maternal Mortality and Morbidity.” The White House. December 7, 2021. https://www.whitehouse.gov/briefing-room/statements-releases/2021/12/07/fact-sheet-vice-president-kamala-harris-announces-call-to-action-to-reduce-maternal-mortality-and-morbidity/.

Thompson, Hayley S., Mark Manning, Jamie Mitchell, Seongho Kim, Felicity W. K. Harper, Sheena Cresswell, Kristopher Johns, et al. 2021. “Factors Associated With Racial/Ethnic Group–Based Medical Mistrust and Perspectives on COVID-19 Vaccine Trial Participation and Vaccine Uptake in the US.” *JAMA Network Open* 4 (5): e2111629. https://doi.org/10.1001/jamanetworkopen.2021.11629.

Ulaby, Neda. 2017a. *“I’ve Seen A Lot Of People Die”: Health Care System Overlooks Many Trans People : Shots – Health News : NPR*. NPR. https://www.npr.org/sections/health-shots/2017/11/21/564817975/health-care-system-fails-many-transgender-americans.

———. 2017b. “Health Care System Fails Many Transgender Americans.” *NPR*, November 21, 2017, sec. You, Me And Them: Experiencing Discrimination In America. https://www.npr.org/sections/health-shots/2017/11/21/564817975/health-care-system-fails-many-transgender-americans.

UNICEF. 2023. “Maternal Mortality Rates and Statistics.” UNICEF DATA. 2023. data.unicef.org/topic/maternal-health/maternal-mortality/.

University of Michigan. 2023. *Arline Geronimus – Faculty Profiles – U-M School of Public Health*. Photo. sph-webprod.sph.umich.edu/faculty-profiles/geronimus-arline.html.

US Bureau of Labor Statistics. 2021. “Persons with a Disability: Labor Force Characteristics News Release – 2021 A01 Results.” www.bls.gov/news.release/disabl.htm.

US Department of Health and Human Services. N.d. “Social Determinants of Health – Healthy People 2030 | Health.Gov.” Accessed August 31, 2022. https://health.gov/healthypeople/objectives-and-data/social-determinants-health.

USC Annenberg, dir. 2019. *What Is Reproductive Justice?* https://www.youtube.com/watch?v=I4mwQhKLBiM.

Van Eck, Richard N., Heidi L. Gullett, Sara M. Lamb, Helene J. Krouse, Lauren W. Mazzurco, Onelia G. Lage, Joy H. Lewis, and Kimberly D. Lomis. 2021. “The Power of Interdependence: Linking Health Systems, Communities, and Health Professions Educational Programs to Better Meet the Needs of Patients and Populations.” *Medical Teacher* 43 (sup2): S32–38. doi.org/10.1080/0142159X.2021.1935834.

Wallis, Claudia. 2021. “Fixing Medical Devices That Are Biased against Race or Gender.” Scientific American. June 1, 2021. https://doi.org/10.1038/scientificamerican0621-25.

Wamsley, Laurel. 2021. “American Life Expectancy Dropped By A Full Year In 1st Half Of 2020.” *NPR*, February 18, 2021, sec. Coronavirus Updates. https://www.npr.org/2021/02/18/968791431/american-life-expectancy-dropped-by-a-full-year-in-the-first-

half-of-2020.

Weinman, Jason, and Yeva Aleksanyan. N.d. “In Countries More Biased against Women, Higher COVID-19 Death Rates for Men Might Not Tell an Accurate Story.” The Conversation. Accessed March 31, 2022. http://theconversation.com/in-countries-more-biased-against-women-higher-covid-19-death-rates-for-men-might-not-tell-an-accurate-story-175483.

Whitemarsh, I, and DS Jones. 2010. *What’s the Use of Race? Genetics and Difference in Forensics, Medicine, and Scientific Research*. Cambridge, MA: MIT Press.

Winkelby, M A, D E Jatulis, E Frank, and S P Fortmann. 1992. “Socioeconomic Status and Health: How Education, Income, and Occupation Contribute to Risk Factors for Cardiovascular Disease. – PMC.” *American Journal of Public Health* 82 (6): 816–20. dx.doi.org/10.2105%2Fajph.82.6.816.

World Health Organization. 1946. “Constitution of the World Health Organization.” UN World Health Organization. https://www.who.int/about/governance/constitution.

———. 2013. “Social Determinants of Health: Key Concepts.” *World Health Organization*. Retrieved November 24, 2023. https://www.who.int/news-room/questions-and-answers/item/social-determinants-of-health-key-concepts.

———. 2020. “Children: Improving Survival and Well-Being.” UN World Health Organization. https://www.who.int/news-room/fact-sheets/detail/children-reducing-mortality.

———. 2021. “Abortion.” World Health Organization. November 25, 2021. https://www.who.int/news-room/fact-sheets/detail/abortion.

———. N.d. “Health Equity.” Accessed August 31, 2022. https://www.who.int/health-topics/health-equity#tab=tab_1.

This page titled 10.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

11: Who Gets High? Social Problems Associated with Drug Use

11.1: Chapter Overview and Learning Objectives
11.2: The Social Problem of Drug Use and Misuse
11.3: Harmful Drug Use- Exploring Unequal Outcomes
11.4: Five Models of Addiction
11.5: Recovery is Social Justice
11.6: Chapter Summary
11.7: References

This page titled 11: Who Gets High? Social Problems Associated with Drug Use is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

11.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Describe the social problem of drug use and misuse.
2. Explain how race and class explain the different consequences of harmful drug use.
3. Compare and contrast the five models of addiction.
4. Analyze how different solutions to the social problem of harmful drug use create social justice.

Chapter Overview

> *With deep gratitude to the harm reduction community whose persistent critical and humane approach will change the societal understanding of drug use – Kelly Szott*



Figure 11.1 Coronavirus and addiction recovery: Fighting isolation to stay sober [YouTube]. Please watch this 5:32-minute video. How does COVID-19 make recovery from harmful drug use more complicated? Transcript

When we consider the social problem of problematic drug use, we enter a challenging space. Like many social problems, opinions are often extreme and heartfelt. Where do we begin? As usual, we begin with another story:

Lynn has struggled with an addiction to heroin since 2018. When COVID-19 hit, she experienced isolation and other stresses of the pandemic. Public health officials fear that these stresses, coupled with isolation, may have caused addictionfor those in recovery from addiction. Due to roadblocks caused by the pandemic, Lynn decided to taper herself off Suboxone, a pharmaceutical containing buprenorphine used to treat opioid use disorder. In late March of 2020, Lynn overdosed in her apartment after using heroin laced with fentanyl. She was revived by her boyfriend, who administered Narcan, a brand of the overdose-reversing drug naloxone.

In the 2020 optional-reading article, Don't Forget the Other Pandemic Killing Thousands of Americans, author Kate Briquelet writes,"Amid social distancing, authorities nationwide are reporting a surge in fatal opioid overdoses. Addiction and recovery advocates say the US is now battling two epidemics at once. From 1999 to 2018, opioid overdoses involving prescription and illicit drugs have killed nearly 450,000 Americans." We have not just one pandemic but two.

The COVID-19 pandemic has enabled us to see how social environments and conditions impact the consequences of drug use and addiction. For example, many experts worried about the negative impacts of social isolation on those with substance use disorders. Isolation might increase depression, and the related self-medication will employ illegal substances. In addition, individuals who use opioids alone and overdose would have no one there to call 911 or administer Narcan, the overdose reversal medication. The video in Figure 11.1 focuses on the importance of in-person group meetings and the struggles faced by those in recovery as they attempt to stay sober during a global health crisis. Beyond the individualized psychological view of drug use, a sociological perspective reveals the social conditions that can cause substance use, as well as make the consequences worse for certain structurally vulnerable groups.

Social scientists assert that people often seek to alter their consciousness deliberately. Sometimes people choose prayer or meditation. Sometimes they choose to dance or sing in a choir. Sometimes they choose a pound of chocolate or a runner's high. And sometimes they choose alcohol, cannabis, or other mind-altering substances. Many find this altered state without it becoming either a personal or a social problem. In this chapter, we explore when and why *getting high* becomes a social problem.

Focusing Questions

As we look at the social problem of problematic drug use worsened by COVID-19, the following questions guide our curiosity:

1. How can we describe drug use and misuse as a social problem?
2. How does social location impact the experience of harmful drug use?
3. How do the five models of addiction differ in how they explain the causes and consequences of harmful drug use?
4. Which interdependent actions increase social justice related to problematic drug use?

Let's learn more together!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 11.1. "Coronavirus and addiction recovery: Fighting isolation to stay sober" by The Washington Post is licensed under the Standard YouTube License.

This page titled 11.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

11.2: The Social Problem of Drug Use and Misuse

There are many ways to construct drug use and addiction as a social problem. Addiction is a chronic, relapsing disorder characterized by compulsive drug seeking and use despite adverse consequences (National Institute on Drug Abuse 2020). But it's not just addicsocial problemt drug use that is the social psocial problemequal impact of drug use on families and communities is the social prodrug useis chapter will not discuss drug use as inherently bad.

Instead, we will examine this social problem based on some of the characteristics of a social problem from Chapter 1. As the stories in section 11.1 illustrate, the opioid epidemic impacts everyone, from individuals to families, hospitals, workplaces, and governments. It goes beyond the experience of one individual.

Secondly, in our exploration of drug use and misuse, we see social construction at work. You may notice that throughout this chapter, we use the word cannabis to describe the drug that is commonly known as marijuana or weed. The common word marijuana is racist. It reflects a racist past. More specifically, the United States experienced an increase in Mexican immigration after the 1910 Mexican War of Independence. Some immigrants used the herb *mariguano* for casual smoking. Although the immigrants were important in providing needed agricultural labor, the increase in immigration raised xenophobic fears.

Mexican immigrants were often blamed for property crimes and sexual misconduct. White people in power conveniently blamed the use of marijuana for this. "One Texas state legislator proclaimed on the senate floor: "All Mexicans are crazy and this stuff [cannabis] is what makes them crazy" (Ghelani 2020:7). In 1937, Harry Ainsliger, head of the Federal Bureau of Narcotics testified before Congress saying, "marihuana is an addictive drug which produces insanity, criminality, and death" (Ghelani 2020:8). Associating the use of cannabis with Mexican immigrants by nampowert marijuana was a way to assert power and control over a particular ethnic group. This is using language as a social construction. To resist this oppression, we will use the word cannabis instead of the word marijuana in this chapter, except when we are quoting from other people.

In addition, we remember that a social problem arises when groups of people experience inequality. This point is particularly important when we discuss drug use and harmful drug use. People of all races use drugs at the same rate. However, People of Color are likely to be arrested and jailed for drug offenses. White people are more likely to be seen as needing medical intervention, and therefore they are more likely to receive treatment. More specifically:

> *Although Black Americans are no more likely than Whites to use illicit drugs, they are 6–10 times more likely to be incarcerated for drug offenses. (Netherland and Hansen 2017)*

This racialized response to harmful drug use is a deep source of inequality, a key component of a social problem.

Finally, we recall that social problems must be addressed interdependently, using both individual agency and collective action. In this case, citizens, lawmakers, health care workers, community advocates, and the individuals themselves must act to address the social problem. We'll look at various solutions in more detail in Recovery is Social Justice.

Drug Use

Drug use can be a problem for anyone, but it is people's different social locations that determine how harmful the drug use will be for themselves and for their family, friends, and community. Harmful drug use occurs when it negatively impacts a person's health, livelihood, family, freedom, or other important aspects of their life.

One of the dominant approaches to understanding addiction involves looking solely at how a person's brain is affected by drug use. Another popular approach focuses on the psychology of the user and the chemical traits of the substance. Both approaches ignore social issues such as poverty, racism, and sexism that increase the harmfulness of drug use for certain individuals, populations, and neighborhoods. Incarceration, disease (such as HIV), other negative health impacts, job loss, and family disruption are examples of harms associated with drug use that are more or less likely to occur depending on one's social location.

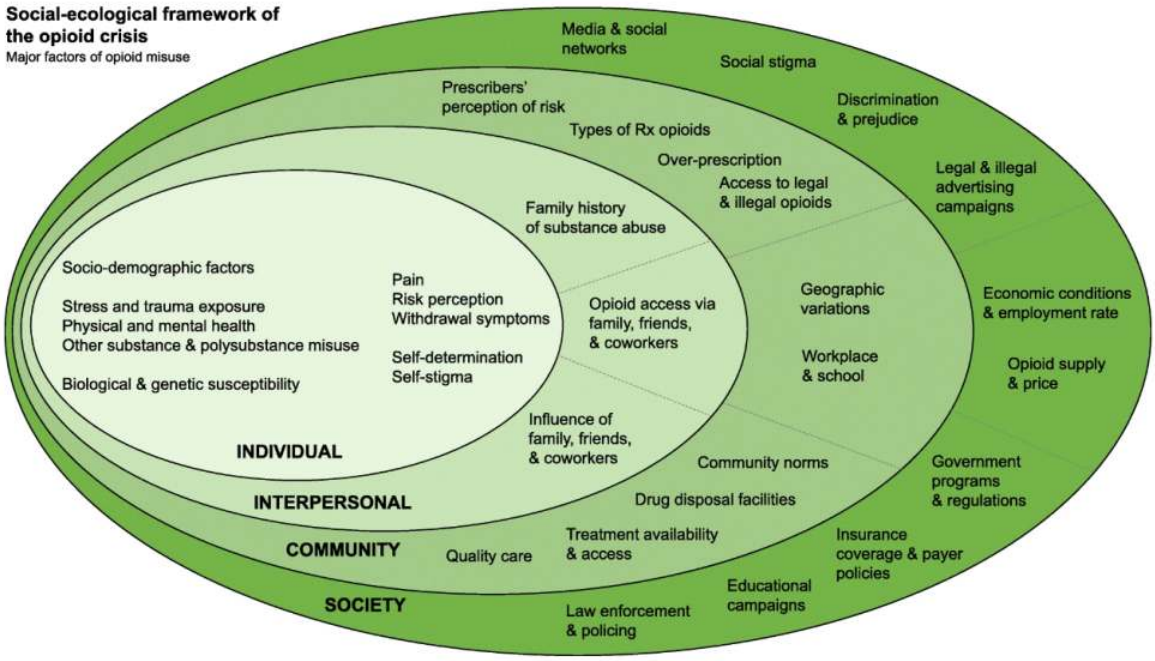


Figure 11.2 The Social Ecological Framework of the Opioid Crisis: This social-ecological model framework of the opioid crisis is a complex model which examines individual, interpersonal, community, and societal factors for the opioid crisis. We can use this model to examine harmful drug use in general. Sociologists look at the problem of harmful drug use at all levels, particularly focusing on how social location, social determinants of health, laws, policies, and practices influence drug use, misuse, and related health outcomes. Image Description

In contrast, the sociological perspective focuses on the social determinants of harmful drug use. This perspective avoids blaming the individual and making them responsible for getting the proper treatment and resources to fix issues caused by social inequality and oppression. A sociological lens can help us see how social structures of oppression can change the outcomes of harmful drug use depending on the social location of an individual (Friedman 2002).

Problematic Drug Use

Social scientists point out that a person's socioeconomic class may impact whether they can continue to work or go to school while using substances (Zinberg 1984; Singer and Page 2014; Friedman 2002). For example, White middle-class users of opioids, like heroin, are less likely to get arrested or go to jail. Therefore they can more often keep their jobs and still earn money.

Racism in our society creates differences in how White people and People of Color are treated when they use drugs. White people are more likely to be seen as people experiencing a medical condition. Therefore, they need drug treatment to recover. Black, Brown, and Indigenous people are more likely to be seen as criminals. They are more likely to be arrested and put in jail than receive treatment This chapter will discuss how racist social structures shape the experiences of problematic drug use.

A problem in deciding how to think about and deal with drugs is the distinction between legal drugs and illegal drugs. It makes sense to assume that illegal drugs should be the ones that are the most dangerous and cause the most physical and social harm, but research shows this is not the case.



Figure 11.3 a and b. Smoking and alcohol cause more deaths than illegal drug use. Why are some drugs legal and other drugs illegal?

Rather, alcohol and tobacco cause the most harm even though they are legal. As Kleiman and his research team note about alcohol:

> *When we read that one in twelve adults suffers from a substance abuse disorder or that 8 million children are living with an addicted parent, it is important to remember that alcohol abuse drives those numbers to a much greater extent than does dependence on illegal drugs. (2011:xviii)*

According to the CDC, cigarette smoking kills 480,000 people due to complications from smoking or secondhand smoke (CDC 2022). Alcohol use prematurely kills 140,000 people per year in the US. These deaths are caused by physical damage related to long-term use. They are also caused by drinking too much alcohol in a short period of time. DUI fatalities are one example of this premature death. The rate of premature death is much higher for legal drugs than illegal ones.

Dependence

Substances that we consider drugs interact with our bodies in different ways. Drugs are often grouped by the kinds of physical effects they have. Some drugs, called depressants, slow down the central nervous system. Hallucinogens cause people to hallucinate, to see, hear, or experience things that are not physically real. Narcotics, derived from natural or synthetic ingredients, are effective at relieving pain, but they depress the nervous system. They are also highly physically addictive. Stimulants speed up the nervous system, potentially causing alertness, euphoria, or anxiety. Finally, cannabis may create euphoria, hunger, and relaxation and dull the sense of time and space.

Important distinctions exist between addiction, physical dependence, and drug use. These three are not mutually exclusive, but they differ from each other in significant ways. Addiction is often associated with a mental health diagnosis such as substance use disorder. Rather than using the diagnosis of addiction, health professionals now use the language of substance use disorder (SUD), which is a condition in which there is uncontrolled use of a substance despite harmful consequences. People with SUD have an intense focus on using a certain substance(s), such as alcohol, tobacco, or illicit drugs, to the point where the person's ability to function in day-to-day life becomes impaired (Saxon 2023). Physical dependence means that the body has built up a tolerance to the drug and that one must take the substance in order to not feel ill. Drug use is just that—the intake of a substance that produces a change in your body. This can happen with or without addiction or physical dependence.

Licenses and Attributions for Drug Use and Addiction as a Social Problem

Open Content, Original

“Drug Use and Addiction as a Social Problem” by Kelly Szott and Kimberly Puttman is licensed under CC BY-NC-SA 4.0

Open Content, Shared Previously

“Problematic Drug Use” (2nd paragraph) is adapted from “Drugs and Drug Use Today” from Social Problems: Continuity and Change by University of Minnesota Libraries Publishing, which is licensed under CC BY-NC-SA 4.0. Modifications: Lightly edited for clarity and updated statistics.

Figure 11.2. “The Social Ecological Framework of the Opioid Crisis” from “The opioid crisis: a contextual, social-ecological framework” by Mohammad S. Jalali, Michael Botticelli, Rachael C. Hwang, Howard K. Koh & R. Kathryn McHugh, Health Research Policy and Systems is licensed under CC BY 4.0.

Figure 11.3a. “Photo” by Charles Etoroma is licensed under the Unsplash License.

Figure 11.3b. “Photo” by Fred Moon is licensed under the Unsplash License.

This page titled 11.2: The Social Problem of Drug Use and Misuse is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

11.3: Harmful Drug Use- Exploring Unequal Outcomes

Now that we have clarified how our understandings of drug use[/pb_glossary[pb_glossary id="870"]drug useb_glossary id="926"]harmful drug use[/pb_glossary] are socially constructed, we can explore how differences in social location can influence when drug use is considered problematic and how outcomes may differ. For this section, we will specifically consider geographic location and race and ethnicity to look at the inequality in outcomes.

The War On Drugs – Criminalizing Drug Use

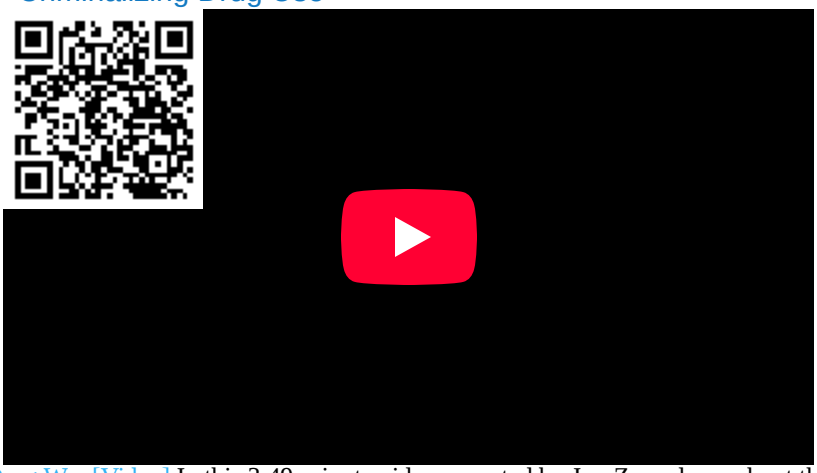


Figure 11.4 What is the Drug War [Video] In this 3:49-minute video, narrated by Jay-Z, we learn about the history and impact of the War on Drugs. How has the War on Drugs impacted your community? Transcript

The War on Drugs is an effort in the United States since the 1970s to combat illegal drug use by greatly increasing penalties, enforcement, and incarceration for drug offenders (Britannica 2023b). The War on Drugs was partially in response to a significant global economic recession in the early 1980s. Angela Davis, who we met in Chapter 1, describes it this way:

> *By 1994, the deindustrialization of the US economy produced by global economic shifts, was having a deleterious impact on working-class Black communities. The massive loss of jobs in the manufacturing sector, especially in cities like Detroit, Philadelphia, Chicago, New York, and Los Angeles, had the result, according to Joe Willam Trotter, that "the black urban working class nearly disappeared by the early 1990s." Combined with the disestablishment of welfare state benefits, these economic shifts caused vast numbers of black people to seek other—sometimes "illegal"—means of survival. It is not accidental that the full force of the crack epidemic was felt during the early 1980s and 1990s (Davis 2021).*

The massive expenditures on the curtailment of the drug epidemic also shifted our views on drug use. The United States became much more punitive towards drugs. The courts treated harmful drug use as a criminal justice issue rather than as a substance dependence issue. The War on Drugs created tougher sanctions on drug use in America. The Drug Enforcement Agency was created in 1973 to provide another arm of the government to tackle the specific issue of drugs. By the 1980s, lengthy sentences for drug possession were also in place. One to five-year sentences for possession were increased to more than 25 years.

The War on Drugs and its associated policies also drove massive increases in prison populations. Between 1980 and 2010, the US prison population quintupled. The population only began to decline slightly in the early 2010s. As of 2019, the United States still imprisoned more than 2 million people in prisons and jails. Mass incarceration refers to the overwhelming size and scale of the US prison population. The United States has the largest prison population in the world, but how did this come to be the case?

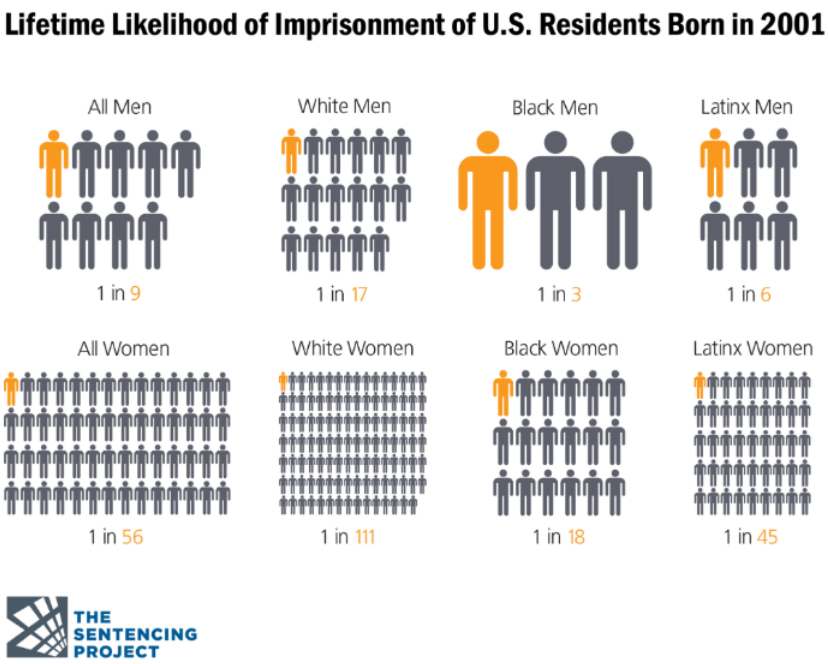


Figure 11.5 This chart shows the lifetime likelihood of imprisonment for men and women, by race and ethnicity. You are most likely to be imprisoned if you are a Black man and least likely to be imprisoned if you are a White woman. Image Description

The War on Drugs is one of the major drivers of the prison population in the United States. In 1971, President Richard Nixon declared a War on Drugs, dedicating increased federal funding and resources to quelling the supply of drugs in the United States. This war continued to ramp up through the 1980s and 1990s, especially as crack cocaine became a growing concern in the media and public sphere. Crack cocaine was publicly portrayed as a highly addictive drug sweeping its way through America, allowing politicians to capitalize on this hysteria and pass policies that rapidly increased the prison population. Even so, the vast majority of arrests and enforcement were not of high-level, violent dealers. More often, police arrested small-time dealers or people struggling with addiction. In fact, during the 1990s, the period of the largest increase in the US prison population, the vast majority of prison growth came from cannabis arrests (King and Mauer 2006).

The 1980s and 1990s were also an era where states turned to partnerships with private companies to meet the booming demand for facilities, leading to the rise of private prisons. Private prisons are for-profit incarceration facilities run by private companies that contract with local, state, and federaprivate prisonsThe business model of private prisons incentivizes them to keep their prisons as full as possible while spending as littlprivate prisonsn care for inmates. Down 16 percent from its peak in 2012, private prisons still held 8 percent of all people incarcerated at the state and federal level as of 2019 (The Sentencing Project 2022). This general statistic hides state-to-state differences, though. For instance, Oregprivate prisonste prison facilities in the state, while Texas has the highest number of people incarcerated in private prisons.

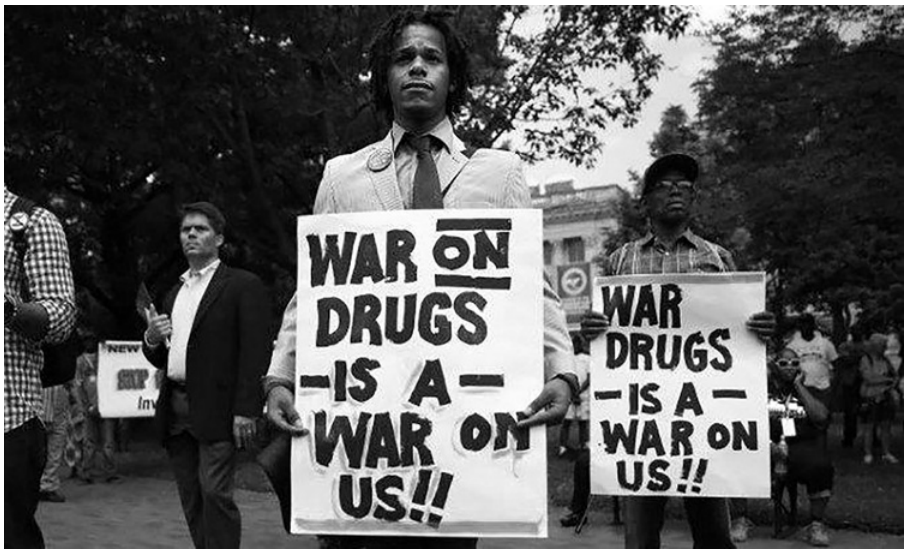


Figure 11.6 The War on Drugs Is A War On Us! The War on Drugs, which continues today, disproportionately impacts People of Color. What are some of the causes and consequences of this war?

From the inception of the War on Drugs, racial biases were at the center of these policy changes. For instance, one of Richard Nixon's top advisors, John Erlichman, explicitly admitted to this in a 2016 interview:

> *You want to know what this [war on drugs] was really all about? The Nixon campaign in 1968, and the Nixon White House after that, had two enemies: the antiwar left and Black people. You understand what I'm saying? We knew we couldn't make it illegal to be either against the war or Black, but by getting the public to associate the hippies with marijuana and Blacks with heroin, and then criminalizing both heavily, we could disrupt those communities. We could arrest their leaders, raid their homes, break up their meetings, and vilify them night after night on the evening news. Did we know we were lying about the drugs? Of course we did. (Baum 2016)*

The War on Drugs was a deliberately racist set of policies.



Figure 11.7 As of 2018, even though rates of imprisonment are declining for people of all races and the racial gap is closing, disproportionately more People of Color are still imprisoned. Image Description

Even as the racial gap in incarceration has narrowed in recent years, the US disproportionately incarcerates Black Americans. While Black Americans make up 12 percent of the population, they make up over 33 percent of incarcerated individuals (Gramlich 2019). Similar trends exist among Latino Americans: while Latinos comprise 16 percent of the US population, they account for 23 percent of incarcerated individuals (Gramlich 2019). In contrast, while White Americans comprise 63 percent of the population, they only make up 30 percent of those incarcerated (Gramlich 2019).

This network of policies and unequal institutional practices led to what scholar Michelle Alexander terms The New Jim Crow. The New Jim Crow refers to the network of laws and practices that disproportionately funnel Black Americans into the criminal justice system, stripping them of their constitutional rights as a punishment for their offenses in the same way that Jim Crow laws did in previous eras. Because of these new mass incarceration policies, a new iteration of the racial caste system has emerged: one where Black Americans can legally be denied public benefits, housing, the right to vote, and participation on juries because of a criminal conviction.

The War on Drugs was a racialized response to a worldwide economic downturn. We had other options. James Forman Jr. puts it this way:

> *Rising levels of abuse, addiction, and drug-related violence should have been a sign that something was wrong with America. It should have led the nation to focus on the myriad*

> *ways in which 350 years of white supremacy had produced persistent Black suffering and disadvantage. It should have caused politicians to interrogate the cumulative impact of convict leasing, lynching, redlining, school segregation, and drinking water poisoned with lead. Instead of asking, "What kind of people are they that would use and sell drugs?" The nation should have been asking a question that, to this day, demands an answer: "What kind of people are we that build prisons while closing treatment centers (Forman 2021 354).*

Our response to drug use, not the drug use itself, is the social problem. Social justice requires a different response.

Unpacking Oppression, Quantifying Justice

> *"Approximately two-thirds of all federal prisoners are in prison for violent crimes or had a prior criminal record before being incarcerated" Christopher A. Wray, Assistant Attorney General, 2004, as quoted by The Sentencing Project 2004.*
> *Nearly three-quarters of the people in federal prison are nonviolent offenders with no history of violence.*
> *Black men are disproportionately arrested and imprisoned.*

These statements are all true, but what do they actually mean? Sociologists look at patterns of difference or change over time to measure inequality between groups and to explain it. Social problems sociologists often explore the efficacy of possible interventions. Because we want to take effective action, we must examine the information we use to make decisions very carefully.

We see deep inequalities in our criminal justice system. However, we also see competing claims about what is true. How, for example, can the first two statements be true at the same time? The issue lies in combining two populations in the first statement—people who commit violent crimes and people who have a prior criminal record. Getting a prior criminal record might include being arrested for being at a protest, even if you weren't convicted. It could include failure to pay child support. It could also include having a few grams of cannabis in Oregon prior to 2015 when the related law changed. Many people have a criminal record, but they are not actually dangerous to society.

When you examine the second statement, it only includes one group of people: people who are in prison for non-violent offenses. Many of these offenses are related to drug possession, and some of them are related to drug distribution. Although harmful drug use causes harm, these offenses are non-violent. By looking at the numbers in this way, we open the door to considering options for social justice that are effective rather than carceral.

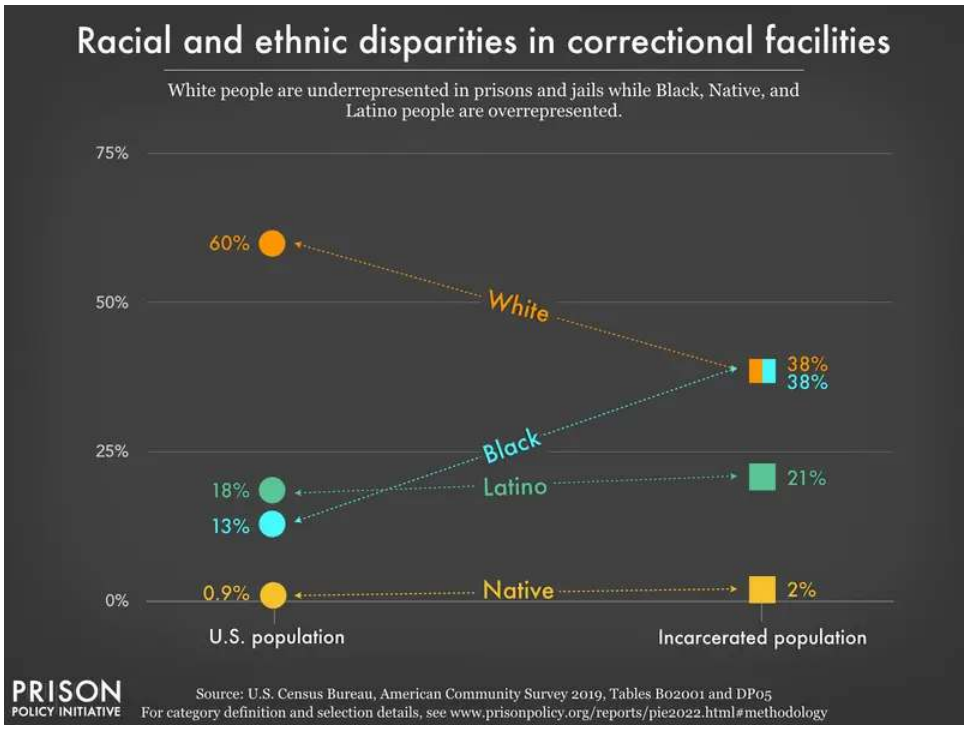


Figure 11.8 Racial and Ethnic Disparities in Correctional Facilities. If race and ethnicity didn't matter in the criminal justice system, we would expect to see the percentages of each group in the total population of the US and the percentage of people in correctional facilities to match. Instead, we see vast inequality. Image Description

Disproportionality is the overrepresentation or underrepresentation of a racial or ethnic group compared with its percentage in the total population, as we discussed in Chapter 6. We can see disproportionality across groudisproportionalitylocations. Racial disproportionality is commonly related to harmful drug use and the criminal justice system. As we see in Figure 11.8, White people make up 60% of the overall population of the United States, but they make up only 38% of people who are incarcerated. Black people make up 13% of the overall population of the United States, but they are also 38% of the incarcerated population. Hispanic people are 18% of the total population and 21% of people in prison or jail. Finally, Native Americans adisproportionalitylation and 2% of those in jail. In every case, we see disproportionality.

However, the measure of disproportionality doesn't tell us why the difference exists or what to do about it. If you consider the infographic The Social Ecological Framework of the Opioid Crisis (Figure 11.2), you see many causes of inequality.

The causes of disproportionality are often disparity. Disparity is the unequal outcomes of one racial or ethnic group compared with outcomes for another racial or ethnic group (Child Welfare Information Gateway 2021). Disparity can be used to compare any groups with different social locations.



Figure 11.9 This picture shows powdered cocaine and the implements to use it. How does the form of a drug and the perceptions of people who use it impact drug policy?

However, as we consider the War on Drugs as an example, we see that systems, laws, policies, and practices privilege White people over People of Color. In one example, the sentencing for crack cocaine and powder cocaine (Figure 11.9) are significantly different. Distributing 5 grams of crack cocaine has a 5-year mandatory minimum federal prison sentence. Distributing 500 grams of powder cocaine has the same sentence. More than 80% of the crack cocaine defendants in 2002 were Black, even though two-thirds of the crack cocaine users were White or Hispanic (The Sentencing Project 2004). Powder cocaine is more likely to be used by wealthier people, who are disproportionately White (Vagins and McCurdy 2006).

Even when judges have more discretion in what sentences they impose, racial disparities exist:

> *Racialized assumptions by key justice system decision makers unfairly influence outcomes for people who encounter the system. In research on presentence reports, for example, scholars have found that People of Color are frequently given harsher sanctions because they are perceived as imposing a greater threat to public safety and are therefore deserving of greater social control and punishment. (Nellis 2021:12-13)*

These biases are both conscious and unconscious, and they occur at every level of the criminal justice system, from police to lawyers, to judges, to the politicians who make the laws in the first place. Structural racism and individual racist ideas result in racial disparity in the criminal justice system.

It's your turn to unpack oppression and quantify justice:

1. Examine the racial and ethnic composition of the criminal justice system in your state. You can use The Color of Justice or State Prison Growth in 50 States, but you are free to find additional sources.
2. What cause of this disproportionality is relevant to people in your state? For example, Oregon doesn't have private prisons, so that couldn't be a factor in imprisonment disparities here.
3. What changes in the criminal justice system might lower the total number of people involved in the system or decrease racial and ethnic disparities? You might look at Winnable Criminal Justice Reforms in 2023 for some ideas.

The Opioid Crisis: Medical Intervention, not Crime

Another way to notice racism at work in response to harmful drug use is to examine the opioid crisis. The opioid crisis refers to the surge in fatal overdoses linked to opioid use (DeWeerdt 2019). The overdose fatality rate rose by 345% between 2001 and 2016 (Jalali et al. 2020). Opioids are a class of drugs that cause euphoria. Opioids include heroin, morphine, codeine, hydrocodone, OxyContin®, and fentanyl (Johns Hopkins Medicine 2023). Heroin is an illegal drug. The others are prescription drugs that doctors prescribe for pain relief.

Nearly 75% of drug overdoses in 2020 involved a legal or illegal opioid (Centers for Disease Control 2022). The CDC describes the crisis using three waves. The first wave started in the 1990s. In this wave, the deaths were primarily due to overdoses on prescription opioids, like OxyContin® and Vicodin®. This wave was a result of the overprescription of opioid-based painkillers, causing some individuals to become physically dependent.

The second wave started in 2010. The second wave was due to overdoses related to using heroin. This use of heroin partially resulted from a decrease in the amount of legally available prescription painkillers.

The third wave started in 2013. This wave marked an increase in overdose deaths from synthetic opioids like fentanyl and tramadol. While fentanyl can be prescribed, this wave was driven by illegally manufactured substances.

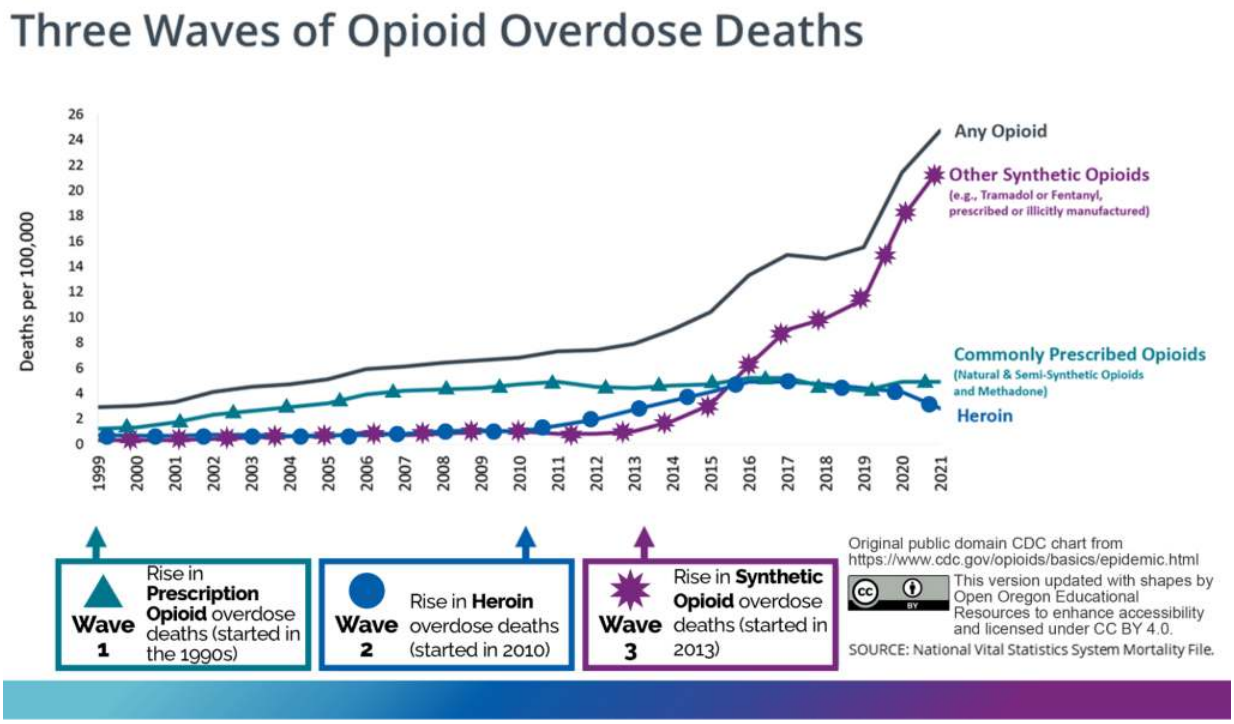


Figure 11.10 Three Waves of Opioid Overdose Deaths. Each wave was caused by a different opioid substance. Each wave also had different racist responses. Image Description

The response to heroin use and misuse was carceral. It was part of the war on drugs that we described in the previous section.

Race was at the core of drug policy that emerged from an increase in heroin use in urban centers in the 1960s. According to media accounts, the face of the heroin user at that time was "black, destitute and engaged in repetitive petty crimes to feed his or her habit" (Hart and Hart 2019:7). A popular solution to this racialized drug scare was to incarcerate Black users of heroin and offer methadone treatment to White users.

New York state was a forerunner in creating harsh drug laws to address heroin use in cities. The infamous Rockefeller drug laws of 1973 created mandatory minimum prison sentences of 15 years to life for possession of small amounts of heroin and other drugs (Hart and Hart 2019). 90 percent of those *convicted* under the Rockefeller drug laws were Black and Latinx, though they represent a smaller proportion of people who use drugs in the population (Drucker 2002).

The societal response to opioid use and dependence among White people during this crisis has been gentler, relying more on treatment than the criminal justice system (Hart and Hart 2019; James & Jordan 2018). According to statistics from the Bureau of Justice, 80 percent of arrests for heroin trafficking are among Black and Latinx people, even though White people use heroin at higher rates and are known to purchase drugs within their own racial community (James & Jordan 2018).

As we examine the response to the overprescription of opioids and the harmful use of fentanyl, we see a stark difference in public response. We see a focus on monitoring doctors so that they don't overprescribe opioids. We see a focus on the overuse of opioids as a medical disease needing treatment rather than criminalizing the user of the drug. Our response to drug overuse in the opioid crisis is racialized. Researchers Netherland and Hansen summarize the unequal response this way:

> *The public response to White opioids looked markedly different from the response to illicit drug use in inner city Black and Brown neighborhoods, with policy differentials analogous to the gap between legal penalties for crack as opposed to powder cocaine. This less examined 'White drug war' has carved out a less punitive, clinical realm for Whites where their drug use is decriminalized, treated primarily as a biomedical disease, and where White social privilege is preserved… in the case of opioids, addiction treatment itself is being selectively pharmaceuticalized in ways that preserve a protected space for White opioid users, while leaving intact a punitive, carceral system as the appropriate response for Black and Brown drug use. (Netherland and Hansen 2017)*

We can see a racialized response in the differential access to treatment options for the harmful use of opioids White people who use opioids have been given more access to the preferred addiction treatment medication, buprenorphine. Treatment with buprenorphine is less stigmatized because it is dispensed like any other pharmaceutical medication at a private doctor's office

Another treatment option is methadone. This method requires frequent visits to a methadone clinic. Often BIPOC receive treatment at the less-preferred methadone clinics (Hansen 2015). Politicians legalized Buprenorphine treatments for opioid use disorder, supporting the privileged lives of middle-class White addicts (Netherland & Hansen, 2017).

These characteristics of the social landscape contribute to increased health harms, such as contracting HIV or hepatitis C, for Black people who use drugs. Health harms caused by substance use are higher among Black people who use drugs, not because they participate in riskier drug use behavior, but because they reside in under-resourced communities that hinder access to health-promoting services and materials (Cooper et al. 2011). Accordingly, opioid overdose rates for Black people have historically been higher than those for White people in some states. Recently this rate has been increasing more rapidly, though the media attention surrounding the opioid crisis mostly focuses on drug use by White people (James & Jordan 2018).

We also see differences in the harm caused by harmful drug use because of the lack of treatment centers in rural areas. The lack of treatment centers harms White people who live in these areas and People of Color.



Figure 11.11 Anthropologist Angela Garcia studies heroin use among members of a Latinx community in rural New Mexico. How might geographic location play a role in drug misuse, incarceration, or treatment?

Anthropologist Angela Garcia, shown in Figure 11.11, spent several years researching heroin use among members of a Latinx community in rural New Mexico. Her findings point to the loss of a connection to land and livelihood and the experience of settler colonialism as social determinants ofcolonialismroin use (2010). Settler colonialism, as we explored inChapter 8, is a system of power that normalizes the continuous settler occupation of Indigenous lands and exploitation of Indigenous resources. It is Eurocentric in nature and assumes that European White ideas and values are superior (Cox 2017).

Garcia's research found that dispossession of ancestral lands ruptured the link to cultural heritage and caused impoverishment. Together the disconnection and poverty formed a source of never-ending emotional pain for users of heroin. The sparsely populated rural setting also meant that drug treatment was less available. By examining the history of dispossession and oppression that impacted this community, Garcia shows how the social determinants of harmful drug use can illuminate the root social causes of the problem. If you would like to learn more, please watch Angela Garcia on "Postcolonial theory and psychological anthropology" [Vimeo Video]. In it, Garcia discusses her relationship with the families that she studied.

Licenses and Attributions for A Harmful Drug Use: Exploring Unequal Outcomes

Open Content, Original

"Harmful Drug Use: Exploring Unequal Outcomes" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

Figure 11.10. "Three Waves of the Opioid Overdose Deaths" updated by Open Oregon Educational Resources for accessibility is licensed under CC BY 4.0. Based on "Three Waves of Opioid Overdose Deaths" by the Centers for Disease Control and Prevention, which is in the Public Domain.

Open Content, Shared Previously

"War on Drugs" definition from "Current Issues and Crime Problems in Corrections" by Sam Arungwa, Introduction to the American Criminal Justice System: An Equity Lens [manuscript in press], which is licensed under CC BY-NC-SA 4.0. Modifications: lightly edited.

"Mass Incarceration" and "The New Jim Crow" definitions from "Race, Identity, and the Criminal Justice System" by Alexandra Olsen, Matt Gougherty, and Jennifer Puentes, Sociology in Everyday Life [manuscript in press], which is licensed under CC BY 4.0.

"The War On Drugs – Criminalizing Drug Use" is adapted from "Race, Identity, and the Criminal Justice System" by Alexandra Olsen, Matt Gougherty, and Jennifer Puentes, Sociology in Everyday Life [manuscript in press], which is licensed under CC BY 4.0. Modifications: lightly edited.

Figure 11.9. "Photo" by Colin Davis is licensed under the Unsplash License.

All Rights Reserved Content

Figure 11.4. "What is the Drug War? With Jay-Z & Molly Crabapple" by Drug Policy Alliance is licensed under the Standard YouTube License.

Figure 11.5. “Lifetime Likelihood of Imprisonment of US Residents Born in 2001” © The Sentencing Project is included under fair use.

Figure 11.6. “Photo” from “Racial Justice Requires Ending the War on Drugs, Experts Say” by Emaline Friedman, Mad in America is in the Public Domain.

Figure 11.7. “Imprisonment rates have declined across racial and ethnic groups – especially among black Americans” from “Black Imprisonment Rate in the US Has Fallen by a Third since 2006” by John Gramlich © Pew Research Center, Washington, D.C. is licensed under the Center’s Terms of Use.

Figure 11.8. “Racial and Ethnic Disparities in Correctional Facilities” from “Mass Incarceration: The Whole Pie 2023” by Wendy Sawyer and Peter Wagner © Prison Policy Initiative is included under fair use.

Figure 11.11. “Photo of Dr. Angela Garcia” © Stanford University is all rights reserved and included with permission.

This page titled 11.3: Harmful Drug Use- Exploring Unequal Outcomes is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

11.4: Five Models of Addiction

In this section, we explain the five models of addiction that are dominant in US society: the moral view, the disease model, a public health perspective, a sociological approach, and an intersectional approach. We will discuss these five views or models in this section, as well as where these societycan be found in action within society.

Moral View

The moral view depicts the use of illicit substances and the state of addiction as wrong or bad. Illicit drug use is understood as a sin or personal failing. Faith-based drug rehabilitation programs are one location where we see the moral model in use. Through qualitative interviews with individuals who had attended such a facility, Gowan and Atmore (2012) found that within the teachings of evangelical conversion-based rehab, substance use is thought to be rooted in immorality. This requires the user to convert and submit to religious authority to recover. Gowan and Atmore (2012) found that taddictionm implied that the root of addiction was in secular or nonreligious life. The rigid structure of faith-based drug treatment programs can be helpful for some people in recovery. Some people also find that faith-based community programs like twelve step programs are effective.

Figure 11.12 The Federal Drug Schedule. Which drugs that impact human behavior are on this list? Which ones are missing?

Schedule	Definition	Examples
Schedule I	No currently accepted medical use and a high potential for abuse.	Heroin, LSD, and cannabis
Schedule II	High potential for abuse, with use potentially leading to severe psychological or physical dependence. These drugs are also considered dangerous.	Vicodin, cocaine, methamphetamine, methadone, hydromorphone (Dilaudid), meperidine (Demerol), oxycodone (OxyContin), fentanyl, Dexedrine, Adderall, and Ritalin
Schedule III	Moderate to low potential for physical and psychological dependence. Abuse potential is less than Schedule I and Schedule II drugs but more than Schedule IV.	Tylenol with codeine, ketamine, anabolic steroids, and testosterone
Schedule IV	Low potential for abuse and low risk of dependence.	Xanax, Soma, Valium, Ativan, Talwin, Ambien, and Tramadol
Schedule V	Lower potential for abuse than Schedule IV and consist of preparations containing limited quantities of certain narcotics. Generally used for antidiarrheal, antitussive, and analgesic purposes.	Robitussin AC with codeine, Lomotil, and Lyrica

The moral view toward drug use can also be seen in our criminal justice system and the criminalization of drug use. Criminalization is the act of making something illegal (Definition of Criminalize 2023). The 1970 Comprehensive Drug Abuse and Control Act (US House 1970) created drug categorizations, called *schedules*, based on the drug's potential for abuse and dependency and its accepted medical use. This new system of categorization acknowledged the medical use criminalizationhile heightening the criminalization of other drugs (Figure 11.12). Drug policy in the United States is guided by the moral view of drug use. It calls for those who use substances to be punished, whether it is through fines, some form of home arrest, or incarceration.

Disease Model



Figure 11.13 The Drunkard's Progress, an 1864 lithograph by Nathanial Currier, shows the progression of alcoholism as a disease. By organizing the information into careful steps, the illustrator uses the trappings of science to popularize the disease model.

Understanding drug use and particularly addiction to mind-altering substances as a disease is another dominant model found within US society and its social institutions. The idea of considering substance use a disease is at least 200 years old. Researching the history of the disease concept of addiction, sociologist Harry Levine (1978) found that habitual drinking during the eighteenth century was not considered a problematic behavior. The emergence of the temperance movement in the nineteenth century shifted American thought toward understanding addiction as a progressive disease. In this idea of disease, a person loses their will to control the consumption of a substance. In the 1940s, the National Council of Alcoholism was founded by E.M. Jellinek, a professor of applied physiology at Yale. The purpose of this council was to popularize the disease model of addiction by putting it on scientific footing by conducting research studies on drug use. Science promoted the disease model. It did not create it (Reinarman 2005).

The disease model of addiction also involves the use of pharmaceuticals, such as methadone, to treat physical and psychological dependence on opiates. Physicians Vincent Dole and Marie Nyswander successfully researched the use of methadone to stabilize a group of 22 patients previously addicted to heroin. Dole and Nyswander (1965) found that with the medication and a comprehensive program of rehabilitation, the patients showed marked improvements. They returned to school, obtained jobs, and reconnected with their families. The researchers found that the medication produced no euphoria or sedation and removed opiate withdrawal symptoms.

The legitimacy of the disease model of addiction was reinforced by the clinical research findings of Dole and Nyswander, which showed that a pharmaceutical (i.e., methadone) could be used to treat addiction. Dole and Nyswander (1965) wrote: "Maintenance of patients with methadone is no more difficult than maintaining diabetics with oral hypoglycemic agents, and in both cases, the patient should be able to live a normal life." Those who support the disease model of addiction often compare addiction to diabetes. The analogy demonstrates the similarity of addiction to other diseases.

Since the 1990s, addiction has been understood as a neurobiological disease and referred to as a chronic relapsing brain disease or disorder. Using brain imaging technology, scientists and researchers came to find that addictive long-term use of substances changed the structure and function of the brain and had long-lasting neurological and biological effects.

Social scientists have questioned the sole use of the disease model to understand addiction, asserting that addiction also involves a social component. They point out that the disease of addiction is not diagnosed through brain scans. Rather, it is often identified when one is breaking cultural and social norms around productivity and compulsion (Kaye 2012).

Public Health Perspective

A public health perspective toward substance use incorporates a sociological understanding of drug use but focuses on maintaining the health of people who use drugs. Often this approach is labeled harm reduction. Harm reduction is a set of practical strategies and ideas aimed at reducing negative consequences associated with drug use (Harm Reduction Principles N.d.). Harm reduction is also a movement for social justice built on a belief in, and respect for, the rights of people who use drugs. It focuses on providing people who use drugs with the information and material tools to reduce their risks while using drugs. This perspective focuses on reducing the harm of substance use rather than requiring abharm reductionall drug use. Similar harm reduction strategies are wearing seat belts or providing adolescents with condoms.

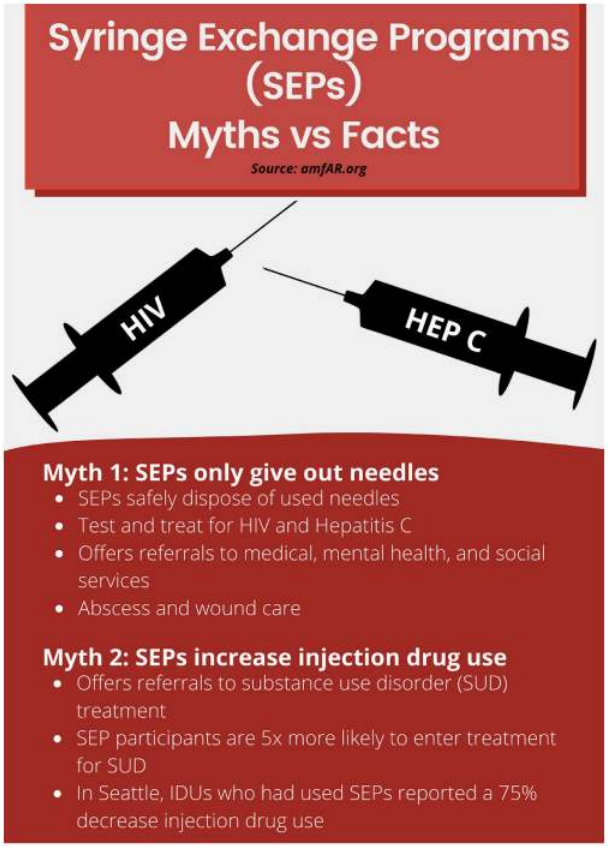


Figure 11.14 In this infographic, we see myths about syringe exchange programs and the facts that dispel the myths.Syringe exchange programs reduce harm. Image Description

One of the most well-known harm reduction practices is syringe exchange. This became legal during the HIV epidemic of the 1980s and ’90s to help people who inject drugs avoid infection with the then-deadly virus. Currently, harm reduction is also associated with the distribution of the opioid overdose reversal antidote—Narcan or Naloxone. This harmless medication can almost instantaneously reverse an opioid overdose, saving a person’s life.

The public health or harm-reduction perspective toward drug use can be controversial because some believe that it enables drug use. There is no scientific evidence to support this idea. Instead, scientific evidence shows that syringe exchange reduces HIV and hepatitis C rates, and the distribution of Narcan lowers drug overdose mortality rates (Platt et al. 2018; Fernandes et al. 2017; Chimbar & Moleta 2018).

Sociological Model

The sociological model of drug use and addiction examines how social structures, institutions, and phenomena may lead individuals to use mind-altering substances to cope with difficulty and distress. A sociological view also examines how social inequalities can make the impacts of drug use worse for some social groups than others.

Within the sociological model, a sociopharmacological approach looks at how social, economic, and health policy might exacerbate harm to people using substances. Sociopharmacology is a sociological theory of drug use developed by long-time drug use researcher Samuel R. Friedman. Friedman (2002) writes that approaches toward understanding drug use that focus on the psychological traits of the people using the drugs and the chemical traits of the drugs ignore socioeconomic and other social issues that make individuals, neighborhoods, and population groups vulnerable to harmful drug use.

To consider how the sociopharmacological approach plays out in everyday life, consider how drug policy prohibits the use of heroin and results in several harmful effects. New syringes can be hard to find. People will inject in unclean and rushed circumstances, which may negatively impact their health by putting them at risk of contracting HIV or life-threatening bacterial infections.

This type of analysis is also thought of using the analytic concept of risk environments developed by Tim Rhodes. A risk environment is a social or physical space where a variety of things interact to increase the chances of drug-relaterisk environment002). An analysis of risk environment looks at how the relationship between the individual and the environment impacts the production or reduction of drug harms .

In his sociopharmacology theory, Friedman also notes that the social order might cause misery for some social groups, which might cause people to self-medicate with drugs. People who experience class, gender, or racial oppression suffer harm. As a way to deal with that harm, they may choose to self-medicate with drugs or alcohol.

For example, working a low-paying service job where you deal with unhappy customers and mistreatment from your boss may lead you to blow off steam by using substances. Individualistic theories of drug use stigmatize and demonize individuals who use drugs as being weak or criminal. According to the sociopharmacological approach, if anything should be demonized, it should be the social order—not the individual who uses drugs (Friedman 2002).

Looking at the social determinants of the opioid crisis provides a way to discuss a sociological approach to studying drug use. opioid crisises to understanding the opioid crisis focus on the supply of opioids in the US and whether they were pharmaceutical or illicit. This approach misunderstands the reasons individuals use opioids. The label *deaths of despair* has been used to describe three types of mortality that are on the rise in the US. Deaths of despair have caused a decline in the average lifespan among Americans. These three deaths occur from drug overdose, alcohol-related disease, and suicide. Death from these conditions has risen sharply since 1999, especially among middle-aged White people without a college degree (Dasgupta, Beletsky, and Ciccarone 2018).



Figure 11.15 "Deaths of despair" are surging in white America [YouTube]. Economists Anne Case and Sir Angus Deaton explain their research on the opioid crisis and deaths of despair in this 3:47-minute video. As you watch, please pay attention to the social forces that influence this social problem. Transcript

Researchers are examining how economic opportunities impact opioid use and overdose rates. In a study focused on the Midwest, Appalachia, and New England, areas that are predominantly White, researchers found that mortality rates from deaths of despair increased as county economic distress worsened. In rural counties with higher overdose rates, economic struggle was found to be more associated with overdose than opioid supply (Monnat 2019).

Analysis of the social and economic determinants of the opioid crisis notes that the jobs available in poor communities, which are often in manufacturing or service, present physical hazards and cause long-term wear and tear on the worker's body (Dasgupta et

al. 2018). An on-the-job injury can lead to chronic pain, which may disable a person. The disability may cause them to seek pain relief through opioids. The resulting addiction pushes them into poverty and despair. The video in Figure 11.15 describes the trends in the deaths of despair.

A 2017 report from the National Academy of Sciences used a sociological view of drug use when it commented on the cause of the opioid crisis. The report states:

> *Overprescribing was not the sole cause of the problem. While increased opioid prescribing for chronic pain has been a vector of the opioid epidemic, researchers agree that such structural factors as lack of economic opportunity, poor working conditions, and eroded social capital in depressed communities, accompanied by hopelessness and despair, are root causes of the misuse of opioids and other substances. (Zoorob and Salemi 2017)*

However, this research into deaths of despair focused on the increased opioid-related deaths due to overprescription in the first wave of the opioid crisis. Although the researchers don't name it specifically, they were looking at patterns of drug use and abuse by White people. The researchers demonstrate implicit bias.

As the crisis continues, researchers are examining the impact of the second and third waves of the crisis. According to a study from Marjorie C. Gondré-Lewis, Tomilowo Abijo, and Timothy A. Gondré-Lewis:

> *Categorically, from 2015 to 2017, African Americans experienced the highest OOD increase of all races analyzed; 103% for opiates and 361% for synthetic opioids in large central metropolitan cities, and respectively 100% and 332% in large fringe metros Illicitly manufactured fentanyl accounts for increased overdose deaths more than any other opioid across the USA. (2022)*

The opioid crisis is now impacting urban, Black people disproportionately.

Despite the research biases we notice here, a sociological view of drug use helps us to understand the social contexts that can lead to drug use and cause it to be harmful or deadly. Without a sociological analysis, we'd only be looking at individual people and drugs. We would miss the entire social environment which influences both drug use and the consequences of drug use. A sociological analysis notices widespread social structural elements that might increase drug use: racism, economic despair, and hopelessness. This analysis can help us create policies and programs that can be beneficial for large numbers of people. From the sociological perspective, we see that, like other social problems, differences in social location create unequal outcomes.

Intersectional Model: Colonization and Drug Use

Indigenous people report the second highest rate of illicit drug use disorder between 2015 and 2019, at 4.8 percent. The highest percentage is among people who identify as two or more races or ethnicities. Indigenous people are also the highest percentage of people who sought treatment for illicit drug use disorders and received it (Center for Behavioral Health Statistics and Quality 2021).



Figure 11.16 Researcher Maria Yellow Horse Brave Heart of the Hunkpapa/Oglala Lakota examines drug use. How does her work explore generational trauma you might remember from the ACEs model in Chapter 10?

The work of researcher and professor Maria Yellow Horse Brave Heart, shown in Figure 11.16, explains how the historically-based trauma experienced by Indigenous communities in the United States may impact substance use. She emphasizes that the traumatic losses suffered across generations by the North American Indigenous populations meet the definition of genocide. She lists massive

traumatic group experientrauma part of the intergenerational trauma experienced by this community, which may contribute to substance use (2003:8).

This list includes traumas such as massacres; prisoner of war experiences; starvation; displacement; separation of children from families and placement in compulsory and often abusive boarding schools; disease epidemics; forced assimilation; and the loss of language, culture, spirituality. All of this contributes to the breakdown of family kinship networks.

Brave Heart points to an 1881 US policy outlawing the practice of Native ceremonies, which prohibited traditional mourning practices. This undermined practices of healing and resolution that might improve wellness and potentially lower problematic substance use levels. Urban Indigenous people who use alcohol and/or other illicit substances reported symptoms of historical trauma (Wiechelt et al. 2012). Brave Heart (2003) points out that alcohol was not part of Indigenous culture except for in specific ceremonies before colonial contact. If you'd like to listen to Brave Heart herself, watch Historical Trauma in Native American Populations [Video].

Researchers suggest that treatments for substance use disorder among Indigenous peoples should coincide with decolonizing practices. This means that Indigenous communities should be supported in making attempts and achieving control of land and services. Nutton and Fast report that:

> *…communities that have made attempts to regain control of land and services have been found to have lower suicide rates, reduced reliance on social assistance, reduced unemployment, the emergence of diverse and viable economic enterprises on reservation lands, more effective management of social services and programs, including language and cultural components, and improved management of natural resources. (2015:842)*

Identity formation can also be a helpful part of drug treatment for Indigenous individuals. Research indicates that increased participation of Indigenous peoples in their culture of origin can decrease the prevalence of substance use disorder. (Nutton & Fast 2015)

Finally, all drug treatment interventions should be culturally adapted for Indigenous communities. For example, among Indigenous people inhabiting the Great Plains, the Sun Dance was performed in thanksgiving for a bountiful year and a request for another year of food, health, and success. Today community members pledge to do the Sun Dance to maintain their sobriety from alcohol or drugs.

Licenses and Attributions for Five Models of Addiction

Open Content, Original

"Five Models of Addiction" by Kelly Szott is licensed under CC BY-NC-SA 4.0.

Open Content, Shared Previously

"Intersectional Model: Colonization and Drug Use, Sun Dance Content" is

adapted from "Native Peoples of North America," by Susan Stebbins, which is licensed under CC BY-NC-SA 4.0. Modifications: Lightly edited for clarity.

Figure 11.12. "Drug Schedule" from "Legal Foundations and National Guidelines for Safe Medication Administration," by Open Resources for Nursing (Open RN), Nursing Pharmacology is licensed under CC-BY 4.0.

Figure 11.13. "The Drunkard's Progress Lithograph" by Nathaniel Currier is in the Public Domain.

All Rights Reserved Content

Figure 11.14. "Syringe Exchange Programs (SEP) Myths vs. Facts" from "Syringe Exchange Toolkit" by AIDS Advocacy Network, American Medical Students Association is included under fair use.

Figure 11.15. "Deaths of Despair Are Surging' in White America" by Brookings Institution is licensed under the Standard YouTube License.

Figure 11.16. "Photo of Maria Yellow Horse Brave Heart" is all rights reserved and included with permission.

This page titled 11.4: Five Models of Addiction is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

11.5: Recovery is Social Justice

Though the continued opioid (and now fentanyl) crisis may be a reason to despair, there are many individuals, social movements, and other organizations who are working to address problems associated with substance use. Social science, public health, biomedical, and legal scholars and researchers are diligently producing more evidence-based knowledge to guide societal efforts toward more humane and pragmatic responses to substance use. Reducing harmful drug use is social justice.

Harm-Reduction Movement



Figure 11.17 Transformation: The Alchemy of Harm Reduction [YouTube]. Please watch at least the first 5 minutes of this hour-long video. It describes an innovative harm reduction program in New York. As you watch, please consider how this approach changes the conversation around harmful drug use. Also, how can syringe exchange be a starting place for creating social transformation? Transcript

Harm reduction offers a lens through which we can understand and address issues associated with substance use. The first minute of the video in Figure 11.17 provides a list of the ways that harm reduction creates a safer environment for everyone. Harm reduction can be understood as a set of practices. It can also be understood as a social justice movement. The philosophy behind harm reduction revolutionizes the way we respond to human problems, namely addiction, drug overdose, and HIV.

Harm reduction uses a grassroots approach based on advocacy from and for people who use drugs and accept alternatives to abstinence that reduce harm (Marlatt 1996). According to the Harm Reduction Coalition, the central harm reduction organization in the US, a core principle of harm reduction philosophy "accepts for better or worse, that licit and illicit drug use is part of our world and chooses to work to minimize its harmful effects rather than simply ignore or condemn them."

Syringe exchange programs, or their more current name—syringe service programs—were one of the early harm reduction efforts made to address the AIDS crisis of the 1980s and '90s. The Harm Reduction Coalition states that "Syringe service programs (SSPs) distribute sterile syringes, safer drug use supplies, and education to people who inject drugs." The current opioid crisis in the United States is causing a dramatic increase in infectious diseases associated with injection drug use, such as HIV or hepatitis C. Syringe service programs are known to reduce HIV and hepatitis C infection rates by an estimated 50 percent (Platt et al. 2017). When paired with medication-assisted treatment to treat opioid dependence, syringe service programs can reduce HIV and hepatitis C transmission by over two-thirds (Platt et al. 2017; Fernandes et al. 2017).

Sometimes people oppose syringe service programs because they think it might enable drug use. Research shows the opposite. According to the US Centers for Disease Control and Prevention (2019), new users of syringe service programs are "five times more likely to enter drug treatment and three times more likely to stop using drugs than those who don't use the programs."

Syringe service programs can also prevent opioid overdoses by educating people who use drugs about ways to prevent overdose. Syringe service programs provide training on how to recognize an overdose and how to use naloxone or Narcan, a harmless medication that reverses opioid overdoses. Often syringe service programs will distribute overdose prevention kits that include naloxone (CDC 2019).

Decriminalize Low-Level Drug Offenses

National social justice advocates recommend decriminalizing low-level drug offenses as a way to decrease oppression in our criminal justice system. Decriminalization is the act of reducing penalties for possession/use of small amounts from criminal sanctions to fines or civil penalties (Galvin 2014). For example, in order to address the racial and ethnic disparities in criminal justice systems, Ashley Nellis from the Sentencing Project recommends that we:

> *discontinue arrest and prosecutions for low-level drug offenses which often lead to the accumulation of prior convictions which accumulate disproportionately in communities of color. These convictions generally drive further and deeper involvement in the criminal legal system. (Nellis 2021)*

Decreasing criminal involvement in the first place related to harmful drug use is a step in treating harmful drug use like a medical condition that needs treatment rather than a criminal condition that needs punishment.

Legalization of Cannabis

Social movements, as well as individuals who sought to decriminalize and legalize cannabis, were often motivated by the United States's long history of systemic racism and the war on drugs. Legalization means to make the possession and use of a drug legal (Galvin 2014a). Since 2012, 24 states and Washington, D.C., have legalized cannabis for adults over the age of 21. Legalizing cannabis has meant fewer arrests and jail time. In Oregon, the number of cannabis arrests decreased by 96 percent from 2013–2016, the year cannabis was legalized for adult recreational use Drug Policy Alliance 2022).

The Drug Policy Alliance, a nonprofit organization that advocates for the decriminalization of drugs, examined rates of youth cannabis use. They found that since the legalization of cannabis use in some states, youth use rates have remained stable and, in some cases, glegalizationey have also found that legalization has not made roadways less safe due to driving under the influence of cannabis. Finally, they show that states are using the money generated through taxes on legal cannabis for social good (The Drug Policy Alliance 2022). In Oregon, 40 percent of the cannabis tax revenue goes to the state school fund, and 20 percent goes to alcohol and drug treatment.

However, health researchers remain concerned about the impacts of cannabis legalization on adolescent cannabis use. Increasing amounts of research reveal correlations between adolescent cannabis use and short and potentially long-term impairments on cognition, worse academic/vocational outcomes, and increased prevalence of psychotic, mood, and addictive disorders (Hammond et al. 2020). Though cannabis use rates among adolescents are higher in states that have legalized the substance, those rates were higher even before legalization (Choo et al. 2014; Wall et al. 2011; Ammerman et al. 2015). Legalization itself did not cause higher usage rates.

Other negative impacts of cannabis use have risen in states where cannabis is legalized. Motor vehicle accidents and deaths where cannabis was involved have increased. Young children and pets accidentally overdose more often. Finally, emergency rooms see more patients and hospitalize them more often due to potent cannabis causing psychosis, depression, and anxiety (Committee on Substance Abuse & Committee on Substance Abuse Committee 2015, as cited in Hammond et al. 2020).

When considering whether cannabis should be legal, Hammond et al. (2020) point out that we must balance the negative impacts (discussed above) with the positive effect of decriminalization, reducing youth juvenile justice involvement. Youth involvement in the juvenile justice system can have long-lasting negative impacts on the life outcomes of youth. For example, involvement in the juvenile justice system may disrupt education or cause long-lasting mental health problems. We must consider the reduction of these types of issues alongside the known negative impacts of youth cannabis use.

Another equity issue arises with the legalization of cannabis and the rise of a money-making industry. A drug-related felony on an individual's record may be a barrier to gaining a license to sell cannabis through a dispensary. As we've discussed in this chapter, due to systemic racism within drug policy enforcement, those with drug-related felonies on their record are disproportionately Black. This means that Black entrepreneurs may be disproportionately blocked from entering the cannabis industry. Severalequitys and cities have implemented equity programs to address this issue. In California, a prior drug felony cannot be the sole basis for denying a cannabis license. In Portland, Oregon a portion of cannabis sales tax revenue is spent on funding women-owned and minority-owned cannabis businesses (DPA).

Decriminalizing Personal Possession of Illegal Drugs in Oregon

On November 3, 2020, Oregon became the first state in the United States to decriminalize the personal possession of illegal drugs. By approving Measure 110, Oregon voters significantly changed the way drug possession violations are addressed. People found with smaller amounts of controlled substances (such as heroin, cocaine, or methamphetamine) are issued a Class E violation, which is punishable by a $100 fine. Alternatively, people in violation can have the fine waived if they complete a health assessment at an addiction recovery center.

Measure 110 also created a new drug addiction treatment and recovery grant program funded by the anticipated savings due to reduced enforcement of criminal drug possession penalties, as well as cannabis sales tax revenues (Lantz and Neiubuurt 2020). Advocates for Measure 110 saw it as a way to eliminate drug policies that were having a disproportionately negative impact on Black and Indigenous People of Color. This law also shifted the societal response to drug use from a punitive, moralistic approach to one that involved treatment and compassion.



Figure 11.18 Store for Magic Mushrooms in the Netherlands. How do we use social construction at work in the conversation around the decriminalization of psilocybin?

During the same election vote in 2020, Oregonians also approved Measure 109, which directs the Oregon Health Authority to license and regulate the manufacturing, transportation, delivery, sale, and purchase of psilocybin products and the provision of

psilocybin services (Oregon Health Authority N.d.). Psilocybin is the main psychoactive component of *magic mushrooms* (Figure 11.18). This substance has been utilized for thousands of years in spiritual ceremonies in Indigenous cultures (Lowe et al. 2021). Psilocybin is considered a psychedelic hallucinogenic drug that produces both mind-altering and reality-distorting effects.

Following negative stigmatization of the substance due to its use within the *hippie* counterculture movement, in 1970, the federal government changed the classification of psychedelics (including psilocybin) to Schedule 1 drugs, which ended all scientific research on psychedelics. Research interest in the therapeutic uses of psychedelics resumed in a 2004 pilot study from the University of California, Los Angeles, which investigated the use of psilocybin treatment in patients with advanced-stage cancer (Grob et al 2010).

Since then, significant amounts of research into the use of psilocybin to treat an array of health concerns, from anxiety to cluster headaches, have taken place. Measure 109 in Oregon required a comprehensive review of the scientific literature on psilocybin's therapeutic uses. This review found research that suggests that psilocybin can reduce depression and anxiety. The FDA has designated psilocybin as a "breakthrough therapy" for the treatment of depression, which means that psilocybin treatment may be a significant improvement over existing therapies to treat depression Psilocybin therapy involves the administration of the substance in the context of counseling support in the weeks before and after dosing (Abbas et al. 2021). Though Oregon's regulated psilocybin treatment programs will not be up and running until 2023, they offer hope to those suffering from mental health disorders for whom other treatments do not work.

Oregon's decriminalization of low-level drug offenses is revolutionary, but it follows the advice of national social justice advocates, who recommend this action to address systemic inequalities related to harmful drug use.

Community Collaboration for Drug Treatment

A final way to address the social problem of harmful drug use is to expand access to effective drug treatment. Expanding options takes collaboration by federal, state, and community partners to make a difference.

The Intersectionality of Drug Treatment

Socioeconomic status and race impact access to drug treatment. Most elective drug treatment programs require some form of payment for services. Those without insurance and without the financial means to pay will be unable to receive treatment. Researchers have also found that racial discrimination has prevented entry for Black and Indigenous People of Color into more desirable forms of drug treatment (Hansen 2015).

While some may actively seek drug treatment, others may be forcefully mandated to attend strong-arm or faith-based rehabilitation programs. Sociologist Teresa Gowan asserts that these types of mandated rehab programs are used by the state to manage the poor. Poor individuals with a drug violation may be mandated to undertake forms of treatment that are designed to "transform basic behavioral dispositions and instill a new moral compass" (Gowan 2012).

At strong-arm rehab centers, all DWI (driving while intoxicated) and many low-level drug offenders are encouraged to define themselves as addicts, even if they may not actually have a substance use disorder. They are also punished for relapse and rewarded for a "cure." Gowan found that cultural styles and tastes that were not middle class were brought into the so-called therapeutic habilitation process and considered to be in need of reform. Bringing up the role of poverty or racism in one's life is thought to be immature and evidence of the addict's ego (Gowan 2012).

Race and class also play a role in determining which type of opioid use disorder treatment one will receive. Hansen (2015) found that BIPOC was often only offered the option of the less desirable methadone treatment, which requires near-daily visits to a clinic and a demeaning and constricting practice of surveillance (Bourgois 2000). In contrast, White middle-class individuals were more likely to be given the opportunity to receive buprenorphine treatment for their opioid use disorder. This type of treatment is more private and requires significantly fewer medical interactions. Hansen (2015) sees this systemic discrimination as working to maintain the race and class privilege of White middle-class individuals.

Increasing Drug Treatment Options in Local Communities

Drug treatment in Oregon is particularly lacking. Oregon ranks 47th among the 50 US states in access to treatment for substance use disorders. Treatment needs are significantly unmet In fact, only 8.5 percent of teens and adults in Oregon who needed treatment actually received it (Substance Abuse and Mental Health Administration 2020). How might increasing treatment options impact the social problem of harmful drug use?

Higher levels of social capital within a community might protect it from higher overdose rates. Social capital is defined as the social networks or connections that an individual has available to them due to group mesocial capitale researchers measured social capital by looking at voting rates, the number of non-profit and civic organizations in a community, and response rates to the census (Zoorob and Salemi 2017). These are all indicative of one's engagement with their community, as well as increased social linkages between people through community organizations.

Community connections can also decrease drug use. Research documents the relationship between experiences with racism and illicit drug use among Black women (Ehrmin 2002). This research shows that while socioeconomic class was a factor, it was not the sole determinant of drug use (Stevens-Watkins et al.2012). Instead, Black women used drugs less if they had a strong ethnic identity and were connected to their communities (Maclin-Akinyemi et al. 2019).



Figure 11.19 A Small-Town Plague: A New Approach to Opioid Addiction [YouTube]. This 9.52-minute video describes community partnerships that support reducing harmful drug use in communities. Please watch the first 5 minutes. How do these approaches leverage existing interdependence, individual agency, and collective action to reduce harm? Transcript

Increasing funding for drug treatment, including drug treatment facilities, harm reduction programs, and community-based drug treatment programs can expand social justice for drug users. Community-based drug treatment programs serve over 53% of people in recovery (Bowser 1998). They include Twelve Step programs and other peer-led recovery groups. These community-based organizations may serve people with specific social identities, such as recovery groups for firefighters, queer people, or women, as examples. In addition, a recent study found that even when harm reduction or drug treatment services were available, they couldn't offer enough wrap-around services to their clients. For example, even though many clients were unhoused, most programs didn't offer housing. Even when clients were parenting, the programs had no funding for childcare services (Krawczyk et al 2022).

One way to increase funding for drug treatment is through local ballot measures. Measure 110, which decriminalizes possession of small amounts of illicit drugs, was passed in the 2020 election in Oregon. This law increases state funding for drug treatment services.

Licenses and Attributions for Recovery is Social Justice

Open Content, Original

"Recovery is Social Justice" by Kelly Szott and Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Social capital" definition from the Open Education Sociological Dictionary edited by Kenton Bell is licensed under CC BY-SA 4.0.

Figure 11.18. "Photo" by Marcus Loke is licensed under the Unsplash License.

All Rights Reserved Content

Figure 11.17. "Transformation: The Alchemy of Harm Reduction" by Lower East Side Harm Reduction Center is licensed under the Standard YouTube License.

Figure 11.19. "A Small-Town Plague: A New Approach to Opioid Addiction" by The Atlantic is licensed under the Standard YouTube License.

This page titled 11.5: Recovery is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

11.6: Chapter Summary

Drug use is often mistakenly identified as a social problem in and of itself. This chapter has shown that it is the consequences of some forms of drug use (and often by certain groups of people) that can be constructed as prodrug usehe problems that arise from drug use must be solved collectively because they have structural roots.

Structural racism and class inequality drive different outcomes for people who use drugs. White rich people are more likely to be perceived as having a medical condition that needs treatment. They are also more likely to access effective treatment. People of Color and poor people are more likely to be seen as criminals and receive punishment. They are much less likely to have access to effective treatment. It's not the use of drugs that's the social problem—it's the deep injustice in the consequences of the behavior that is the social problem.

What is considered a harmful drug, and thus, must be outlawed, is constantly changing. This is demonstrated by the recent decriminalization of the possession of small amounts of drugs in Oregon. We must wrestle with defining drug use as legal or illegal, moral or immoral, individual or social.

Structural inequality combined with drug policy that creates avoidable harm from drug use. Social justice for people who have substance use disorder includes changing the laws, policies and practices related to harmful drug use. It includes increasing funding for effective community and inpatient treatment and services, particularly in rural communities. And it includes addressing the generational problems of racism and poverty reflected in the disproportionality of both the assignment of criminality and access to treatment.

Essential Ideas

Learning Objective 1: How can we describe drug use and misuse as a social problem?

Harmful drug use is a social problem because it affects different groups of people in different ways. People differ on whether they consider drug use a moral, psychological or structural problem. They disagree on what to do, reflecting a conflict in values. Our ideas about legal and illegal drug use, and the consequences of that harmful drug use are socially constructed. Finally, taking action to expand justice requires individuals to take action to pursue recovery and collective action by people in our society to change drug laws, support harm reduction programs, fund drug treatment, and fight racism. These interdependent actions increase social justice for people who use drugs in harmful ways.

Learning Objective 2: How does social location impact the experience of harmful drug use?

We see disproportionality and disparity when we examine the outcomes of harmful drug use based on race and ethnicity. Whites are disproportionately less represented in prison and jail populations. Black, Brown, and Indigenous people are disproportionately more represented in prison and jaidisparityions. The reasons for this disparity include racist policing and disparate mandatory sentencing, among other practices. Generally, White people are perceived as needing treatment, and they more often have access to it. People of Color are more often seen as criminals and get punished.

Learning Objective 3: How do the five models of addiction differ in how they explain the causes and consequences of harmful drug use?

The five models of addiction are moral, disease, public health, sociological, and intersectional. The moral model focuses on the failings of an individual. While most sociologists don't use this approach, it can be effective in peer-led recovery groups. The disease model focuses on substance use as a medical disorder, often based on neurological explanations. This approach is helpful in developing medical treatment but often minimizes the [pb_glossahealth"1140"]social determinants of health[/pb_glossary], which influence the differential outcomes of harmful drug use. The public health model focuses on minimizing the harm that occurs related to harmful drug use. This approach focuses on harm reduction strategies. The sociological approach focuses on how structural inequalities like racism or economic inequalities influence the consequences of harmful drug use. Finally, the intersectional approach looks at how historical and generational trauma is uniquely experienced in communities of color. Scholars examine how the deep roots of colonization continue to create unequal access to treatment resources. Finally, in this model, researchers look at how cultural capital can be used to make a difference.

Learning Objective 4: Which interdependent actions increase social justice related to problematic drug use?

Radical justice for drug use and misuse will take federal, state, community, and individual action to transform our society. Among the options are harm reduction, decriminalization of small amounts of substances, increased access to treatment options, and

community collaborations. Recovery is social justice.

Key Terms Review

[H5P56]

[H5P57]

[H5P58]

[H5P59]

Key Terms List

- **addiction**: a chronic, relapsing disorder characterized by compulsive drug seeking and use despite adverse consequences.
- **criminalization**: the act of making something illegal.
- **decriminalization**: the act of reducing penalties for possession/use of small amounts from criminal sanctions to fines or civil penalties
- **disparity**: the unequal outcomes of one group compared with outcomes for another group. Disparity can be used to compare any groups with different social locations.
- **drug use**: the imbibing of substances, which can happen without addiction or physical dependence but may lead to those outcomes.
- **five models of addiction**: five ways to understand drug use that are dominant in US society—the moral view, the disease model, the public health perspective, a sociological approach, and an intersectional approach.
- **harm reduction**: a set of practical strategies and ideas aimed at reducing negative consequences associated with drug use. Harm Reduction is also a movement for social justice built on a belief in, and respect for, the rights of people who use drugs.
- **harmful drug use**: a person's drug use negatively impacts their health, their livelihood, their family, their freedom, or any other aspect of their life that they deem important.
- **legalization**: to make the possession and use of a drug legal
- **mass incarceration**: the overwhelming size and scale of the US prison population
- **New Jim Crow**: the network of laws and practices that disproportionately funnel Black Americans into the criminal justice system, stripping them of their constitutional rights as a punishment for their offenses in the same way that Jim Crow laws did in previous eras.
- **opioid crisis**: a surge of drug overdoses and suicides, both linked to the use of opioid drugs
- **private prisons**: for-profit incarceration facilities run by private companies that contract with local, state, and federal governments.
- **risk environment**: the space—whether social or physical—in which a variety of factors interact to increase the chances of drug-related harm.
- **social capital**: the social networks or connections that an individual has available to them due to group membership.
- **substance use disorder (SUD)**: a condition in which there is uncontrolled use of a substance despite harmful consequences. People with SUD have an intense focus on using a certain substance(s), such as alcohol, tobacco, or illicit drugs, to the point where the person's ability to function in day-to-day life becomes impaired.
- **War on Drugs**: The War on Drugs is an effort in the United States since the 1970s to combat illegal drug use by greatly increasing penalties, enforcement, and incarceration for drug offenders.

Discuss and Do

1. Harmful Drug Use as a Social Problem: What's the difference between illegal and legal drugs? Does everyone in society agree on these categories? Why or why not?
2. Causes and Consequences: Which of the five models of addiction best explains the opioid crisis?
3. Conflict in Society: What are the advantages and disadvantages of legalizing any currently illegal drug? Feel free to use an example from the textbook, or from your community.
4. Mass Incarceration: How can we see mass incarceration as a social problem related to the racialization of drug use?
5. Social Construction of Drug Use: Please find a video, print, or social media ad that is selling or against selling a mind-altering substance. This could be prohibition, smoking in old movies, medical cannabis today, or other substances. How did this ad capture the beliefs or opinions of the drug at the time? How have the views changed over time?

6. Community Action: What drug treatment services are available in your community? Are they community-based, medical, or carceral? How might you access them? Are they effective?

Licenses and Attributions for Chapter Summary

Open Content, Original

“Chapter Summary” by Kelly Szott is licensed under CC BY 4.0.

This page titled 11.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kelly Szott (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

11.7: References

Abbas, Atheir, Angela Carter, Thomas Jeanne, Rachel Knox, P. Todd Korthuis, Ali Hamade, Christopher Stauffer, and Jessie Uehling. 2021. “Oregon Psilocybin Advisory Board Rapid Evidence Review and Recommendations.” The Oregon Psilocybin Evidence Review Writing Group. https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/Psilocybin%20evidence%20report%20to%20OHA%206-30-21_Submitted.pdf.

Alexander, Michelle. 2010. *The New Jim Crow. Mass Incarceration in the Age of Colorblindness*. New York, NY: The New Press.

American Civil Liberties Union. 2023. *The War On Drugs Is a War on Us*. Photo. https://www.aclu.org/podcast/clemency-is-one-answer-to-the-war-on-drugs.

American Medical Student Association: Aids Advocacy Network. 2020. “Syringe Exchange Toolkit.” American Medical Student Association (AMSA). 2020. https://www.amsa.org/wp-content/uploads/2020/12/Syringe-Exchange-Toolkit-Draft.pdf.

Ammerman, Seth, Sheryl Ryan, William P. Adelman, and Committee on Substance Abuse, the Committee on Adolescence. 2015. “The Impact of Marijuana Policies on Youth: Clinical, Research, and Legal Update.” *Pediatrics* 135 (3): e769-785. doi.org/10.1542/peds.2014-4147.

Anon. 2020. “Drugs, Brains, and Behavior: The Science of Addiction.” National Institute on Drug Abuse. Retrieved November 8, 2023. https://nida.nih.gov/publications/drugs-brains-behavior-science-addiction/drug-misuse-addiction.

“Definition of Criminalize.” 2023. November 30, 2023. https://www.merriam-webster.com/dictionary/criminalize.

Awan, Nalia. 2022. “Winnable Criminal Justice Reforms in 2023.” Prison Policy Initiative. November 2022. https://www.prisonpolicy.org/reports/winnable2023.html.

Baum, Dan. 2016. “Legalize It All: How to Win the War on Drugs.” *Harper’s Magazine*, April 2016. https://harpers.org/archive/2016/04/legalize-it-all/.

Bourgois, P. 2000. “Disciplining Addictions: The Bio-Politics of Methadone and Heroin in the United States.” *Culture, Medicine and Psychiatry* 24 (2): 165–95. https://doi.org/10.1023/a:1005574918294.

Bowser, Benjamin. 1998. “Drug Treatment Programs and Research: The Challenge of Bidirectionality.” In *Bridging the Gap between Practice and Research: Forging Partnerships with Community-Based Drug and Alcohol Treatment*. National Academies Press (US). www.ncbi.nlm.nih.gov/books/NBK230393/.

Brave Heart, Maria Yellow Horse. 2003. “The Historical Trauma Response among Natives and Its Relationship with Substance Abuse: A Lakota Illustration.” *Journal of Psychoactive Drugs* 35 (1): 7–13. doi.org/10.1080/02791072.2003.10399988.

———. N.d. *Yellow Horse Brave Heart, Maria Image*. Photo. Accessed May 21, 2022. https://vivo.health.unm.edu/display/n57908.

Briquelet, Kate. 2020. “Don’t Forget the Other Pandemic Killing Thousands of Americans.” *The Daily Beast*, May 3, 2020, sec. us-news. https://www.thedailybeast.com/opioid-deaths-surge-during-coronavirus-in-americas-overdose-capitals.

Carney, James. N.d. “Why Do Humans Have an Innate Desire to Get High?” The Conversation. Accessed May 21, 2022. http://theconversation.com/why-do-humans-have-an-innate-desire-to-get-high-60671.

Case, Anne, and Angus Deaton, dirs. 2017. *“Deaths of Despair” Are Surging in White America*. https://www.youtube.com/watch?v=9uYm-x6h-po&feature=emb_rel_end.

Center for Behavioral Health Statistics and Quality. 2021. “Racial/Ethnic Differences in Substance Use, Substance Use Disorders, and Substance Use Treatment Utilization among People Aged 12 or Older (2015-2019).” Publication No. PEP21-07-01-001. Rockville, MD: Substance Abuse and Mental Health Services Administration. https://www.samhsa.gov/data/sites/default/files/reports/rpt35326/2021NSDUHSUChartbook102221B.pdf.

Centers for Disease Control and Prevention (CDC). 2022a. “Smoking and Tobacco Use.” Centers for Disease Control and Prevention (CDC). July 26, 2022. www.cdc.gov/tobacco/data_statistics/fact_sheets/fast_facts/index.htm.

———. 2022b. “Understanding the Opioid Overdose Epidemic |.” October 7, 2022. www.cdc.gov/opioids/basics/epidemic.html.

Chandler, Michael J., and Christopher Lalonde. 1998. “Cultural Continuity as a Hedge against Suicide in Canada’s First Nations.” *Transcultural Psychiatry* 35 (2): 191–219. doi.org/10.1177/136346159803500202.

Child Welfare Information Gateway. 2021. “Child Welfare Practice to Address Racial Disproportionality and Disparity.” US Department of Health and Human Services, Administration for Children and Families, Children’s Bureau. www.childwelfare.gov/pubpdfs/racial_disproportionality.pdf.

Chimbar, Lisa, and Yvette Moleta. 2018. “Naloxone Effectiveness: A Systematic Review.” *Journal of Addictions Nursing* 29 (July): 167–71. doi.org/10.1097/JAN.0000000000000230.

Choo, Esther K., Madeline Benz, Nikolas Zaller, Otis Warren, Kristin L. Rising, and K. John McConnell. 2014. “The Impact of State Medical Marijuana Legislation on Adolescent Marijuana Use.” *The Journal of Adolescent Health: Official Publication of the Society for Adolescent Medicine* 55 (2): 160–66. https://doi.org/10.1016/j.jadohealth.2014.02.018.

“Cocaine and Federal Sentencing Policy.” 2002. United States Sentencing Commission. https://www.ussc.gov/sites/default/files/pdf/news/congressional-testimony-and-reports/drug-topics/200205-rtc-cocaine-sentencing-policy/200205_Cocaine_and_Federal_Sentencing_Policy.pdf.

Cooper, H. L. F., K. J; Arriola, R. Haardorfer, and C. M. McBride. 2016. “Population-Attributable Risk Percentages for Racialized Risk Environments.” *American Journal of Public Health* 106 (10): 1789–92. doi.org/10.2105/AJPH.2016.303385.

Cooper, Hannah L. F., Don C. Des Jarlais, Zev Ross, Barbara Tempalski, Brian Bossak, and Samuel R. Friedman. 2011. “Spatial Access to Syringe Exchange Programs and Pharmacies Selling Over-the-Counter Syringes as Predictors of Drug Injectors’ Use of Sterile Syringes.” *American Journal of Public Health* 101 (6): 1118–25. doi.org/10.2105/AJPH.2009.184580.

Cooper, Hannah L. F., Sabriya Linton, Mary E. Kelley, Zev Ross, Mary E. Wolfe, Yen-Tyng Chen, Maria Zlotorzynska, et al. 2016. “Racialized Risk Environments in a Large Sample of People Who Inject Drugs in the United States.” *International Journal of Drug Policy* 27 (January): 43–55. https://doi.org/10.1016/j.drugpo.2015.07.015.

Cote, H., and W Schissel. 2008. “Damaged Children and Broken Spirits: A Residential School Survivor Story.” In *Marginality & Condemnation: An Introduction to Critical Criminology*, edited by C. Brooks and B. Schissel, 230–37. Black Point, NS: Fernwood.

Cox, Alicia. 2017. “Settler Colonialism.” In *Literary and Critical Theory*. Oxford University Press. https://doi.org/10.1093/OBO/9780190221911-0029.

Currier, Nathaniel. 1846. *The Drunkard’s Progress*. Lithograph. https://en.Wikipedia.org/w/index.php?title=Temperance_movement&oldid=1165688919.

Dasgupta, Nabarun, Leo Beletsky, and Daniel Ciccarone. 2018. “Opioid Crisis: No Easy Fix to Its Social and Economic Determinants.” *American Journal of Public Health* 108 (2): 182–86. doi.org/10.2105/AJPH.2017.304187.

Davis, Angela. 2021. “The Crime Bill.” In *400 Souls: A Community History of Africa America: 1619-2019*. New York, NY: One World.

Davis, Colin. 2021. *Lines of Coke (Baking Powder)*. Photo. Unsplash. https://unsplash.com/photos/pJgSrU_e2Ks.

DeBiasio, Ben. N.d. “Research Guides and Class Pages: The War on Drugs: History, Policy, and Therapeutics: History of the War on Drugs.” Accessed June 29, 2023. research.dom.edu/the-war-on-drugs–history-policy-therapeutics/history.

DeWeerdt, Sarah. 2019. “Tracing the US Opioid Crisis to Its Roots.” *Nature* 573 (7773): S10–12. https://doi.org/10.1038/d41586-019-02686-2.

Dogan, Jardin N., Shawndaya Thrasher, Shemeka Y. Thorpe, Candice Hargons, and Danelle Stevens-Watkins. 2021. “Cultural Race-Related Stress and Cannabis Use among Incarcerated African American Men.” *Psychology of Addictive Behaviors: Journal of the Society of Psychologists in Addictive Behaviors* 35 (3): 320–25. doi.org/10.1037/adb0000694.

Dole, Vincent P., and Marie Nyswander. 1965. “A Medical Treatment for Diacetylmorphine (Heroin) Addiction: A Clinical Trial With Methadone Hydrochloride.” *JAMA* 193 (8): 646–50. https://doi.org/10.1001/jama.1965.03090080008002.

Drucker, Ernest. 2002. “Population Impact of Mass Incarceration under New York’s Rockefeller Drug Laws: An Analysis of Years of Life Lost.” *Journal of Urban Health: Bulletin of the New York Academy of Medicine* 79 (3): 434–35. https://doi.org/10.1093/jurban/79.3.434.

Drug Policy Alliance, dir. 2016. *What Is the Drug War? With Jay-Z & Molly Crabapple*. https://www.youtube.com/watch?v=HSozqaVcOU8.

———. 2022. “One Year of Drug Decriminalization in Oregon: Early Results Show 16,000 People Have Accessed Services through Measure 110 Funding & Thousands Have Avoided Arrest.” Drug Policy Alliance. February 1, 2022. https://drugpolicy.org/news/one-year-drug-decriminalization-oregon-early-results-show-16000-people-have/.

Ehrmin, Joanne T. 2002. “‘That Feeling of Not Feeling’: Numbing the Pain for Substance-Dependent African American Women.” *Qualitative Health Research* 12 (6): 780–91. doi.org/10.1177/10432302012006005.

Encyclopedia Britannica Editors. 2023a. “Temperance Movement.” In *Encyclopedia Britannica*. https://www.britannica.com/topic/temperance-movement.

———. 2023b. “War on Drugs | History & Mass Incarceration.” In https://www.britannica.com/topic/war-on-drugs.

Erlichman, John. 1994. “Drug War Confessional.” Vera Institute of Justice. 1994. https://www.vera.org/reimagining-prison-webumentary/the-past-is-never-dead/drug-war-confessional.

Ernstmeyer, Kimberly, and Elizabeth Christman, eds. 2020. “2.3 Legal Foundations and National Guidelines for Safe Medication Administration.” In *Nursing Pharmacology*. Wisconson Techincal College System. https://wtcs.pressbooks.pub/pharmacology/chapter/2-3-legal-foundations-and-national-guidelines-for-safe-medication-administration/.

Etoroma, Charles. 2021. *Smoking*. Photo. https://unsplash.com/photos/vQwR-POR-uE.

Evans-Campbell, T. 2008. “Historical Trauma in American Indian/Native Alaskan Communities a Multilevel Framework for Exploring Impacts on Individuals, Families, and Communities.” *Journal of Interpersonal Violence* 23 (3): 316–38.

Fernandes, Ricardo M., Maria Cary, Gonçalo Duarte, Gonçalo Jesus, Joana Alarcão, Carla Torre, Suzete Costa, João Costa, and António Vaz Carneiro. 2017. “Effectiveness of Needle and Syringe Programmes in People Who Inject Drugs – An Overview of Systematic Reviews.” *BMC Public Health* 17 (1): 309. https://doi.org/10.1186/s12889-017-4210-2.

Forman, James. 2021. “The War On Drugs.” In *Four Hundred Souls: A Community History of African America, 1619-2019*. New York, NY: One World.

Friedman, Samuel R. 2002. “Sociopharmacology of Drug Use: Initial Thoughts.” *International Journal of Drug Policy* 13 (5): 341–47. https://doi.org/10.1016/S0955-3959(02)00082-8.

Galvin, Deborah. 2014. “Workplace Issues Related to Decriminalization/Legalization of Marijuana.” Substance Abuse and Mental Health Services Administration (SAMHSA), September. https://www.samhsa.gov/sites/default/files/galvin-marijuana-update-dtab-sept-2014.pdf.

———, Deborah. 2014a. “Workplace Issues Related to Decriminalization/Legalization of Marijuana.” Substance Abuse and Mental Health Services Administration (SAMHSA), September. https://www.samhsa.gov/sites/default/files/galvin-marijuana-update-dtab-sept-2014.pdf

Garcia, Angela. 2010. *The Pastoral Clinic: Addiction and Dispossession along the Rio Grande*.

———. N.d. *Angela Garcia Image*. Photo. Accessed May 21, 2022. https://anthropology.stanford.edu/people/angela-garcia.

Ghandnoosh, Nazgo. 2015. “Black Lives Matter: Eliminating Inequity in the Criminal Justice System.” The Sentencing Project. https://www.sentencingproject.org/app/uploads/2022/08/Black-Lives-Matter.pdf.

Ghelani, Amar. 2020. “Deconstructing the Racialized Cannabis User: Cannabis Criminalization and Intersections with the Social Work Profession.” *The Journal of Sociology and Social Welfare* 47 (3). https://doi.org/10.15453/0191-5096.4367.

Gondré-Lewis, Marjorie C., Tomilowo Abijo, and Timothy A. Gondré-Lewis. 2022. “The Opioid Epidemic: A Crisis Disproportionately Impacting Black Americans and Urban Communities.” *Journal of Racial and Ethnic Health Disparities*, September, 1–15. https://doi.org/10.1007/s40615-022-01384-6.

Gowan, Teresa, and Jack Atmore. 2012. “Into the Light: Evangelical Rehab and the Seduction of New Life.” *Advances in Medical Sociology* 14 (October): 155–78. https://doi.org/10.1108/S1057-6290(2012)0000014011.

Gramlich, John. 2019. “The Gap between the Number of Blacks and Whites in Prison Is Shrinking.” *Pew Research Center* (blog). April 30, 2019. https://www.pewresearch.org/short-reads/2019/04/30/shrinking-gap-between-number-of-blacks-and-whites-in-

prison/.

———. N.d. “Black Imprisonment Rate in the US Has Fallen by a Third Since 2006.” *Pew Research Center* (blog). Accessed June 29, 2023. https://www.pewresearch.org/short-reads/2020/05/06/share-of-black-white-hispanic-americans-in-prison-2018-vs-2006/.

Grob, Charles S., Alicia L. Danforth, Gurpreet S. Chopra, Marycie Hagerty, Charles R. McKay, Adam L. Halberstadt, and George R. Greer. 2011. “Pilot Study of Psilocybin Treatment for Anxiety in Patients with Advanced-Stage Cancer.” *Archives of General Psychiatry* 68 (1): 71–78. https://doi.org/10.1001/archgenpsychiatry.2010.116.

Hall, Katelyn E., Andrew A. Monte, Tae Chang, Jacob Fox, Cody Brevik, Daniel I. Vigil, Mike Van Dyke, and Katherine A. James. 2018. “Mental Health-Related Emergency Department Visits Associated With Cannabis in Colorado.” *Academic Emergency Medicine: Official Journal of the Society for Academic Emergency Medicine* 25 (5): 526–37. doi.org/10.1111/acem.13393.

Hammond, Christopher J., Aldorian Chaney, Brian Hendrickson, and Pravesh Sharma. 2020. “Cannabis Use among US Adolescents in the Era of Marijuana Legalization: A Review of Changing Use Patterns, Comorbidity, and Health Correlates.” *International Review of Psychiatry (Abingdon, England)* 32 (3): 221–34. doi.org/10.1080/09540261.2020.1713056.

Hansen, Helena. 2015. “Pharmaceutical Prosthesis and White Racial Rescue in the Prescription Opioid ‘Epidemic.’” *Somatosphere* (blog). December 14, 2015. http://somatosphere.net/2015/pharmaceutical-prosthesis-and-white-racial-rescue-in-the-prescription-opioid-epidemic.html/.

“Harm Reduction Principles.” N.d. National Harm Reduction Coalition (blog). Accessed December 7, 2023. https://harmreduction.org/about-us/principles-of-harm-reduction/.

Hart, Carl L., and Malakai Z. Hart. 2019. “Opioid Crisis: Another Mechanism Used to Perpetuate American Racism.” *Cultural Diversity & Ethnic Minority Psychology* 25 (1): 6–11. doi.org/10.1037/cdp0000260.

Hopfer, Christian. 2014. “Implications of Marijuana Legalization for Adolescent Substance Use.” *Substance Abuse : Official Publication of the Association for Medical Education and Research in Substance Abuse* 35 (4): 331–35. doi.org/10.1080/08897077.2014.943386.

Initiative, Prison Policy, and Wendy Sawyer and Peter Wagner. N.d. “Mass Incarceration: The Whole Pie 2023.” Accessed June 30, 2023. https://www.prisonpolicy.org/reports/pie2023.html.

Jalali, Mohammad S., Michael Botticelli, Rachael C. Hwang, Howard K. Koh, and R. Kathryn McHugh. 2020. “The Opioid Crisis: A Contextual, Social-Ecological Framework.” *Health Research Policy and Systems* 18 (1): 87. https://doi.org/10.1186/s12961-020-00596-8.

James, Keturah, and Ayana Jordan. 2018. “The Opioid Crisis in Black Communities.” *The Journal of Law, Medicine & Ethics: A Journal of the American Society of Law, Medicine & Ethics* 46 (2): 404–21. https://doi.org/10.1177/1073110518782949.

Jarlais, Don C. D., Hannah L. F. Cooper, Heidi Bramson, Sherry Deren, Angelos Hatzakis, and Holly Hagan. 2012. “Racial and Ethnic Disparities and Implications for the Prevention of HIV among Persons Who Inject Drugs.” *Current Opinion in HIV and AIDS* 7 (4): 354–61. doi.org/10.1097/COH.0b013e328353d990.

Jeffery, Tristan, Donna L. M. Kurtz, and Charlotte Anne Jones. 2021. “Two-Eyed Seeing: Current Approaches, and Discussion of Medical Applications.” *British Columbia Medical Journal* 63 (8): 321–25. https://bcmj.org/articles/two-eyed-seeing-current-approaches-and-discussion-medical-applications.

Johns Hopkins Medicine. 2023. “Opioids.” May 11, 2023. www.hopkinsmedicine.org/health/treatment-tests-and-therapies/opioids.

Jorgensen, Miriam. 2007. *Rebuilding Native Nations: Strategies for Governance and Development*. University of Arizona Press.

Kaye, Kerwin. 2012. “De-Medicalizing Addiction: Toward Biocultural Understandings.” In *Critical Perspectives on Addiction (Advances in Medical Sociology, Volume 14)*, edited by Julie Netherland. Emerald Group Publishing Limited. https://www.scribd.com/document/493401445/KKaye-DeMedicalizing-Addiction#:~:text=org/10.1108/S1057%2D6290(-,2012,-)0000014006.

Kessler, Glenn. 2015. “The Stale Statistic That One in Three Black Males ‘Born Today’ Will End up in Jail.” *Washington Post*, June 16, 2015. www.washingtonpost.com/news/fact-checker/wp/2015/06/16/the-stale-statistic-that-one-in-three-black-males-has-a-chance-of-ending-up-in-jail/.

King, Ryan S., and Marc Mauer. 2006. “The War on Marijuana: The Transformation of the War on Drugs in the 1990s.” *Harm Reduction Journal* 3 (1): 6. https://doi.org/10.1186/1477-7517-3-6.

Kleiman, Mark, Jonathan Caulkins, and Angela Hawken. 2011. *Drugs and Drug Policy: What Everyone Needs to Know*. What Everyone Needs to Know. Oxford: Oxford University Press.

Kottiri, Benny J., Samuel R. Friedman, Alan Neaigus, Richard Curtis, and Don C. Des Jarlais. 2002. "Risk Networks and Racial/Ethnic Differences in the Prevalence of HIV Infection among Injection Drug Users." *Journal of Acquired Immune Deficiency Syndromes (1999)* 30 (1): 95–104. doi.org/10.1097/00042560-200205010-00013.

Krawczyk, Noa, Sean T. Allen, Kristin E. Schneider, Keisha Solomon, Hridika Shah, Miles Morris, Samantha J. Harris, Susan G. Sherman, and Brendan Saloner. 2022. "Intersecting Substance Use Treatment and Harm Reduction Services: Exploring the Characteristics and Service Needs of a Community-Based Sample of People Who Use Drugs." *Harm Reduction Journal* 19 (1): 95. https://doi.org/10.1186/s12954-022-00676-8.

Lacey, Marc. 2011. "76 Arrested as Officials Break Up Mexico-to-Arizona Drug-Smuggling Ring." *The New York Times*, October 31, 2011, sec. US www.nytimes.com/2011/11/01/us/officials-bust-drug-smuggling-ring-linked-to-mexican-cartel.html.

Levine, H. G. 1978. "The Discovery of Addiction. Changing Conceptions of Habitual Drunkenness in America." *Journal of Studies on Alcohol* 39 (1): 143–74. doi.org/10.15288/jsa.1978.39.143.

Loke, Marcus. 2019. *Green and Red Magic Mushrooms Neon Light Signage*. Photo. https://unsplash.com/photos/1TfJjMJIeTI.

Lowe, Henry, Ngeh Toyang, Blair Steele, Henkel Valentine, Justin Grant, Amza Ali, Wilfred Ngwa, and Lorenzo Gordon. 2021. "The Therapeutic Potential of Psilocybin." *Molecules (Basel, Switzerland)* 26 (10): 2948. https://doi.org/10.3390/molecules26102948.

Lower East Side Harm Reduction Center, dir. 2013. *Transformation: The Alchemy of Harm Reduction*. https://www.youtube.com/watch?v=h0I0uV-XqpI.

Maclin-Akinyemi, Courtney, Idia B. Thurston, Kathryn H. Howell, Lacy E. Jamison, and Mollie B. Anderson. 2021. "The Protective Roles of Ethnic Identity and Community Cohesion on Substance Use among Black Women Experiencing Adversity." *Journal of Ethnicity in Substance Abuse* 20 (2): 225–40. doi.org/10.1080/15332640.2019.1622477.

Marlatt, G. A. 1996. "Harm Reduction: Come as You Are." *Addictive Behaviors* 21 (6): 779–88. https://doi.org/10.1016/0306-4603(96)00042-1.

Marsh, Teresa Naseba, Diana Coholic, Sheila Cote-Meek, and Lisa M Najavits. 2015. "Blending Aboriginal and Western Healing Methods to Treat Intergenerational Trauma with Substance Use Disorder in Aboriginal Peoples Who Live in Northeastern Ontario, Canada." *Harm Reduction Journal* 12 (May): 14. https://doi.org/10.1186/s12954-015-0046-1.

McLean, Katherine. 2013. "Reducing Risk, Producing Order: The Surprisingly Disciplinary World of Needle Exchange." *Contemporary Drug Problems* 40 (3): 415–45. doi.org/10.1177/009145091304000306.

Mokdad, Ali H., James S. Marks, Donna F. Stroup, and Julie L. Gerberding. 2004. "Actual Causes of Death in the United States, 2000." *Journal of the American Medical Association* 291 (10): 1238–45. https://doi.org/10.1001/jama.291.10.1238.

Monnat, Shannon M. 2019. "The Contributions of Socioeconomic and Opioid Supply Factors to US Drug Mortality Rates: Urban-Rural and within-Rural Differences." *Journal of Rural Studies* 68 (May): 319–35. https://doi.org/10.1016/j.jrurstud.2018.12.004.

Moon, Fred. 2019. *Photo of People Drinking*. https://unsplash.com/photos/0yqa0rMCsYk.

National Harm Reduction Coalition. 2020. "Principles of Harm Reduction." 2020. https://harmreduction.org/wp-content/uploads/2020/08/NHRC-PDF-Principles_Of_Harm_Reduction.pdf.

National Institute on Drug Abuse. 2020. "Drug Misuse and Addiction | National Institute on Drug Abuse (NIDA)." https://nida.nih.gov/publications/drugs-brains-behavior-science-addiction/drug-misuse-addiction.

Nellis, Ashley. 2021. "The Color of Justice: Racial and Ethnic Disparity in State Prisons." https://www.sentencingproject.org/reports/the-color-of-justice-racial-and-ethnic-disparity-in-state-prisons-the-sentencing-project/.

Netherland, Julie, and Helena Hansen. 2017. "White Opioids: Pharmaceutical Race and the War on Drugs That Wasn't." *BioSocieties* 12 (2): 217–38. https://doi.org/10.1057/biosoc.2015.46.

Nutton, Jennifer, and Elizabeth Fast. 2015. "Historical Trauma, Substance Use, and Indigenous Peoples: Seven Generations of Harm From a 'Big Event.'" *Substance Use & Misuse* 50 (7): 839–47. doi.org/10.3109/10826084.2015.1018755.

Oregon Health Authority. 2023. “Oregon Health Authority: Oregon Psilocybin Services: Prevention and Wellness.” 2023. https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Pages/Oregon-Psilocybin-Services.aspx.

Oregon Legislature, Michael Lantz, and Brian Nieubuurt. 2020. “Background Brief: Measure 110.” https://olis.oregonlegislature.gov/liz/2019I1/Downloads/CommitteeMeetingDocument/227319.

Platt, Lucy, Silvia Minozzi, Jennifer Reed, Peter Vickerman, Holly Hagan, Clare French, Ashly Jordan, et al. 2018. “Needle and Syringe Programmes and Opioid Substitution Therapy for Preventing HCV Transmission among People Who Inject Drugs: Findings from a Cochrane Review and Meta-Analysis.” *Addiction (Abingdon, England)* 113 (3): 545–63. doi.org/10.1111/add.14012.

Platt, Lucy, Jennifer Reed, Silvia Minozzi, Matthew Hickman, Clare French, Vivian Hope, Louisa Degenhardt, et al. 2016. “Effectiveness of Needle/Syringe Programmes and Opiate Substitution Therapy in Preventing HCV Transmission among People Who Inject Drugs (Protocol).” *Cochrane Database of Systematic Reviews (Online)* 2016 (January). doi.org/10.1002/14651858.CD012021.

Psychological Anthropology, dir. 2015. *Angela Garcia on “Postcolonial Theory and Psychological Anthropology.”* https://vimeo.com/145944191.

Reinarman, Craig. 2005. “Addiction as Accomplishment: The Discursive Construction of Disease.” *Addiction Research & Theory – ADDICT RES THEORY* 13 (4): 307–20. doi.org/10.1080/16066350500077728.

Rhodes, Tim. 2002. “The ‘Risk Environment’: A Framework for Understanding and Reducing Drug-Related Harm.” *International Journal of Drug Policy – INT J DRUG POLICY* 13 (June): 85–94. https://doi.org/10.1016/S0955-3959(02)00007-5.

Sanchez, Shanell, Kelly Szott, and Emma Ryan. 2022. “Personal Troubles Are Public Issues: End Mass Incarceration.” In *Diversity in Criminology and Criminal Justice Studies*, edited by Derek M. D. Silva and Mathieu Deflem, 27:151–66. Sociology of Crime, Law and Deviance. Emerald Publishing Limited. https://doi.org/10.1108/S1521-613620220000027010.

Saxon, Andrew. 2023. “Addiction and Substance Use Disorders.” American Psychiatric Association. 2023. https://www.psychiatry.org:443/patients-families/addiction-substance-use-disorders.

Sevigny, Eric L. 2018. “The Effects of Medical Marijuana Laws on Cannabis-Involved Driving.” *Accident; Analysis and Prevention* 118 (September): 57–65. https://doi.org/10.1016/j.aap.2018.05.023.

Siddiqi, Arjumand, Ichiro Kawachi, Daniel P. Keating, and Clyde Hertzman. 2013. “A Comparative Study of Population Health in the United States and Canada during the Neoliberal Era, 1980-2008.” *International Journal of Health Services: Planning, Administration, Evaluation* 43 (2): 193–216. doi.org/10.2190/HS.43.2.b.

Singer, Merrill, and J. Bryan Page. 2013. *The Social Value of Drug Addicts: Uses of the Useless*. Routledge.

Skewes, Monica C., and Arthur W. Blume. 2019. “Understanding the Link between Racial Trauma and Substance Use among American Indians.” *American Psychologist* 74 (1): 88–100. doi.org/10.1037/amp0000331.

Smith College School for Social Work, dir. 2015. *Maria Yellow Horse Brave Heart: Historical Trauma in Native American Populations*. https://www.youtube.com/watch?v=RZtCS1362UI.

Stebbins, Susan. N.d. *Native Peoples of North America*. Geneseo, NY: Open SUNY Textbooks. Accessed May 12, 2022. https://mountainscholar.org/bitstream/handle/20.500.11785/153/OTL_BookId-199_NatPeoNA_Sept_2019.pdf?sequence=8&isAllowed=y.

Stevens-Watkins, Danelle, Brea Perry, Kathi L. Harp, and Carrie B. Oser. 2012. “Racism and Illicit Drug Use Among African American Women: The Protective Effects of Ethnic Identity, Affirmation, and Behavior.” *The Journal of Black Psychology* 38 (4): 471–96. doi.org/10.1177/0095798412438395.

Stewart, Suzanne L. 2008. “Promoting Indigenous Mental Health: Cultural Perspectives on Healing from Native Counsellors in Canada.” *International Journal of Health Promotion and Education* 46 (2): 49–56. doi.org/10.1080/14635240.2008.10708129.

Substance Abuse and Mental Health Administration. 2020. “2020 National Survey of Drug Use and Health (NSDUH) Releases.” Rockville, MD: Office of Applied Studies, Substance Abuse and Mental Health Services Administration, Dept. of Health & Human Services. https://www.samhsa.gov/data/release/2020-national-survey-drug-use-and-health-nsduh-releases.

Sudbury, Julia, ed. 2004. *Global Lockdown: Race, Gender, and the Prison-Industrial Complex*. 1st ed. New York, NY: Routledge. https://www.routledge.com/Global-Lockdown-Race-Gender-and-the-Prison-Industrial-Complex/Sudbury/p/book/9780415950572.

Tefft, Brian C., Lindsay S. Arnold, and Jurek G. Grabowski. 2016. “Prevalence of Marijuana Involvement in Fatal Crashes: Washington, 2010 – 2014,” May. https://trid.trb.org/view/1410519.

The Drug Policy Alliance. 2023. “Drug Policy Alliance – No More Drug War.” Drug Policy Alliance. 2023. dev-dpa-wp-multi.pantheonsite.io/.

The Sentencing Project. 2004. “The Federal Prison Population: A Statistical Analysis.” The Sentencing Project. https://static.prisonpolicy.org/scans/sp/federalprison.pdf.

———. 2022. “Research – Get the Facts.” The Sentencing Project. September 8, 2022. https://www.sentencingproject.org/research/.

Tyndall, Mark, and Zoë Dodd. 2020. “How Structural Violence, Prohibition, and Stigma Have Paralyzed North American Responses to Opioid Overdose.” *AMA Journal of Ethics* 22 (8): 723–28. https://doi.org/10.1001/amajethics.2020.723.

US Centers for Disease Control. 2019. “Syringe Services Programs (SSPs) Fact Sheet | CDC.” www.cdc.gov/ssp/syringe-services-programs-factsheet.html.

US Congress. 1937. “Marijuana Tax Act of 1937.” US Congress. https://govtrackus.s3.amazonaws.com/legislink/pdf/stat/50/STATUTE-50-Pg551a.pdf.

———. 1986. “Anti-Drug Abuse Act of 1986.” www.congress.gov/bill/99th-congress/house-bill/5484.

US Drug Enforcement Agency. N.d. “Drug Scheduling.” Accessed May 12, 2022a. www.dea.gov/drug-information/drug-scheduling.

———. N.d. “The Controlled Substances Act.” Accessed May 12, 2022b. www.dea.gov/drug-information/csa.

US House. 1970. “Comprehensive Drug Abuse and Control Act.” https://www.govinfo.gov/content/pkg/STATUTE-84/pdf/STATUTE-84-Pg1236.pdf#page=7.

US Standard Code. N.d. “21 USC 812: Schedules of Controlled Substances.” Accessed May 12, 2022. https://uscode.house.gov/view.xhtml?hl=false&edition=prelim&req=granuleid%3AUSC-prelim-title21-section812&num=0&saved=%7CZ3JhbnVsZWlkOlVTQy1wcmVsaW0tdGl0bGUyMS1zZWN0aW9uODEz%7C%7C%7C0%7Cfalse%7Cprelim.

Vagins, Deborah, and Jesselyn McCurdy. 2006. “Cracks in the System: 20 Years of the Unjust Federal Crack Cocaine Law.” New York, NY: American Civil LIberties Union. http://www.aclu.org/documents/cracks-system-20-years-unjust-federal-crack-cocaine-law.

Wagner, Peter. 2014. “Tracking State Prison Growth in 50 States.” Prison Policy Initiative. May 28, 2014. https://www.prisonpolicy.org/reports/overtime.html.

Wall, Melanie M., Ernest Poh, Magdalena Cerdá, Katherine M. Keyes, Sandro Galea, and Deborah S. Hasin. 2011. “Adolescent Marijuana Use from 2002 to 2008: Higher in States with Medical Marijuana Laws, Cause Still Unclear.” *Annals of Epidemiology* 21 (9): 714–16. https://doi.org/10.1016/j.annepidem.2011.06.001.

Wang, George Sam. 2017. “Pediatric Concerns Due to Expanded Cannabis Use: Unintended Consequences of Legalization.” *Journal of Medical Toxicology: Official Journal of the American College of Medical Toxicology* 13 (1): 99–105. https://doi.org/10.1007/s13181-016-0552-x.

Washington Post, dir. 2020. *Coronavirus and Addiction Recovery: Fighting Isolation to Stay Sober*. https://www.youtube.com/watch?v=pb8nFAGJGY4.

Wiechelt, Shelly A., Jan Gryczynski, Jeannette L. Johnson, and Diana Caldwell. 2012. “Historical Trauma Among Urban American Indians: Impact on Substance Abuse and Family Cohesion.” *Journal of Loss and Trauma* 17 (4): 319–36. doi.org/10.1080/15325024.2011.616837.

Wijngaart, Govert Frank van de. 1991. *Competing Perspectives on Drug Use: The Dutch Experience*. Amsterdam; Berwyn, PA: Swets & Zeitlinger.

Zinberg, Norman. 1986. *Drug, Set, and Setting*. Yale University Press.

Zoorob, Michael J., and Jason L. Salemi. 2017. “Bowling Alone, Dying Together: The Role of Social Capital in Mitigating the Drug Overdose Epidemic in the United States.” *Drug and Alcohol Dependence* 173 (April): 1–9.

https://doi.org/10.1016/j.drugalcdep.2016.12.011.

This page titled 11.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

12: Who Feels OK?- The Social Problem of Mental Health

12.1: Chapter Overview and Learning Objectives
12.2: The Basics - Mental Health and Mental Illness as a Social Problem
12.3: Social Location and Mental Health
12.4: Mental Health - Models and Treatments
12.5: Mental Health Is Social Justice
12.6: Chapter Summary
12.7: References

This page titled 12: Who Feels OK?- The Social Problem of Mental Health is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

12.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Compare and contrast the concepts of mental health, mental illness, and mental well-being.
2. Explain how mental health can be understood as a social problem.
3. Explain why people from different social locations, like gender, race, and class, experience different levels of mental health systems, diagnosis, and treatment.
4. Analyze how the socially constructed identity of mixed race impacts mixed-race people's experiences of mental health, mental illness, and mental well-being.
5. Explain how mental health and mental illness relate to race and class, particularly in relationship to exacerbating other social problems.
6. Explain how the social structure and behaviors of patriarchy impact the experience of social problems for women and non-binary people, particularly related to mental health and mental illness.
7. Compare and contrast the multiple medical, psychological, and sociological models of mental health and mental illness.
8. Evaluate interdependent solutions using collective action and individual agency to provide effective mental health solutions that expand social justice.

Chapter Overview

> *I am grateful to my husband Jon who has taught me a new way to live with a severe mental illness.*
> *—Kathryn Burrows*



Figure 12.1 Rosalind's Story: Living with Serious Mental Illness and Alcoholism [YouTube Video]. Please watch this 5:58-minute video. As you watch, please consider how mental illness might complicate other social problems. Transcript

In this chapter, we examine the social problem of mental health, mental illness, and mental well-being. Our human lives contain sadness, loss, excitement, joy, and, especially in the United States, feeling like you are not enough. But what are the boundaries between having a tough week and mental illness? To begin, we'll read my story about my interactions in a mental hospital.

Kate's Story

I have a SPMI (severe and persistent mental illness), and needed to be hospitalized because I couldn't differentiate between reality and fantasy. This excerpt tells part of my story. This story illustrates some of the challenges that people with mental health issues experience while they are in the hospital. Many people* appear in the excerpt:

- *Holland* is a man in his 30s who has schizoaffective disorder. He was experiencing psychosis and mania.
- *Lise* is a woman in her 50s who has been addicted to alcohol and other drugs since her teens. She is in the hospital for detox, after which she will go to a residential addiction treatment program.

- *Music* is a man in his 40s who has schizophrenia. He often forgets his name, and as a result, he changes his name frequently.
- *Jim* is a man in his 20s who has depression. He is in the hospital because of a suicide attempt.
- *Liz* is a woman in her 20s who has anxiety and depression. She is in the hospital because of a suicide attempt.

(*All of the names are changed to protect the anonymity of the people.)

Personal Experiences of Stigma and Out-grouping in the Psychiatric Hospital

Encounter 1: “Do you believe in UFOs?”

From my diary: Monday, Day 1, South Unit

Holland and I were standing in line for dinner, and we started talking about our delusions. They are almost exactly the same! We got so excited because finally, for once, we were talking to somebody who believed us and who understood! Holland GETS me. He knows about the things that come over the radio. I know about the signs he gets from church. I am so excited to meet somebody who is like me!

Lise was overhearing us and said, “What do you mean?” Holland explained that there were things going on in the universe that she doesn’t know about, and only special people can know about them. Then Christian broke in and said, “How do you know about this?” I told him I heard it on the radio. Then Jim said, in a totally rude and demeaning voice, “Do you believe in ghosts? Do you believe in UFOs? You can’t believe everything you hear on the radio!” First of all, Jim thought I was talking about FM radio, but you can’t hear anything over FM. I get the messages from Andy’s ham radio at home.

I felt like they were calling me crazy—calling me nuts. Like Lise has been sober for three days, and those other guys are all depressed and Bipolar. Like they have something over us.

Encounter 2: “I can’t believe he’s schizo!”

From my diary: Tuesday, Day 2, South Unit

Today, while I was waiting for our music group to start, Lise and Liz were talking about a conversation they had with Music last night. Lise said, “He was like a normal person! It was amazing!” Liz added, “I can’t believe he’s schizo! I mean, he talked to me totally normally. Do you know he has been married twice and has kids?” “You’d never know he had schizophrenia,” Lise said. “Until he forgets his name!” Liz said, and then they both laughed.

I didn’t know what to do to stand up for Music. I should have. I feel guilty for just letting them sit there and talk about him like that, but I didn’t know what to do. They’ve obviously never met a person with schizophrenia before. They acted like he was a freak. It was horrible.

In this story, you might notice all the things you have in common with the people who are patients. In the hospital, we had to figure out how to talk to people and how to get along. Just like high school, we formed our own groups. Some people were in the in-crowd, and others weren’t.

In this chapter, we use the models of social problems and social location that we have been using all along. We add some new sociological vocabulary — stigma, and total institutions – to understand why “who feels OK?” is a sociological issue.

You may have experienced your own challenge with mental health during COVID-19. Many of us are feeling stressed, lonely, or depressed. We may have even needed to see a counselor for the first time, or we may have found that the ways we usually cope with life didn’t work. But why would we consider this a social problem?

At first blush, mental health appears to be a uniquely personal phenomenon: mental health, mental well-being, and mental illness seem to be intensely private experiences outside the realm of sociological analysis. After all, who but psychologists and psychiatrists are truly equipped to understand mental health and illness? In this chapter, we aim not only to understand the role of sociology in the study of mental health but to gain a deeper understanding of the effects of social life on our mental well-being. You will be introduced to the major concepts and techniques of understanding mental health and illness from a sociological perspective.

This chapter is interdisciplinary. It includes material from many fields. But there is a coherent organizing theme: the need to understand mental illness in a broad social context. Too often, scientists and psychologists study people who have diseases of the mind without regard to their social origins and to the institutions of social control involved in mental illness.

This chapter critically examines how history, institutions, and culture shape our conceptions of mental illness and people with mental health challenges. Mental health and mental illness become a social problem because of the conflict in how people disagree

about these ideas. We will consider the social factors contributing to the rates and the experiences of mental illness. By this point in our exploration, you will not find it surprising that social location impacts the social problem of "Who is OK?"

Focusing Questions

In this chapter, we examine the epidemiology of mental health and mental illness to discover how race, class, gender, and other social locations impact how people are diagnosed and treated. We explore how sociologists explain this difference, using concepts such as stigma. Finally, we consider the interdependent nature of mental health and mental illness. These conditions impact individuals, but they also affect families and society. The questions that focus our curiosity are:

1. What is the difference between mental health, mental illness, and mental well-being?
2. How can we understand mental health as a social problem?
3. Why do people experience different mental health issues, diagnoses, and treatments based on gender, race, class, and other social locations?
4. How does the social construction of the mixed-race identity explain social inequality, particularly in relation to mental health?
5. How are mental health and mental illness underlying factors in other social problems?
6. How does the structural oppression of patriarchy impact social problems, particularly related to women, queer, transgender, and non-binary people?
7. How do sociological explanations of mental health and mental illness differ from primarily medical or psychological models?
8. What creative solutions to providing mental health services combine individual agency and collective action to expand social justice?

Let's find out who feels OK!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kathryn Burrows is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 12.1. "Rosalind's Story: Living with Serious Mental Illness and Alcoholism " by California Health Care Foundation is licensed under the Standard YouTube License.

"Kate's Story" © Kathryn Burrows, 2022 is all rights reserved.

This page titled 12.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

12.2: The Basics - Mental Health and Mental Illness as a Social Problem

In our everyday lives, we might say someone is crazy. Or we might say that we feel out of it. These terms are commonly used, but social scientists must be more precise in their language. This section explores what we really mean when we say mental health, mental illness, and mental well-being.

Once we have defined our terms, we explore why mental health and mental illness are social problems, not just individual ones.

What Do We Mean, Really?

In "Kate's Story," which opens this chapter, the people used their diagnosis to sort people into groups. But what does that actually mean?

Mental health is a state of mind characterized by emotional well-being, good behavioral adjustment, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationships and cope with the ordinary demands and stresses of life (American Psychological Association 2023). It includes our emotional, psychological, and social well-being. It affects how we think, feel, and act. It also helps determine how we handle stress, relate to others, and make choices.

Mental health includes subjective well-being, autonomy, and competence. It is the ability to fulfill your intellectual and emotional potential. Mental health is how you enjoy life and create a balance between activities. Cultural differences, your own evaluation of yourself, and competing professional theories all affect how one defines mental health. Mental health is important at every stage of life, from childhood and adolescence through adulthood.

When sociologists study mental health, they look at trends across groups. They look at how mental health varies between all genders, different racial and ethnic groups, different age groups, and people with different life experiences, including socioeconomic status. In addition to this, though, they also explore the factors that maintain—or distract from—mental health, such as stress, resilience, and coping factors, the social roles we hold, and the strength of our social networks as a source of support.

The term *mental health* doesn't necessarily imply *good* or *bad* mental health. At some times in your life, you will feel really good and have good coping skills, strong social networks, a fulfilling career, and a healthy personal and family life. At other times, things may not be going so well for you. You may have work or family conflicts, you find yourself engaging in poor coping skills, not contacting your social network for support. Both times, you are dealing with mental health. In the next section, we will explore the concept of mental illness, which, contrary to common belief, is not the opposite of mental health. Rather, it is one type of experience a person can have with their mental health.

Throughout your life, if you experience mental health problems, your thinking, mood, and behavior could be affected. Some early signs related to mental health problems are sleep difficulties, lack of energy, and thinking of harming yourself or others. Many factors contribute to mental health problems, including:

- biological factors, such as genes or brain chemistry
- life experiences, such as trauma or abuse
- family history of mental health problems

All of us will experience mental health challenges throughout our lives—times when we're not sleeping, eating, or socializing as well as we know we could be. We may have times when we feel mildly depressed for a matter of days or just don't feel like doing much. These experiences are common and do not mean you have a mental illness.

Mental illness, also called mental health disorders, refers to a wide range of mental health conditions and disorders that affect your mood, thinking, and behavior. Examples of mental illness include depression and other mood disorders like bipolar disorder, anxiety disorders, schizophrenia, eating disorders, and addictive behaviors (Mayo Clinic Staff 2022). When substance use disorders co-occur with other mental health disorders, it is known as dual diagnosis. Having a dual diagnosis increases symptoms and decreases responsiveness to treatment. Drug use can precipitate overdoses on drugs such as methamphetamines, cocaine, and cannabis and can also worsen diagnoses such as bipolar disorder and schizophrenia. You already learned about harmful drug use in ,Chapter 11.

Unlike mental health, mental illness has a very specific definition. Psychiatrists, psychologists, and even your primary care doctor use a manual called the Diagnostic and Statistical Manual of Mental Disorders (DSM), which lists every recognized mental illness. The DSM lays out each condition—297 in the most recent iteration— that professionals recognize as a mental illness (American Psychiatric Association 2013).

Each mental illness listed in the DSM has a list of diagnostic criteria that a person must meet to be considered to have that particular mental illness. For example, to get an official diagnosis of major depressive disorder, a person must meet five out of eight symptoms, such as severe fatigue, feeling hopeless or worthless, or much less interest in activities they used to enjoy, for at least two weeks to be considered clinically depressed.

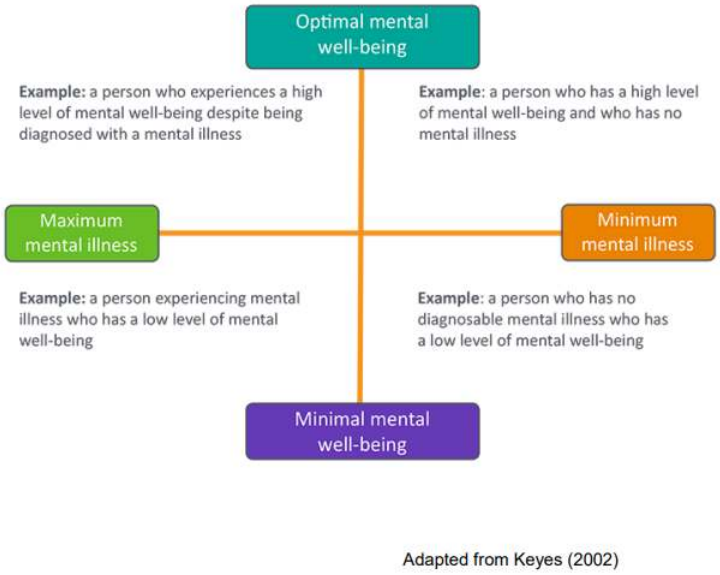


Figure 12.2 The Mental Health and Well-being Continuum. Have you ever considered that mental illness and well-being might differ? Image Description

In addition to the definitions of mental health and mental illness that we commonly use to discuss diagnosis or lack thereof, some people are starting to use the description of mental well-being. Mental wellness is an internal resource that helps us think, feel, connect, and function; it is an active process that helps us to build resilience, grow, and flourish (McGroarty 2021). While people can support their own mental well-being with self-care activities and connecting with family and friends, the core concept is more profound. It comprises the activities and attitudes that all of us can cultivate to ensure our own resilience, whether we have a mental health diagnosis or not.

The community activists and researchers who created the phrase mental well-being use it for two reasons. First, by separating a mental health diagnosis from the quality of mental well-being, we have a model that helps us understand that mental illness can be similar to a chronic disease. You can see this model for yourself in Figure 12.2. Some days, weeks, or even years, the illness is very well managed, and the person leads a productive, happy, and fulfilling life. On other days, the illness is not well managed, and the person needs more support. On the other axis, some people may experience a life event that makes them deeply sad or feel powerless. They don't have a mental health diagnosis but may need mental health treatment or support anyway. If seeing how the model works real time will help, please watch Mental Health Continuum [YouTube].

Second, some people and communities stigmatize people who have mental illnesses or need mental health treatment. In those cases, using the language of mental wellbeing avoids stigma.. The National Alliance on Mental Illness (NAMI) hosts these sites, which you can explore if it interests you: Sharing Hope: Mental Wellness in the Black Community and Compartiendo Esperanza: Mental Wellness in the Latinx Community. Both sites have excellent videos exploring issues relating to mental wellness and resilience, mental health, and mental illness in these specific communities.

Why Is Mental Health and Mental Illness a Social Problem?

In Chapter 1, we listed the characteristics of a social problem. If you will remember:

1. A social problem goes beyond the experience of an individual.
2. A social problem results from a conflict in values.
3. A social problem arises when groups of people experience inequality.
4. A social problem is socially constructed but real in its consequences.
5. A social problem must be addressed interdependently, using both individual agency and collective action.

How might these apply to “who feels OK?”

Mental health and mental illness go beyond individual experience

Mental illnesses are common in the United States. Nearly one in five US adults live with a mental illness (57.8 million in 2021) (National Institute of Mental Health 2023). Mental illnesses include many different conditions that vary in degree of severity, ranging from mild to moderate to severe. Two broad categories can be used to describe these conditions: Any Mental Illness (AMI) and Serious Mental Illness (SMI). AMI encompasses all recognized mental illnesses. SMI is a smaller and more severe subset of AMI.

The charts below in Figure 12.3 show the prevalence of AMI and SMI among adults in 2020, and the bottom chart shows the rates of mental illness in adolescents. There are some group-level differences in this data that are important to notice. The prevalence of AMI among women is much higher than that of men. There is a 10 percent gap between the two groups. Why might this be?

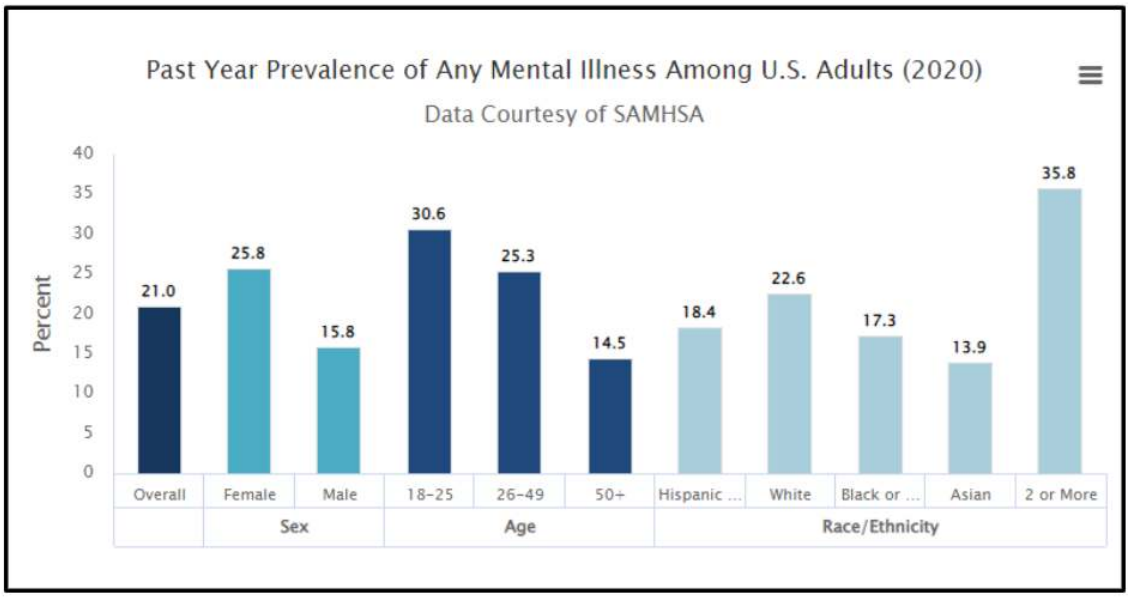


Figure 12.3 Prevalence of Any Mental Illness (AMI). What differences do you see? Image Description

In this graph we see several differences between groups of people. For now, we will focus on just one of the bars on this graph: the 35.8 percent of people who experience any mental illness and report as two or more races. We’ll look at two factors that might influence the mental health of multiracial people: legal history and double-discrimination, although there are many more contributing factors.

Unpacking Oppression, Mixing Justice: The Social Construction of Mixed Race Identity



Figure 12.4 President Barack Obama is a mixed-race person who identifies as Black. His father is Black, and his mother is White.



Figure 12.5 Vice President Kamala Harris identifies herself as American. Her mother is South Asian and her father is Black.

Former US President Barack Obama and current Vice President Kamala Harris are famous Americans who are multiracial. Obama's mother was White from Kansas. His father was Kenyan from the Luo tribe. Although he is mixed race, he self-identifies as African American. Vice President Kamala Harris identifies as American. In most of her political work, she labelracerself Black, often because mixed race wasn't a choice. Her mother was South Asian from India, and her father was Black from Jamaica. If you would like to learn more, this article from Pew Research, "In Vice President Kamala Harris we can see how America has changed," describes several demographic trends of "mixing" occurring recently in the United States.

People from different races have always had relationships with each other. Sometimes, in the cases of slavery, these relationships were non-consensual sexual violence. The laws against miscegenation, or the mixing of two races, were only overturned at the federal level in the United States in 1967, less than 50 years ago. (Greig 2013). In fact, "the 2000 Census was the first time that citizens of the United States could select multiple racial categories for self-identification apart from Hispanic ethnicity in a census" (Whaley and Francis 2006). The lack of legal, governmental, and systems recognition of multiracial identity is an additional stress for multiracial people. If you would like to learn more, check out this blog, Laws that Banned Mixed Marriages.

A second contributing factor to mental health risks for multiracial people is double-discrimination, the concept that you experience discrimination from both of your communities. This popular media article about Kamala Harris quotes Diana Sanchez, a professor

who studies multiracial identity:

Sanchez says that multiracial people can face what she refers to as double discrimination, where they experience discrimination from both communities they are members of. In Harris's case, that leads to South Asians saying she's not South Asian enough and Black people saying she might not be Black enough. "So there's all these different sources of discrimination that are affecting the development of your multiracial identity and your experience with it, and that can make it hard to navigate," Sanchez said. (Chittal 2021)

Now it's your turn to unpack oppression and mix justice:

If you want to learn more about the experience of mixed-race people, check out Do All Multiracial People Think the Same? [YouTube].

Then answer the question: Why might mixed-race people have a unique experience of social problems, including mental health and mental illness?

Social Location and Mental Illness Prevalence

Studies show that your social location—your race, class, gender, and sexuality—influences whether or not you develop a mental illness. Our social environments—the way we were socialized as children to be men or women, and the privileges and disadvantages granted by our race, class, and birth sex—all contribute to rates of mental illness. This does not mean that a particular person is more or less likely to get a mental illness but that the rate of mental illness in a particular social group is influenced by that group's location in the social structure.

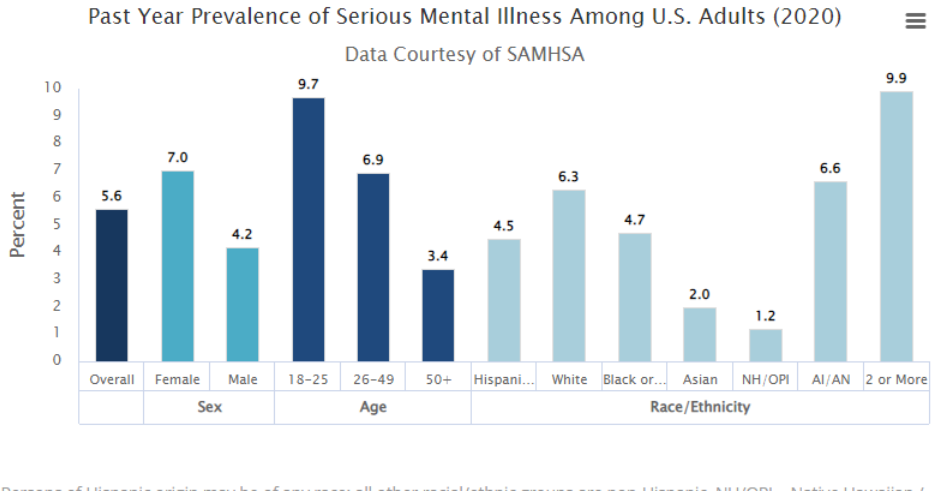


Figure 12.6 Prevalence of Serious Mental Illness 2020. Mixed Race Adults have the highest prevalence followed by young people ages 18-25. Image Description

For the graph in Figure 12.6, we will focus on the different prevalence of serious mental illness between women and men. Worldwide, women are more likely than men to experience mental health issues (Andermann 2010). In the past, social scientists commonly concluded that women are more emotional than men. Today, we consider other factors. In the optional article, Culture and the social construction of gender: Mapping the intersection with mental health, psychiatrist Lisa Andermann calls us to look beyond individual explanations of women's mental health and explore structural factors:

Identifying the psychosocial factors in women's lives linked to mental distress, and even starting to take steps to correct them, may not be enough to reduce rates of mental illness or improve well-being of women around the world. More studies which take into account the interaction between biological and psychosocial factors are needed to explore the perpetuating factors in women's mental health, and explain why these problems continue to persist over time and suggest strategies for change. And for these changes to occur, health system inadequacies related to gender must be addressed.(Andermann 2010).

In the section Unpacking Oppression, Embodying Justice of this chapter, we look at the structures of patriarchy that impact all of our lives.

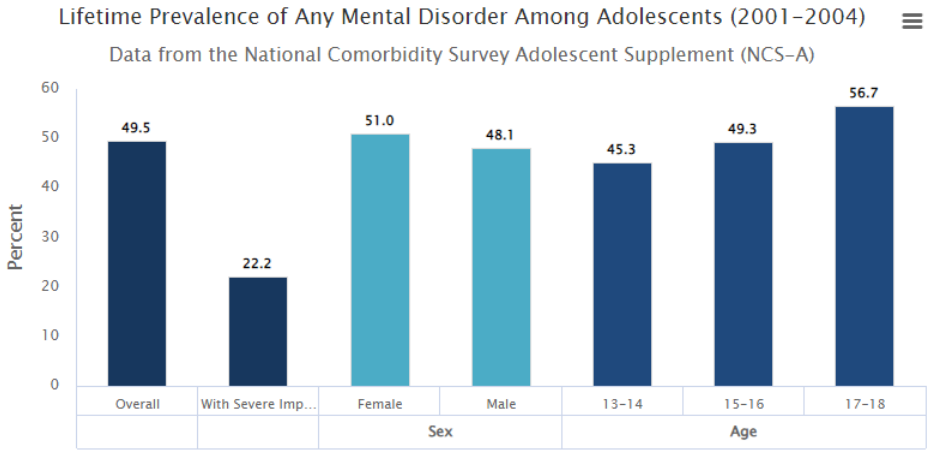


Figure 12.7 Prevalence of Any Mental Disorders Among Adolescents Almost half of all teenagers report a mental disorder. What do you think might cause such a high rate? Image Description

When 21 percent of all adults have a mental illness, and almost half of all teenagers have mental disorders, as demonstrated in Figure 12.7, the condition goes beyond being a personal trouble and enters the realm of a public issue. The optional video, The Teen Mental Health Crisis Caused by COVID [YouTube] tells the story of the increase in teen suicide with the COVID-19 pandemic. Because this video recreates the experience of a parent whose child died of suicide, please skip it if you may experience harm.

Why is there such a wide difference between teenagers and adults? It's hard to say for sure, but research offers three options:

Biology: Scientists are mapping changes in the brain in much more detailed ways. During adolescence, the brain adds new connections, particularly connections related to executive planning and regulation.

Half of adults with mental disorders experience onset of the disorder by age 14, and 75% of adults experience onset by age 24 (Kessler 207). Remembering that the human brain is in formation until age 25, these data suggest that experiences during adolescence shape mental health outcomes. Let's look deeper.

Scientists are mapping brain development in new ways that reveal the importance of the neural networks that are being created in adolescence. An adolescent brain is creating new connections, particularly connections related to planning and regulation. These connections help to stabilize a person's mental health. Further, if a person's experience or biology does not map new connections in essential pathways, a person's mental health may be less stable. Because adolescent brains not only respond to the same experiences as adult brains, but develop faster and more extensively, experiences in adolescence may shape the brain's functioning more powerfully than those some experiences in adulthood. Experiences that negatively impact brain development include child and adolescent illness, hormonal shifts, exposures to toxins such as drugs and alcohol, food insecurity, trauma history, emotional and physical abuse. As we learned in Chapter 10, ACEs predict health outcomes. Impact on brain development is one of the ways in which childhood trauma impacts adult health outcomes. Specifically, trauma and stress factors negatively impact normal brain development and increase vulnerability to mental or emotional illness.

Inclusion in data: Other researchers suggest that part of the difference between the two age groups has to do with being able to contact people. Many youth are still connected with school and family, even if they are experiencing mental health issues. Most mental health surveys don't contact people in residential living, including assisted living, group homes, prisons, or jails. Also, they do not contact people who are houseless. Because of this, mental health issues in adult and senior populations may be significantly under-reported (Kessler and Wang 2008).

More stress, less stigma: Also, researchers are exploring whether the increase in reporting of mental health issues for teens and young adults is due to experiencing more stressors or experiencing less stigma around reporting mental health concerns. This article, Why Gen Z is More Open in Talking about Their Mental Health explores this conundrum. Feel free to read it if you like.

Conflict in values

One major conflict in values we see in the social problem of mental health and mental illness is the value of community care versus the efficacy of psychiatric care. Historically, many people with mental illnesses were institutionalized. Many state hospitals

provided essential care. People were isolated from their families and communities and significantly stigmatized. Also, because these facilities were often locked, outside oversight was often limited. In 1955, over half a million people were hospitalized (Talbott 2004).

Since this high, the institutionalized population has decreased by almost 60 percent (Yohanna 2013). Some of that decrease is due to a change in values. Talbott writes, “The impact of the community mental health philosophy that it is better to treat the mentally ill nearer to their families, jobs, and communities” (2004). This perspective humanizes people with this condition.

Unfortunately, government funding for community mental health services and other social supports is insufficient to meet the need. Instead of finding wrap-around support, many people who were deinstitutionalized became houseless instead (Pierson 2019).

Socially constructed but real in consequences

Scholars disagree over whether mental illness is real or a social construction. The predominant view in psychiatry, of course, is that people have actual mental and emotional functioning problems. These problems are best characterized as mental illnesses or mental disorders and should be treated by medical professionals (Kring and Sloan 2009).

But other scholars, adopting a labeling approach, say that mental illness is a social construction (Szasz 2008). In their view, all kinds of people sometimes act oddly, but only a few are labeled as mentally ill. If someone says they hear the voice of an angel, we attribute their perceptions to their religious views and consider them religious, not mentally ill. Instead, if someone insists that men from Mars have been in touch, we are more apt to think there is something mentally wrong with that person. We socially construct our concepts of mental illness, labeling some people but not others.

This intellectual debate notwithstanding, many people suffer serious mental and emotional problems, such as severe mood swings and depression, that interfere with their everyday functioning and social interaction. Other symptoms of mental illnesses include psychosis, which is the loss of contact with reality; hallucinations, which is seeing or hearing things that others cannot; and delusions, which is believing things that are not actually true. Sociologists and other researchers have investigated the social epidemiology of these problems. As usual, they find social inequality (Cockerham 2011).

Unequal outcomes

Sociologists see unequal outcomes when they examine prevalence and outcomes of mental illness. First, social class affects the incidence of mental illness. To be more specific, poor people exhibit more mental health problems than rich people.They have higher rates of severe mental illnesses such as schizophrenia, serious depression, and other problems (Mossakowski 2008). However, sociologists are careful not to confuse correlation with causation, a concept that we talked about in Chapter 5. Some sociologists believe that the stress of poverty can contribute to having a mental illness. Others think that having a mental illness may increase the chances that the person might be poor. Although there is evidence of both causpovertys, most scholars believe that poverty contributes to mental illness more than the reverse (Warren 2009).



Figure 12.8 Jessica B – Self Portrait of Depression. Why are women more likely than men to be seriously depressed?

Second, gender is related to mental illness in complex ways. The nature of this relationship depends on the type of mental disorder. Women have higher rates of eating disorders and PTSD than men and are more likely to be seriously depressed. Still, men have higher rates of antisocial personality (a lack of empathy, or psychopathy), disorders and substance use disorders that lead them to be a threat to others (Christiansen, McCarthy, and Seeman 2022).

Although some medical researchers trace these differences to sex-linked biological differences, sociologists attribute them to differences in gender socialization that lead women to keep problems inside themselves while encouraging men to express their problems outwardly through violence (Kessler and Wang, 2008). Women are socialized to talk about their feelings more than men, who tend to be less connected to their feelings. To the extent that women have higher levels of depression and other mental health problems, the factors that account for their poorer physical health, including their higher rates of poverty, stress, and rates of everyday discrimination, are thought to also account for their poorer mental health (Read and Gorman 2010).

Mental health is a social problem, although people rarely take to the streets to protest about mental illness. In the next section, we'll look deeper at the inequalities related to mental health and explore some of the causes of that inequality.

Licenses and Attributions for The Basics: Mental Health and Mental Illness as a Social Problem

Open Content, Original

"Mental Health and Mental Illness" by Kathryn Burrows is licensed under CC BY-NC-SA 4.0.

Open Content, Shared Previously

"Socially Constructed but Real In Consequences" and "Unequal Outcomes" are adapted from "Health and Illness in the United States" by University of Minnesota Libraries Publishing, Sociology: Understanding and Changing the Social World, which is licensed under CC BY-NC-SA 4.0. Modifications: Light editing.

Figure 12.2. "The Mental Health and Well-being Continuum" from "Enhancing Public Mental Health and Wellbeing Through Creative Arts Participation" by Tony Gillam is licensed under CC BY-NC-ND 3.0.

Figure 12.3. "Prevalence of Any Mental Illness" by the National Institute of Mental Health is in the Public Domain.

Figure 12.4. "Barack Obama Official White House Photo" by Pete Souza is in the Public Domain.

Figure 12.5. "Vice President Kamala Harris" by Lawrence Jackson is in the Public Domain.

Figure 12.6. "Prevalence of Serious Mental Illness" by the National Institute of Mental Health is in the Public Domain.

Figure 12.7. "Prevalence of Any Mental Disorders Among Adolescents" by the National Institute of Mental Health is in the Public Domain.

Figure 12.8. "Week Five – Face of depression…" by Jessica B is licensed under CC BY-NC-ND 2.0.

This page titled 12.2: The Basics - Mental Health and Mental Illness as a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

12.3: Social Location and Mental Health

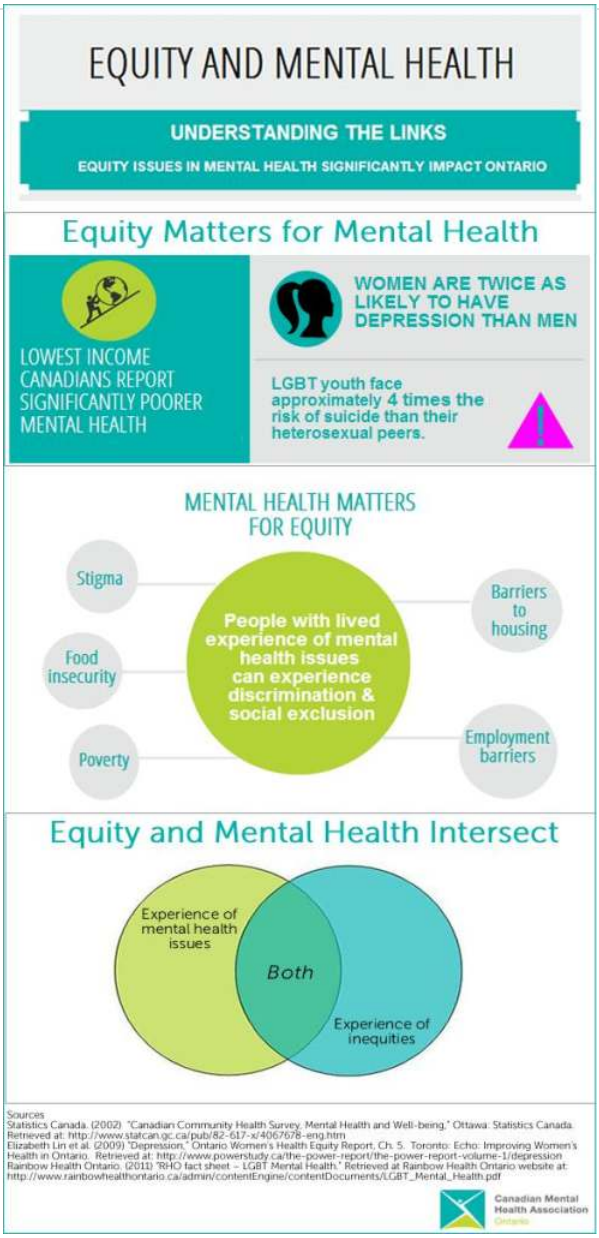


Figure 12.9 Equity Matters to Mental Health: Equity and Mental Health impact each other. How does this infographic help us to understand this? Image Description

The infographic in Figure 12.9, Equity Matters to Mental Health, highlights the intersectional nature of social location and mental health. In the related report, the Canadian Mental Health Association-Ontario descrimental healthionship between equity, mental health, and intersectionality:

1. *Equity matters for mental health*. Due to decreased access to the social determinants of health, inequities negatively impact the mental health of people who live in Ontario. Marginalized groups are more likely to experience poor mental health. In addition, marginalizedsocial determinants of health to the social determinants of health essential to recovery and positive mental health.
2. *Mental health matters for equity*. Poor mental health has a negative impact on equity. While mental health is a key resource for accessing the social determinants of health, historical and ongoing stigma has resulted in discrimination and social exclusion of people with lived experience of mental health issues or conditions.
3. *Equity and mental health intersect*. People often experience both mental health issues and additional inequities (such as poverty, racialization, or homophobia) simultaneously. Intersectionality creates unique experiences of inequity and mental health that pose added challenges at the individual, community, and health systems level (Canadian Mental Health Association 2014).

Mental health status itself can influence your ability to stay in school, hold a job, or raise a family. And the reverse is also true—if you are struggling to put food on the table, keep your kids stable, or stay safe in your neighborhood, you are more likely to have poor mental health.

Although there are many ways to layer social location, we will look more deeply at race and ethnicity, class, language, and gender.

Race and Ethnicity



Figure 12.10 #TerpsTalk: Intersection of Race and Mental Health [YouTube]. Please watch the first 8 minutes of this video discussing both the needs for mental health services and the barriers to services for People of Color. What issues are new as part of our discussion of social problems? Transcript

The video in Figure 12.10, "The Intersection of Race and Mental Health," presents some of the newest research on race and mental health. It specifically calls out racial trauma as a ctraumaf mental health issues. Racial trauma is one term used to describe the physical and psychological symptoms that People of Color often experience after being exposed to stressful experiences of racism (Jernigan et al. N.d.). People of Color experience discrimination in the form of microaggressions, which we discussed in Chapter 2. We discussed the police violence and disproportionate incarceration of People of Color in Chapter 11. These experiences, and many others, contribute to racial trauma.

Making this problem worse, Black, Brown, and Indigenous people have less access to mental health services than White people. In the chart in Figure 12.11, we notice that White people use mental health services more than any other group.

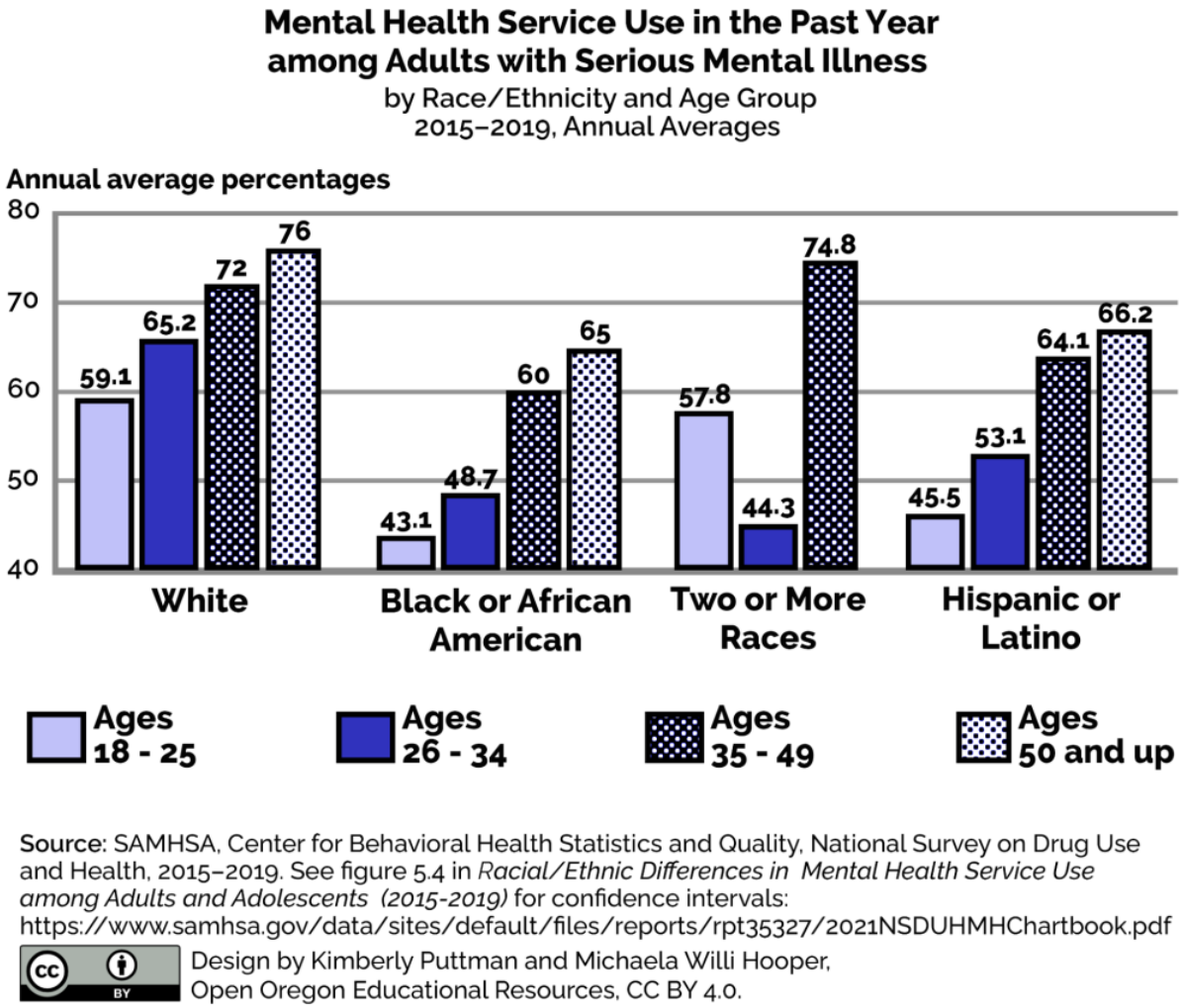


Figure 12.11 Mental Health Service Use in the Past Year among Adults with Serious Mental Illness, by Race/Ethnicity and Age Group: 2015–2019, Annual Averages. Image Description

We can also examine the amount of unmet needs for mental health services according to race and ethnicity. When we do this, we see that People of Color have more unmet needs than non-Hispanic White people.

Black and Brown people have a harder time accessing quality mental health services. When they do receive services, they are more likely to have a negative experience. Some cultures have more stigma around mental health issues than White Americans generally have. This can be a barrier for some immigrants and first- and second-generation Americans to seek services.

For immigrants, mental health providers often lack language and cultural competency skills, which makes the treatment much less effective. Finally People of Color are profoundly underrepresented in research and clinical trials for new treatments. Mental health researchers often don't consider the unique experiences of People of Color when they develop new treatment options or medications.

Class Issues in Mental Health Treatment

One of the most consistent findings across studies is that lower socioeconomic groups have greater amounts of mental illness. Why is this the case?

One of the earliest studies of the sociology of mental health came from the University of Chicago in the 1930s. You may remember this school from our discussion of Jane Addams in Chapter 1. Sociologists explored whether mental illness caused poverty or whether poverty caused mental illness. The two researchers who led this project—Faris & Dunham—looked at psychiatric admissions to Chicago hospitals by neighborhood. What they found was rather shocking—there was a nine times increased rate of

schizophrenia from people who came from poorer neighborhoods, than from more middle-class neighborhoods. The researchers tried to figure out why.

One idea was *social selection*, the idea that lower class position is a consequence of mental illness. Mentally ill people would drift downward into lower income groups or poorer neighborhoods because they couldn't keep jobs. In addition to considering social selection, they considered *social causation*, also. In this model, which Faris & Dunham later refuted, lower class position was a cause of mental illness.

Results of this early study came back mixed. At first, Faris & Dunham said that the isolation and poverty of living in the central city created schizophrenia—cause. But then, they changed their minds and said people with schizophrenia have downward drift and moved to the central, poorer part of town after developing schizophrenia—effect. Later studies have found that Faris & Dunham's study was actually trying to tell us that it's both—cause and effect. Social selection theories and social causation theories can be used to account for the relationship between schizophrenia and poverty.

As our infographic on equity and mental health (Figure 12.9) shows, people with mental health issues can struggle with educational and economic stability because sufficient social supports are not in place to support them. Poverty itself can be a risk factor for poor mental health. This optional article from the Guardian, Mental Illness and Poverty: You Can't Tackle One Without The Other might help you to make more sense of this complex relationship.

Gender



Figure 12.12 Teen Intersectionality Series: Mental Health & Gender [YouTube]. As you watch this 4-minute video, please consider how gender identity and sexual orientation might impact mental health and well-being. Transcript

Gender has often been an explanation for the occurrence of mental health and mental illness. While traditional explanations focus on women, as explored in the previous section, newer research is focusing on the interactions of nonbinary and gender fluid folx (a deliberately non-binary word) and their mental health. The video in Figure 12.12 provides some detail about this experience.

But why is gender such a persistent variable in all of our social problems? To make sense of this, let's explore the social structure of patriarchy more carefully in the next section.

Unpacking Oppression, Embodying Justice: Patriarchy



Figure 12.13 Gender Fluid Person: People do gender in a variety of ways. Would you identify this person as male, female, fluid, androgynous, or none of the above?

As early as Chapter 2, we started using the word gender in this book. We discussed sexual orientation and gender identity in Chapter 7, but as usual, we have more to say. Traditionally, sociologists defined gender as the attitudes, behaviors, norms, and roles that a society or culture associated with an individual's biological sex. Gender describes the social differences between female and male or the meanings attached to being feminine or masculine. This definition is somewhat outdated because it labels gender as only female or male rather than seeing gender expression and gender identity as a continuum.

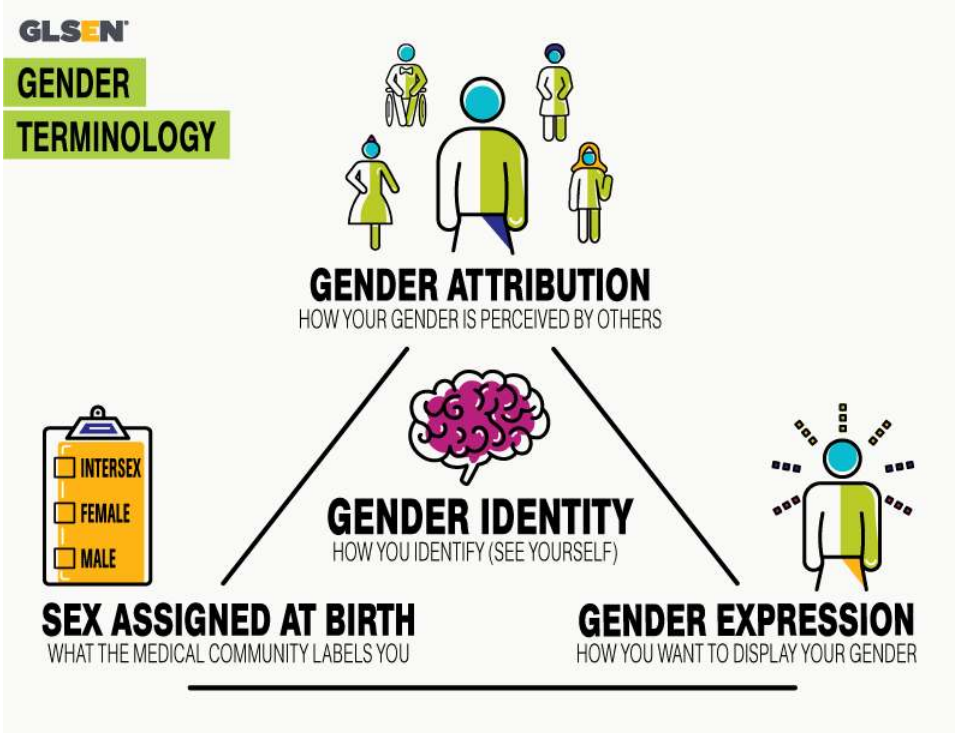


Figure 12.14 This diagram from GLSEN shows the relationship between sex and gender and the different ways gender identity interacts with gender expression and attribution. Why might it be useful to have different layers of gender? Image Description

More new words, you say? The Human Rights Campaign Foundation (HRC) defines gender identity as one's innermost concept of self as male, female, or a blend of both or neither—how individuals perceive themselves and what they call themselves (Human Rights Campaign 2023). One's gender identity can be the same or different from their sex assigned at birth. For example, you may know yourself as female, even if your physical body has a penis. Alternatively, you may feel like female or male gender labels don't fit you at all.

HRC further defines gender expression as the external appearance of one's gender identity, usually expressed through behavior, clothing, body characteristics, or voice, and which may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine (Human Rights Campaign 2023). Often, your identity and your expression match. Sometimes, you may choose to wear skirts, glitter, and paint your nails, even if your gender identity is male.

Gender, then, is a complex construct. Gender develops throughout life. We may change our gender identity as we age. If this concept challenges you, you may want to watch Paula Stone Willams, a transgender woman, describing what she learned about being male and being female in her TED talk I've lived as a man and a woman .

How sociologists understand gender changes as we listen carefully to people who don't fit in traditional gender boxes. How each of us "does" gender changes as we become more authentically ourselves throughout our lives.

Even though our concept of gender is fluid, our social structures consistently privilege people with a male gender and marginalize people of a female or nonbinary gender. How can we explain the persistence of this oppression?



Figure 12.15 Alda Facio is a Costa Rican jurist, writer, teacher and activist. How might you re-write her definition of patriarchy?

Like our concepts of structural racism in Chapter 3, our society supports the structure of patriarchy. Alda Facio, a Costa Rican jurist, writer, teacher, and activist, offers the following definition of patriarchy:

Patriarchy is a form of mental, social, spiritual, economic and political organization/structuring of society produced by the gradual institutionalization of sexbased political relations created, maintained and reinforced by different institutions linked closely together to achieve consensus on the lesser value of women and their roles.

This is a powerful definition, but it is complicated to understand. Think of it this way. Put simply, feminism is the radical idea that women are people. Patriarchy is the social structure and related behaviors that give men power, and oppression women and people of non-traditional gender. As social problems scholars, we want to understand how patriarchy works in a much deeper way.

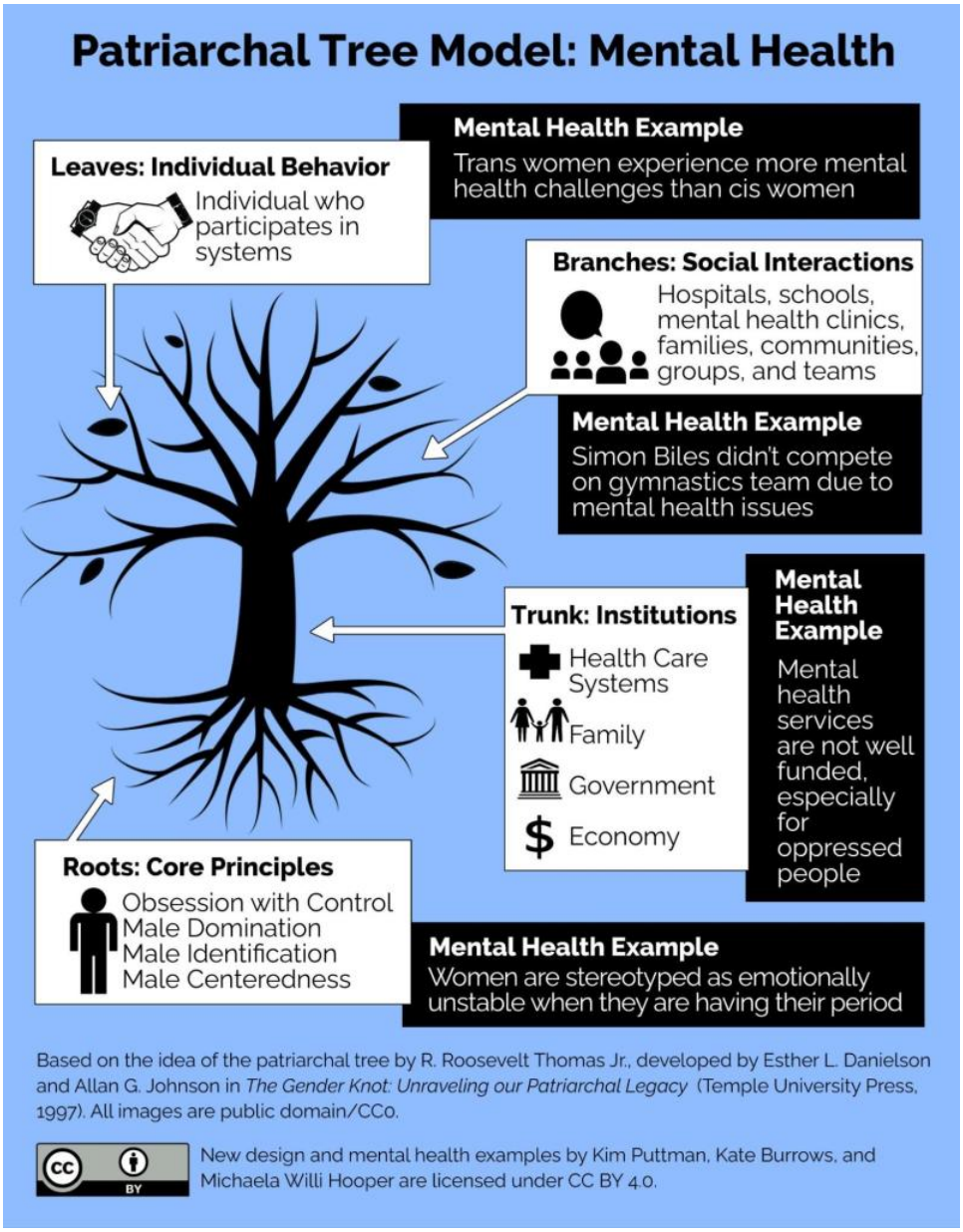


Figure 12.16 Patriarchy is like a tree. It has the roots of core principles, the trunk of institutions, the branches of social interactions and the leaves of individual behavior. Where do you think individual and collective action needs to happen to change this system? Image Description

In the drawing of this tree, we notice:

Roots: The roots of the patriarchal tree are the core beliefs and practices that provide an often unconscious base of patriarchy. These underlying principles are *obsession with control*—controlling women's bodies, money, and choices. This principle also supports the idea that men should stay in control—of their emotions, lives, and other people's lives. The second principle, *male domination*, locates men in positions of authority. Leadership is a male role and a source of male power. The third principle, *male identification*, locates men at the center of what is right and good. We see this principle in action when we use words like all mankind when we actually mean all people. The fourth and final principle is *male centeredness*. In this principle, we focus on and value the activities of men and boys, rather than women, girls, and nonbinary gendered people. Combining many of these principles in action, the US Soccer Federation only agreed that female and male soccer players should earn equal pay in 2022. For more on this landmark victory, feel free to read The US National Women's Soccer Team wins $24 million in equal pay settlement.

Trunk: The trunk of this structural inequality are our institutions, our governments, and our economy. Throughout this book, we have seen examples of gender inequality, often supported by our schools, businesses, and governments. We've also seen how these organizations sometimes change to become less patriarchal.

Branches: The branches of our tree are the smaller containers of social interaction, such as families, churches, clubs, work teams, or your favorite gamer's discord group. At this level, group norms influence the behavior of individuals. In these smaller communities, we explore what it means to do the gender of nonbinary, female, or male. For example, in many heterosexual dual-parent families, members take on traditional gender roles.The father does the outside chores like mowing the lawn, the mother cooks, and the kids do their homework with the help of both their parents.

Leaves: Each of us is a leaf on the patriarchal tree. In our own actions, we can reinforce gender norms, or we can consciously choose to uproot these deep roots. Our choices matter deeply. However, by placing each of us in a system of power, we move away from shame, blame, and a bad person model. Instead, we can examine how social structures of gendered oppression may be reproduced in our own daily interactions. This knowledge empowers us to choose differently.

Because this structure is both deeply rooted and interconnected, it is resistant to change. Also, patriarchy itself becomes a reason for inequality in all of our social problems.

Now it's your turn to unpack oppression and embody justice

Patriarchy exists as roots, trunk, branches, and leaves.

Find an example of patriarchy at work in the world. This could be a law, policy, practice, story, image, song, personal experience or other kinds of example.

What level of patriarchy is being employed here?

Where do you see the other three levels of patriarchy supporting this example?

What would it take to end patriarchal oppression?

Licenses and Attributions for Social Location and Mental Health

Open Content, Original

"Social Location and Mental Health" by Kathryn Burrows and Kimberly Puttman is licensed under CC BY 4.0.

Figure 12.11. "Mental Health Service Use in the Past Year among Adults with Serious Mental Illness by Race/Ethnicity and Age Group" by Kimberly Puttman and Michaela Willi Hooper is licensed under CC BY 4.0. Data source: National Survey on Drug Use and Health, 2015–2019, SAMHSA, Center for Behavioral Health Statistics and Quality.

Figure 12.16. "Patriarchal Tree Model: Mental Health" by Kimberly Puttman, Kathryn Burrows, and Michaela Willi Hooper is licensed under CC BY 4.0. Based on the idea of the patriarchal tree by R. Roosevelt Thomas Jr., developed by Esther L. Danielson and Allan G. Johnson in The Gender Knot: Unraveling our Patriarchal Legacy (Temple University Press, 1997). All icons are public domain/CC0.

Open Content, Shared Previously

Figure 12.13. "Photo of Gender Fluid Person" by Mapbox is licensed under the Unsplash License.

All Rights Reserved Content

Figure 12.9. "Equity Matters to Mental Health" © the Canadian Mental Health Association is all rights reserved and used with permission.

Figure 12.10. "#TERPSTALK: Intersection of Race and Mental Health" by Maryland Athletics is licensed under the Standard YouTube License.

Figure 12.12. "Teen Intersectionality Series: Mental Health & Gender" by Gender Spectrum is licensed under the Standard YouTube License.

Figure 12.14. "Gender Terminology Diagram" by GLSEN is included under fair use.

Figure 12.15. "Photo of Alda Facio" by Women's Human Rights Institute is included under fair use.

This page titled 12.3: Social Location and Mental Health is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

12.4: Mental Health - Models and Treatments

In this section, we explore the different models of mental health and mental illness. These models come to us from different academic disciplines—psychology, psychiatry, and sociology. All three have something to offer to mental illnesstand mental health and mental illness.

Medical and Psychological Models of Mental Health and Mental Illness



Figure 12.17 This illustration of Bethlehem Hospital also known as Bedlam from 1735 shows people with a mental illness who were housed there, and people who came to view them. During this time people believed that mentally ill people became that way because they were immoral.

The dominant models of mental illness are biological, medical, and psychological, and so are important to learn about even in a sociology course! Cultural views and beliefs about mental illness have varied enormously throughout history. For example, ancient humans once believed that mental illness was caused by the influence of evil spirits over the afflicted person. Accordingly, treatments back then involved removing part of the patient's skull to allow the demon to escape. Later, during the Middle Ages, mental illness was thought to be connected to the moon (hence the term *lunacy*). Another common belief was that a person with mental illness was being punished by God.

Fortunately, we've come a long way since then. However, scientists are still struggling to pinpoint exactly what causes mental illness. Most people, however, agree that mental illness can be influenced by a variety of things, including biological factors, personal history and upbringing, and lifestyle. To help provide a framework for understanding these potential causes, experts have developed a number of different models, which we'll explore here.

Biological model

The biological model of mental illness approaches mental health in much the same way a doctor would approach a sick or injured patient. They look for problems or irregularities in the body that are causing the symptoms. Adherents of the medical model believe that mental illness is primarily caused by biological factors such as abnormal brain chemistry or genetic predisposition (McLeod 2023).

Medical model

The medical model of mental illness has proven to be true in many cases. For example, depression has long been linked to deficiencies in certain neurotransmitters (a chemical substance that is released at the end of a nerve fiber), and schizophrenia has been shown to run in families. Science like this forms the basis of psychopharmacology, which is the treatment of mental illness with medication that adjusts the level of neurotransmitters present in the brain. Researchers still do not know what turns on or off the brain/chromosome structures. The result is an impairment of a person's overall level of functioning. However, critics of the medical model believe that it is too simple because it ignores important social factors in a person's life.

Psychological model

As you might expect, in the psychological model of mental illness, psychologists look at psychological factors to explain and treat mental illness. For example, they look at attachment theory, which is a theory that examines how you relate to other people. In fact, there are over 500 different psychological models of therapy—there is a right model for everybody, and a psychologist's or therapist's job is to figure out which of those models works for which patient. Of course, psychologists have preferences and skill sets—no psychologist can practice 500 forms of psychotherapy. If you'd like to learn more about how psychotherapy is helping people with schizophrenia you can read Talk Therapies Take On a Vital Role in Treating Schizophrenia.

Sociological Approaches to Mental Illness

The previous models focus on biology, medicine and psychology. However, as sociologists, we know that social factors matter. Remember the Social Determinants of Health from Chapter 10?They apply also to mental health. The social determinants of health help us to explain why mental illness is also a social problem. Let's look more deeply at sociological theories of mental health.

Functionalist

Functionalist sociologists begin to layer social approaches to medical and psychological models. Functionalists look at the function that mental illness and mental health play in society. They look at how mental health functions in a person's life. To this end, they developed psychosocial and biopsychosocial models of mental illness.

One functionalist model of mental illness is called the psychosocial model of mental illness. The psychosocial approach focuses on how individuals interact with and adapt to their environment. Specific factors of interest might include a person's relationships, past trauma, economic situation, outlook on life, and religious beliefs.



Figure 12.18 This is a stressed-out person. Functionalists say that role strain can cause mental stress. What in your life stresses you?

For example, stress—both *good* and *bad*—can affect your mental health. Social scientists pay attention to where these stressful areas are. In fact, starting a new job is in the top three stressful things—but most people are happy to start new jobs. Happiness aside, the new expectations, roles, and attitudes you find at your new workplace cause stress. Of course, *negative* things can also cause stress, and psychologists help people develop resilience against this sort of stress so they can successfully navigate the stressful situation.

Another thing psychologists take into account are your social roles. Having conflicting social roles—such as being a parent during COVID-19 and having a full-time job, is a role conflict that can cause stress. There are sevrole kinds of role strain, when one role takes up too much of the time you need to dedicate to other roles or when two different roles compete with each other.

As the name implies, the psychosocial model focuses on the importance of psychological and social factors in informing a person's mental health. Rather than looking to a person's brain for clues, a proponent of the psychosocial model of mental illness might look to a patient's personal history, attitude, beliefs, and life circumstances to better understand their mental illness.

But the psychosocial model is also limited because it doesn't take biological or genetic factors into account. To address this, sociologists, psychologists, and psychiatrists have developed the biopsychosocial model of mental illness, which addresses the idea that mental health problems are caused by a combination of biological, sociological, and psychological features.

For example, it can be true that a patient has a biological disposition to mental illness *and* has experienced trauma that is causing or exacerbating their symptoms. Similarly, many patients have discovered that a combination of psychotropic medication *and* talk therapy helps address their mental health issues. In fact, many mental health care providers integrate both approaches into a more holistic framework called the biopsychosocial model.

Conflict

From Chapter 3 you will remember that sociologists who use conflict theory look at money and power to explain social inequality. When we look at inequality in mental health, as in the section Mental Health and Social Location, our approach is grounded in conflict theory.

We have an example of this approach to mental health in section Class Issues in Mental Health Treatment. If you look again at this section, you will notice that it is a conflict approach because it ties social class and wealth to rates of mental illness. In essence, The Chicago Schizophrenia Study found that people from poorer neighborhoods were more likely to develop schizophrenia than were

people from middle-class neighborhoods. While Faris and Dunham had differing approaches to explain why this might be the case, the fact that poverty is linked to a health outcome is a classic conflict theory approach to mental illness.

Symbolic Interactionist

Mental illness impacts individuals, so why do sociologists, who study groups, research it? Michaels MacDonald, historian of psychiatry, observed, “is the most solitary of afflictions to the people who experience it; but it is the most social of maladies to those who observe its effects” (1981:1). Mental illness has social and cultural dimensions which compel sociological interest.

Psychiatry generally focuses on the suffering individual while sociologists study the social aspects and implications of an individual’s mental disturbance on friends, family, community, and society. Sociologists ask questions like:

- How can we define and draw boundaries around mental illness and distinguish it from eccentricity or mere idiosyncrasy?
- Who determines what is “normal” difference and what is pathological?
- Who has the privilege to make such decisions? Why? Do such things vary across time and cross-culturally?
- How have societies responded to the presence of those who do not seem to share our commonsense notions of reality?

As part of the answer to these questions, the social construction theory of mental illness states that mental illnesses, mental health, normality, and abnormality are all social constructions and are not based in biological reality. One socially constructed concept is the idea of what is normal. People in power say that normal is being happy and productive. If you are not these things, you are deemed “abnormal” or “sick.” The National Alliance for Mental Illness, or NAMI, challenges this idea and argues that people with mental illnesses are indeed “normal,” although they may be different. Differences are to be celebrated, not labeled as dangerous or damaged.

At the same time, mental illness has profoundly disruptive effects on individual lives and on the social order we all take for granted. Erving Goffman (Figure 12.19), whose mid-twentieth century writings still constitute some of the most provocative and profound sociological meditations on the subject, is perhaps best known for his searing critique of mental hospitals as total institutions.

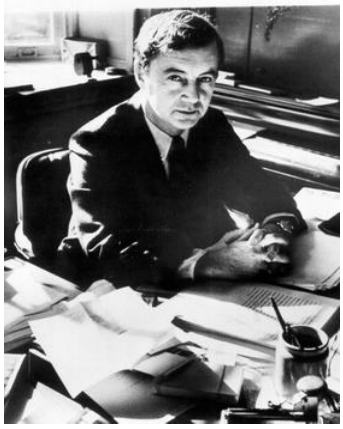


Figure 12.19 Erving Goffman, a Canadian-born, Jewish sociologist researched mental health and mental illness. His book *Stigma: Notes on the Management of Spoiled Identity* is essential in understanding the social construction of difference. How does his approach differ from those of other sociologists?

Accepting, then, that there is such a thing as mental illness, a whole series of further questions then arise: Does the incidence and prevalence of mental illness vary by class, by age, by gender, by race, by ethnicity, and other social locations? Do these social variables affect how mental illness is reacted to and socially managed? What are the costs of such episodes of mental disturbance to individuals, families, and society, and how are those costs distributed?

How have societies characteristically responded to mental illness, and what institutions have they constructed to contain and perhaps cure it? What changes in these responses have occurred over time, and what accounts for these changes? One could go on, but the vital importance of a sociological perspective on mental illness should by now be apparent.

From the late nineteen-sixties through the nineteen-eighties, the intellectual distance and even hostility between sociologists and psychiatrists often seemed to be growing. Within five years of the appearance of Goffman’s groundbreaking book *Asylums*, the California sociologist Thomas Scheff had authored a more radical assault on psychiatry. Scheff dismissed the medical model of

mental illness altogether and attempted to replace it with a societal reaction model, where mental patients were portrayed as victims —victims, most obviously, of psychiatrists (Scheff 1966).

Noting that despite centuries of effort, “there is no rigorous knowledge of the cause, cure, or even the symptoms of functional mental disorders,” argued that we would be better off adopting “a [sociological] theory of mental disorder in which psychiatric symptoms are considered to be labeled violations of social norms, and stable ‘mental illness’ to be a social role.” And “societal reaction [not internal pathology] is usually the most important determinant of entry into that role” (Scheff 1966:25).

During the 1960s and 1970s, the societal reaction theory of deviance enjoyed broad popularity and acceptance among many sociologists. Scheff’s was one of the principal works in that tradition. In the face of an avalanche of well-founded objections, Scheff was eventually forced to back away from many of his more extreme positions. By the time the third edition of his book appeared (Scheff 1999), most of its bolder ideas had been quietly abandoned. Labeling and stigmatization of the mentally ill have remained important subjects for sociologists. This stigmatization of illness is when shame or disgrace is aimed at a person with a physical or mental illness or condition. The idea of stigmatization is powerful, even if few would now argue that they have the significance once attributed to them.

Though the labeling theorists’ skeptical claims have been sharply curtailed, much of the sociological work on mental illness has retained its critical edge. Four major inter-related changes have occurred in the psychiatric sector in the past half-century.

The first change is the progressive abandonment of the prior commitment to hospitalization for patients for life when they have serious mental illness. The second change is the rundown of the state hospital sector. We see changes in how patients are institutionalized in the set of photos from 12.20 to 12.23. As you look at these pictures, consider how mental illness and mental illness treatment are socially constructed over time.



Figure 12.20 Oregon Hospital For The Insane, which operated near the current Hawthorne street in Portland, Oregon, from 1859-1883.



Figure 12.21 The facility moved to the Salem area, and was known as the Oregon Asylum for the Insane, later renamed the Oregon State Hospital. It operated in this building from 1883 to 2008. The movie *One Flew Over the Cuckoo’s Nest* was filmed here.



Figure 12.22 These Oregon State Hospital pictures were taken in 2006. The old, unsafe, and overcrowded conditions lead to the hospital's closure in 2008.



Figure 12.23 The New Oregon State Hospital has operated since 2014. This picture of the interior quad shows the open areas where patients can relax, listen to music, and play. There are not enough beds for the patients who need them. Sometimes, patients are released back into their communities, even though there aren't enough community mental health services for them.

Deinstitutionalization, for example, was initially presented as a grand reform, ironically just as the mental hospital had originally been. From the mid-1970s, however, a more skeptical set of perspectives emerged. Psychiatrists had assumed that the new generation of antipsychotic drugs had been the main drivers of the expulsion of state hospital patients. In reality, it was a political and economic decision by the federal government to close mental hospitals because they were expensive and overcrowded. Also, there was a move toward community mental health, which provides a patient-centered approach, but these services were not sufficiently funded. Also, there are not enough beds in current hospitals and psychiatric wards for the people who really need them.

Unfortunately, deinstitutionalization had several unintended consequences, including a rise in houselessness (Mechanic and Rochfort 1990). Another unintended consequence is that the prison system became a de facto asylum system. Approximately half of current prison and jail inmates experience a mental illness. However, treatment there is irregular and insufficient (Bronson and Berzofsky 2017). If you want to know more, please watch this 54-minute video, The New Asylums, about the rise of the prison system as the new asylum.

In addition, the hegemony, or dominance, of the Diagnostic and Statistical Manual (DSM) began to attract attention, with critics examining both the processes by which the successive editions had been produced and the intended and unintended effects of its widespread use. The sources and the impact of the psychopharmacological revolution drew increased interest, with attention paid to both the role of the pharmaceutical industry and changes in the intellectual orientation of the psychiatric profession.

In Chapter 3, we discussed Emile Durkheim's book *Suicide*, in which he systematically studied suicide rates in France. An upward trend of suicidal ideation and suicide attempts was observed during the COVID-19 pandemic despite the suicide rate remaining stable (Yan et al. 2023).

Intersectional

We introduced the concept of intersectionality in Chapter 2, as a way of identifying your own social location. Another way of understanding intersectionality is by looking at categories of oppression. This intersection is detailed in Figure 12.24.

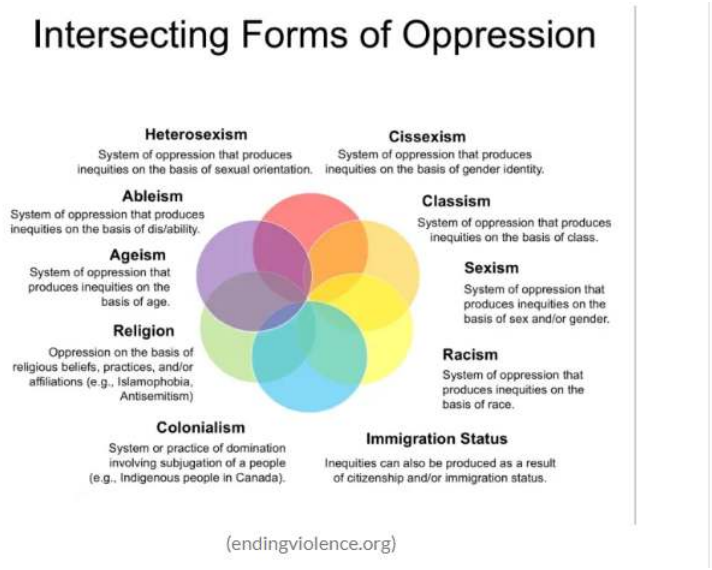


Figure 12.24 Intersecting forms of oppression: This infographic is another way to think of intersectionality and how different forms of oppression can amplify each other. Image Description

Each of these layers of oppression connects with the other sources of oppression. Social locations such as race, ethnicity, class and socioeconomic status, sexuality, sex, and gender all impact mental health outcomes.

Patrica Hill Collins first wrote about intersectionality. However, Kimberle Crenshaw, who popularized the concept of intersectionality, spoke recently about the urgency of intersectionality. If you would like to learn more, please watch this 18:50-minute video, The Urgency of Intersectionality [YouTube].

While watching the video, consider how intersectionality may impact mental health. How does a White woman experience a mental health crisis differently than a Black woman? One research paper examines the intersectionality of mental health, racism, sexism, and ageism. If you would like to learn more, please read Triple Jeopardy: Complexities of Racism, Sexism, and Ageism on the Experiences of Mental Health Stigma Among Young Canadian Black Women of Caribbean Descent [Journal Article].

Scholars working on the sociology of mental illness thus now confront a very different research environment than the one that prevailed a quarter century ago. The range of intellectual and policy issues thrown up by the dramatic changes that have marked the mental health sector in the same period mean, however, that there is an abundance of challenging topics for the study of which sociological perspectives are indispensable.

Licenses and Attributions for Mental Health: Models and Treatments

Open Content, Original

"Mental Health Theory" by Kathryn Burrows is licensed under CC BY 4.0 with the exception of "The Sociological Study of Mental Illness in America."

Open Content, Shared Previously

Figure 12.17. "Illustration of Bedlam" by William Hogarth is in the Public Domain.

Figure 12.18. "Photo of stressed person" by Luis Villasmil is licensed under the Unsplash License.

Figure 12.20. "Oregon Hospital For The Insane, which operated near the current Hawthorne street in Portland Oregon from 1859-1883" by an unknown photographer is in the Public Domain.

Figure 12.21. "Oregon State Hospital in Salem Oregon, circa 1900" by Unknown Author is in the Public Domain. Image courtesy of the Oregon State Library Archive.

All Rights Reserved Content

"The Sociological Study of Mental Illness in America" is adapted from The Sociological Study of Mental Illness: A Historical Perspective © Andrew Scull, Mad in America: Science, Psychiatry, and Social Justice. All rights reserved. Included and adapted with permission.

Figure 12.19. "Erving Goffman" from the American Sociological Association is included under fair use.

Figure 12.22. "A unused ward entrance in the "J" building at the Oregon State Hospital in Salem in 2005" © Rob Finch, The Oregonian, and "Empty Room at the Oregon State Hospital" © Rob Finch, The Oregonian, are included under fair use.

Figure 12.23. "The New Oregon State Hospital, Interior Quads" by Jason Mortenson, Oregon Health Authority, is included under fair use.

Figure 12.24. "Intersecting forms of oppression" by endingviolence.org, Anthropology: Overview of the Concept of "Intersectionality" is included under fair use.

This page titled 12.4: Mental Health - Models and Treatments is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

12.5: Mental Health Is Social Justice

As usual, our explorations of social problems can make us depressed, even just by reading this chapter. However, several social programs are designed to alleviate some of the problems outlined in this chapter.

As the title of this chapter suggests, “It’s Okay not to be Okay.” This was one of the themes of the media response to COVID-19 and the related mental health problems people experienced due to the isolation and fear brought on by the pandemic. For example, the 2020 song OK Not to Be OK by Marshmello and Demi Lovato deals with this topic head on.

By the winter of 2020, the CDC reported that up to 40% of Americans reported mental health problems due to the pandemic (Kostic 2020). In conjunction with the White House, the CDC, and Health and Human Services, the Ad Council created a new advertising campaign that discussed coping skills for dealing with the pandemic. Feel free to watch the ad campaign Coping-19.

To explore alternative approaches to addressing this problem, let us examine two programs which increase mental health access to treatment in nontraditional manners.

CAHOOTS



Figure 12.25 CAHOOTS: The people in this picture are working together to create solutions for mental health issues. Where do you see interdependence in their work?

The Crisis Assistance Helping Out On The Streets (CAHOOTS) program in Eugene, Oregon, addresses mental health and drug-related issues integrated into the police and 911 emergency access services system operated jointly by policeite Bird Clinic and the Eugene police. If you would like to learn more, please listen to ‘CAHOOTS’: How Social Workers And Police Share Responsibilities In Eugene, Oregon .

CAHOOTSs began as an offshoot of the counterculture movement in Eugene. The organization provided volunteer-operated mental health services to the community. It also presented periodic role-playing seminars to the Eugene police related to managing and defusing mental health-related situations in policing. In the 1980s, the police department began taking advantage of this community initiative, informally referring mental health cases to the CAHOOTS organization to reduce the direct involvement of police in noncrime-related scenarios. CAHOOTS volunteers still offer crisis response services and access to other community services to persons experiencing mental health or drug-related issues.

Following a 2015 lawsuit against the city for excessive use of force and racial discrimination in a fatal shooting of a veteran with PTSD by the Eugene police, the incidents helped focus public attention on Eugene's response to a mental health crisis. In response, the Eugene city council committed $225,000 of the city police budget to fund 24/7 availability of the CAHOOTS services and access to the 911 dispatch system.

As the CAHOOTS organization began to respond to calls, the delays in responding to issues decreased significantly, to a level of about double the time required for a response by the police. CAHOOTS estimates that in 2021, roughly 17 percent of the calls to 911 in Eugene resulted in a dispatch of a CAHOOTS team—reducing the involvement of the official police significantly. Chris Skinner, the Eugene chief of police, commented before the pandemic hit that increasing the number of CAHOOTS teams is a benefit of probability—"the less time I put police officers in conflict with people, the less time those conflicts go bad."

In 2019, Eugene voters approved a payroll tax to bring in $23 million for additional community-safety positions. In the initial proposal, two-thirds of this money was intended to go to the police department for additional positions. Reacting to the Black Lives Matter protests, the city council instead redirected that money to community organizations. CAHOOTS received some of that money and benefited from county use of federal CARES Act funding to open a 250-bed homeless shelter in buildings on the Lane County Fairgrounds. The federal funding expired in June of 2021, but talks are in place to expand the use of some police funds to maintain the program, roughly $1 out of every $50 committed to the police budget.

Loveland Foundation

A different approach by the Loveland Foundation addresses resources to communities of color in a number of locations nationwide, including Texas, Georgia, California, Ohio, and New York. The Loveland Foundation was established in 2018 by Rache Cargle in response to a fundraiser for therapy support for Black women and girls.

The organization partners with organizations providing culturally-competent therapy resources for Black women and girls in the areas where they operate. The organization funds all or part of the costs of access to therapy. Additionally the organization operates workshops for therapy providers to educate about eating disorders in Black women and girls in partnership with the Renfrew Center for Eating Disorders. The workshops are a six-part series focusing on providing the historical context, etiology, intergenerational trauma, and its impact on body image, assessment, and treatment.

One unusual feature is their approach to building future therapy support resources for specifically People of Color. According to the American Psychological Association, only 17 percent of therapists in the US identify as People of Color, and only 3 percent identify as Black or African American. The Loveland Foundation is investing significant scholarship funding in enabling undergraduate and graduate education for BIPOC peoplBIPOCending to offer therapy to the BIPOC community, including addressing the use of unpaid internships and the lack of dependable mentors to provide support resources to students wishing to address this need. If you would like to learn more about the services of the Loveland foundation, you can check out their site, The Loveland Foundation.

When we consider mental health, mental illness, and mental wellbeing, we notice interdependent solutions supporting social justice. Each of us has agency in our own mental health and the mental health of our friends and families. We can care for ourselves and each other. At the same time, we experience different rates of trauma, prejudice, and mental illness. We need equity in mental health resources and treatment options. Organizations like NAMI, CAHOOTS and the Loveland Foundation work to address the systemic inequities in mental health experiences. Working together we can weave interdependentsocial justice mental resilience and social justice.

Licenses and Attributions for Mental Health Is Social Justice

Open Content, Original

"Mental Health is Social Justice" by Kathryn Burrows, David Boyes and Kimberly Puttman is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 12.25. "White Bird/CAHOOTS Photo" from "Best Programs for the Homeless" © Todd Cooper, Eugene Weekly is all rights reserved and included with permission.

This page titled 12.5: Mental Health Is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

12.6: Chapter Summary

In this section, we have explored the different explanations for mental health, mental wellness, and mental illness. We have looked at what socmental healthe about when they study mental health, and we have looked at some of the leading explanations for mental challenges—including stress and social role conflict. We hhealthmental healthe of Color, and people who are poor, are more likely to have mental health challenges—and we have seen that this is probably both an effect of being poor, as well as a cause. We ended the chapter by looking at innovative ways social sermental illnessions have responded to mental illness problhealth their communities. While it's OK to be not OK, supporting mental health is social justice.

Essential Ideas

Learning Objective 1: What is the difference between mental health, mental illness, and mental well-being?

Distinguishing between mental health, mental illness, and mental well-being is important. All of us can understand more about our own mental health and the mental health of others. This allows us to live resiliently. Some of us have mental illnesses or diagnosed conditions. And even people with mental illness can experience mental well-being, an active process that allows us to thrive mentally and emotionally.

Learning Objective 2: How can we understand mental health as a social problem?

Even though individuals experience poor mental health or resilient mental health, we can see mental health as a social problem because:

- People who are mixed-race tend to experience poorer mental health outcomes partially because they experience prejudice and discrimination from multiple groups. They may be considered not White enough or not Black enough, for example.

  Learning Objective 5: How is mental health and mental illness an underlying factor in other social problems?

  Learning Objective 6: How does the structural oppression of patriarchy impact social problems, particularly related to women, queer, transgender, and non-binary people?

  It's not that gender identity or expression causes social problems directly. Patriarchy, the social structure, and behaviors that empower men and oppress women and non-binary people limit options and cause harm. Almost any social problem is worse for women and non-binary people than it is for men.

  Learning Objective 7: How do sociological explanations of mental health and mental illness differ from primarily medical or psychological models?

  Psychologists, doctors, and sociologists use different models to understand why people experience mental health or mental illness. These different models support different kinds of treatments or social change. Sociological models emphasize the social determinants of health and focus on changing related social structures.

  Learning Objective 8: What creative solutions to providing mental health services combine individual agency and collective action to expand social justice?

  COVID-19 has made it clear that people need more mental health support that is effective and culturally appropriate. As individuals, we can take action in our daily lives and communities to support our own mental wellbeing and the health of others. Collectively, community mental health services like CAHOOTS and The Loveland Foundation provide these services effectively. However, the work doesn't end there. Generational and systemic inequalities partially cause mental health issues, and limit equal access to mental health services. Fighting for equity and resilience in our mental health is social justice.

Key Terms Review

[H5P60]

[H5P61]

[H5P62]

[H5P63]

Key Terms List

- Diagnostic and Statistical Manual of Mental Disorders (DSM): the handbook used by health care professionals as the authoritative guide to the diagnosis of mental disorders. DSM contains descriptions, symptoms, and other criteria for diagnosing mental disorders.
- gender expression: the external appearance of one's gender identity, usually expressed through behavior, clothing, body characteristics, or voice, and which may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine.
- **gender identity**: one's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth.
- **mental health**: a state of mind characterized by emotional well-being, good behavioral adjustment, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationships and cope with the ordinary demands and stresses of life.
- **mental illness**: a wide range of mental health conditions, disorders that affect your mood, thinking, and behavior. Examples of mental illness include depression, anxiety disorders, schizophrenia, eating disorders, and addictive behaviors.
- **mental wellness**: an internal resource that helps us think, feel, connect, and function; it is an active process that helps us to build resilience, grow, and flourish.
- **models of mental health and illness** : *biological model:* understands mental health and illness to be a combination of genetics and neurochemicals. It understands mental illness to be a defect of brain chemistry. *biopsychosocial model:* an interdisciplinary model that looks at the interconnection between biology, psychology, and socio-environmental factors *medical model*: a theory that states that psychiatric conditions are caused by an imbalance of chemicals in the brain. *psychological model*: an approach to mental illness that assumes mental health and mental illness lie within mental processes, such as beliefs, attitudes, thinking patterns, and life experiences. *sociological model*: an approach that emphasizes that a society's culture shapes its understanding of health and illness and practice of medicine
- **patriarchy**: a form of mental, social, spiritual, economic, and political organization/structuring of society produced by the gradual institutionalization of sex-based political relations created, maintained, and reinforced by different institutions linked closely together to achieve consensus on the lesser value of women and their roles.
- **racial trauma**: a term used to describe the physical and psychological symptoms that People of Color often experience after being exposed to stressful experiences of racism
- **role strain**: a situation caused by higher-than-expected demands placed on an individual performing a specific role that leads to difficulty or stress.
- **sex**: A biological categorization based on characteristics that distinguish between female and male based on primary sex characteristics present at birth.
- **stigmatization of illness**: when shame or disgrace is aimed at a person with a physical or mental illness or condition

Discuss and Do

1. Mental Well-being: In Chapter 2 Angela Davis proposed that we practice radical self-care. Caring for your own mental well-being is a radical act of resistance. Why is this true? How might you implement it?
2. Mental Health and Social Location: In this chapter, we discuss several groups who may experience challenges to their mental health. Please pick one group to discuss.
3. What evidence do you have of inequality for that group?
4. How might sociologists explain this difference?
5. Do you agree or disagree?
3. Correlation and Causation of Mental Health: Does poverty cause mental illness, or does mental illness cause poverty? Please use evidence to support your answer. You may want to apply your understanding of correlation and causation that we presented in Chapter 5.
4. Community Activism for Mental Health: Finding mental health resources can be challenging. Please identify a community mental health resource.
5. For your answer, please describe the service you found. This description might include the name of the program or meeting, phone number or address, type of service, and other useful details.
6. Do you think this intervention is effective? Why or why not? (You may be able to find outcomes evidence)

This page titled 12.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Kathryn Burrows (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

12.7: References

Adams, Walter A. 1939. Review of *Review of Mental Disorders in Urban Areas*, by Robert E. L. Faris and H. Warren Dunham. *Social Service Review* 13 (3): 545–46. www.jstor.org/stable/30011342.

American Association for the Advancement of Science. N.d. "Exploring the Connection Between Poverty and Mental Illness." Accessed May 30, 2022. www.aaas.org/news/exploring-connection-between-poverty-and-mental-illness.

American Psychiatric Association. 2013. *Diagnostic and Statistical Manual of Mental Disorders*. 5th ed. Arlington VA: American Psychiatric Association. repository.poltekkes-kaltim.ac.id/657/1/Diagnostic%20and%20statistical%20manual%20of%20mental%20disorders%20_%20DSM-5%20%28%20PDFDrive.com%20%29.pdf.

American Psychological Association. 2023. "APA Dictionary of Psychology: Mental Health Definition." 2023. https://dictionary.apa.org/mental-health.

Andermann, Lisa. 2010. "Culture and the Social Construction of Gender: Mapping the Intersection with Mental Health." *International Review of Psychiatry (Abingdon, England)* 22 (5): 501–12. doi.org/10.3109/09540261.2010.506184.

Anderson, Margaret, and Patricia Hill Collins. 2020. *Race, Class, and Gender: Intersections and Inequalities*. 10th edition. Boston, MA: Cengage Learning.

Araújo, Beverly, and Luisa Borrell. 2006. "Understanding the Link Between Discrimination, Mental Health Outcomes, and Life Chances Among Latinos." *Hispanic Journal of Behavioral Sciences – HISPAN J BEHAV SCI* 28 (May): 245–66. doi.org/10.1177/0739986305285825.

Arogundade, Ben. 2019. "BEST Barack Obama Ethnicity Bio: Her Nationality, Parents Race Background, Mother, Father, Heritage." September 20, 2019. https://www.arogundade.com/is-barack-obama-black-or-mixed-race.html.

Assistant Secretary for Public Affairs. 2020. "Mental Health and Coping during the Coronavirus (COVID-19) Pandemic." US Department of Health and Human Services. April 22, 2020. www.hhs.gov/coronavirus/mental-health-and-coping/index.html.

B, Jessica. 2008. *Week Five – Face of Depression…* Photo. https://www.flickr.com/photos/jessia-hime/3038466793/.

Benzakour, Lamyae, and Guido Bondolfi. 2022. "Update of the Potential Treatments for Psychiatric and Neuropsychiatric Symptoms in the Context of the Post-COVID-19 Condition: Still a Lot of Suffering and Many More Things to Learn." *Trauma Care* 2 (2): 131–50. https://doi.org/10.3390/traumacare2020011.

Bottomly, Therese. 2018. "Photos of Abandoned Oregon Mental Hospital 'Creepier than Any Haunted House.'" *Oregonlive*, July 13, 2018, The Oregonian/OregonLive edition, sec. Oregon News. https://www.oregonlive.com/news/erry-2018/07/95d260c1da502/photos-of-abandoned-oregon-men.html.

Bridley, Alexis, and Lee Daffin Jr. 2023. "The History of Mental Illness." In *Essentials of Abnormal Psychology*, 3rd ed. Washington State University. https://opentext.wsu.edu/abnormalpsychology/chapter/1-4-the-history-of-mental-illness/.

Bronson, Jennifer, and Marcus Berzofsky. 2017. "Indicators of Mental Health Problems Reported by Prisoners and Jail Inmates, 2011-12." US Department of Justice. https://bjs.ojp.gov/content/pub/pdf/imhprpji1112.pdf.

Burkova, Valentina N., Marina L. Butovskaya, Ashley K. Randall, Julija N. Fedenok, Khodabakhsh Ahmadi, Ahmad M. Alghraibeh, Fathil Bakir Mutsher Allami, et al. 2021. "Predictors of Anxiety in the COVID-19 Pandemic from a Global Perspective: Data from 23 Countries." *Sustainability* 13 (7): 4017. https://doi.org/10.3390/su13074017.

Burnett, Dean. 2016. "Mental Illness and Poverty: You Can't Tackle One without the Other." *The Guardian*, December 13, 2016, sec. Science. https://www.theguardian.com/science/brain-flapping/2016/dec/13/mental-illness-and-poverty-you-cant-tackle-one-without-the-other.

California Health Care Foundation, dir. 2021. *Rosalind's Story: Living with Serious Mental Illness and Alcoholism*. https://www.youtube.com/watch?v=7a9fuSYJ2yo.

Canadian Mental Health Association Ontario. 2007. "Poverty and Mental Illness." November 2007. https://ontario.cmha.ca/documents/poverty-and-mental-illness/.

———. 2014. "Equity." May 2014. https://ontario.cmha.ca/equity/.

Carter, Robert T. 2007. “Racism and Psychological and Emotional Injury: Recognizing and Assessing Race-Based Traumatic Stress.” *The Counseling Psychologist* 35 (1): 13–105. doi.org/10.1177/0011000006292033.

CBC, dir. 2021. *Gender & Mental Health | EP 3, The Future Is Intersectional*. https://www.youtube.com/watch?v=Dftgx_mQ5FY.

Cheang, Jennifer. 2020. “Why Imposter Syndrome Goes Deep for Multiracial People.” Mental Health America. https://mhanational.org/blog/why-imposter-syndrome-goes-deep-multiracial-people.

Chittal, Nisha. 2020. “Why Kamala Harris Shouldn’t Have to Choose between Identifying as Black or South Asian.” Vox. August 14, 2020. https://www.vox.com/identities/2020/8/14/21366307/kamala-harris-black-south-asian-indian-identity.

———. 2021. “Is Kamala Harris Black or South Asian? Why Her Identity Is Complicated.” January 20, 2021. https://www.vox.com/identities/2020/8/14/21366307/kamala-harris-black-south-asian-indian-identity.

Christiansen, Dorie, Margaret McCarthy, and Mary Seeman. 2022. “Frontiers | Where Sex Meets Gender: How Sex and Gender Come Together to Cause Sex Differences in Mental Illness.” *Frontiers in Psychiatry* 13 (June). https://doi.org/10.3389/fpsyt.2022.856436.

Climer, Ben, and Brenton Gicker. 2021. “CAHOOTS: A Model for Prehospital Mental Health Crisis Intervention.” *Psychiatric Times*, Vol 38, Issue 1, 38 (01). https://www.psychiatrictimes.com/view/cahoots-model-prehospital-mental-health-crisis-intervention.

Cockerham, William. 2021. *Sociology of Mental Disorder*. 11th ed. New York, NY: Routledge.

Collins, Patricia Hill. 2019. *Intersectionality as Critical Social Theory*. Duke University Press. doi.org/10.2307/j.ctv11hpkdj.

Collins, Patricia Hill, Elaini Cristina Gonzaga da Silva, Emek Ergun, Inger Furseth, Kanisha D. Bond, and Jone Martínez-Palacios. 2021. “Intersectionality as Critical Social Theory.” *Contemporary Political Theory* 20 (3): 690–725. https://doi.org/10.1057/s41296-021-00490-0.

Cooper, Todd. 2008. *White Bird/CAHOOTS*. https://eugeneweekly.com/2018/11/01/best-program-for-the-homeless/.

Cruz, Bárbara, and Michael Berson. 2010. “Laws That Banned Mixed Marriages – 2010 – Question of the Month – Jim Crow Museum.” 2010. https://www.ferris.edu/HTMLS/news/jimcrow/question/2010/may.htm.

Cunci, Arlin. 2021. “Why Gen Z Is More Open to Talking About Their Mental Health.” Verywell Mind. March 25, 2021. https://www.verywellmind.com/why-gen-z-is-more-open-to-talking-about-their-mental-health-5104730.

Facia, Alda. 2013. “What Is Patriarchy?” http://www.learnwhr.org/wp-content/uploads/D-Facio-What-is-Patriarchy.pdf.

Finch, Rob. 2006a. *A Unused Ward Entrance in the “J” Building at the Oregon State Hospital in Salem in 2005*. Photo. https://www.oregonlive.com/news/erry-2018/07/95d260c1da502/photos-of-abandoned-oregon-men.html.

———. 2006b. *Empty Room at the Oregon State Hospital*. Photo. https://www.oregonlive.com/news/erry-2018/07/95d260c1da502/photos-of-abandoned-oregon-men.html.

Gay, Lesbian, and Straight Education Network (GLSEN). 2023. “Gender Terminology.” GLSEN. 2023. https://www.glsen.org/activity/gender-terminology.

Gender Spectrum, dir. 2016. *Teen Intersectionality Series: Mental Health & Gender*. https://www.youtube.com/watch?v=caSr5rHnxtY.

Gerety, Rowan Moore. 2020. “An Alternative to Police That Police Can Get Behind.” The Atlantic. December 28, 2020. https://www.theatlantic.com/politics/archive/2020/12/cahoots-program-may-reduce-likelihood-of-police-violence/617477/.

Giedd, Jay N., Matcheri Keshavan, and Tomáš Paus. 2008. “Why Do Many Psychiatric Disorders Emerge during Adolescence?” *Nature Reviews. Neuroscience* 9 (12): 947–57. https://doi.org/10.1038/nrn2513.

Gillam, Tony. 2018. “Enhancing Public Mental Health and Wellbeing through Creative Arts Participation.” *Journal of Public Mental Health* 17 (4): 148–56. https://doi.org/10.1108/JPMH-09-2018-0065.

Goffman, Erving. 1961. *Asylums: Essays on the Social Situations of Mental Patients and Other Inmates*. New York, NY: Anchor Books.

———. 1963. *Stigma; Notes on the Management of Spoiled Identity*. Englewood Cliffs, N.J: Prentice-Hall.

Greig, Astrea. 2013. “Seven Essential Facts about Multiracial Youth.” American Psychological Association. August 2013. https://www.apa.org/pi/families/resources/newsletter/2013/08/multiracial-youth.

Gross, James J., and Hooria Jazaieri. 2014. “Emotion, Emotion Regulation, and Psychopathology: An Affective Science Perspective.” *Clinical Psychological Science* 2 (4): 387–401. doi.org/10.1177/2167702614536164.

Hinote, Brian P. 2015. “William C Cockerham: The Contemporary Sociology of Health Lifestyles.” In *The Palgrave Handbook of Social Theory in Health, Illness and Medicine*, edited by Fran Collyer, 471–87. London: Palgrave Macmillan UK. https://doi.org/10.1057/9781137355621_30.

Hogarth, William. 1735. *Illustration of Bedlam, by William Hogarth, 1735 | The British Library*. Engraving. The British Library. www.bl.uk/collection-items/illustration-of-bedlam-by-william-hogarth-1735.

Houston, Henry. 2021a. “CAHOOTS-like Program Funding Goes to Biden’s Desk – Eugene Weekly.” March 10, 2021. https://eugeneweekly.com/2021/03/10/cahoots-funding-on-the-way-to-bidens-desk/.

———. 2021b. *Sen. Ron Wyden Speaks Outside CAHOOTS at a February 19 Event*. Photo. https://eugeneweekly.com/2021/03/10/cahoots-funding-on-the-way-to-bidens-desk/.

Human Rights Campaign. 2023. “Glossary of Terms.” Human Rights Campaign. May 31, 2023. https://www.hrc.org/resources/glossary-of-terms.

Jackson, Lawrence. 2021. *Official Portrait:Kamala Harris*. https://www.whitehouse.gov/administr...sident-harris/ (direct download). https://commons.wikimedia.org/wiki/File:Kamala_Harris_Vice_Presidential_Portrait.jpg.

Jackson, Wilton. 2021. “Simone Biles: ‘I Should Have Quit Way Before Tokyo.’” Sports Illustrated. September 28, 2021. https://www.si.com/olympics/2021/09/28/simone-biles-says-she-should-have-quit-way-before-tokyo-games-gymnastics.

Jang, Yuri, David A. Chiriboga, Giyeon Kim, and Karon Phillips. 2008. “Depressive Symptoms in Four Racial and Ethnic Groups: The Survey of Older Floridians (SOF).” *Research on Aging* 30 (4): 488–502. doi.org/10.1177/0164027508316617.

Jeraj, Samir. 2013. “Gender, Mental Health, and Intersectionality.” openDemocracy. September 19, 2013. www.opendemocracy.net/en/5050/gender-mental-health-and-intersectionality/.

Jernigan, Maryam M., Carlton E. Green, Leyla Pérez-Gualdrón, Marcia Liu, Kevin T. Henze, Cynthia Chen, Kisha N. Bazelais, Anmol Satiani, Ethan H. Mereish, and Janet E. Helms. 2015. “Racial Trauma Is Real.” Institute for the Study and Promotion of Race And Culture. https://www.bc.edu/content/dam/bc1/schools/lsoe/sites/isprc/racialtraumaisreal.pdf.

Johnson, Allan G. 2014. *The Gender Knot: Unraveling Our Patriarchal Legacy*. 3rd ed. Philadelphia, PA: Temple University Press. https://genderandmasculinities.files.wordpress.com/2017/01/allan-g-johnson-the-gender-knot-unraveling-our-patriarchal-legacy-third-edition-1.pdf.

Jubilee, dir. 2020. *Do All Multiracial People Think The Same? | Spectrum*. https://www.youtube.com/watch?v=POobChsrhPA.

Kessler, Ronald C., G. Paul Amminger, Sergio Aguilar-Gaxiola, Jordi Alonso, Sing Lee, and T. Bedirhan Ustün. 2007. “Age of Onset of Mental Disorders: A Review of Recent Literature.” *Current Opinion in Psychiatry* 20 (4): 359–64. doi.org/10.1097/YCO.0b013e32816ebc8c.

Kessler, Ronald C., and Philip S. Wang. 2008. “The Descriptive Epidemiology of Commonly Occurring Mental Disorders in the United States.” *Annual Review of Public Health* 29 (1): 115–29. doi.org/10.1146/annurev.publhealth.29.020907.090847.

Keyes, Corey. 2002. “The Mental Health Continuum: From Languishing to Flourishing in Life – PubMed.” *Journal of Health and Social Behavior* 43 (2): 207–22. https://pubmed.ncbi.nlm.nih.gov/12096700/.

Knifton, Lee, and Greig Inglis. 2020. “Poverty and Mental Health: Policy, Practice and Research Implications.” *BJPsych Bulletin* 44 (5): 193–96. https://doi.org/10.1192/bjb.2020.78.

Kort-Butler, Lisa A. 2009. “Coping Styles and Sex Differences in Depressive Symptoms and Delinquent Behavior.” *Journal of Youth and Adolescence* 38 (1): 122–36. https://doi.org/10.1007/s10964-008-9291-x.

Kostic, Emily. 2020. “New Mental Health Resources for Coping With Covid-19.” Ad Council Org. December 16, 2020. https://www.adcouncil.org/all-articles/new-mental-health-resources-for-coping-with-covid-19.

Kring, Anne, and Denise M. Sloan, eds. 2009. *Emotion Regulation and Psychopathology: A Transdiagnostic Approach to Etiology and Treatment*. Guilford Press. https://www.guilford.com/books/Emotion-Regulation-and-Psychopathology/Kring-

Sloan/9781606234501/contents.

MacDonald, James J., Ryan Baxter-King, Lynn Vavreck, Arash Naeim, Neil Wenger, Karen Sepucha, and Annette L. Stanton. 2022. “Depressive Symptoms and Anxiety During the COVID-19 Pandemic: Large, Longitudinal, Cross-Sectional Survey.” *JMIR Mental Health* 9 (2): e33585. https://doi.org/10.2196/33585.

MacDonald, Michael. 1981. *Mystical Bedlam: Madness, Anxiety and Healing in Seventeenth-Century England*. United Kingdom: Cambridge University Press.

Manfield, Lucas. 2022. “A Federal Judge Has Ordered the Release of More Than 100 Patients From the State’s Locked Psychiatric Hospital. No One Is Sure What Happens Next.” *Willamette Week*, September 21, 2022. https://www.wweek.com/news/2022/09/21/a-federal-judge-has-ordered-the-release-of-more-than-100-patients-from-the-states-locked-psychiatric-hospital-no-one-is-sure-what-happens-next/.

MarylandAthletics, dir. 2021. *#TerpsTalk | Intersection of Race & Mental Health*. https://www.youtube.com/watch?v=eiOv_xXsUI0.

Mayo Clinic Staff. 2022. “Mental Illness – Symptoms and Causes.” Mayo Clinic. December 13, 2022. https://www.mayoclinic.org/diseases-conditions/mental-illness/symptoms-causes/syc-20374968.

McGroarty, Beth. 2021. “Industry Research: Defining ‘Mental Wellness’ vs. ‘Mental Health’ -.” Global Wellness Institute. February 24, 2021. https://globalwellnessinstitute.org/global-wellness-institute-blog/2021/02/23/industry-research-defining-mental-wellness-vs-mental-health/.

McLeod, Saul. 2023. “Medical Model of Mental Health In Psychology.” November 3, 2023. https://www.simplypsychology.org/medical-model.html.

Mechanic, David, and David Rochefort. 1990. “Deinstitutionalization: An Appraisal of Reform.” *Annual Review of Sociology* 16: 301–27. http://fbaum.unc.edu/teaching/articles/Deinstitutionalization-1990ARS-MechanicAndRocheford.pdf.

Miller, Corey. 2019. “What Are Mental Health Theories? (Incl. List).” PositivePsychology.Com. September 2, 2019. positivepsychology.com/mental-health-theories/.

Mirowsky, John, and Catherine E. Ross. 1995. “Sex Differences in Distress: Real or Artifact?” *American Sociological Review* 60 (3): 449–68. doi.org/10.2307/2096424.

Mortenson, Jason. N.d. *Oregon Health Authority: Daily Life: Interior Quads (Salem Campus): Friends and Family Services*. Photo. Accessed October 29, 2023. https://www.oregon.gov/oha/OSH/FRIENDS/Pages/360-photos/SA-DailyLife-100-InteriorQuads.aspx.

Mossakowski, Krysia N. 2008. “Dissecting the Influence of Race, Ethnicity, and Socioeconomic Status on Mental Health in Young Adulthood.” *Research on Aging* 30 (6): 649–71. doi.org/10.1177/0164027508322693.

NAMI: National Alliance on Mental Illness. 2021. “NAMI Compartiendo Esperanza: Mental Wellness in the Latinx Community.” August 9, 2021. www.nami.org/Support-Education/Mental-Health-Education/NAMI-Compartiendo-Esperanza-Mental-Wellness-in-the-Latinx-Community.

National Associate of Mental Illness. 2021. “NAMI Sharing Hope: Mental Wellness in the Black Community | NAMI: National Alliance on Mental Illness.” August 9, 2021. https://www.nami.org/Support-Education/Mental-Health-Education/NAMI-Sharing-Hope-Mental-Wellness-in-the-Black-Community.

National Health Service. 2021. “Causes – Schizophrenia.” Nhs.Uk. February 12, 2021. https://www.nhs.uk/mental-health/conditions/schizophrenia/causes/.

National Institute of Mental Health, dir. 2021. *Gender Differences in Bipolar Disorder Across the Life Span Through an Intersectional Lens*. https://www.youtube.com/watch?v=b_SbzrlwP1k.

———. 2023a. “Understanding Psychosis.” National Institute of Mental Health (NIMH). 2023. https://www.nimh.nih.gov/health/publications/understanding-psychosis.

———. 2023b. “Psychotherapies.” National Institute of Mental Health (NIMH). January 2023. https://www.nimh.nih.gov/health/topics/psychotherapies.

———. 2023c. “Brain Stimulation Therapies.” National Institute of Mental Health (NIMH). March 2023. https://www.nimh.nih.gov/health/topics/brain-stimulation-therapies/brain-stimulation-therapies.

———. 2023d. “Mental Illness.” National Institute of Mental Health (NIMH). March 2023. https://www.nimh.nih.gov/health/statistics/mental-illness.

Navasky, Miri, and Karen O’connor, dirs. 2005. *The New Asylums*. Frontline. Frontline – PBS. https://www.pbs.org/wgbh/frontline/documentary/showsasylums/.

Nick Wilson Raw Yet Real, dir. 2019. *Mental Health Continuum*. https://www.youtube.com/watch?v=kOyoRMjgKs8.

NPR. 2020. “‘CAHOOTS’: How Social Workers And Police Share Responsibilities In Eugene, Oregon.” *NPR*, June 10, 2020, sec. National. https://www.npr.org/2020/06/10/874339977/cahoots-how-social-workers-and-police-share-responsibilities-in-eugene-oregon.

OK Not To Be OK (Official Music Video). 2020. https://www.youtube.com/watch?v=wAPlzt2L7wE.

Parker, Kim, and Amanda Barroso. 2021. “In Vice President Kamala Harris, We Can See How America Has Changed.” *Pew Research Center* (blog). February 25, 2021. https://www.pewresearch.org/fact-tank/2021/02/25/in-vice-president-kamala-harris-we-can-see-how-america-has-changed/.

Pierson, Vern. 2019. “Hard Truths about Deinstitutionalization, Then and Now – CalMatters.” *Cal Matters* (blog). March 10, 2019. https://calmatters.org/justice/2019/03/hard-truths-about-deinstitutionalization-then-and-now/.

Pittig, Andre, Valentina M. Glück, Juliane M. Boschet, Alex H. K. Wong, and Paula Engelke. 2021. “Increased Anxiety of Public Situations During the COVID-19 Pandemic: Evidence From a Community and a Patient Sample.” *Clinical Psychology in Europe* 3 (2): 1–17. https://doi.org/10.32872/cpe.4221.

Publisher, Author removed at request of original. 2016. “18.3 Health and Illness in the United States,” April. https://open.lib.umn.edu/sociology/chapter/18-3-health-and-illness-in-the-united-states/.

Read, Jen’Nan, and Bridget Gorman. 2010. “Gender and Health Inequality.” *Annual Review of Sociology* 36 (August). doi.org/10.1146/annurev.soc.012809.102535.

Reicherzer, Stacee, and Justin Anderson. 2006. “Ethics and the Gender Continuum: A Lifespan Approach.” 2006. www.counseling.org/resources/library/Selected%20Topics/Ethics/Reicherzer.htm.

Sawhney, Vasundhara. 2020. “It’s Okay to Not Be Okay.” *Harvard Business Review*, November 10, 2020. https://hbr.org/2020/11/its-okay-to-not-be-okay.

Scheff, Thomas J. 1966. *Being Mentally Ill: A Sociological Study*. New York: Routledge. doi.org/10.4324/9781351328241.

———. 1999. *Being Mentally Ill: A Sociological Theory*. 3rd ed. New York: Aldine de Gruyter.

Scull, Andrew and PhD. 2015. “The Sociological Study of Mental Illness: A Historical Perspective.” Mad In America. April 28, 2015. https://www.madinamerica.com/2015/04/sociological-study-mental-illness-historical-perspective/.

Serrano-Castro, Pedro J., Francisco J. Garzón-Maldonado, Ignacio Casado-Naranjo, Angela Ollero-Ortiz, Adolfo Mínguez-Castellanos, Mar Iglesias-Espinosa, Pablo Baena-Palomino, et al. 2022. “The Cognitive and Psychiatric Subacute Impairment in Severe Covid-19.” *Scientific Reports* 12 (1): 3563. https://doi.org/10.1038/s41598-022-07559-9.

Souza, Pete. 2012. *Official Portrait: Barack Obama*. Photo. https://commons.wikimedia.org/wiki/File:President_Barack_Obama.jpg.

Substance Abuse and Mental Health Services Administration. 2014. “The CBHSQ Report: Serious Mental Health Challenges among Older Adolescents and Young Adults.” May 6, 2014. https://www.samhsa.gov/data/sites/default/files/sr173-mh-challenges-young-adults-2014/sr173-mh-challenges-young-adults-2014/sr173-mh-challenges-young-adults-2014.htm.

———. 2020. “2020 National Survey of Drug Use and Health (NSDUH) Releases | CBHSQ Data.” 2020. https://www.samhsa.gov/data/release/2020-national-survey-drug-use-and-health-nsduh-releases.

Szasz, Thomas. 2008. *Psychiatry: The Science of Lies*. Syracuse, N.Y.: Syracuse University Press.

Talbott, John A. 2004. “Deinstitutionalization: Avoiding the Disasters of the Past.” *Psychiatric Services* 55 (10): 1112–15. https://ps.psychiatryonline.org/doi/pdf/10.1176/appi.ps.55.10.1112.

Taylor, Dalon, and Donna Richards. 2019. “Triple Jeopardy: Complexities of Racism, Sexism, and Ageism on the Experiences of Mental Health Stigma Among Young Canadian Black Women of Caribbean Descent.” *Frontiers in Sociology* 4. https://www.frontiersin.org/article/10.3389/fsoc.2019.00043.

TED Talks, dir. 2016. *The Urgency of Intersectionality | Kimberlé Crenshaw*. https://www.youtube.com/watch?v=akOe5-UsQ2o.

TEDx Talks, dir. 2017. *I’ve Lived as a Man & a Woman — Here’s What I Learned | Paula Stone Williams | TEDxMileHigh*. https://www.youtube.com/watch?v=lrYx7HaUlMY.

———, dir. 2020. *It’s Ok to Not Be Ok | Tiffany Haynes | TEDxUAMS*. https://www.youtube.com/watch?v=D2YK9g6tyKA.

The Associated Press. 2008. “Obama’s True Colors: Black, White … or Neither?” NBC News. December 13, 2008. https://www.nbcnews.com/id/wbna28216005.

The Doctors, dir. 2021. *The Teen Mental Health Crisis Caused by COVID*. https://www.youtube.com/watch?v=2YoOcjAFo3k.

The Economist. 2022. “American Policy Is Splitting, State by State, into Two Blocs.” *The Economist*, September 3, 2022. https://www.economist.com/interactive/briefing/2022/09/03/american-policy-is-splitting-state-by-state-into-two-blocs.

The Loveland Foundation. 2021. “The 2021 Loveland Foundation Annual Report.” Loveland Foundation. secureservercdn.net/160.153.137.99/r0c.b2f.myftpupload.com/wp-content/uploads/2021/12/TLF-Annual-Report.pdf.

the Oregon State Library. 1900. *Oregon State Hospital*. https://en.Wikipedia.org/w/index.php?title=Oregon_State_Hospital&oldid=1148244651.

ThedaCare, dir. 2021. *The Symptom Nobody Talks About – Mark’s COVID-19 Story*. H.264 Video. https://www.youtube.com/watch?v=CY46zCPfHQc.

Treisman, Rachel. 2022. “The US National Women’s Soccer Team Wins $24 Million in Equal Pay Settlement.” *NPR*, February 22, 2022, sec. Sports. https://www.npr.org/2022/02/22/1082272202/women-soccer-contracts-equal-pay-settlement-uswnt.

Unknown. 2023. *Oregon Hospital for the Insane*. Photo. en.Wikipedia.org/w/index.php?title=Oregon_Hospital_for_the_Insane&oldid=1144858577.

Van Herck, Maarten, Yvonne M J Goërtz, Sarah Houben-Wilke, Felipe V C Machado, Roy Meys, Jeannet M Delbressine, Anouk W Vaes, et al. 2021. “Severe Fatigue in Long COVID: Web-Based Quantitative Follow-up Study in Members of Online Long COVID Support Groups.” *Journal of Medical Internet Research* 23 (9): e30274. https://doi.org/10.2196/30274.

Villasmil, Luis. 2020. *Stressed Person*. Photo. https://unsplash.com/photos/mlVbMbxfWI4.

Warren, John Robert. 2009. “Socioeconomic Status and Health across the Life Course: A Test of the Social Causation and Health Selection Hypotheses.” *Social Forces; a Scientific Medium of Social Study and Interpretation* 87 (4): 2125–53. https://doi.org/10.1353/sof.0.0219.

Whaley, Arthur L., and Kimberly Francis. 2006. “Behavioral Health in Multiracial Adolescents: The Role of Hispanic/Latino Ethnicity.” *Public Health Reports* 121 (2): 169–74. doi.org/10.1177/003335490612100211.

White, Lynn. 1967. “The Historical Roots of Our Ecologic Crisis.” *Science* 155 (3767): 1203–7. doi.org/10.1126/science.155.3767.1203.

Wilson, Kimberley, and Krista Tippett. 2022. Kimberley Wilson — Whole Body Mental Health. https://onbeing.org/programs/kimberley-wilson-whole-body-mental-health/.

Women’s Human Rights Education Institute. 2020. “Honouring Alda Facio: 6 Years of the UN WGDAWG – Women’s Human Rights Education Institute.” November 24, 2020. http://learnwhr.org/dec4/.

Xie, Yan, Evan Xu, and Ziyad Al-Aly. 2022. “Risks of Mental Health Outcomes in People with Covid-19: Cohort Study.” *BMJ* 376 (February): e068993. https://doi.org/10.1136/bmj-2021-068993.

Yan, Yifei, Jianhua Hou, Qing Li, and Nancy Xiaonan Yu. 2023. “Suicide before and during the COVID-19 Pandemic: A Systematic Review with Meta-Analysis.” *International Journal of Environmental Research and Public Health* 20 (4): 3346. https://doi.org/10.3390/ijerph20043346.

Yohanna, Daniel. 2013. “Deinstitutionalization of People with Mental Illness: Causes and Consequences.” *The Virtual Mentor: VM* 15 (10): 886–91. https://doi.org/10.1001/virtualmentor.2013.15.10.mhst1-1310.

Youth.gov. 2010. “Prevalence of Mental Health Disorders Among Youth.” 2010. https://youth.gov/youth-topics/prevalence-mental-health-disorders-among-youth#_ftn.

This page titled 12.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

13: Who Dies Well? - Death and Dying as a Social Problem

13.1: Chapter Overview and Learning Objectives
13.2: Death and Dying as a Social Problem
13.3: Inequality in End of Life and Death
13.4: Studying Death and Dying
13.5: Dying Well is Social Justice
13.6: Chapter Summary
13.7: References

This page titled 13: Who Dies Well? - Death and Dying as a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

13.1: Chapter Overview and Learning Objectives

Learning Objectives

After reading this chapter, you will be able to:

1. Explain how death and dying is a social problem.
2. Identify the cultural, social, and structural factors that impact death and dying.
3. Apply the concepts of life course, ageism and a good death to explain inequalities in death and dying.
4. Describe how religion creates the potential for conflict in values that is a characteristic of a social problem.
5. Demonstrate how thanatology helps us understand the social problem of death and dying.
6. Compare individual and collective action which expand the possibility of justice in the process of death and dying.

Chapter Overview and Learning Objectives

/epigraph

Note: With thanks to the people who make our lives and our deaths easier – the front line health care workers, spiritual care workers, and our families. We see you! – Kim Puttman

/epigraph



Figure 13.1 COVID-19 Deceased in Morgue Truck 2020. So many people died unexpectedly from COVID-19 that even dealing with the bodies was a challenge to our health systems. How has COVID-19 challenged our expectations around a good death?

This chapter may be the most difficult chapter in the whole book. We will be exploring the social problems of death and dying. Some of us have lived with a lot of death in our lives. The experience is familiar, even though every death is painful. Some of us have never even thought about death, really. Whatever our experience, this chapter can bring up strong feelings and emotions. Please remember to practice good self-care as you walk with us through this material.

And, as much as we once knew about the process of dying and death itself, dealing with death during the COVID-19 pandemic brings its own set of challenges. Watch the video in Figure 13.2 to learn more about one family's experience.



Figure 13.2 In this 6.50-minute video, Dying of Coronavirus: A Family's Painful Goodbye [YouTube], a family talks about someone in their family who died of COVID-19. As you watch, please think about who was involved in this death. How does this death differ from what you might consider a good death? Finally, you might consider how providers and families respond to death from COVID-19. Transcript

To put this story in a wider context, over 767 million people contracted COVID-19 worldwide as of August 2023. Nearly 7 million people worldwide died from COVID-19. (World Health Organization 2023). That's about half the population of the Pacific Northwest or just under twice the population of Los Angeles. Although some people would have died anyway, many of these deaths were unexpected. Sociologists call this pattern excess death, the difference between the observed numbers of deaths in a particular time period and the expected deaths for that same time period (CDC 2023).

As we discussed in Chapter 10, the level of illness worldwide overwhelmed our healthcare system. The amount of unexpected death overwhelmed our end-of-life systems as well. Hospitals in New York and elsewhere needed to park morgue trucks in their parking lots to handle the number of bodies (Figure 13.1). Spiritual care staff, including chaplains, pastors, ministers, rabbis, and other religious leaders, performed funerals on Zoom and prayed over burials in uncountable numbers. Every country has been impacted by unexpected deaths due to COVID-19. You can see the cumulative death per million people on the map in Figure 13.3.

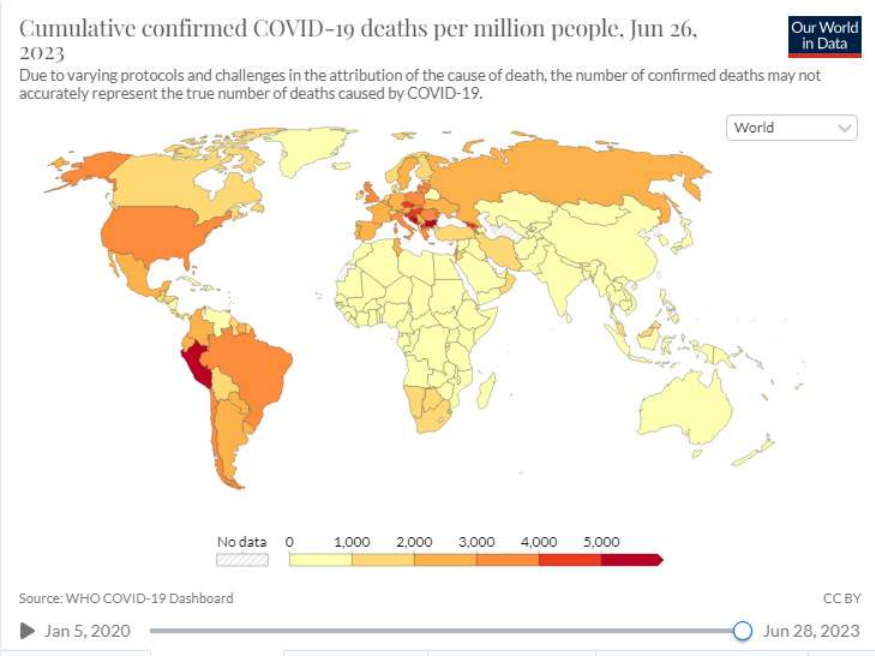


Figure 13.3 Global cumulative deaths from COVID-19, per million people, as of June 26, 2023. The country in which you live partially determines how likely you are to die from COVID-19. Image Description

As we consider what may be the most personal of all human experiences, death, we also see that death is a social problem. With the map in Figure 13.3, we notice that where you live, by country, changes the likelihood that you will die of COVID-19. Even by this simple measure, death is also a social problem.

Focusing Questions

As we look deeper, the questions that guide our exploration are:

1. How do we explain death and dying as a social problem?
2. What are the cultural, social, and structural factors that impact death and dying?
3. How does the concept of life course illuminate issues around aging and dying?
4. How does the social institution of religion create the potential for conflict in values, a characteristic of a social problem?
5. How does thanatology help us understand the social problem of death and dying?
6. How are individuals and communities creating new possibilities of interdependent improvements to create social justice in the process of death and dying?

Let's stare death in the face together!

Licenses and Attributions for Chapter Overview and Learning Objectives

Open Content, Original

"Chapter Overview" by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 13.1. "COVID19 deceased in Hackensack NJ April 27" by Lawrence Purce is in the Public Domain, CC0.

Figure 13.3. "Global cumulative deaths from COVID-19, per million people, as of June 26, 2023" by the World Health Organization is licensed under CC BY-NC-SA 3.0 IGO.

All Rights Reserved Content

Figure 13.2. "Dying of Coronavirus: A Family's Painful Goodbye" by The New York Times is licensed under the Standard YouTube License.

This page titled 13.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

13.2: Death and Dying as a Social Problem

“Nothing is certain but death and taxes.” This phrase summarizes some of the wisdom of living in a modern economy. If we think back to the sociological imagination from Chapter 1, we know that of course, death is personal. It happens to each of us in a deathe and individual way. However, death is also a social event. Our families, friends, and communities walk through the process with us. We depend on the social institutions of hospitals and hospices and the businesses of mortdeaths and funeral homes to care deaths. Even the government must issue death certificates for deaths to be considered valid. In this sense, death is also a social problem. Let’s look at why thasocial probleme characteristics of a social problem from Chapter 1.

Beyond the Experience of the Individual

Death is one of the most intimate and personal issues a person will ever confront. What happens to an individual is affected by the social context within which it takes place, but death also has broader social implications.

At a micro level of analysis, death and the dying process involves the loss of social roles and a shift in existing roles. For instance, when a parent dies, you lose someone in the parental role. Older siblings, grandparents, or family friends may need to step in and take on parenting responsibilities. Social relationships are also altered. The loss of a member of our social circle affects all who are part of that social network. As a result of a death, the group dynamics and relationships may need to be renegotiated and a new shared meaning developed.

At a social institutional level, death and the resulting loss of a worker, a teacher, or a community leader affects institutional processes and a shift of institutional resources to fill vacated roles. While a single death may have one type of impact, numerous deaths may have a more immediate and significant societal impact. As we discussed in Chapter 1, the COVID-19-related workforce issues disrupted the flow of goods and services worldwide.

Conflict in Values: Right To Die



Figure 13.4 This 9.27-minute video, Right-to-die movement finds new life beyond Oregon [YouTube], discusses the right to die. As you watch the first 5 minutes, you can think about who is making the decision about when to die. Also, what conflict in values is present as we answer this question? Transcript

All human societies have to answer the profound questions of who lives and who dies. We discussed the conflict in values related to who lives when we discussed reproductive justice in Chapter 10. We also see a conflict in values in talking about who dies.

Who gets to decide who dies? What criteria or values do people use in order to make this decision? This conflict in values is expressed in right to die laws. These right to die laws are the laws that allow a person who suffers from a terminal disease and meets the required criteria to choose to end their life on their terms. They provide an option for eligible individuals to legally request and obtain medications from a physician to end their life in a peaceful, humane, and dignified manner. As of 2023, only 10 states and the District of Columbia have a Death with Dignity law.

In recent decades there has been a growing movement to ensure that individuals have the autonomy and agency to control their own end-of-life decisions, including the right to die. The government, with the advice of medical professionals, sets standards, accepted practices, and legal statutes concerning end-of-life options. These regulations and standards may conflict with the personal preferences of those who are in the dying process.

This highlights a fundamental question, “Who has the ultimate right to decide how and when an individual’s life ends?” Those working for the passage of so-called “right-to-die” legislation (also referred to as physician-assisted suicide or physician-assisted death) assert that individuals should be able to make the decision as to how much pain, suffering, and debilitating symptoms at end-of-life they should endure.

The first right-to-die law in the United States was enacted in Oregon in 1997. Oregon’s Death with Dignity Act (DWDA) allows a terminally ill individual to end their own life with a self-administered lethal dose of medication prescribed by a physician for that purpose (Oregon Health Authority 2022). The Oregon law sets out a very structured procedure with specific requirements and criteria that must be met for an individual to utilize this option. Generally, you have to be able to make decisions for yourself, and two physicians must agree. If you would like to learn more about these criteria, look at the Frequently Asked Questions about Death With Dignity [Website]

Those who oppose this type of legislation express fear over a lack of oversight at the moment of death. They cite concerns that the final decision to end one’s own life will be made by others on behalf of those who may be too ill to speak on their own behalf. Some fear the normalization of physician-assisted death to the point that patients will feel responsible for relieving the burden their care places on their loved ones. And many believe it is the job of physicians to alleviate suffering, not the role of the patient to decide.

Beliefs grounded in a *sanctity of life* orientation strongly emphasize the basic duty to preserve life. This perspective is often grounded in cultural and religious tenets that explain life as being a sacred gift granted to humans accompanied by a requisite responsibility to care for the body. Such an orientation may lead to a preference for using all available medical options to live as long as possible.

Alternatively, others may focus more on the quality of a person’s life. A *quality of life* perspective argues that when life is no longer meaningful, the obligation to preserve life no longer exists. Although medical technology may be able to extend life, the human experience of living is more important than simply keeping the body medically functioning. From this orientation toward life, the emphasis is placed on the ability to live with dignity and purpose. Decisions concerning the use of end-of-life medical interventions are shaped by the intentional consideration of the distinction between the quantity of life and the quality of that life.

Where do you stand?

Inequality in Life Expectancy

Although death is an inevitability of the human condition, mortality rates vary based on social location. When and how a person dies is more than just the outcome of individual genetics and human physiology. Life expectancy and cause of death are also affected by the social determinants of health that we talked about in Chapter 10, such as access to healthcare, quality of life indicators, geographic location, and socioeconomic variables. Differential patterns in life expectancy and death rates based on gender and race/ethnicity are affected by broader social issues and systemic inequalities.

Social institutional features involving work, family, social class, healthcare, and social construction of gender role expectations contribute to the ongoing differential life expectancy, the number of years a person can expect to live, based on an estimate of the average age that members of a particular population group will be when they die (Ortiz-Ospina 2017). When we look at life expectancy based on gender, we see a difference. Males are predicted to live only 76.3 years on average, while females are expected to live 81.4 years on average (National Center for Health Statistics 2021).

Comparative death rates based on race and ethnicity also reflect systemic inequalities in social systems and people’s social experiences (Figure 13.5).

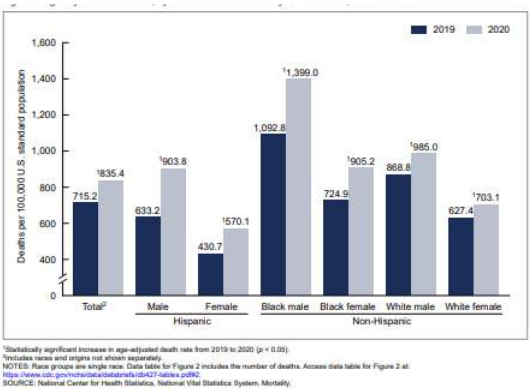


Figure 13.5 Age-Adjusted Death Rates by Sex and by Race/Ethnicity United States 2019 and 2020. Black males experience the highest rate of death. Part of the difference in rates of death in 2020 was due to COVID-19. Image Description

The impact of social inequalities is also evident during significant catastrophic events that challenge society, such as the COVID-19 pandemic. With the emergence of a new virus, this medical crisis strained social institutions and fundamentally interrupted previous patterns of social activity. Any one of us could get COVID-19, but the probability of contracting the virus and the likelihood of death from the infection are affected by social factors. Many of these social risk factors disproportionately impact people based on social location indicators such as race, ethnicity, and social class.

All Cases and Deaths by Race and Ethnicity Among Ages 18+ in California, as of May 9, 2023

Figure 13.6 This chart shows the number of COVID-19 cases and deaths by race and ethnicity in California as of May 9, 2023. Although some of the reported cases and deaths don't have race and ethnicity associated with them, the trends are clear. If race and ethnicity had no impact on who was more likely to die, the percentage of California's population and the percentage of deaths would match. They don't.

Race/ Ethnicity	Number of cases	Percent of cases	Number of deaths	Percent of deaths	Percent of CA population
Latino	3,171,021	42.5	42,360	41.9	36.3
White	2,042,907	27.4	36,630	36.2	38.8
Asian	816,262	11.0	11,391	11.3	16.2
African American	420,445	5.6	7,138	7.1	6.1
Multi-Race	72,825	1.0	1,715	1.7	1.7
American Indian or Alaska Native	34,503	0.5	478	0.5	0.5
Native Hawaiian or Other Pacific Islander	58,685	0.8	593	0.6	0.3
Other	837,322	11.2	907	0.9	0
Total with data	7,453,970	100.0	101,212	100	100

As you look at this chart, you may want to start at the last column. This column reflects the percent of California's total population for a particular group's race and ethnicity. If race and ethnicity did not influence the rate of catching COVID-19 or dying from COVID-19, you would expect that columns Cases (column 2) and Deaths (column 4) would match the last column. They do not. Instead, we see that White, Asian, and multi-ethnic people have a slightly lower-than-expected death rate. People of all other races and ethnicities have a slightly higher death rate. When you consider what you learned in Chapter 10 about why this is true for health, you can apply those learnings to understanding the consequences of social location on death.

The Social Construction of Death

Determining when a death takes place seems straightforward and obvious. When a person's body ceases to function, death has occurred. But as one delves deeper into the details and specifics, that task becomes far more complex. Historically, there have long

been accounts of people who were determined to be dead when, in fact, they were still very much alive. Although not common, such instances were often a result of shallow breathing or faint heartbeats that went undetected. Advancements in medical technology address this possible problem. At the same time, they introduce new challenges in determining when death occurs. Modern medicine's ability to artificially keep people alive raises new and difficult questions in determining when death occurs. Therefore, society found a need to clearly define what determines death, delineate the criteria to be used to establish that death has occurred, and develop a process to socially recognize and certify death.

Clinical Death

The customary method of determining death has centered on the cessation of basic vital signs of life – the absence of breathing and a heartbeat. However, advancements in new technology have raised new issues and challenges in using these conventional methods for establishing death. The use of advanced life support systems, such as ventilators, respirators, and various methods of cardio-pulmonary support, can now artificially support life for long periods of time. In these cases, a person can be kept "alive" through mechanical means for days, months, and in some cases, years. While in this state, do we say that the person is alive, or that the person is dead?

With the ability to keep a person breathing and the heart beating through artificial means for long periods of time, the medical community turned to the concept of brain death to determine death. Based on the work of the 1968 Harvabrain deathSchool Ad Hoc Committee, brain death, or what became known as the "whole-brain" definition of death, involved the following criteria: the absence of spontaneous muscle movement (including breathing), lack of brain-stem reflexes, the absence of brain actbrain deaththe lack of response to external stimuli. This criterion for brain death is used to augment the customary use of vital signs when they may be ambiguous.

Legal Death

The definition of death affects many aspects of our daily lives. The death of an individual often triggers government laws that regulate issues directly related to how the body of the deceased is handled and the options for the final disposal of the corpse. Issues arising after death may also require some type of official government documentation verifying a death has occurred. A government-issued death certificate with verified information as to the date, place, and in some cases, the cause of death is needed to execute wills and inheritances, file necessary taxes, assess any civil and criminal liabilities, and a host of other legal issues regulated by the government.

With the broad-based acceptance of the medical criteria for death, legislative discussion ensued to develop a standardized, legal means for determining that a death has occurred. Efforts focused on updating the legal standards used to determine death that closely aligned with the criteria being used by the medical community.

Social Death

Social death involves the loss of social identity, loss of social connectedness, and loss associated with the disintegration of the body (Králová 2015). This can be marked by a specific event, such as biological death. But it can also involve a series of changes, such as the loss of the ability to take part in daily activities, the loss of socisocial identitys, and/or the loss of social identity during end-of-life and the dying process. When there is a social determination of death, a person's place in society changes. There is a shift in their social status that denotes a separation from society and community. Establishing when social death occurs signals others as to the expected adjustments in social interactions.

Social death can change social role expectations, social status, and social interactions. When a person is dying, they may no longer be able to fulfill their social roles. For instance, a mother or father may no longer be able to care for the children. The children may need to become care providers for the parents. Adult children may become the care provider for an aging parent. The meaning of friendship expectations changes, and social interaction within community or work settings are altered or severed.

After biological death, the status transition of the deceased from the world of the living to the spiritual realm or the world of their ancestors is often denoted by funeral rituals. Socio-cultural beliefs, values, and norms form the basis for the determination and meaning of social death. In the US dominant culture, the meaning of social death may be directly linked to the absence of medical/biological indicators such as breathing, heartbeat, brain-based reflexes, and processes that then lead to various funerary rituals.

In other cultural belief systems, biological death is only one aspect of determining social death. For the Toraja people of Indonesia, social death does not come until the body leaves the home. They often keep the body of the biologically deceased in the home as an ongoing social member of the family and community for weeks, months, or even years. During this time, the person is perceived as

being sick or in a prolonged sleep. They are fed and bathed, and their clothes are periodically changed. They are talked to, hugged, caressed, and moved to various settings to ensure they are included in family and community activities. The removal of the body from the home and completion of funerary rituals denotes the change in social status and social determination of death (Arora 2023; Seiber 2017).

The video, Here, Living With Dead Bodies for Weeks—Or Years—Is Tradition [YouTube Video], depicts the Torajan view of death. Please be aware that it contains graphic images of dead bodies and the killing of cows. If this will be triggering for you, you can skip this video. If you do decide to watch it, please consider how death can be social as well as biological. How does this experience of death change your expectations about what it means to be dead?

Interdependent Solutions

The final characteristic of a social problem is that it requires both individual agency and collective action to create social justice. When we apply this characteristic to the experience of death and dying, we can change both the individual willingness to talk about death. We can also create communities that collectively support the experience of dying.

Many of us are afraid to even talk about dying. However, this isn't the only way to approach death. Instead, we can be open to learning about death and talking about it. We can be death positive. Death positive doesn't mean that we want to die now. Death positivity means that we are open to honest conversations about death and dying. It is the foundation of a social movement that challenges us to reimagine all things tied to death and dying (Lewis 2022).

One of the ways to have individual agency is to have "the conversation." In this conversation, you can talk to your parents, your children, your partner, or your friends. You can talk about what you want at the end of life, what you think will happen when you die, how you want your funeral to be, or what gives meaning and value to your life. By having these conversations now, you begin to prepend of life end of your life or the end of life for those you care about. If you'd like to get some ideas about why we talk about death, you could watch Talk About Your Death While You're Still Healthy [Video].



Figure 13.7 Sociologist and Anthropologist Bernard Crettaz (left) created the idea of the Death Cafe. Jon Underwood (right) popularized it. Death Cafes have now been held in over 65 countries. Do you think you would ever attend one?

You can also participate in a Death Cafe. A Death Cafe is a social gathering, usually with tea and cake, where people talk about death. The question may range from, "What do you want to be remembered for?" to "What is the best funeral you ever attended?" Because people talk about death, they support each other and are more prepared to deal with it when it happens (Death Cafe N.d.). If you would like to learn more about this conversation, watch Death Cafes video: Death Cafes: Discussing Death and Especially Life [Video].

Having the conversation and attending a death cafe are taking action at an individual and community level. However, death positivity is also a social movement. Rather than marching with signs, activists are creating compassionate communities. People are forming communities that care for each other, whether physically living together, meeting regularly, or connecting online. Hospice Palliative Care Ontario describes it this way, "A Compassionate Community is a community of people who feel empowered to engage with and increase their understanding about the experiences of those living with a serious illness, care" (Hospice Palliative

Care Ontario 2019). At these individual, community, and institutional levels, we see action creating social justice. We'll examine many more interdependent solutions as the chapter continues.

Licenses and Attributions for Death and Dying as a Social Problem

Open Content, Original

"Death and Dying as a Social Problem" by Patricia Antoine and Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Death positivity" definition from On Death and Dying by Jacqueline Lewis is licensed under CC BY 4.0.

Figure 13.5. "Age-adjusted death rates, by sex and race and ethnicity: United States, 2019 and 2020" by Sherry L. Murphy, Kenneth D. Kochanek, Jiaquan Xu, and Elizabeth Arias, CDC is in the Public Domain.

Figure 13.6. "All Cases and Deaths by Race and Ethnicity Among Ages 18+ in California, as of May 9, 2023." Data from "California: All COVID-19 Cases and Deaths by Race and Ethnicity Among Ages 18+ California Department of Public Health," California Department of Public Health.

Figure 13.7. "Bernard Crettaz" by Erling Mandelmann is licensed under CC BY-SA-3.0; "Jon Underwood" by an unknown artist is included under fair use.

All Rights Reserved Content

Figure 13.4. "Right to Die Movement Finds New Life" by PBS NewsHour is licensed under the Standard YouTube License.

This page titled 13.2: Death and Dying as a Social Problem is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Patricia Antoine (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

13.3: Inequality in End of Life and Death

In this section we explore three ways to understand inequality in the social problem of death and dying. First, we examine the sociological concept of life course, which helps us understand the expected paths of our lives and the differences in power and privilege that occur at each stage. Then, we look more deeply at inequalities based on culturedeathinant White US culture “does” death in culturally specific ways. People from Latinx, Blackdeath Indigenous cultures have other ways of understanding end-of-life, death, and life after death. When cultures collide, we see inequality. Finally, we look at end-of-life. In this section, we specifically highlight the challenging social location of being rural. Ruralness itself contributes to shorter life expectancy. We’ll look at why that is.

First, let’s find out more about the relationship between power and age.

Unpacking Oppression, Living Justice



Figure 13.8 Take a moment to look at this picture of the baby, mom, grandmother, and great-grandmother. They look so happy to be together. As you consider your own life and your own family, please consider how your identity changes over time. Does your access to power and privilege also change over the course of your life?

Sociologists and other social scientists study the human life course or life cycle to make sense of these questions and many more.

As human beings grow older, they go through different phases or stages of life (Figure 13.9). It is helpful to understand aging in the context of these phases. A life course is the period from birth to death, including a sequence of predictable life events such as physical maturation. Each phase comes with different responsibilities and expectations, which of course, vary by individual and culture.

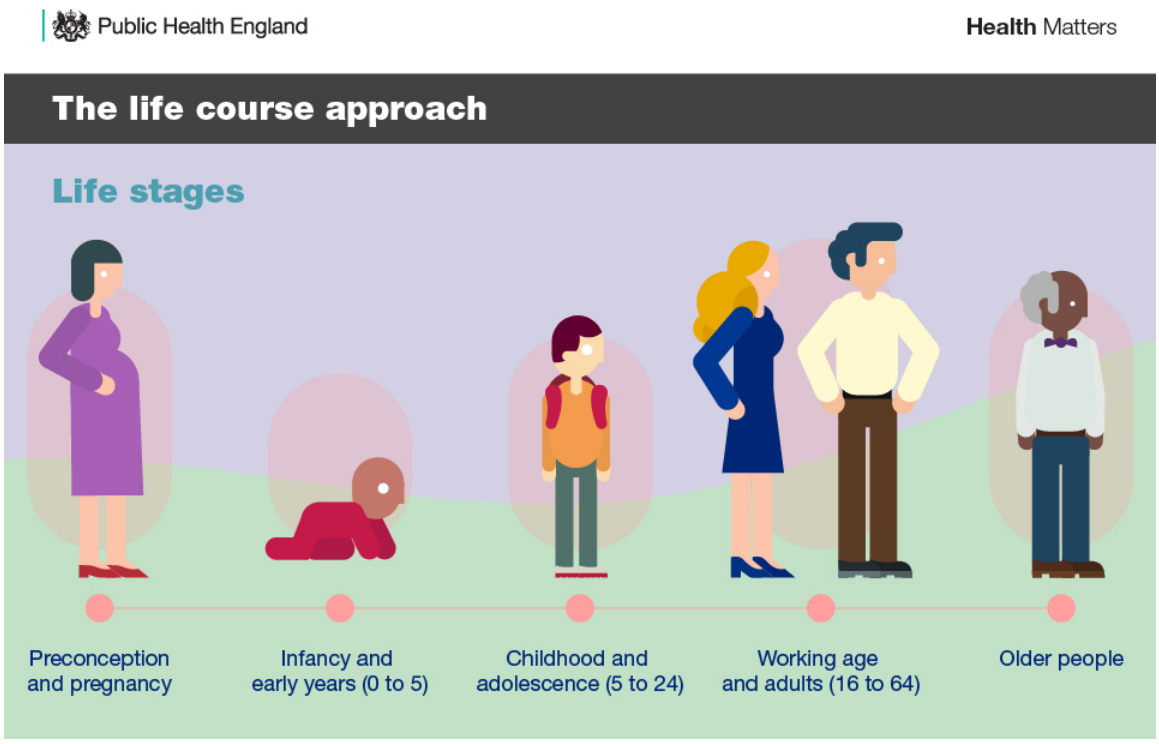


Figure 13.9 The Western model of the life course or life stages. Which stage are you in?

The life course in Western societies often includes preconception and pregnancy, infancy, childhood, adolescence, adulthood, and old age (Figure 13.9). Children love to play and learn, looking forward to becoming teenagers. Teenagers, or adolescents, explore their independence. Adults focus on creating families, building careers, and experiencing the world as independent people.

Finally, many adults look forward to old age as a wonderful time to enjoy life without as much pressure from work and family life. In old age, grandparenthood can provide many of the joys of parenthood without all the hard work that parenthood entails. For others, aging is something to dread.They avoid it by seeking medical and cosmetic fixes. These differing views on the life course are the result of the cultural values and norms into which people are socialized. In most cultures, age is a master status influencing self-concept, as well as social roles and interactions.

You may also experience changes in power and privilege as you move through life stages. Young children, as you might expect, have little power. They depend on others to care for them. When a person turns 18 in the United States, they can vote, which is a level of power and privilege. As people move from adulthood to senior citizens, they may experience more frequent ageism, which is discrimination based on age.

Often, your power and privilege decline as you age. For example, sometimes older workers are laid off first, right before they reach retirement age, so that companies don't have to pay full retirement benefits. Or, older people aren't hired for jobs because hiring managers assume that they don't understand technology, or won't be able to keep up with the demands of the job. In an intersectional example, Black elders often can't retire or can't retire well because of the Black wealth gap. Because of racism in employment and housing Black families (and other families wealthor) cannot accrue generational wealth at the same rate as White families (National Partnership for Women and Families 2021). Therefore, they have less to fall back on when it comes to getting the care that they need during retirement, end of life and dying.

Also, sociologists see a connection between ageism and death and dying. When people fear death and dying, they don't want to interact with people who are aging or at the end of life. When they worry about dying, they are more likely to be ageist (Banerjee, Brassolotto, and Chivers 2021), discriminating against people as they age or enter their end of life. For example, a doctor or caregiver might assume that an older person can't make their own end of life decisions based on their chronological age. However, age is only part of the picture. Physical health, mental health, and cognitive capacity all play a role in whether a person is capable of making decisions for themselves (Kotzé and Roos 2022).

As we look at the life course, related more specifically to death and dying, professionals use this model in two ways. The first way helps us understand what constitutes a good deatha good deathute of medicine defines a good death as one that is free from

avoidable death and suffering for patients, families, and caregivers in general, according to the patients' and families' wishes (Gustafson 2007). Albert Albert McLeod is a Status Indian with ancestry from Nisichawayasihk Cree Nation and the Metis community of Norway House in northern Manitoba. He is an activist and Two-Spirit leader. If you feel you would benefit from it, watch his description of A Good Death [Video]. If you choose to watch it, consider how your ideas about a good death are the same or different from his.

When children die, for example, grief is particularly challenging in part because their death is unanticipated and not part of the normal life course. When people who are poor die of diabetes or heart disease as young adults, this is also not a good death because these deaths could have been prevented.

Medical professionals also integrate this idea of a good death into their models of health and illness. This infographic is intended for doctors, so it is very complicated. However, if you examine it piece by piece, you will find that we have actually covered most of these ideas in this book. The infographic helps to synthesize our knowledge.

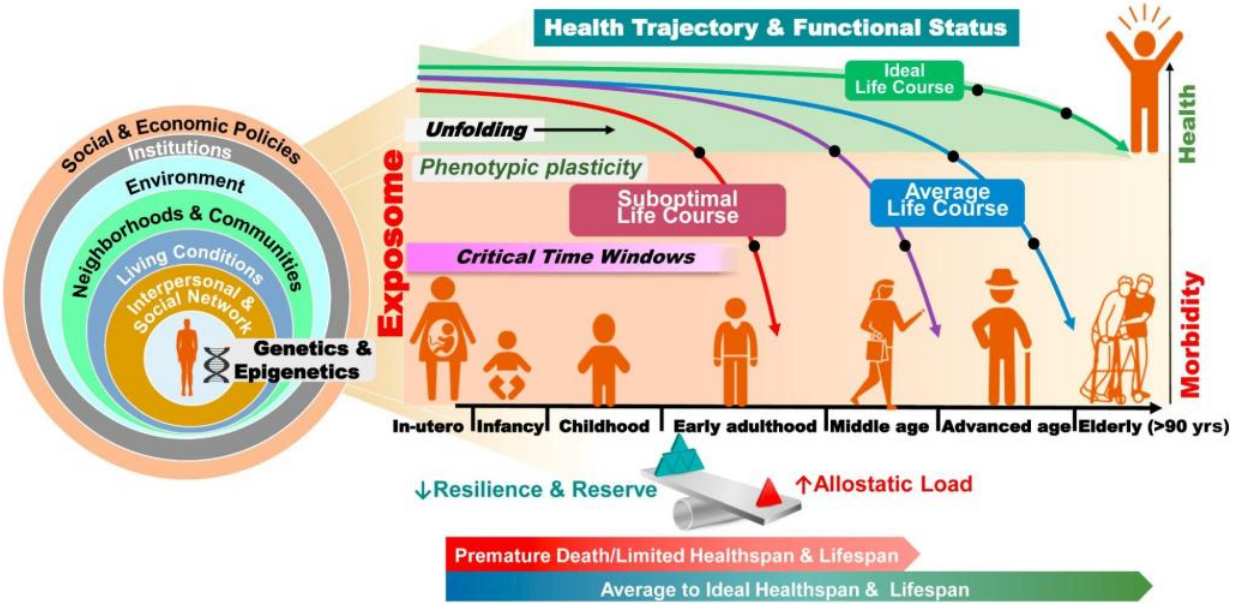


Figure 13.10 The Evolution of Health Trajectories Under the Influence of Macro- and Micro-Level Factors. How can we use this model to understand a good death? Image Description

The circles on the left side represent the social ecology model that was introduced in Chapter 3. A person's health is impacted at the micro level of individual interactions to the macro level of the laws and policies that create or change structural inequality. People who talk about racial environmental justice, as in Chapter 8, might notice how neighborhood exposure to oil or coal burning would impact health outcomes.

The Exposome is the equivalent of Adverse Childhood Effects (ACEs) or the protective factors that we discussed in Chapter 10. The chart maps resilient heath to less health during the aging process. It also shows how the likelihood of illness or death changes depending on social factors. Finally, the chart displays how health and illness may unfold over the life course, depending on social and individual factors.

The concept of life course helps sociologists understand how a "good life" and a "good death" unfold for people from a particular culture. When a life or a death does not unfold that way, sociologists can explain why. Social problems scientists can then propose action. Activists, community members, and governments can act or choose not to act to support good living and good dying for everyone.

Now it's your turn to unpack oppression and live justice:

Ageism is common in our society. We privilege and promote youth and vitality. Please find an example in the media that is ageist. It can be an advertisement, meme, short video, or other media source. If you need some help thinking about what kind of attitudes and behaviors are ageist, feel free to watch Age Doesn't Define You . Transcript

Then reflect:

- What evidence do you see that demonstrates ageism?

- What laws, policies, or practices might cause this ageism, or be sustained with this ageism?
- How does the ageism we see in our society influence our willingness and ability to talk about death and dying, or to support people who are nearing end of life?
- If you were going to create a non-ageist advertisement or media element, how would you change it?

Cultural Differences in Death and Dying

One of the ways we can think about inequality in death and dying is to consider cultural differences. Think for a minute about the last funeral you attended. For some of you, this may have been a recent experience. Others of you may never have attended a funeral. However, when we examine how people from different cultures think about and do death and dying, we notice many differences.

In dominant White culture, there is often a funeral. People come together to pay their respects to the dead person. The body of the dead person may be present in a casket, or a cremation may occur. People may also attend a viewing or wake, where they can sit with the family and the body to pray or say goodbye. There may be a burial of the body or a placement of the cremated remains in a columbarium. Finally, the process may end with a memorial service or a celebration of life, depending on the wishes and beliefs of the person or their family.

This pattern is very common. We also notice three themes related to death and dying in dominant White culture. The first is the denial of death. We don't often talk about death, prepare for death, or talk about a person who died (Hughes 2014). Although the denial of death is not unique to US culture, the dominant US cultural norm is that young and beautiful is the right standard. We live as if we will stay young and healthy forever.

The second element of death and dying in the dominant culture is that death and dying is a big business. It costs money for the casket, for embalming the body, the cremation, the rituals, the burial plot, mausoleum, or columbarium, the flowers, the food, and all of the things associated with the funeral rites. Journalist Jessica Mitford drew attention to this problem. She wrote an article in "The Undertaker's Racket" for the Atlantic Monthly magazine in 1963. In it, she details all of the people and all of the costs of a traditional US death. At the time of the article, she estimated that the funeral business was a 2 billion dollar industry in the US (Mitford 1963:56). As of 2023, the funeral industry makes over 20 billion dollars annually (Marsden-Ille 2023). Dying is a big business.

Finally, the dominant White culture leaves very little space for grief. Although bereavement leave exists, it is often short and unpaid. In dominant White culture, people often talk about "getting over" someone's death as if the grief will go away at some point. It is not common to sit in prayer for several days or to restrict your activities to allow space for grief.

However, this way of dying, death, and grieving isn't the only way. We'll illuminate inequalities in death and dying by exploring the Day of the Dead/Dia de los Muertos in Mexican and Mexican American culture, RIP T-shirts from the Black community, and current practices in two Indigenous communities. We will use qualitative data, or stories, to do this exploration. In Chapter 4,

we learned that using stories is common in both the interpretive and Indigenous scientific frameworks.

Because we are using stories, we don't have numbers to demonstrate the inequality present between dominant and non-dominant cultures. However, doing death differently than traditional White culture requires explaining what you need and insisting that you get it—activities of resistance that take energy and focus. This additional load is an example of inequality in action.

Before we begin, let's look at another social location: religion. As you might expect, religion has a lot to do with how we go about death and dying.

Unpacking Oppression, Believing Justice

How people deal with death and dying is often related to their religions and spiritual beliefs. Religion is a personal or institutional system of beliefs, practices, and values relating to the cosmos and supernatural. This definition has two key components. First, people experience religion as a personal set of beliefs and practices. Second, religion is a social institution, a structure of power with hierarchies, doctrines, practices, and beliefs.

The religion you belong to is often included when sociologists discuss power and privilege. In the United States, the dominant religion is Christianity. About 64% of Americans are Christian, and the number is dropping (Pew Research 2022). However, Christian privilege is embedded in our society in other ways. For example, our Pledge of Allegiance contains the words, "One nation under God." Our national holidays include Christmas, a holiday that is only celebrated in Christianity. We most often swear

oaths for public service or juries on the Bible, the holy book of Christianity. Recognized churches that closely match the Christian pattern get tax breaks. What other examples can you think of?

Other religions and spiritualities are non-dominant, even though the number of people who are not Christian is rising. With the exception of Judaism, non-Christian religions like Hinduism, Buddhism, Islam and others are growing. Additionally, people who identify as “None” or have no religious affiliation will be the majority of people in the US by 2070 (Pew Research 2022). While estimates that far in the future are somewhat unreliable, the number of “Nones” is growing.

These differences in religious power and privilege drive inequality in death and dying. Differences in religious practices around death and dying also create conflict. In some religions, for example, it is essential to cremate the body. In others, only burial will work.



Figure 13.11 Beliefs pertaining to death, preparation of the body, and funeral rights for some religions. How might these differences impact the social problem of death and dying?

Now it’s your turn to unpack oppression and believe justice:

Let’s explore cultural beliefs and rituals related to death and dying. For this activity, you may explore the traditions related to your own religion or culture or choose to look at something new.

You may use the information from the table in Appendix: Class Expansion Materials or the details from cultural differences that follow this activity. The open education textbook On Death and Dying has videos and pictures of several religious customs related to death. The website, Learn Religions might also help if you search related to death and dying and a particular tradition.

As you explore, please answer:

1. What religion, spirituality, or culture are you examining?
2. What beliefs around aging and dying does this tradition hold?
3. What do people who practice this tradition think about the body?
4. What funeral rites or practices does this tradition commonly do?
5. How does this tradition differ from the dominant culture, if it does?
6. How do differences in belief around death and dying contribute to the social problem?

Cultural Differences – Día de los Muertos/Day of the Dead



Figure 13.12 This Day of the Dead picture shows an altar with a decorated skull, flowers, and pictures of people who have died. Is this ritual similar to what you would practice?

Unlike dominant White culture, Día De Los Muertos/Day of the Dead celebrates the connections between the living and the dead. If you like, you can learn more by watching Thousands pay tribute to life during Día De Los Muertos, 'The Day of the Dead' [Video] or Día De Los Muertos: A Brief Overview [Video]. However, one of the best ways to learn more is to read this account from Latinx Writer and activist Linda González.

Linda González Tells Her Story



Figure 13.13 Linda González is a writer and an anti-racist educator. Her dad is Mexican, and her mom is Colombian. They raised her in Los Angeles. She wrote the following story.

Every year as November 1 approaches, I do the math to remember how long ago my father passed away on Día de los Muertos. This year, I dutifully pulled up my calculator and subtracted 1996 from 2017. Twenty-one years. And then the obvious hits me. I can always know how long it has been since he passed on to his next life by subtracting one year from my twins' age. They are 22 and were just a year old when their abuelo died. I remember carrying Gina down the aisle behind the casket, her and Teo's new life blooming while that same year Tot's had faded.



Figure 13.14 This is a personal altar from Linda González. How is she remembering this person?

I set up my altar this week, pulling out the pictures of my dearly departed and adding new ones from this year. The first step is always laying out the cross-stitched mantle with years of stains and a dark mark from when a candle burned too hot. I tape papel picado above the altar, remembering this ritual is not a dirge; it is an opening of the veil to celebrate the lives that touched me and my comunidades. It is a time to think about why I miss them and ponder how to keep them alive in the present moment.

I imagine my dad's disappointed spirit hovering over the Dodgers as they lost in the World Series. I invoke my mom's stovetop magic as I figure out what to do with a bag of zucchini that must be cooked tonight. I remember the mothers who grieve their sons' vibrant spirits every day, and I take a moment to send Snapchats to my beloved cuates.

Día de los Muertos is so ingrained in my being that I am startled to see people in costume; my mind wonders for a second, "What's that all about?" This is amazing because I was so involved in Halloween while my children were growing up—making costumes, figuring out the healthiest candy to hand out, trading my children's candy for money so they were not overloaded with sugar (and I could store their loot for the next Halloween).

In years past, I have hosted gatherings to decorate sugar skulls, loving this tradition of blending death with creativity. I treasured giving my children and their friends the chance to be playful and imaginative with something that so many people fear. As a writer, I live in that crevice of light and shadow, writing drafts only to end their existence for another version and then another and then yet another.

I love the transparency of life and death, the calaveras that dance and meditate and watch TV. Each skeleton could be anyone of us, and one day we will know what our antepasados experienced after their last out-breath. One day we will see there is no separation between any of us, alive and dead.

Cultural Differences – Indigenous



Figure 13.15 A funeral for Arnold Billy, who was a victim of COVID-19, at Tuba City Community Cemetery in Tuba City, Ariz., on May 22, 2020. What inequalities in death and dying might Indigenous people face?

Indigenous people in the United States experience complex issues related to death and dying. In Chapter 5, we saw how residential schools destroyed Indigenous families. In Chapter 8, we discussed how colonization harmed Indigenous people. These harms continue in the social problem of death and dying.

Maise Smith, a psychologist is Tlingit and Northern Tutchone from Champagne and Aishihik First Nations. She was born and raised in the Yukon Territory and is part of the Daklaweidi Clan. She says that people who lived in residential schools were taught not to talk, not to feel, and not to trust. When they spoke their Indigenous languages, they were punished. When they reacted to the punishment with anger, sadness, or defiance, they were punished more. These practices created a lack of trust in systems and institutions. Now, as the children of these children are dying, the families find it difficult to talk about their feelings of grief and loss. If you would like to learn more about the impact of colonization on current Indigenous families, watch this 4.15-minute video, Colonization, Trauma and Responses to Dying and Grief [Video].

At the same time, Indigenous practices related to death and dying can support families as they experience loss. Jeroline Smith is a retired nurse, consultant, and elder at Peguis First Nations in Manitoba. She describes some of these practices For example, in some Indigenous cultures, it is traditional to open windows when someone has died so that their spirit can fly free. Often women will prepare the bodies for burial or cremation. If you would like to learn more about these traditions, watch the 43-second video, Traditions when a person dies at home [Video].

Cultural Differences – Hindu

COVID-19 disrupted religious rituals related to death and dying around the world, including India. In the Hindu religious tradition, a dead body would be washed, wrapped in white cloth, and covered with flowers. Mourners visit the body to pray and pay last respects. When this is complete, the body is cremated. Cremation marks the actual death of the person. Indian sociologist Sarita Kumari writes:

> *… it is believed that vital breath is released by the heat of pyre and ritual of 'kapal kriya' (breaking of one skull). Hence, according to beliefs, death takes place during the process of cremation. Even the smoke from the pyre towards the sky is seen as a metaphor of release of soul and its integration with heaven is considered as 'good death.' (Kumari 2023)*

In this quote, we see another way of looking at death: death that occurs with a ritual act rather than the cessation of breath. This ritual is an essential component of a good death. Cremation is a sacrifice to the Gods. After cremation, the family puts the ashes into a sacred flowing river. This practice represents the annihilation of the body through fire and flood.

One family in India struggled to do the things that their religion said were important. Indian Ph.D. candidate Jigyasa Sogarwal shares her experience when her grandfather died in a hospital from COVID-19. She says because they are migrants, they would usually need to take the body back to his village to be cremated. However, the family could not transport the body of their grandfather back to his ancestral village. Instead, they cremated the body in the local crematorium, using full personal protection. They used technology to include the family:

> *Extended family back at the ancestral village looked at the funeral pyre on their mobile video screens while we held our camera phones still. This was not a video chat with a best friend at the end of a busy workday. This was not a video chat of long distant lovers. This was not an office team meeting video call. My grandfather was burning to ashes, and I had to point the camera to his pyre so that his wife of forty years, his daughters, brothers, sons, grandsons and hundreds of his former students and village friends and family could see him burning (Sogarwal 2022).*

In her writing, you can feel the pain that Jigyasa experienced, as she did her best to carry out the family's traditions through the disruption of COVID-19. If you would like to read the full article feel free to look at Body of the Dead, rituals of death and disenfranchised grief in post-COVID society.

Cultural Differences – RIP T-Shirts and Social Justice

When we consider grief and social justice, one of the privileges that wealthy, White people have is time to grieve and resources to have an expensive funeral. In Black communities, on the other hand, grief is disenfranchised. This disenfranchised grief is "grief that is unacknowledged and unsupported both within their sub-culture and within the larger society" (Bordere 2016). Bordere describes this grief:

> *African American youth, for instance, who reside in urban areas are often disenfranchised grievers. Many African American youth cope with numerous profound death losses related to gun violence and non-death losses, including the loss of safety…[T]hese youth are often inappropriately described as desensitized. Consequently, these losses are dealt with in the absence of recognition or support for their bereavement experience in primary social institutions, including educational settings, where they are expected to continue in math and writing as if a loss has not occurred (Bordere 2016).*

As a partial response to disenfranchised grief, RIP (Rest in Peace) T-shirts have become part of the funeral rites in Black communities. Dr. Kami Fletcher is the aunt of an African American man who was murdered. She described the RIP T-Shirts for her nephew, Willie, in this way:

> *As ritualized mourning wear, all of Willie's immediate and extended kin, as well as his close friends, donned the RIP T-shirt at his wake. The T-shirts unified us in our grief while signaling to the public that we were in mourning. The T-shirts also provided solidarity, creating room for healing by memorializing his life—his place within our family and the larger community. Further still, RIP T-shirts allow room for healing by metaphorically filling the void of the loved one's absence, serving as second skin to keep him close, and even allowing mourners to fill out the imprint he left, with our own image. (Fletcher 2020)*

These shirts are also worn after the funeral itself, bringing the presence of the loved one to birthday parties or other family events.



The day after Willie's funeral, cousin Candice Taylor posted this picture with the following message:

Wasn't able to make it to see you one last time but took you to church with me this morning with my heart filled with joy!! The hardest part is healing but you will always be in our hearts! I love you cuzzo

Figure 13.16 Candice Taylor is wearing an RIP T-Shirt for her cousin Willie, whose nickname was "Chill". Even though she wasn't able to attend the funeral, she could connect with the family, mourn and remind others of the importance of Willie's life. Image Description

They also become a call for justice because they remind people of the importance of the person's life. They call out White supremacist violence by both naming and picturing the person who was murdered:

> *From Mike Brown and Sandra Bland to Willie Oglesby, Jr., and Breonna Taylor, and George Floyd, Black bereaved family members politicize their grief in ways that highlight the white supremacy that caused the death as well as use it as a tool to fight for justice. As a walking memorial, the RIP T-shirt is a reminder of the life cut short by injustice. It is a reminder that we have not forgotten and that we won't forget. (Fletcher 2020).*

Wearing RIP T-Shirts becomes another way to "say their name", to make their name visible, ensuring that the consequences of racial violence are obvious. If you would like to learn more about this memorial proactively, you can read Fresh to Death: African Americans and RIP T-Shirts.

Inequality at End of Life – Rural Challenges

What does it mean to be at the end of your life? Common sense would say that end of life is the period of time before you die. However, none of us know when we will die. How, then, can we understand when the end of life happens? Researchers depend on two definitions. First, end-of-life is defined by Medicare and Medicaid as a person who is in a six-month or less period before their death. The government uses this definition to decide who qualifies for hospice, particularly when the government is paying for the care.

A second definition focuses on the end of life as a physical process. End of life is the period preceding an individual's natural death from a process that is unlikely to be arrested by medical care (Hui et al. 2014). The end of life is a fertile ground for social problems. End-of-life decisions raise issues of culture, choice, and values. End-of-life options also vary depending on where you live or how much money you have. Let's look at the case of rural living.

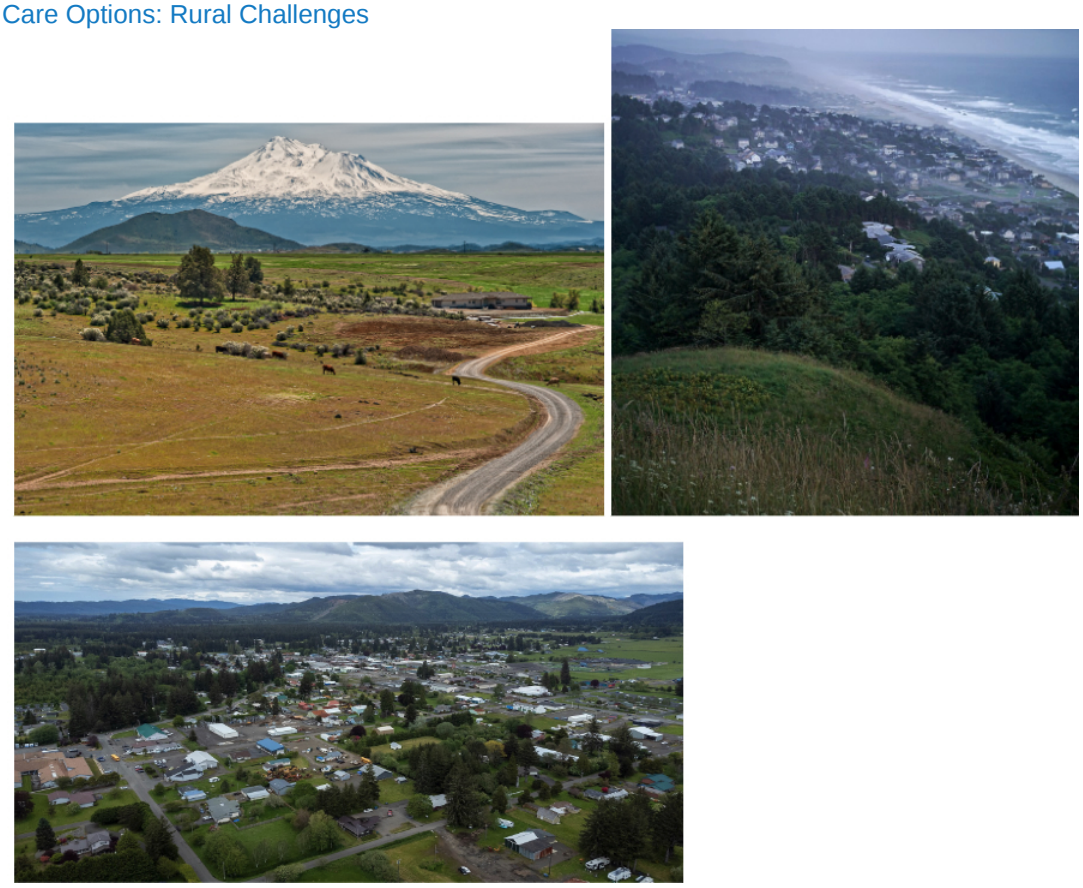


Figure 13.17 Rural Areas in Mt Shasta, CA (top left), Lincoln City, OR (top right), and Forks, WA (below). Rural areas have small populations, low housing density, and are far from cities. However, rural communities differ widely. How might end of life options be different between rural areas and cities?

In this section, we introduce the social location of being rural. Social locations such as age, gender, socioeconomic status, and geographic locality affect all aspects of a person's life. The variability in access to resources and services based on these factors has a significant impact on the dying experience. One social location that matters is geography. People in urban areas and cities tend to have access to more services. To be rural means to live in areas that are sparsely populated, have low housing density, and are far from urban centers (US Census Bureau 2017). US rural populations tend to be older, have higher mortality rates, be more likely to suffer from chronic diseases, and be disproportionately poorer than urban populations (Rural Health Information Hub 2022).

Palliative Care

Death is an unavoidable event in the life course. We are born. Eventually, we will all die. But with the advancements in modern medicine and its ability to manage disease and prolong life, dying has increasingly become an elongated process rather than a sudden specific event. The dying process is now often the end result of chronic disease and/or age-related physical decline that can be accompanied by pain and distressful symptoms.

Palliative care is often used to improve the quality of life and relieve pain and suffering during end-of-life care. As a treatment strategy, palliative care is specialized medical care for people living with serious illnesses and medical conditions (Definition of Palliative Care N.d.). The focus is on anticipating, preventing, and treating physical, psychological, and emotional pain and relieving symptoms. Because rural populations are generally older and poorer than urban palliative careey palliative carefor palliative care, but they actually have less access to palliative care (Rural Health Information Hub 2021). Data also indicates that caregivers for the medically fragile who live in rural areas often spend more time providing care and are more likely tpalliative careiple people than in urban or suburban areas. This is especially concerning considering the role palliative care programs can play in supporting those who provide daily caregiving and support for loved ones (Center to Advance Palliative Care 2019).

Readily available access to palliative care has advantages for the patient, those who provide daily care, and the healthcare system. Community-based palliative care programs lower healthcare costs and reduce the need for hospitalization (Weng, Shearer, and Grangaard Johnson 2022). Early diagnosis of care needs and promptly addressing medical needs before hospital care is needed

provide obvious benefits for the patient. The availability and accessibility of support services for care providers is also critical to the overall well-being of the patient and the caretakers. In addition, minimizing hospital visits helps bring down overall medical costs and conserves system-wide medical resources at a time when the healthcare system is struggling to control escalating costs.



Figure 13.18 Access to health care services in rural areas is limited compared to bigger cities. The people in Lincoln County, Oregon, rely on the Coast Guard for ocean rescues. Private air services move critically injured and dying people to the Willamette Valley for more complex care. When lawmakers proposed cutting funding to the local Coast Guard helicopter, residents protested, and funding was restored.

Rural areas face disproportionate barriers in providing palliative care options. Financially, the sheer volume of patients in urban areas is better able to support the resource allocation needed for hospital and community palliative care programs. Larger patient numbers can financially support the viability of healthcare teams specifically designated and trained to provide palliative care. However, rural areas lack sufficient patient numbers and the necessary medical resources to maintain palliative care programs. These areas are hindered by geographically dispersed patients, significant travel and driving time (Figure 13.18), the lack of rural hospitals and medical specialists, and the difficulty in recruiting and retaining trained healthcare providers (Weng et al. 2022).

Nursing Care and Home Health Care

The scarcity of nursing care facilities and hospice services in rural areas poses barriers to accessing end-of-life care assistance with medical and personal needs. Nursing care facilities (sometimes referred to as nursing homes) are residential centers designed to provide health and personal care services for those who can no longer care for themselves. These facilities provide a broad array of services dependent upon the specific focus of a facility. Levels of service can range from assisted living settings where residents may need assistance with meals, help with medication, and housekeeping to skilled nursing care facilities where the focus is more on medical care, including rehabilitative services (e.g., physical, occupational, and speech therapy), and complete support with daily activities.

These facilities can be essential end-of-life options, but for rural residents, they are often not available. Rural nursing care facilities face many of the same challenges as rural palliative care programs. Rising operational costs due in part to the lower number of patients, distance to resources, and difficulty in finding and retaining trained staff have resulted in a high rate of nursing facility

closures across rural America. Rural residents who must often leave their community, family, and friends to access these services face the stress of relocation and isolation because of less contact with loved ones.



Figure 13.19 Telemedicine can provide more healthcare services to rural patients and others who may lack access to transportation. However, internet access and technology skills are often limited in rural areas, as noted in Chapter 5.

When end-of-life health care can be delivered to a patient's home, it can be less expensive, more convenient, and just as effective as services provided in hospitals or nursing care facilities. However, there is limited access to these services in rural areas, where the service may be based out of cities 50-100 miles away and have limited openings or long waiting lists to enroll. In many instances, there are no options available for specialized medical needs, occupational or physical therapy, or mental health support.

To help fill this service gap, telemedicine (Figure 13.19) is increasingly feasible. Research indicates that the use of telemedicine can improve access to healthcare professionals for patients at home. Its visual features allow genuine relationships with healthcare providers (Steindal et al. 2020). However for rural residents, limited cellular coverage and internet access are barriers. Any cost savings to the patient and to the health care system may be far less than what is needed for investment in extending the needed technological infrastructure.

Hospice

Hospice programs provide an important option for end-of-life care. Hospice is specialized healthcare for those approaching end-of-life. Hospice focuses on quality of life and comfort of the patient, and support's the patient's family. The focus of hospice care is not to cure disease or medical conditions.

Instead, the goal is to support the patient and their loved ones while facilitating the highest quality of life possible for whatever time the patient has left. To qualify for hospice services, a physician or primary healthcare provider must verify that the patient is terminally ill with 6 months or less to live. A patient's enrollment can be extended as many times as necessary to support a patient until the end of life. A patient can disenroll whenever they choose or request re-enrollment at any time.

The focus within hospice programs is on reducing pain and keeping the patient as comfortable as possible. The broad-based approach to addressing overall well-being during end-of-life includes attention to physical, psychological, social, and spiritual needs. To address these needs, a hospice team can involve doctors, nurses, and other health care providers as needed, as well as social workers, counselors, and volunteers. Depending upon patient preference, hospice programs may include access to options

such as aromatherapy, touch and massage, art therapy, music therapy, and pet therapy. These complementary services can help with pain management and psychological well-being and contribute to the patient's comfort and quality of life (Hospice Alliance N.d.).

Although hospice programs are increasingly available nationwide, less than 20% of hospices operate in rural areas. Rural hospice programs face many of the same barriers as the other end-of-life care options discussed above. Due to lower patient numbers, staffing shortages, high staff turnover, and long driving distances and time, they are financially vulnerable, and have limited services. This is further complicated by a common lack of available family member caregivers, which is essential to the home-based hospice option. Adult children or other caregivers often live far away, making it difficult for the dying patient to be cared for by a family member and live out their life in their home.

Although quality end of life care can take many forms, rural residents have less access to needed services during the process of death and dying. The social location of rural is a unique location of oppression.

Licenses and Attributions for The End of Life

Open Content, Original

"Inequality in End of Life and Death" by Patricia Antoine and Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

"Life Course" and "Ageism" definitions are adapted from Introduction to Sociology 3e by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Openstax is licensed under CC BY 4.0. Modifications: Lightly edited.

"Religion" definition from the Open Education Sociological Dictionary edited by Kenton Bell is licensed under CC BY-SA 4.0.

"The Process of Aging" is adapted from "Social Construction of Reality" by Tonja R. Conerly, Kathleen Holmes, Asha Lal Tamang, Introduction to Sociology 3e, Openstax, which is licensed under CC BY 4.0. Modifications: Lightly edited.

"How I Celebrate Life on the Day of the Dead" by Linda González is licensed under CC BY-NC-ND 4.0.

Figure 13.8. "Photo" by Stacey Shintani on Flickr is licensed under CC BY-NC-SA 2.0.

Figure 13.9. "The Western model of the life course or life stages" by Public Health England © Crown copyright is licensed under the Open Government Licence v3.0.

Figure 13.11. "Group of People Attending Burial" by Rhodi Lopez is licensed under the Unsplash license.

Figure 13.12. "Día de Los Muertos Celebration" by greeleygov is licensed under CC PDM 1.0.

Figure 13.14. "Photo of a personal altar" by Linda González is licensed under CC BY-NC-ND 4.0.

Figure 13.17. "Mt.Shasta" by Bala from Seattle, USA is licensed under CC BY-2.0; "Lincoln City, Oregon" by Lonelystudentwithtoomuchtime is licensed under CC BY- SA 4.0; "Forks, Washington" by Sea Cow is licensed under CC BY- SA 4.0.

Figure 13.18. "Photo" by NOAA is licensed under the Unsplash License.

Figure 13.19. "Photo" by National Cancer Institute is licensed under the Unsplash License.

All Rights Reserved Content

Figure 13.10. "The Evolution of Health Trajectories Under the Influence of Macro- and Micro-Level Factors" by Ramachandran S. Vasan © American College of Cardiology Foundation is included under fair use.

Figure 13.13. Photo © Linda González is all rights reserved and included with permission.

Figure 13.15. "Funeral of Arnold Billy" by Brian van der Brug, Los Angeles Times is included under fair use.

Figure 13.16. "Cousin Candice Taylor is pictured in her RIP T-Shirt" by Kami Fletcher is all rights reserved and included with permission.

This page titled 13.3: Inequality in End of Life and Death is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Patricia Antoine (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

13.4: Studying Death and Dying

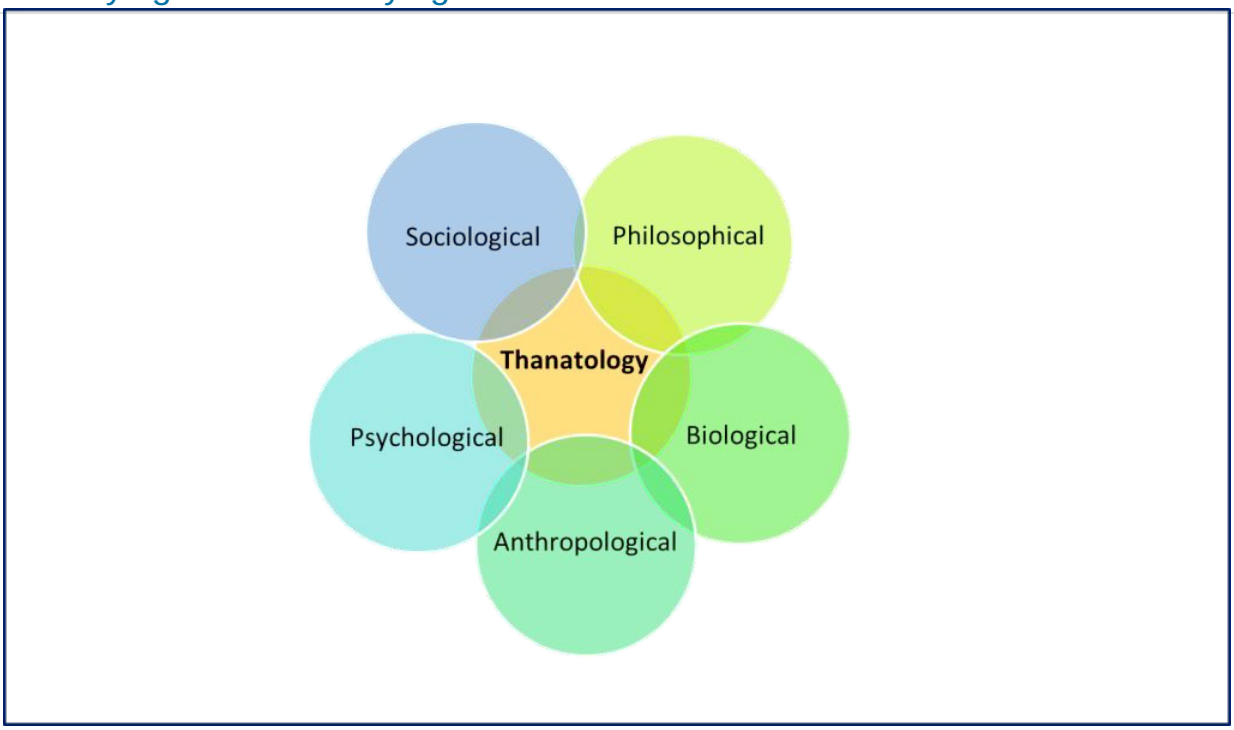


Figure 13.20 Thanatology Is Interdisciplinary: Many disciplines, including anthropology, sociology, psychology, philosophy, and biology, contribute to our understanding of death and dying. Image Description

Thanatology is the scientific study of death, the dying process, and bereavement. Death can be studied from many perspectives Each perspective highlights a different dimensdeathf the cdeathxities surrounding death and dying.This interdisciplinary study of death relies on contributions from many academic fields of study (Figure 13.20).

The Philosophical Approach

Philosophy explores fundamental questions about knowledge, life, mortality, and the human condition. There is a focus on examining the meaning of our existence, the nature of human thought, the essence of the universe, and the connection between them. This approach challenges humans to examine their own beliefs and question the validity of those beliefs. A philosophy-based perspective provides insights into the holistic human experience of death and dying. We and we alone will confront death. Our beliefs and perceptions become our reality and our truth. These beliefs then shape the meaning of death and the subsequent actions and responses.

Philosophy provides insights into the value-based decisions surrounding death and dying. For instance, in medicine, there may not be enough doctors, enough medicine, or enough hospital beds. Healthcare professionals decide who gets priority emergency treatment. Do they decide to treat the patient who has the best chance of survival? Or do they decide to treat the patient who is most urgent, regardless of the long-term outcome?

Biological and Medical Approaches

Biology is the science of life and living organisms. The multiple disciplines and subfields that make up this field of study examine the structure, function, growth, and evolution of organisms. Biological sciences and their application to the human body form the foundation of the Western healthcare system. Healthcare provider education and training are grounded in a biological paradigm. Western approaches to science and scientific methodology are used to establish a diagnosis, prognosis, and treatment strategy.

A biological perspective provides insights into an array of issues related to the understanding of death and dying. US dominant culture relies on biology and medicine to define when death occurs. This basic, fundamental question may at first seem fairly evident. But upon closer examination, it is a complex issue that relies on biological indicators that lead to questions such as: Does death occur when the heart stops? When internal organs cease to function? When brain activity stops? The interpretation and meaning of these physiological indicators are used to establish death. This raises questions for the US healthcare system when

providing services for those who hold belief systems that do not place the same emphasis on the biological approach as being the definitive determinant in defining death.

Biological and medical approaches focus on the physical life and death of the body, as we discussed earlier in the chapter.

Anthropological Approach

Anthropology examines social, cultural, and biological factors to gain a holistic understanding of humanity. Using empirical evidence to study human language, culture, and societies this perspective considers the past when exploring the distinctiveness of social groups. Rituals, practices, and beliefs concerning death and dying reflect the most important cultural values by which people live their lives. What a culture places emphasis on at the end of life indicates what is valued in life. An anthropological perspective can facilitate a comparative analysis of past and present as well as a contemporary cross-cultural examination of death practices. This broadened awareness facilitates the cross-cultural understanding of varied death practices underscores that there is no inherent right or wrong way to address the issues associated with death.

Psychological Approach

Psychology examines human behavior and mental processes and explores how consciousness, cognition, and social interaction impact human behavior. This discipline connects social science with the biological sciences by focusing on the physiological and neurological processes in relationship to mental functioning and human behavior. A psychological perspective provides a framework for studying a vast array of death topics, including the study of death fears, death anxiety, and the emotions associated with death and dying. There has also been significant work in this field advancing the understanding of the impact of cognitive development on the death experience. Scholars and practitioners more deeply explore issues associated with grief, mourning, and bereavement.

We see a psychological approach in action when we look at how Maise Smith, a psychologist who is Tlingit and Northern Tutchone from Champagne and Aishihik First Nations, describes the challenges of grieving for adults who grew up in residential schools and for their children. This story is in Indigenous.

Sociological Approach

By now, you know that sociology focuses on the behavior of people in groups at many different levels. Sociologists take this approach when they examine the social problem of death and dying.

At a macro level of analysis, sociology focuses on the role of social institutions in structuring the processes surrounding death and dying. For instance, governments regulate the ways in which a corpse and or human remains can legally be handled. They legislate the process by which the legal definition and medical criteria are used to determine when death has occurred. The discipline also explores the impact of social indicators such as class, race, and gender and how social location differentially affects the end-of-life experience, such as access to healthcare resources and social support.

At a micro level of analysis, a sociological approach can shed light on how belief systems and social factors affecting our day-to-day interactions create meaning around death and the dying process.

Thanatology has long recognized the necessity and the value of an interdisciplinary approach to the study of death and dying. Each of the above disciplines contributes a unique body of critical information and insights needed to develop a holistic understanding of death. Sociology, with its focus on the impact of social forces and social processes, plays a critical role in expanding that understanding of death and death-related experiences.

Licenses and Attributions for Studying Death and Dying

Open Content, Original

“Studying Death and Dying” by Patricia Antoine is licensed under CC BY 4.0.

Figure 12.20. “Thanatology is Interdisciplinary” by Kimberly Puttman is licensed under CC BY 4.0.

This page titled 13.4: Studying Death and Dying is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Patricia Antoine (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

13.5: Dying Well is Social Justice



Figure 13.21 The 6:48-minute video, *A New Vision for Death and Dying*, explores new options for dealing with death and dying. Do any of these options help you to think about what a good death would look like? Transcript

As we look at the complex issues related to death and dying, we see that the question of who dies when is complicated by privilege, oppression, and difference. At the same time, we are capable of taking interdependent action to increase social justice for people who are dying and their families. We already tadeathabout the community actions of death cafes and conscious communities. We discussed changes in the laws related to the end of life and right to life. In this section, we learn about three additional ways that people are taking interdependent action: POLSTs and Advance Directives, Green Burials, and Last Words.

POLST and Advance Directives

Figure 13.22 The chart describes the differences between a POLST and an Advance Care Directive. How might filling out either of these forms change the experience of death and dying for you or your loved ones?

POLST	Advance Directive
Medical Order to a doctor	Legal document
A health care professional completes the form	An individual completes the form
Is a specific Medical Order	Contains general wishes about treatment
A copy is in the patient's medical record	May not be in the patient's medical record
Was created in 1990 by Oregon Health and Sciences University	Began in 1967, as part of a living will
Oregon POLST	Sample Advance Directive

The state of Oregon is once again an innovator. In the early 1990s, healthcare professionals and the state legislature created the POLST or Portable Orders for Life-Sustaining Treatment®. The POLST allows patients to describe what measures they want doctors to use to sustain their lives. These orders are really useful when patients are too sick to speak for themselves.

The POLST form is in addition to an advanced directive, a legal document that states a person's wishes about receiving medical care if that person is no longer able to make medical decisions because of a serious illness or injury. An advance directive may also give a person (such as a spouse, relative, or friend) the authority to make medical decisions for another person when that person can no longer make decisions. Unlike an advance directive, the POLST focuses on what a doctor can or cannot do for the patient, including providing CPR or assistance with breathing.

The POLST process is now widely used in all US states, although state regulations vary (National POLST N.d.). To learn more about one family's experience with POLST, the video POLST: When is the Right Time? [YouTube] is helpful.

Green Burial



Figure 13.23 This is an image of a green burial ground in the UK. How does it differ from a traditional cemetery?

In Chapter 8, we looked at some of the ways that environmentalists are acting to heal the earth. These efforts don't stop with living people. They continue until after death. In the United States, until the 1930s, most people died at home. Their loved ones took care of their body. They were buried in home or city-owned cemeteries.

After this time, however, many states required trained morticians to report the deaths, embalm the bodies, and bury them in cemeteries with caskets. Often, these caskets were covered in cement, preventing the normal decay of the body.This style of burial adds toxic chemicals to the environment, risking the health of funeral workers. It also contributes toxins to the cemeteries.

As an alternative, eco-death activists agitate for green burials. A green burial (Figure 13.23) is a way of caring for the dead with minimal environmental impact (Green Burial Council. N.d.). This aids in the conservation of natural resources, reduction of carbon emissions, protection of worker health, and the restoration and or preservation of habitat. If a body is buried without these chemicals in a wooden box, the decomposing body can eventually nurture plants. If you would like to learn more about green burials, watch Die as You Lived: What is Green Burial? [YouTube]. How is this style of burial consistent with environmental values?

Last Words Project: Art as Activism



Figure 13.24 The Magenta Horse (left) is one of the mailboxes that Crystal created to receive letters to loved ones. It was located in Siletz Bay on the south end of Lincoln City, Oregon. The second mailbox (right) is called the "Golden Chachkie" because it is filled with trinkets. "It kind of reminded me of my grandma," Crystal says. "She loved antiques. (Tobias 2021)

In addition to implementing new laws and policies related to end of life, and new options for funerals and burials, one woman is creating new alternatives for expressing grief. Crystal Akins is an arts activist, musician, spiritual director, and death doula. In the Last Words Project, she united people with words and music to create support for the dying and celebrate the dead. A news article says this about the project:

> *Crystal says throughout her years of death work, she has seen inequities in how we care for our dying, adding, "I also see the isolation around grief, loss, and dying. I've noticed when I see my folks grieving, that we all grieve differently according to what has happened and our own unique personalities."*

> *So, Meneses took to the drawing board and came up with this music series stating, "Let's use art and music to create access to these places that we don't usually want to visit." (Meneses quoted by Thomas 2021)*

In this project, she set up mailboxes in Lincoln City, Oregon, so that people could write letters to their loved ones. People could write to whoever they wanted, including people, pets, and trees. Then, Crystal wrote songs that expressed the feelings and themes of the letters, allowing the wisdom about life, death, loss, and grief to shine from people's words. You might enjoy the song, Body, for its joy in living. She recorded this music with a group of singers and musicians. As a final step, she held a series of concerts in graveyards around Portland, Oregon. These concerts raised money to care for people who would otherwise die alone.

In addition, this project brought urban and rural people together. Locals and visitors to the Oregon coast could share their words. Urban Portlanders and anyone on YouTube could enjoy the music. In this way, Crystal and her singers and musicians were creating community resilience (Kirkendall 2021; Tobias 2021; Thomas 2021).

In these interdependent actions—changing laws and policies, providing new ways to deal with bodies, and using art and song to create change—we expand the possibilities for social justice for people who are dying, their families, the dead, and our ancestors. How will you take action?

Licenses and Attributions for Dying Well is Social Justice

Open Content, Original

"Dying Well is Social Justice" by Kimberly Puttman and Patricia Antoine is licensed under CC BY 4.0.

Figure 13.22. “Chart of Differences between POLST and Advanced Directive” by Kimberly Puttman is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 13.23. “Green Burial Ground” by sian harrison is licensed under CC BY-SA 2.0.

All Rights Reserved Content

Figure 13.21. “A New Vision for Death and Dying” by The Lancet is licensed under the Standard YouTube License.

Figure 13.24 “The Magenta Horse” and “Golden Chachkie” by Crystal Akins are all rights reserved and included with permission.

This page titled 13.5: Dying Well is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Patricia Antoine (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

13.6: Chapter Summary

The way you live impacts the way you die. Sociologists see that dying itself is a social problem. People's experience differs depending on their culture, beliefs, and values. Their experiences of power and privilege impact when and how they die in complex ways. Issues about who decides when to get medical treatment at the end of life or who decides when to die are complex social questions. People and communities are grappling with these complex issues and creating interdependent solutions that reinforce the value of human life and the social justice of death and dying

Essential Ideas

Learning Objective 1: How do we explain death and dying as a social problem?

Death and Dying can be a social problem because although each person has a unique death, wider social forces influence the life expectancy and ability to have a good death based on social location. We disagree about who makes the decision for someone to die or what should happen to people's bodies/ How we define death and choose to care for the dead changes over time and place. Finally, moving toward equity in death and dying requires the interdependent action of changing laws, policies, and practices, engaging in community conversations, and taking individual actions, like being willing to talk about death in a positive way.

Learning Objective 2: What are the cultural, social, and structural factors that impact death and dying?

Depending on which culture you live in, you may understand death to be physical, legal, or social. You may bury or cremate your dead or take time for grief. We also see that social location with corresponding power and privilege changes what the end of life or death looks like for groups of people. More specifically, People of Color, people who are houseless, and people who live in rural areas, among other social locations, have less access to needed services and are likely to die sooner than others with more privilege.

Learning Objective 3: How does the concept of life course illuminate issues around aging and dying?

A life course model defines the expectations for what people will do at various stages of their lives. These models differ by culture, time, and space. Particularly when we think of aging and death, a life course model defines when in a person's life they should happen. When death occurs as it is expected, it is a "good death". When this norm is violated, we have an unexpected death. We can also use these models to think about power and oppression related to aging. In some societies, the elderly are respected and revered. In others, they are ignored and silenced. Fear of death and dying can lead to ageism, particularly because the fearful people want to avoid people at end of life.

Learning Objective 4: How does the social institution of religion create the potential for conflict in values, a characteristic of a social problem?

Religion is a social institution and a set of beliefs that is particularly engaged with questions of living and dying. Religions and spiritual traditions differ widely in how they think of life and death, what is acceptable to do with the body, and how funeral rites should occur. In addition, the landscape of our religious affiliations is changing. In the US, fewer people are Christian, membership in other religious traditions is generally growing, and many people say that they don't have any religious affiliation. Because of the wide variety of differences, and the differences in power related to each religious tradition, we experience conflict in values and norms around death and dying. This conflict generates a social problem.

Learning Objective 5: How does thanatology help us understand the social problem of death and dying?

Thanatology is a discipline that studies death and dying. It combines the knowledge and wisdom of sociology, psychology, biology, medicine, anthropology, and philosophy to make sense of a complex and challenging stage of life. By considering the individual, the family, the body, the community, and the wider social structures, thanatology helps to create a holistic picture of death and dying and support people, families, and communities in moving through the process with grace.

Learning Objective 6: How are individuals and communities creating new possibilities of interdependent improvements to create social justice in the process of death and dying?

Health practitioners, lawmakers, activists, and people who are dying are taking action to make death and dying more equitable. From RIP T-Shirts, to green burials, to POLSTs and advance directives, to conscious communities and concerts in graveyards, we are rethinking what it means to live and die well. It's not easy, but interdependent action can create social justice for the dead.

Key Terms Review

[H5P64]

[H5P65]

[H5P66]

[H5P67]

[H5P68]

[H5P69]

Key Terms List

- **ageism**: discrimination based on age.
- **a good death**: a death that is free from avoidable death and suffering for patients, families, and caregivers in general accordance with the patients' and families' wishes.
- **brain death**: brain death, or what became known as the "whole-brain" definition of death, involved the following criteria: the absence of spontaneous muscle movement (including breathing), lack of brain-stem reflexes, the absence of brain activity, and the lack of response to external stimuli.
- **death**: when a person's body ceases to function
- **death positivity**: a concept that means we are open to honest conversations about death and dying, and is the foundation of a social movement that challenges us to reimagine all things tied to death and dying.
- **disenfranchised grief**: grief that is unacknowledged and unsupported both within their sub-culture and within the larger society.
- **end of life**: the period preceding an individual's natural death from a process that is unlikely to be arrested by medical care.
- **excess death**: the difference between the observed numbers of deaths in a particular time period and the expected deaths for that same time period.
- **green burial**: a way of caring for the dead with a minimal environmental impact that aids in the conservation of natural resources, reduction of carbon emissions, protection of worker health, and the restoration and or preservation of habitat.
- **hospice**: specialized healthcare for those approaching end-of-life. Focuses on quality of life, comfort care, and medical, psychological, and social needs; treats the person and the symptoms of disease and illness rather than the disease itself, supports the patient and family.
- **life course**: the period from birth to death, including a sequence of predictable life events such as physical maturation.
- **life expectancy**: the number of years a person can expect to live, based on an estimate of the average age that members of a particular population group will be when they die.
- **palliative care**: medical care focusing on relief of pain and symptoms. Meant to enhance a person's current care by focusing on quality of life and addressing what matters most to the patient.
- **religion**: a personal or institutional system of beliefs, practices, and values relating to the cosmos and supernatural.
- **Right to Die Laws**: laws that allow a person who suffers from a terminal disease and meets the required criteria to choose to end their life on their terms.
- **rural**: areas are sparsely populated, have low housing density, and are far from urban centers.
- **social death**: the loss of social identity, loss of social connectedness, and loss associated with the disintegration of the body.
- **thanatology**: the scientific study of death, the dying process, and bereavement.

Discuss and Do

1. Lifecourse and "a Good Death": How has COVID-19 challenged our expectations around a good death?
2. Conflict in Values/Right to Die: This 9.27-minute video, Right-to-die movement finds new life beyond Oregon [YouTube Video], discusses the right to die. As you watch, you can think about who is making the decision about when to die. Also, what conflict in values is present in answering the question about who decides?
3. Aging, Ageism and Lifecourse: Does your access to power and privilege change over the course of your life? Please use the life course model to illuminate your answer.
4. Religion, Death and Dying: How do religion and spirituality impact how a person or social group expects to experience death and dying?

5. Culture, Death, and Dying: The sections on culture and death and dying all have additional readings or videos. Please compare two of the sources. What did you learn?
6. Individual Agency, Collective Action and Social Justice: Take action related to death and dying: have" the conversation," attend a death cafe, evaluate burial options, or take an action of your choice. What did you learn by taking action?

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Patricia Antoine and Kimberly Puttman is licensed under CC BY 4.0.

This page titled 13.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman & Patricia Antoine (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

13.7: References

ABC News, dir. 2021. *Thousands Pay Tribute to Life during Dia De Los Muertos, 'The Day of the Dead.'* https://www.youtube.com/watch?v=z652RscVypE.

Ariturk, Deniz. 2019. "'Death Is a Social Construct.'" *Research Blog* (blog). April 1, 2019. https://researchblog.duke.edu/2019/04/01/death-is-a-social-construct/.

Arora, Vishal. 2023. "An Indonesian Tradition Of Digging Up Dead Relatives For A Spirited Afterlife Ritual." Religion Unplugged. February 13, 2023. https://religionunplugged.com/news/2023/1/29/images-from-the-indonesian-xyz.

Bala. 2010. *Mount Shasta*. Photograph. https://commons.wikimedia.org/wiki/File:Mount_Shasta_(1).jpg.

Banerjee, Albert, Julia Brassolotto, and Sally Chivers. 2021. "Death-Friendly Communities Ease Fear of Aging and Dying." The Conversation. March 29, 2021. http://theconversation.com/death-friendly-communities-ease-fear-of-aging-and-dying-157655.

Barsky, Jools. 2018. "Twelve Months since the Death of Jon Underwood." 2018. https://deathcafe.com/blog/284/.

Bordere, Darcy L., and Tashel C. Harris. 2016. *Handbook of Social Justice in Loss and Grief*. Taylor and Francis.

Brug, Brian van der. 2022. *A Funeral Is Held for Arnold Billy*. Photograph. https://time.com/6219765/native-americans-life-expectancy/.

California Department of Public Health. 2023. "COVID-19 Age, Race and Ethnicity Data." May 12, 2023. https://www.cdph.ca.gov/Programs/CID/DCDC/Pages/COVID-19/Age-Race-Ethnicity.aspx.

Center to Advance Palliative Care. N.d. "Palliative Care, Report Card." Palliative Care, Report Card. Accessed September 6, 2022. https://reportcard.capc.org/.

Centers for Disease Control and Prevention. 2020. "COVID Data Tracker." Centers for Disease Control and Prevention. March 28, 2020. https://covid.cdc.gov/covid-data-tracker.

———. 2023. "Excess Deaths Associated with COVID-19." September 28, 2023. https://www.cdc.gov/nchs/nvss/vsrr/covid19/excess_deaths.htm.

Colonization, Trauma and Responses to Dying and Grief. 2021. LIving My Culture. Canadian Virtual Hospice. https://livingmyculture.ca/culture/first-nations/colonization-trauma-and-responses-to-dying-and-grief/.

Conerly, Tonja R., Kathleen Holmes, Jennifer Hensley, Jennifer L Trost, Pamela Alcasey, Kate McGonigal, Heather Griffiths, et al. 2021. *Introduction to Sociology*. 3e ed. Openstax. https://openstax.org/details/books/introduction-sociology-3e.

Das, Subhamoy. 2018. "What Are the 4 Stages of Life in Hinduism?" Learn Religions. August 10, 2018. https://www.learnreligions.com/stages-of-life-in-hinduism-1770068.

Death Cafe. N.d. "What Is Death Cafe?" Accessed July 6, 2023. https://deathcafe.com/p/what-is-death-cafe.html/.

"Definition of Palliative Care | What Is Palliative Care?" N.d. Accessed December 9, 2023. https://getpalliativecare.org/whatis/.

Duffy, Andrew. 2021. "The Green Death: How Environmentally Friendly Options Are Changing the Way We Bury Our Dead." Ottawacitizen. February 5, 2021. ottawacitizen.com/news/local-news/the-green-death-how-environmentally-friendly-options-are-changing-the-way-we-bury-our-dead.

Durgun, Pinar. 2020. "Why We Need to Talk About Death Right Now." Nursing Clio. May 13, 2020. https://nursingclio.org/2020/05/13/why-we-need-to-talk-about-death-right-now/.

Fairchild, Mary, and Patti Wigington. 2023. "Learn Religions." Learn Religions. 2023. https://www.learnreligions.com/search?q=death and dying.

Fletcher, Kami. 2020. "Fresh to Death: African Americans and RIP T-Shirts." Nursing Clio. August 13, 2020. https://nursingclio.org/2020/08/13/fresh-to-death-african-americans-and-rip-t-shirts/.

———. 2021. "Long Live Chill: Exploring Grief, Morning, and Ritual Within African American RIP T-Shirt Culture." In *Beyond the Veil: Reflexive Studies of Death and Dying*. New York: Berghahn Books. https://www.academia.edu/64261290/Beyond_the_Veil_Kami_Fletcher_chapter.

González, Linda. 2023. "Linda González." Linda González. 2023. http://lindagonzalez.net/.

———. N.d. “How I Celebrate Life on the Day of the Dead.” In *88 Open Essays – A Reader for Students of Composition & Rhetoric*. Open WA. Accessed July 4, 2023. https://openwa.pressbooks.pub/lwtech88readings/chapter/32-how-i-celebrate-life-on-the-day-of-the-dead-gonzalez/.

Green Burial Council. N.d. “Green Burial Council.” GREEN BURIAL COUNCIL. Accessed September 6, 2022. https://www.greenburialcouncil.org/.

Gustafson, David H. 2007. “A Good Death.” *Journal of Medical Internet Research* 9 (1): e6. https://doi.org/10.2196/jmir.9.1.e6.

Harrison, Sian. 2007. *English: Green Burial Ground The Peaceful Olney Green Burial Ground Taken Early in a Winter Morning.* Photograph. From geograph.org.uk. https://commons.wikimedia.org/wiki/File:Green_Burial_Ground_-_geograph.org.uk_-_710571.jpg.

Hospice Alliance. N.d. “Complementary Therapies.” Hospice Alliance. Accessed September 6, 2022. https://www.hospicealliance.org/services/complementary-therapies/.

Hospice Palliative Care Ontario. 2019. “Compassionate Communities.” September 18, 2019. https://www.hpco.ca/compassionate-communities/.

Huffington Post. 2014. “7 Cultures Where ‘Old’ Isn’t A Bad Word.” HuffPost. February 25, 2014. https://www.huffpost.com/entry/what-other-cultures-can-teach_n_4834228.

Hughes, Glen. 2014. “The Denial of Death and the Practice of Dying.” *The Ernest Becker Foundation* (blog). October 1, 2014. ernestbecker.org/lecture-6-denial/.

Hui, David, Zohra Nooruddin, Neha Didwaniya, Rony Dev, Maxine De La Cruz, Sun Hyun Kim, Jung Hye Kwon, Ronald Hutchins, Christiana Liem, and Eduardo Bruera. 2014. “Concepts and Definitions for ‘Actively Dying,’ ‘End of Life,’ ‘Terminally Ill,’ ‘Terminal Care,’ and ‘Transition of Care’: A Systematic Review.” *Journal of Pain and Symptom Management* 47 (1): 77–89. https://doi.org/10.1016/j.jpainsymman.2013.02.021.

Kan, Sergei. 1989. *Symbolic Immortality: The Tlingit Potlatch of the Nineteenth Century*. New York: Smithsonian Institution Press.

Kirkendall, Max. 2021. “New Interactive Art Pieces Help Bring Closure after Death.” The News Guard. May 4, 2021. www.thenewsguard.com/community/new-interactive-art-pieces-help-bring-closure-after-death/article_b1c214fc-ad26-11eb-9109-e3400db6927a.html.

Klop, Hanna T., Anke J.E. de Veer, Sophie I. van Dongen, Anneke L. Francke, Judith A.C. Rietjens, and Bregje D. Onwuteaka-Philipsen. 2018. “Palliative Care for Homeless People: A Systematic Review of the Concerns, Care Needs and Preferences, and the Barriers and Facilitators for Providing Palliative Care.” *BMC Palliative Care* 17 (1): 67. https://doi.org/10.1186/s12904-018-0320-6.

Knox, Michelle. 2017. “Michelle Knox: Talk about Your Death While You’re Still Healthy | TED Talk.” TED Talk. December 2017. https://www.ted.com/talks/michelle_knox_talk_about_your_death_while_you_re_still_healthy.

Kotzé, Carla, and Johannes Lodewikus Roos. 2022. “Ageism, Human Rights and Ethical Aspects of End-of-Life Care for Older People with Serious Mental Illness.” *Frontiers in Psychiatry* 13 (July): 906873. https://doi.org/10.3389/fpsyt.2022.906873.

Králová, Jana. 2015. “What Is Social Death?” *Contemporary Social Science: Journal of the Academy of Social Sciences* 10 (September): 235–48. doi.org/10.1080/21582041.2015.1114407.

Kumari, Sarita. 2023. “Understanding of Stigmatization and Death Amid COVID-19 in India: A Sociological Exploration.” *Omega* 86 (4): 1432–48. doi.org/10.1177/00302228211008753.

Lewis, Ariane. 2022. “The Uniform Determination of Death Act Is Being Revised.” *Neurocritical Care* 36 (2): 335–38. https://doi.org/10.1007/s12028-021-01439-2.

Lewis, Jacqueline. 2022. *On Death and Dying*. University of Windsor. https://ecampusontario.pressbooks.pub/deathanddyingvls1/.

Lewis, Joanne M., Michelle DiGiacomo, Tim Luckett, Patricia M. Davidson, and David C. Currow. 2013. “A Social Capital Framework for Palliative Care: Supporting Health and Well-Being for People With Life-Limiting Illness and Their Carers Through Social Relations and Networks.” *Journal of Pain and Symptom Management* 45 (1): 92–103. https://doi.org/10.1016/j.jpainsymman.2011.12.283.

lonelystudentwithtoomuchtime 2020. *Lincoln City, Oregon*. Photograph. en.Wikipedia.org/w/index.php?title=Lincoln_City,_Oregon&oldid=1160173426.

Lopez, Rhodi. 2018. *Group of People Attending Burial*. Photograph. https://unsplash.com/photos/group-of-people-attending-burial-Cxpqnzd3Psg.

Lowey, Susan E. 2015. "Diversity in Dying: Death across Cultures," December. https://milnepublishing.geneseo.edu/nursingcare/chapter/diversity-in-dying-death-across-cultures/.

Mandelmann, Erling. 2023. *Bernard Crettaz*. Photograph. fr.Wikipedia.org/w/index.php?title=Bernard_Crettaz&oldid=201639369.

Mapes, Jeff. 2015a. "Newport Helicopter Station: Oregon Lawmakers Cut Deal to Save It." *The Oregonian/OregonLive*, December 10, 2015. https://www.oregonlive.com/mapes/2015/12/newport_helicopter_station_ore.html.

———. 2015b. "Deal Cut to Save Newport Coast Guard Helicopter Station." Oregonlive. December 11, 2015. https://www.oregonlive.com/mapes/2015/12/newport_helicopter_station_ore.html.

Marsden-Ille, Sara. 2023. "The US Funeral Industry Today." *US Funerals Online* (blog). March 22, 2023. https://www.us-funerals.com/the-us-funeral-industry-today/.

Mathieu, Edouard, Hannah Ritchie, Lucas Rodés-Guirao, Cameron Appel, Charlie Giattino, Joe Hasell, Bobbie Macdonald, et al. 2020. "Coronavirus Pandemic (COVID-19)." Our World in Data. March 5, 2020. https://ourworldindata.org/covid-deaths.

Maynard, Brittany. 2014. "Brittany Maynard: My Right to Death with Dignity at 29." CNN. November 2, 2014. https://www.cnn.com/2014/10/07/opinion/maynard-assisted-suicide-cancer-dignity/index.html.

Mayo Clinic. N.d. "Hospice Care: Comforting the Terminally Ill." Mayo Clinic. Accessed September 6, 2022. https://www.mayoclinic.org/healthy-lifestyle/end-of-life/in-depth/hospice-care/art-20048050.

McLeod, Albert, dir. N.d. *A Good Death*. Living My Culture. Canadian Virtual Hospice. Accessed July 4, 2023. https://livingmyculture.ca/culture/first-nations/a-good-death-1/.

Meneses, Crystal. 2021. "ACTIVATE ARTS." ACTIVATE ARTS. 2021. https://www.activateartsnow.com/.

Mitford, Jessica. 1963. "The Undertaker's Racket." *The Atlantic*, June 1, 1963. https://www.theatlantic.com/magazine/archive/1963/06/the-undertakers-racket/305318/.

Murphy, Sherry L., Kenneth D. Kochanek, Jiaquan Xu, and Elizabeth Arias. 2021. "Mortality in the United States, 2020." US HHS Centers for Disease Control. https://www.cdc.gov/nchs/data/databriefs/db427.pdf.

National Center for Health Statistics. 2021. "NCHS Fact Sheet, March 2021." National Center for Health Statistics. https://www.cdc.gov/nchs/data/factsheets/factsheet_nvss.pdf.

National Geographic, dir. 2016. *Here, Living With Dead Bodies for Weeks—Or Years—Is Tradition*. https://www.youtube.com/watch?v=hCKDsjLt_qU.

National Hispanic Cultural Center, dir. 2013. *Dia de Los Muertos: A Brief Overview – YouTube*. National Hispanic Cultural Center. https://www.youtube-nocookie.com/embed/GzaZidVrebA.

National POLST. N.d. "National POLST Map." National POLST. Accessed September 6, 2022. https://polst.org/programs-in-your-state/.

OHSU Center for Ethics & Oregon POLST Coalition. 2023. "Oregon POLST | The Founding Program." 2023. https://oregonpolst.org/.

Oregon Health Authority. 2022. "Death with Dignity Act." 2022. https://www.oregon.gov/oha/PH/PROVIDERPARTNERRESOURCES/EVALUATIONRESEARCH/DEATHWITHDIGNITYACT/Pages/faqs.aspx#whatis.

———. 2023. "Advance Directive Forms." About the Public Health Division. 2023. https://www.oregon.gov/oha/ph/about/pages/adac-forms.aspx.

Oregon POLST, dir. 2018. *POLST: When Is the Right Time?* https://www.youtube.com/watch?v=LoGM-ayzKc0.

———. 2023. "2023 POLST Form." 2023. https://oregonpolst.org/about/2023-polst-form/.

Ortiz-Ospina, Esteban. 2017. "'Life Expectancy' – What Does This Actually Mean?" Our World in Data. August 28, 2017. https://ourworldindata.org/life-expectancy-how-is-it-calculated-and-how-should-it-be-interpreted.

Ottawa Citizen, dir. 2021. *Die as You Lived: What Is a Green Burial?* https://youtu.be/G8WLYCFgMnI.

Parker, Jim. 2021. "Obstacles Persist for Rural Patients to Access Hospice." Hospice News. September 28, 2021. https://hospicenews.com/2021/09/28/obstacles-persist-for-rural-patients-to-access-hospice/.

PBS NewsHour, dir. 2015. *Right-to-Die Movement Finds New Life Beyond Oregon*. https://www.youtube.com/watch?v=fDAkaOgdF3c.

Pew Research. 2022. "Modeling the Future of Religion in America." Pew Research Center. https://www.pewresearch.org/religion/2022/09/13/modeling-the-future-of-religion-in-america/.

Project Implicit. N.d. "Project Implicit." Accessed July 26, 2022. https://www.projectimplicit.net/.

Public Health England. 2019. "Health Matters: Prevention – a Life Course Approach." GOV.UK. May 23, 2019. https://www.gov.uk/government/publications/health-matters-life-course-approach-to-prevention/health-matters-prevention-a-life-course-approach.

Purce, Lawrence. 2020. *COVID19 Deceased in Hackensack NJ April 27*. Photograph. www.flickr.com/photos/188245...in/dateposted/. commons.wikimedia.org/wiki/File:COVID19_deceased_in_Hackensack_NJ_April_27.jpg.

Rural Health Information Hub. 2021. "Rural Hospice and Palliative Care Overview – Rural Health Information Hub." July 28, 2021. https://www.ruralhealthinfo.org/topics/hospice-and-palliative-care.

———. 2022. "Social Determinants of Health for Rural People Overview – Rural Health Information Hub." June 6, 2022. https://www.ruralhealthinfo.org/topics/social-determinants-of-health.

———. N.d. "Rural Data Explorer." Accessed September 6, 2022. https://www.ruralhealthinfo.org/data-explorer.

Seacow. 2023. *Forks, Washington*. Photograph. en.Wikipedia.org/w/index.php?title=Forks,_Washington&oldid=1158054638.

Sieber, Claudio. 2017. "Cleaning the Dead: The Afterlife Rituals of the Torajan People." *The Guardian*, October 12, 2017, sec. World news. http://www.theguardian.com/world/gallery/2017/oct/13/cleaning-the-dead-the-afterlife-rituals-of-the-torajan-people.

Sogarwal, Jigyasa. 2022. "Body of the Dead, Rituals of the Death and Disenfranchised Grief in Post-COVID Society." *Café Dissensus* (blog). November 13, 2022. https://cafedissensus.com/2022/11/13/body-of-the-dead-rituals-of-the-death-and-disenfranchised-grief-in-post-covid-society/.

Steindal, Simen A., Andréa Aparecida Goncalves Nes, Tove E. Godskesen, Alfhild Dihle, Susanne Lind, Anette Winger, and Anna Klarare. 2020. "Patients' Experiences of Telehealth in Palliative Home Care: Scoping Review." *Journal of Medical Internet Research* 22 (5): e16218. https://doi.org/10.2196/16218.

The New York Times, dir. 2020. *Dying of Coronavirus: A Family's Painful Goodbye*. https://www.youtube.com/watch?v=lJ9EbZjcVGY.

Thomas, Spencer. 2021. "Local Cemetery Concert Series Aims to Help Portlanders Who Have Lost Loved Ones Navigate Sorrow through Song." Https://Www.Kptv.Com. April 14, 2021. https://www.kptv.com/2021/08/26/local-cemetery-concert-series-aims-help-portlanders-who-have-lost-loved-ones-navigate-sorrow-through-song/.

Tobias, Lori. 2021. "Last Words: Talking, Thinking, and Making Music about Death." *Oregon ArtsWatch* (blog). May 20, 2021. https://www.orartswatch.org/last-words-talking-thinking-and-making-music-about-death/.

Traditions When A Person Dies at Home. 2021. LIving My Culture. Canadian Virtual Hospice. https://livingmyculture.ca/culture/first-nations/traditions-when-a-person-dies-at-home/.

University of Nevada, Las Vegas (UNLV). 2019. "Returning to the Earth: Eco Death Activists and the 'Green Burials' Movement." May 7, 2019. https://www.newswise.com/articles/returning-to-the-earth-eco-death-activists-and-the-green-burials-movement.

US Census Bureau. 2017. "One in Five Americans Live in Rural Areas." Census.Gov. August 9, 2017. https://www.census.gov/library/stories/2017/08/rural-america.html.

Vasan, Ramachandran S., Justin P. Zachariah, and Vanessa Xanthakis. 2020. “Life Course Developmental Approach to Cardiovascular Health and Cardiovascular Disease Prevention.” *Journal of the American College of Cardiology* 76 (23): 2708–11. https://doi.org/10.1016/j.jacc.2020.10.011.

Veer, Anke J. E. de, Barbara Stringer, Berno van Meijel, Renate Verkaik, and Anneke L. Francke. 2018. “Access to Palliative Care for Homeless People: Complex Lives, Complex Care.” *BMC Palliative Care* 17 (1): 119. https://doi.org/10.1186/s12904-018-0368-3.

Vondersmith, Jason. 2021. “Bringing Comfort at the End.” PortlandTribune.Com. August 3, 2021. https://www.portlandtribune.com/lifestyle/features/bringing-comfort-at-the-end/article_9172a053-f3bc-56a0-9cb8-bb15fbf9bdd8.html.

Vossel, Holly. 2021. “Hospices Working to Reach Mentally Ill, Homeless.” Hospice News. August 31, 2021. https://hospicenews.com/2021/08/31/hospices-working-to-reach-mentally-ill-homeless/.

Wangler, Sarah, and Tina Ulrich. 2021. “32: How I Celebrate Life on the Day of the Dead (González).” In *88 Open Essays – A Reader for Students of Composition & Rhetoric*. Opea WA. Northwestern Michigan College. https://openwa.pressbooks.pub/lwtech88readings/chapter/32-how-i-celebrate-life-on-the-day-of-the-dead-gonzalez/.

Weng, Karla, Janelle Shearer, and Laura Grangaard Johnson. 2022. “Developing Successful Palliative Care Teams in Rural Communities: A Facilitated Process.” *Journal of Palliative Medicine* 25 (5): 734–41. doi.org/10.1089/jpm.2021.0287.

World Health Organization. 2023. “WHO Coronavirus (COVID-19) Dashboard.” June 28, 2023. https://covid19.who.int.

Wormald, Benjamin. 2015. “The Future of World Religions: Population Growth Projections, 2010-2050.” *Pew Research Center’s Religion & Public Life Project* (blog). April 2, 2015. https://www.pewresearch.org/religion/2015/04/02/religious-projections-2010-2050/.

Zunner-Keating, Amanda, Madlen Avetyan, and Ben Shepard. N.d. “Death and Dying.” In *Beliefs: An Open Invitation to Anthropology of Magic, Witchcraft and Religion.* Accessed July 4, 2023. https://oer.pressbooks.pub/beliefs/chapter/death-and-dying/.

This page titled 13.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

CHAPTER OVERVIEW

14: Who Recovers? A Case Study In Weaving Community

14.1: Chapter Overview and Learning Objectives
14.2: Who Lives in Otis? Setting the Stage of Social Problems
14.3: The Interconnected Social Problems of Wildfire Recovery
14.4: The Sociology of Disaster Recovery
14.5: Community Recovery is Social Justice
14.6: Chapter Summary
14.7: References

This page titled 14: Who Recovers? A Case Study In Weaving Community is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Bethany Grace Howe (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

14.1: Chapter Overview and Learning Objectives

Figure 14.4 #OtisStrong remains the rallying cry for fire survivor efforts. The community took charge of their own recovery. How might this slogan help survivors heal?

#OtisStrong was the hashtag and the name that survivors picked for themselves. Within mere days of the fire, you could buy bumper stickers and T-shirts with this logo. Later, hats sported this logo, as shown in Figure 14.4. The hashtag came to symbolize more than just a belief or a feeling. It was a commitment to action. It is the kind of action you hear about in a lot of places after a natural disaster. Families helped each other to sift through debris and move blackened trees. Community members stepped forward to lead those around them who seemed unable to take the next step.

Their response drew state and national attention for its community-centered approach to disaster recovery. According to the Federal Emergency Management Agency (FEMA), disaster recovery is the phase of the emergency management cycle that begins with the stabilization of the incident and ends when the community has recovered from the disaster's impacts (N.d.: 313). More importantly, the response unified a community and built a stronger Otis.

A Case Study Approach to Interrelated Social Problems

This chapter takes a unique approach to social problems in three ways. First, it was written by Dr. Bethany Grace Howe. She is a former resident of Lincoln City, Oregon. At the time of writing this chapter, she was the director of Echo Mountain Fire Relief (EMFR), an organization specifically created to support Echo Mountain Fire survivors. She is a transgender woman and LGBTQIA+ activist. She is also a journalist by training, so this chapter has a lot of stories. The "I" in this chapter refers to Dr. Howe.

And that leads us to our second point. This chapter is an extended case study. For sociologists, that means that we are diving deep into the lived experience of a community in order to more deeply understand the causes and consequences of a social problem, or in this case, a set of social problems. Case studies use qualitative data or stories. These particular stories reflect the experiences of actual Echo Mountain Fire survivors. To protect their privacy, their names have been changed. To be clear, our goal was to support community recovery, similar to the humanitarian efforts described in Chapter 4. At the same time, we learned a lot in doing this work, and we want to share our wisdom.

Third, our goal for this chapter isn't to introduce many new sociological concepts, although we'll add a few about the sociology of disaster recovery. Instead, we describe the overlapping social problems that our tiny town experienced before the fire, the impact of the wildfire, and the complex processes of recovery. We are asking how a community confronts multiple social problems at once and, ideally, how the community, in the end, gets stronger. Please listen to these stories with an open mind and an open heart.

Finally, we present the specific stories so that you and your communities can become more disaster resilient to increase their ability to prevent, withstand, and recover from the harmful impacts of natural hazards on people, places, and the natural environment (Tasmania Fire Service 2023). As we pointed out in Chapter 8, climate change is increasing the amount and severity of natural disasters here and around the globe (Arcaya, Racker, and Waters 2020). Therefore, we present this case study so that you can also prepare your own families and communities. As you read, listen, and learn about this specific community, you might consider how these lessons could make your own community stronger.

Focusing Questions

In this chapter, we will explore how many of the social problems you've come to understand in this textbook impacted the residents of Otis, Oregon. We ask you to apply examples from the Echo Mountain Fire recovery to your exploration of these questions:

1. Figure 14.2. "Fire Blackened Properties, Still Smoking" © Matt Brandt Photography for Cascade Relief Team is all rights reserved and included with permission.

Figure 14.4. "#OtisStrong Baseball Cap" © Amy Brown is all rights reserved and included with permission.

This page titled 14.1: Chapter Overview and Learning Objectives is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Bethany Grace Howe (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

14.2: Who Lives in Otis? Setting the Stage of Social Problems

Prior to September 2020, the residents within the community of Otis might have, at best, been considered disconnected. Disconnection is the breakdown of connections among and between people (Putnam 2001). In healthy communities, most people are connected. Their connection is one element of their social capital, a concept we first examined in Chapter 11. Social capital allows people to build community because they cooperate in everyday life and trust each other. Aftsocial capital communities with more social capital tend to recover faster (Arcaya, Raker, and Waters 2020). However, for the people of Otis, social connections were weak at best.

The neighborhoods that long-time residents fondly remembered had been replaced by increasing gaps between middle-class residents and those who struggled to get by. Numerous homes that had once been the pride of the neighborhood had fallen into disrepair with junk and uncut weeds filling the lawn. In school, students could be heard insulting one another: “Well, at least I don’t live up Panther Crick.” At the same time, many residents were proud of their homes, but even these residents were aware that time had not been kind to Otis. The collective will to solve these problems as a community was decreasing year after year.

Who were the people who were disconnected? Let’s meet them.



Figure 14.5 The US flag, shredded by winds, obscured by smoke, hanging from the ladder of a fire truck near Otis. It represents both the destruction in Otis and the community’s determination to survive. Have you seen similar powerful symbols after a disaster?

Betty

In her 80s, Betty had been living on a subsistence-level income for years. Unable to even pay her property taxes, she had fallen into default years earlier. She figured someone would pay them from her small estate when she died. Betty’s life was limited by health concerns. With severe COPD, Betty no longer traveled anywhere independently other than the garden outside her front door. Her personal interactions were largely limited to the neighbors who would stop by to talk to her as she sat on her favorite bench, tended her flowers, and watched the birds.

Carol

When the fire broke out, Carol had been divorced from her husband for about one year. A survivor of spousal abuse, she had a years-long substance use disorder, most recently with methamphetamines. Since the divorce, she’d largely moved from place to place in Otis, paying cash to a variety of people so she could sleep on their couch for a few weeks at a time. Her ex-husband had agreed to let her put what few things she owned in a storage area on the edge of the property near her former home. She traded

doing some yard work for even that kindness. She kept a sleeping bag there, just in case there was absolutely nowhere else to stay. Still, she rarely felt safe staying there, so she rarely did.

Fernando

Although he would eventually become the leader of fire recovery for an entire community, at the time of the fire, Fernando was one more Otis resident living in a house located where the pavement and dirt roads connected amidst the trees. He and his wife had been residents of Lincoln County for nearly 20 years after immigrating from Mexico. Their son, a local high school student, had been born in the United States. Fernando often acted as a translator and liaison to local governments and churches. Over the previous four years, they saw neighbors they had never known begin to fly Trump flags from their homes and vehicles, with stickers demonizing immigrants. In conversations, they would hear some of their neighbors say, “Send them back,” in reference to their birthplace of Mexico.

Tommy & Wendy

Just into his 70s, Tommy was in failing health. A handyman by trade, a lifetime of physical labor and accidents he could never afford to have treated properly had left him permanently disabled. He was unable to walk anything but short distances. After being struck by a forklift, a traumatic brain injury left him sometimes unable to understand basic conversations or make complex decisions. Unmarried, he rented a small, dilapidated trailer on an old friend’s property. It was not a life most people would want, but for Tommy, it was manageable, and he made it work for the most part.

Tommy’s older daughter Wendy had been in trouble as long as he could remember. A drug user since her teens, mainly of inhalants such as kerosene, paint thinner, and glue, she did manage to stay in touch with him. That’s how he’d learned a few years ago that Wendy’s harmful drug use had started following long-term sexual abuse by a family friend. Now in her early 40s, she had been hospitalized multiple times as a result of her use of inhalants. Each time the long-term damage to her liver and heart was measurably worse. Although not technically without a home, Wendy moved frequently, oftenharmful drug useple who enabled her harmful drug use.

Betty, Carol, Fernando, Tommy, and Wendy: five lives forever changed by the Echo Mountain Fire. The flag in Figure 14.5 was a symbol of the destruction of the fire and a call to hope. For all but Fernando, the overlapping social problems of a lack of formal education, poverty, substance use disorders, and housing insecurity would impede almost every aspect of their lives in ways that even those who worked to help them would be powerless to stop.

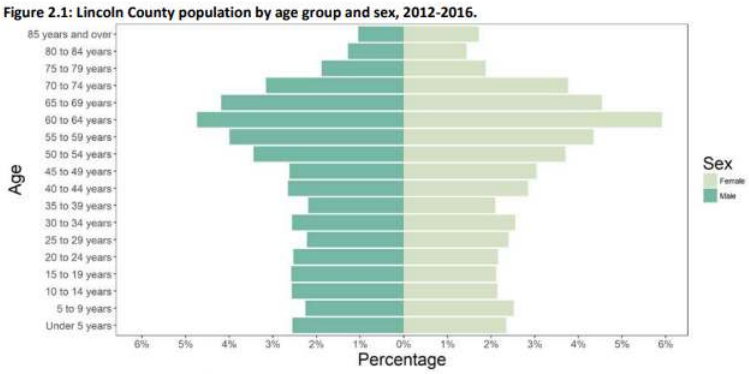
Some of these problems had been building in their lives for decades. Others were newer, such as the political polarization of the country and the COVID-19 pandemic. Whatever the cause or how long it had been festering in Otis, however, these five, like many local residents, felt their lives and community had been under siege since long before the fire ever roared down Echo Mountain.

Unpacking Oppression, Recovering Justice

Along with stories, sociologists define populations with numbers. When we describe Otis by the numbers, we are discovering whether the folks impacted by the fire share the same characteristics as people in Lincoln County, people in Oregon, or people in the US

For this activity, we’ll compare the demographics of Lincoln County and Oregon. We will consider how the two populations are different. We will also apply this information to understand what impact these differences might have on the social problems the community experiences.

Age and Gender



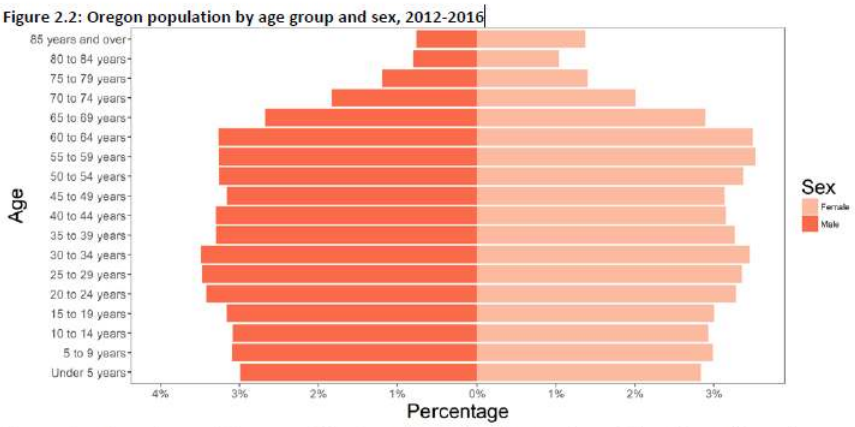


Figure 14.6 Comparison of the population of Lincoln County, Oregon (top) and the population of the entire state of Oregon (below). What differences do you see? Image Description

When you compare the populations of Lincoln County and the State of Oregon, what do you notice? Are there the same percentages of women and men? What about young people?

Race and Ethnicity

Lincoln County, Oregon – Race and Ethnicity, as of 2022

Race and Hispanic Origin	Percent
White alone	89%
Black or African American alone	1%
American Indian and Alaska Native alone	4.1%
Asian alone	1.6%
Native Hawaiian and Other Pacific Islander alone	0.2%
Two or More Races	4.1%
Hispanic or Latino	10.1%
White alone, not Hispanic or Latino	81.1%

State of Oregon – Race and Ethnicity, as of 2022

Figure 14.7 a and b. *A* Population of Oregon by Race and Ethnicity and *B* Population of Lincoln County, Oregon, by Race and Ethnicity as of 2022. When you compare race and Hispanic origin for Lincoln County to the population percentages of Oregon as a whole, what do you notice?

Race and Hispanic Origin	Percent
White alone	85.9%
Black or African American alone	2.3%
American Indian and Alaska Native alone	1.9%
Asian alone	5.1%
Native Hawaiian and Other Pacific Islander alone	0.5%
Two or More Races	4.3%
Hispanic or Latino	14.4%
White alone, not Hispanic or Latino	73.5%

These numbers about race and ethnicity may not be completely accurate. On one hand, as part of our recovery efforts, we asked survivors and community organizations about the number of Latinx families who were affected by the fire. We identified approximately 25 to 30 families of Latinx heritage, like Fernando's, who lost their homes in the fire. This matches the approximately 10% of the population that we see in the official count of the US Census data in the chart in 14.7 a (2022). On another hand, local community organizations estimate that the Latinx population of Lincoln County is closer to 20%. The US census agrees that Latinx people are underrepresented in their data, but they have yet to correct the error (Yang 2022). What might cause this discrepancy?

Social Class

As you will remember from Chapter 6, class is primarily defined as the amount of income and wealth of a group of people. Let's look at the socio-economic status of the people of Otis. They are poorer than Lincoln City, Lincoln County, and the state of Oregon as a whole.

Figure 14.8 Percent of the poverty line and median household income Oregon, Lincoln County, Lincoln City, and Otis. Otis is poorer than any of the other areas. How might this make recovery more difficult?

	Oregon	Lincoln County	Lincoln City	Otis
Living below poverty line	11.0%	14.4%	15.3%	23.7%
Median household income	$65,667	$50,775	$46,080	$43,594

As compared to the rest of the state, the number of people living in poverty in Otis is more than double that of Oregon as a whole, as shown in Figure 14.8. The median household income in Otis is roughly two-thirds of that as compared to the rest of Oregon. Most people in Otis are not poor; however, Betty, Carol, Tommy & Wendy are. These numbers provide yet another piece of evidence that SES plays an enormous role in disaster recovery. The number of people living in poverty also intersects with race. In Oregon, 12% of the White population is poor, compared to 23% of the Hispanic community (Mechling 2020). These numbers reflect the disproportionate impact of race. In Lincoln County, 28% of Hispanic families live below the federal poverty line, a number that is also disproportionate (Lincoln County Health and Human Services 2022).

It's your turn to unpack oppression and recover justice:

As you look at these statistics for Lincoln County and Oregon and begin to match the numbers to the stories, you get a richer understanding of this community. What about your own community? If disaster struck, who would be most at risk? One way of understanding this impact is to try the following steps:

1. Go to this US Census Bureau Quick Facts [website].
2. Enter your state, city, or zip code in the box in the upper left-hand corner.

3. Now, examine what you find. What is the racial and ethnic makeup of your community? How many people are in poverty? How many own homes or rent them? How many own a computer? You can discover a lot here.
4. Now, explore the map on the National Risk Index. What risks are common in this area? How likely are they to happen? (Fun fact: The wildfire risk in Lincoln County is assessed at very low.)
5. Finally, please apply the lens of social location to thinking about a disaster. How vulnerable are people in your community to the disasters that are likely to occur where you live? How long might it take them to recover?

Now that you know about your community, let's return to Otis and see what happens to Betty, Carol, Fernando, Tommy, and Wendy.

Licenses and Attributions for Who Lives in Otis? Setting the Stage of Social Problems

Open Content, Original

"Who Lives in Otis?: Setting the Stage of Social Problems" by Bethany Grace Howe is licensed under CC BY 4.0.

"Unpacking Oppression, Recovering Justice" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 14.7a and b. "Composition of the population of Oregon as a whole and Lincoln County" by Kimberly Puttman is licensed under CC BY 4.0. Data from the US Census Bureau.

Figure 14.8. "Percent of Poverty line and median household income Oregon, Lincoln County and Otis" by Bethany Grace Howe is licensed under CC BY 4.0. Data from the US Census Bureau.

All Rights Reserved Content

Figure 14.5. "The Flag flies over Otis, Oregon" by an unknown author is all rights reserved.

Figure 14.6. "Lincoln County by Age and Sex" by Lincoln County Health and Human Services and "Oregon by Age and Sex" by Lincoln County Health and Human Services are included under fair use.

This page titled 14.2: Who Lives in Otis? Setting the Stage of Social Problems is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Bethany Grace Howe (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

14.3: The Interconnected Social Problems of Wildfire Recovery

In the two years I worked in fire recovery, I began to see the lived experiences of people like Betty, Carol, Francisco, Tommy, and Wendy as being trapped in a slow-moving landslide that was inevitably pulling them down. On any given day, the movement was almost invisible. But over time, the distance they had fallen was clear. The social problems that defined their lives were slowly destroying them all (Kristoff and WuDunn 2020). The fire changed that, for a while, anyway. Like extreme heat used to cauterize a wound to stop it from bleeding, the fire stopped the slide but didn't end it entirely.

In this section, we look at sets of social problems. First, we look at the stories of Tommy, Wendy, and Carol to examine the impact of harmful drug use, compromised mental health, and being rural to understand disaster recovery. Then we look at Fernando's story and the impact of racism on recovery. Finally, we connect climate change, COVID-19, and Christmas in a final wadisaster recoveryocial problems and disaster recovery.

Harmful Drug Use, Mental Health, and Houselessness in the Country



Figure 14.9 This giant mural of two octopuses was painted on the side of one local hotel that was repurposed for fire survivor housing. Local politicians, activists, and fire survivors participated in the ribbon cutting ceremony. In some ways, the residents of Otis were lucky because hotel rooms empty because of COVID-19 could be repurposed to house them.

Carol's Story Continues

For many people in Otis, daily life was already a struggle. Sometimes not having a car prevented people from going to the doctor. Other times not having the internet prevented filling out paperwork requesting government support. The disaster made life even more complicated. Disaster survivors must interact with dozens of programs and people to get the services they need. Each of these programs has complex deadlines. Failing to meet them can result in losing both money and other recovery services. Recovery was difficult for every survivor, but even more difficult for Carol.

On one hand, Carol's life improved immediately after the fire. At first, she found herself going where people told her to go moving from one evacuation site to another. When she heard about extra food being delivered to the Church of the Nazarene, she'd get there as quickly as she could. She couldn't carry much, but not much would fit in her tiny hotel refrigerator, either. She lived in a fire survivor hotel, pictured in Figure 14.9, for over a year and a half. At that time she experienced stability, which was unusual for her. Her health improved, until it was time to make decisions.

The largest decision was about where she wanted to move. Her time in the hotel as post-fire housing as provided by the state of Oregon was running out. Carol needed to decide where she wanted to go. But she couldn't decide. Like many people who experience harmful drug use and many people who experience disaster, her ability to make decisions was impaired (American Psychological Association 2013, Carpenter 2001). It was clear Carol needed help

Mental Health in a Rural Community

We know that disasters challenge the mental health of survivors (Turner 2021). These struggles range from dealing with the shock of losing everything they own, to disillusionment with the recovery process. They face the trauma caused by triggering events, such as news of other wildfires or even anniversary observances. We also knew that existing menttraumalth issues and wildfire mental trauma would be complicated by substance use disorder. As we discussed in Chapter 12 the combination of mental health issues and substance use disorder is even more difficult to treat.

We worked with the Red Cross and the state of Oregon to find money to fund mental health services. However, there were no mental health professionals available to hire. Like the shortage of healthcare providers that we discussed in Chapter 13, our rural county lacks mental health services. We are part of a nationwide shortage of mental health professionals, particularly in rural counties (Morales, Barksdale, and Beckel-Mitchener 2020).



Figure 14.10 Media for the Art of Healing Groups for Echo Mountain Fire Survivors. Survivors could talk with a mental health support worker or do art therapy. However, the services we could provide were much smaller than the need. Image Description

Our response was to roll up our sleeves and create services. We funded numerous art therapy workshops for survivors, some of whom continued for over a year (Figure 14.10). We connected kids with a summer camp for disaster survivors, and we supported group counseling events. We also worked with Lincoln County Mental Health to fund a mental health outreach worker. She was hired to give fire survivors someone to listen to them. Despite her background in mental health, she was not a trained counselor. She told people this, and for most, it didn't matter. They valued her simply for her ability to listen and, when she could, help them navigate what government and nonprofit resources were available.

In the spring, Carol even went to see her. They made some progress, but the outreach worker was candid with me. There wasn't much she could do. Carol needed help she was not trained to provide. When Carol was asked to leave the shelter, she ended up leaving Lincoln County. All the outreach worker could do was wish her well and call me to say that she had left. What we could do to create services for mental health services wasn't enough, and the failure still stings.

Houselessness and Disaster Recovery: Tommy, Wendy, and Carol

In Chapter 6, we explored some of the social factors that increase houselessness. Housing in Otis was even more fragile. According to data gathered by Echo Mountain Fire Relief, almost 70% of the homes burned in Otis were owned by their residents. On the face of it, this seems like it indicates housing stability. Many of these homes were very old mobile homes that were uninsurable. It is estimated across Oregon that more than one-quarter of the modular homes in use are so old that insurance providers will not insure them (Oregon Housing and Community Services 2022). In Otis, where 90 percent of the homes that burned were modular, that would mean 60 to 70 families who went from home ownership to owning nothing literally overnight. The lack of insurance payouts slowed recovery for many Otis residents.

However, recovery was even more difficult for Wendy and Carol. Tommy's daughter, Wendy, was a person who had couch-surfed in Otis in her youth. Then she moved away. Over the years, her dad had begged her to return, so he could get her the help she needed. A few weeks before the fire, she finally agreed. Even better for the both of them, he'd been able to make arrangements

with his buddy to move his daughter home—on what turned out to be the day of the fire. Tommy's friend was on his way west back to Otis from Salem when the road was literally closed 20 miles ahead of him because of the fire. That he wouldn't have a home for either of them within 24 hours was tragic. That this bad timing would, in the end, prove to be the most critical part of Wendy's recovery story, is even more so.

Because Wendy was not technically residing with her father on the day of the fire, she was not eligible for government assistance as a resident of Otis. Wendy was one of those that FEMA considered "pre-disaster homeless" and told her she was ineligible for help. Neither she nor Tommy knew this right away, of course. When they were eventually reunited at a fire evacuation hotel in Lincoln City in the days following the fire, both of them listed his address in Otis as their legal home. For nearly a year, they both progressed through the fire recovery process as two separate cases, with both receiving housing and food.

During this time, disaster case managers worked with fire survivors. Their role was to support survivors in accessing the services and resources available to them so that the survivors could recover (Catholic Charities 2018). They always asked: "What was your legal address at the time of the fire? Were there any other family members living with you at the time of the fire?" Wendy told them she lived up Panther Creek with her father. Tommy told them he, too, lived up Panther Creek alone. His daughter was going to move in.

The Disaster Case Manager interviewing her noticed the discrepancy in their stories. She returned to Tommy and asked him to explain the difference, but first, they told him why it mattered. If Wendy was not living with him on September 7, she would continue receiving assistance. Tommy would not lie.

Three days later, Wendy moved out of the fire survivor hotel. The community that she'd helped move into the building now helped her move out. She packed every last thing she could fit into her car. She wasn't sure where she was going to go, she told her friends wearily. As her friends watched her leave, one said, "I think she'll be dead within a week." Thankfully her father wasn't there to hear it. He was in his room, still thinking about the lie he could not tell.

Carol, too, was starting to answer questions about her legal address at the time of the fire. Unlike Wendy, it was not verifying a date that would determine what aid Carol received. Instead, it was verifying an address. Carol had no proof that she'd lived in any specific place in Otis. Yes, she'd been in Otis for years, but in the year since her divorce, it had been largely spent on couches. Many of the people Carol "rented" from were renters themselves. Government regulations do not allow paying rent to another renter as a legal form of establishing an address. She had her driver's license, which showed her address, but it was too old to be acceptable proof to FEMA.

Carol's abusive ex-husband eventually signed and notarized a document stating that Carol had lived on their property. This document is proof of a lease, putting a monthly monetary value of $100 on the yardwork that Carol had done. Once the Disaster Case Manager received the document, Carol was allowed to stay in the fire survivor hotel.

Many families were just like Carol, Tommy, and Wendy. They were walking a tightrope of stability. It was so tenuous that after the fire, they couldn't successfully prove to FEMA that they deserved help. The fire destroyed what fragile stability they had. Many people failed to recover.

Racism and Solidarity

Some residents of Otis experienced racism before, during, and after the fire. However, recovering from the fire also created solidarity. Let's learn more.

Fernando's Story Continues

Fernando was more fortunate as he prepared to seek resources to move forward. His previous work with the county gave him some familiarity with governments and how they worked. Still, he did not know how to start. That thought alone cost him hours of sleep. He was sad, anxious, and depressed. It is not easy to get up each day when you have no idea if any government agency—anyone—would be there to help you and your neighbors in a small, devastated town.

Amidst these sleepless nights and uncertain thoughts, he discovered something else. He could not stand still, waiting for help. He had to have the courage to seek help not only for himself but for other Latino families. Working for their recovery was his distraction from his depression and sadness. By staying focused on finding resources not only for himself and his family but for the entire Latino community, which had the least amount of help, he would find his motivation to get up each day.

This is what would guide Fernando through the next two years. Journeying from his own devastating experience, Fernando was able to keep his faith as he moved forward. This journey connected him with generous people he would have never otherwise met.

Grateful that an experience that began in tragedy would ultimately show him that after the darkness, there is always a light of hope.

Despite this hope, racism was present. One FEMA assessment shows that People of Color are likely to be discriminated against during disaster recovery (FEMA National Advisory Council 2020). In addition, from literally the first moment the fires began, the political discourse that had been accelerating against People of Color since the election of 2016 was on full display.

For example, local nonprofit and government leaders had become aware of a concerning incident in Jackson County, Oregon, the site of the Almeda Fire. This fire also happened on Labor Day weekend (Jefferson Public Radio 2021). In this fire, 2,600 homes were destroyed. Most of them belonged to Latino families. In the very first days following the fire, local nonprofit organizations stepped up to provide meals and water to displaced families. They welcomed any volunteer who would help. Among those who answered their calls for assistance were members of Immigration and Customs Enforcement (ICE). It is not known what their intentions were. However, they kept their badges and occupations hidden. When they were discovered, they were asked to leave.

Perhaps that's why, even as White families in Otis were comfortable with telling FEMA about the casual living arrangements they had with other family members, some Latino fire survivors chose not to. This choice meant no access to up to $7,500 in immediate aid, to say nothing of tens of thousands of dollars in long-term aid. To trust the government with the identities of which family members lived with whom, especially those who are undocumented, was simply too big of a risk.

But why did telling FEMA about family structure matter so much? We know from Chapter 7 that Latino families are more likely than White families to live in multigenerational households (Landale et al. 2006). It is also common for adults from the same generation and their children to live together, siblings and cousins all sharing and contributing to the same household. However, FEMA rules basically meant anyone not living in a "traditional" family of parents and children stood to lose out. As is often the case, this hurts People of Color more.

Despite these racist barriers, Fernando kept showing up for his community. When he came to The Grange in the earliest days of fire relief, he often did two things. When he arrived, he usually brought items from the store and used The Grange's kitchen to make lunch for the volunteers. Before he left, he got a copy of every form he could in both English and Spanish to give out to his community.

Solidarity in Action

You might expect that the political polarization that was common in the United States in 2020 would derail disaster recovery in Otis. But that's not what happened at all. The Volunteer Clean-up was instead born of celebrating diversity, as pictured in Figure 14.11.



Figure 14.11 From Left to Right: Bethany Grace Howe, Executive Director of Echo Mountain Fire Relief, Associate Pastor and landscaper Corey Rivera, Otis residents and clean-up workers Melinda Small and Ty Small, and CRT Executive Director Marc Brooks. These leaders coordinated efforts to clean up Otis. We come together even though we are different.

"The Volunteer Clean-up" —its description would ultimately become its proper title—started with Corey Rivera, a local minister of an evangelical church who was also a manager at a local landscaping company. With those tools and heavy equipment to get the work done, he asked those homeowners near him at the bottom of Pony Trail Lane if he might help them out, too. Pony Trail Lane was a small-loop road on the slopes of Echo Mountain. Every home on this road was destroyed. There were plenty of people to help. Many of them were not evangelical Christians, while others wouldn't apply "Christian" or even particularly religious to their identities.

Officials from the county planning department had heard about the local pastor working with equipment on loan from work to start a volunteer clean-up of his neighbors' properties. They were not happy. Regulations and laws, they said, prevented such activity. Only authorized contractors, the kind that were still months away, were allowed to do such work. The pastor needed to stop.

The pastor said he had no intention of stopping. He knew the law: a property owner has the full legal right to clean up their own property. In addition, if he was doing it strictly as a volunteer, he was allowed to help his neighbors, too. So he kept right on going. By the end of the week, it was clear the volunteer clean-up had started to become something more.

Among those who came to help was the leader of what became the Cascade Relief Team, a Black man from the Portland suburbs, helping bring needed supplies to the clean-up. Members of The Grange were there, bringing out what supplies they could. And me, an LGBTQIA++ journalist and activist, came to help generate more donations to keep the machines fueled and people fed. This volunteer cleanup was sustained by Community Organizations Active In Disaster (COADs), which are part of the community impacted by the disaster, focusing on providing and sustaining relief efforts (Montgomery County Government 2023).

Fire survivors came, too. Some were leaders, like the president of The Grange, who had lost her home in the fire. Others had no affiliation. They just wanted someplace to go and feel like they were helping others, even as they could not help themselves. Everyone was welcome, which was good because everyone was needed. New leaders emerged, and other equipment was brought in, even as the minister and the first group of volunteers had to return to their jobs. Off of Pony Trail Lane, one of the first home sites to be cleaned up was Fernando's. The leader of the crew was wearing a "Trump 2020" hat.

In the end, the effort cleaned nearly 100 lots at no required expense to fire survivors. Tommy and Wendy, as well as Betty, were among those property owners. What the volunteers accomplished was more than cleaning. It had the potential to be life-changing. For Betty and Tommy, this collaborative and accelerated process meant they were able to sell their properties far sooner than would

have ever been possible. Betty was even able to pay off all her back taxes, giving her both time and resources to choose what she would do next. For Fernando, whose lot was among the first to be cleaned, it gave him a clean piece of land on which to place a trailer for his family. He got a six-month head start on getting out of the motel and rebuilding his home.

Remember, this story began with a discussion about how racial relations in Otis had been changing since 2016, and indeed building across the country as the 2020 election approached. The Volunteer Clean-up was not just a distraction from national events. It countered it, even as divisiveness continued to grow in the country. For even as a contentious national election wrapped up, a mob invaded the US Capitol, and another impeachment trial began, the people of Otis stayed together. As one story put it: "A minister, a black guy, a transgender chick, and a Trump supporter walked into a town…to help save it" (Denis 2020). If you would like to read this story or watch the short video, access them here: After Echo Mountain Complex Fire, Otis leads renewal with small hands and huge hearts [News Article and Video].

Heather McGee, who wrote *The Sum of Us*, would call this multi-racial, multi-party, multi-political party group, and their success part of the solidarity dividend, which we discussed in Chapter 1. Because people who would normally be at odds came together, community recovery began. Everyone benefitted, particularly the most vulnerable people.

This is not to say everything went perfectly, nor that everything is now. When some Latino families tried to use the Grange services, they experienced racism. Long before 2016, many Latino families found Otis a challenging place to live. Drawn to the area for many of the same reasons of space and economics as White residents, these similarities weren't enough to make them neighbors and friends. Trump flags and chants of "send them back" may have gotten bolder and louder following 2016, but the sentiments had been there for decades, and they still are.

Climate Change In Otis

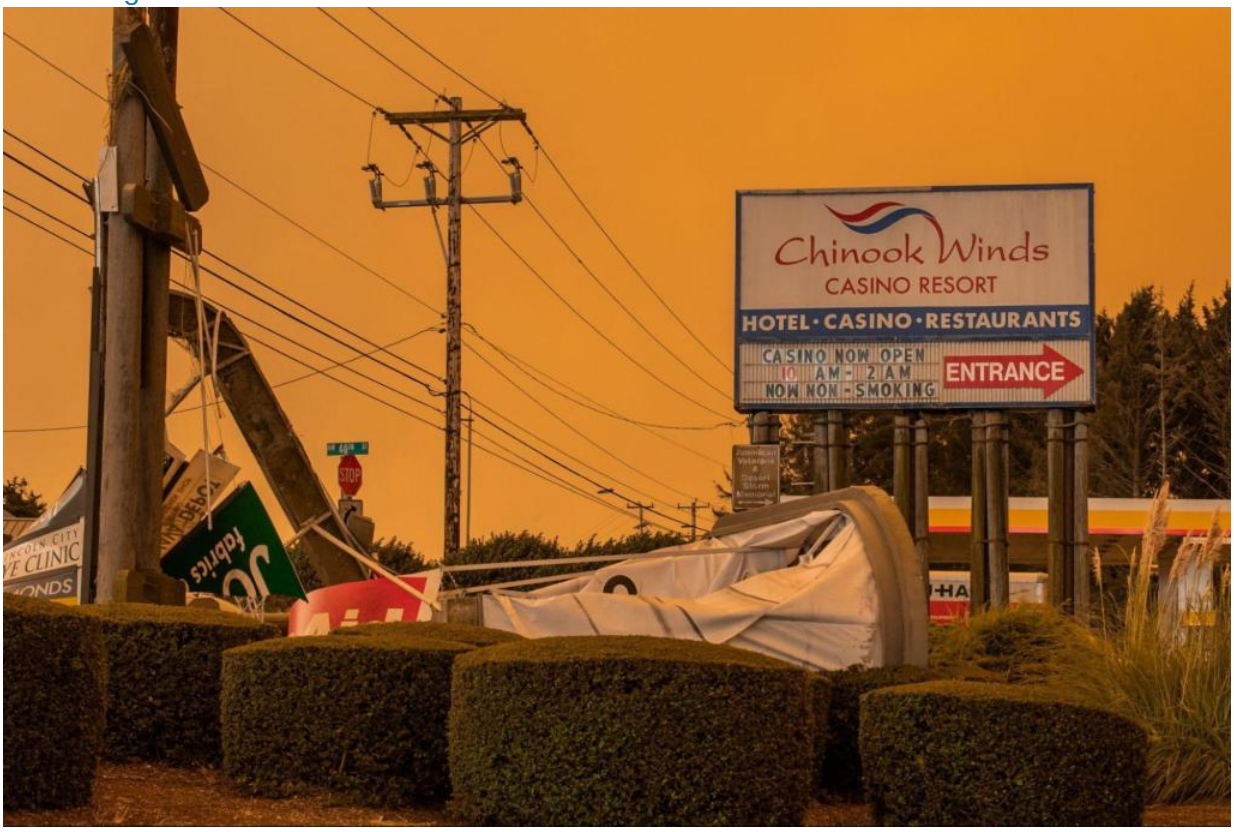


Figure 14.12 The sign for Chinook Winds Casino. Other signage was flattened by gale-force winds. The sky was hot, orange, and full of smoke from the Echo Mountain Fire.

As we talked about in Chapter 8, human-caused climate change impacts people differently, based on their social location. North Lincoln County is no different. However, we'll start the story of climate change for Echo Mountain Fire survivors at the end, not the beginning.

Summers in Oregon are getting hotter. The Oregon coast's summer temperatures generally peak between 70 and 80 degrees Fahrenheit. The summer of 2022, however, did not spare Otis, with temperatures reaching 90+ degrees Fahrenheit (Accuweather

2022). For hundreds of Otis residents who'd returned home in the last year to live in new manufactured homes and trailers, the temperature inside their homes could reach over 100 degrees. Miserable to be sure, but how is this an injustice?



Figure 14.13 This image from 2013 captures the forest that used to exist around Otis. Many of these mature trees are now gone.

Environmental justice can mean access to shade. In Otis, there was no shade for these new homes. Every tree that had provided such protection had been destroyed in the fire. With its lack of tree cover, Otis was now like many communities with low SES, with 25 percent less shade than more typical communities (Leahy and Surkez 2021).

Environmental justice can mean access to cooling. Air conditioners were also in short supply, as they are for most people with low SES. Across the country, more than half of residences with low SES occupants have no air conditioning (US Energy Information Administration 2011). In Otis, air conditioners were rare, even in the new homes and trailers.

Access to shade and air conditioners isn't typically how we define environmental injustice. However, inequality in social class made a difference. Wealthy Otis residents could buy air conditioners after the fire. Lower-income Otis residents could not.

Betty's Story Continues

We see more typical environmental injustice when we look at Betty's story more carefully. Suffering from COPD, Betty's daily life in Otis was impacted in numerous ways that tied into her low income. She lived on a dirt road. The dust made it difficult to breathe when a car drove by as she sat on the bench in her garden. Her decades-old mobile home let in dust no matter how tightly she closed the doors or windows. Even before the fire, Betty's house wasn't healthy.

Then the fire came. We can see the devastation of wind and smoke in Figure 14.12. By the time Betty evacuated, she had been breathing smoke for hours. As Betty fled her home, she could barely see outside to reach her neighbor's car. As they headed out, there was no setting on the car's vents that could keep out what Betty was breathing into her lungs. She would say later she could almost feel the smoke attacking her COPD-damaged lungs.

Betty was not alone in this regard. For the elderly, children, and people with pre-existing health conditions of all kinds, wildfire smoke can cause serious illness (D'Evelyn et al. 2022). Indeed, when scientists look at those populations most impacted by wildfire smoke across the nation, it reads like a description of Otis: "Populations more vulnerable to smoke exposure include people in low-income communities, people living in homes with poor air filtration systems, (and) people experiencing homelessness."

Climate change affects everyone, but the wildfires in Otis affected some people more.



Figure 14.14 a and b. The greenhouse and the Fall holiday celebration at Landscaping with Love. Small, sustained efforts can create environmental justice.

Just a few lots down from Betty's old garden, however, a new garden began to grow. The president of The Grange set aside a piece of her property for what would become an example of environmental justice unlike any in the 1.1 million acres of burned Oregon. They called it "Landscaping with Love." Within a matter of months, the site held a greenhouse, as shown in Figure 14.14 a. In the greenhouse were vegetable seedlings and other baby plants for fire survivors. Next to them were gardening tools of all kinds, everything from spades to wheelbarrows, and books on how to use them.

Outside were more plants, everything from the smallest flower to a sprawling rhododendron bush, to sapling trees. There were even pre-assembled garden boxes, and demonstration gardens in a few of them. Each variety of plant was chosen not just to demonstrate what would grow but also to show how people could replant their yards, making them more fire-resistant in the future (Lehman 2021). All of this was free. If a fire survivor needed help replanting their lot, the services, expertise, tool rental, and plants were at no cost to fire survivors. Fernando took some plants home on one visit. Dozens of his neighbors did the same. In this way, not only did Echo Mountain and Panther Creek begin to be replanted with more fire-safe plants and vegetation, but also in a more environmentally sustainable one, too.

Now, was this posted on the door? Was "combating climate change" splayed across the Landscaping with Love Facebook page? It was not. But planting wildfire and drought-resistant plants was doing exactly that. They called it "doing the right thing" as they acted to strengthen environmental justice.

Here, "#OtisStrong" meant environmental justice.

COVID-19 and Christmas

COVID-19 came to Lincoln County in the late winter and spring of 2020. By the summer of 2020, tourists were told to stay home. Lincoln City was closed.

On a personal level, COVID-19 had already impacted some fire survivors' lives in ways that might have gone unnoticed if the fire had not occurred. With money tight, some Otis residents decided to reduce their level of fire insurance or forgo it completely. What in one month had seemed a calculated decision to save some money for a few months now would impact them for the rest of their lives. Beyond the individual stories, however, the presence of COVID-19 also played a massive role in both the immediate and ongoing response to the fire.



Figure 14.15 This COVID-19 vaccine clinic occurred at the Lincoln City Cultural Center, just south of Otis, Oregon. It particularly focused on engaging Latinx survivors. The COVID-19 pandemic complicated disaster relief efforts.

Prior to COVID-19, disaster response normally entailed placing displaced residents into congregant living facilities, such as cots in gymnasiums or sleeping bags unrolled on the floor at a local church. With COVID-19, this was impossible. Instead, families were booked into area hotels, like the one in Figure 14.9. In this sense, the evacuees of the Echo Mountain Fire were lucky. Lincoln City itself is home to thousands of hotel rooms. With few exceptions, many of the local fire survivors could be housed in the hotels of north Lincoln County.

This made an enormous difference. As the evacuation orders were lifted, those whose homes had survived could be home in minutes. Survivors who lost their homes only had to travel short distances to work on their property.

Even though survivors were often housed together, COVID-19 caused isolation. Survivors were discouraged from visiting the rooms of people who were not part of their immediate family. Their former neighbors and life-long friends might literally be in the same building as them, but to stay safe from the virus, they could not see each other.

Betty, for example, didn't know that for the first eight months after the fire, her former neighbor had been living just two floors below her the entire time. As discussed earlier, this social isolation only made worse the ongoing mental health crisis that was occurring within the population of fire survivors. One fire survivor celebrating his 30th birthday wanted nothing more than just to eat a steak. He couldn't get one. Every restaurant in town was closed, and there was no open grilling allowed in the hotel parking lot. He was alone, just like every other survivor, in one way or another. Echo Mountain Fire Relief changed that.

Celebrating Christmas: A Radical Act of Social Justice

While the Echo Mountain Fire was the smallest in Oregon, by Christmas time, it was one of the most well-known. Our hometown Volunteer Clean-up had put us on a lot of people's philanthropic radar, and they wanted to help. Churches inside Lincoln City wanted to make cookies, civic clubs from throughout Lincoln County were willing to give gift certificates, donations of toys were collected by our neighbors to the north in Tillamook County, and across the country, someone in North Carolina wanted to send quilts.

We decided to have a Christmas party as a way of combating the social isolation of the fire survivors. This decision met with controversy. Working together doesn't mean that everyone agrees. It means that people and organizations continue to work to build community in the midst of disagreements. When people disagreed with me, I said two simple words: "George Floyd."

COVID-19, fire relief, #Black Lives Matter, George Floyd, and Christmas parties: these things might seem totally unrelated. But as we discussed in Chapter 9, thousaBlack Lives Matterhed in support of Black Lives Matter, even with the virus raging. For some, the need to protest White supremacy and police violence was more urgent than staying quarantined (Diamond 2022). In the case of fire survivors, the need to connect and celebrate was more important than the protection of quarantine. That's why I decided to organize a Christmas party for fire survivors.

At the party, I saw fire survivors there I had not seen in weeks. Fernando and his family were there, along with a few other Latino fire survivors. Tommy and his daughter were there, too, as was Carol. Even when I am saddened to think about how Carol and Wendy had to leave the hotel, I take some solace in remembering their smiles that night. I think it was the first happy and community Christmas any of them may have had in years, which of course, is why we did it. They needed to know they were not alone. And for one night, they were not (and as far as we know, no one got COVID-19). Celebrating Christmas was a radical act of social justice, continuing to weave the threads of community healing together.

Licenses and Attributions for The Interconnected Social Problems of Wildfire Recovery

Open Content, Original

"The Interconnected Social Problems of Wildfire Recovery" by Bethany Grace Howe is licensed under CC BY 4.0.

Figure 14.10. "Media for the Art of Healing Groups for Echo Mountain Fire Survivors" by Kimberly Puttman is licensed under CC-BY-SA 4.0.

Open Content, Shared Previously

Figure 14.13. "Otis Junction, Oregon" by Visitor7 is licensed under CC BY-SA 3.0.

All Rights Reserved Content

Figure 14.9. "Giant Mural of Two Octopuses" by Amber Deyo, The News Guard is included under fair use.

Figure 14.11. "Photo of the Volunteer Clean Up" by Abigail Dollins, The Register Guard is included under fair use.

Figure 14.12. "Chinook Winds sign, with smoke filled sky" © Matt Brandt Photography for Cascade Relief Team is all rights reserved and included with permission.

Figure 14.14a. "Landscaping with Love Greenhouse" by an unknown photographer for Cascade Relief Team is all rights reserved and included with permission.

Figure 14.14b. "Landscaping with Love Community Event" by author unknown for Cascade Relief Team is all rights reserved and included with permission.

Figure 14.15. "Photo Lincoln City COVID-19 Vaccine Clinic" by Oralia Mendez, Oregon State University is included under fair use.

This page titled 14.3: The Interconnected Social Problems of Wildfire Recovery is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Bethany Grace Howe (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

14.4: The Sociology of Disaster Recovery

As we examine the sociology of natural disasters, we will present three models which explore the human consequences of disasters. The models include the cycle of disaster recovery, the mental health recovery paradigm, and resilience gentrification. Resilience gentrification is an intdisaster recoveryetical approach to disaster recovery.

The Disaster Management Cycle

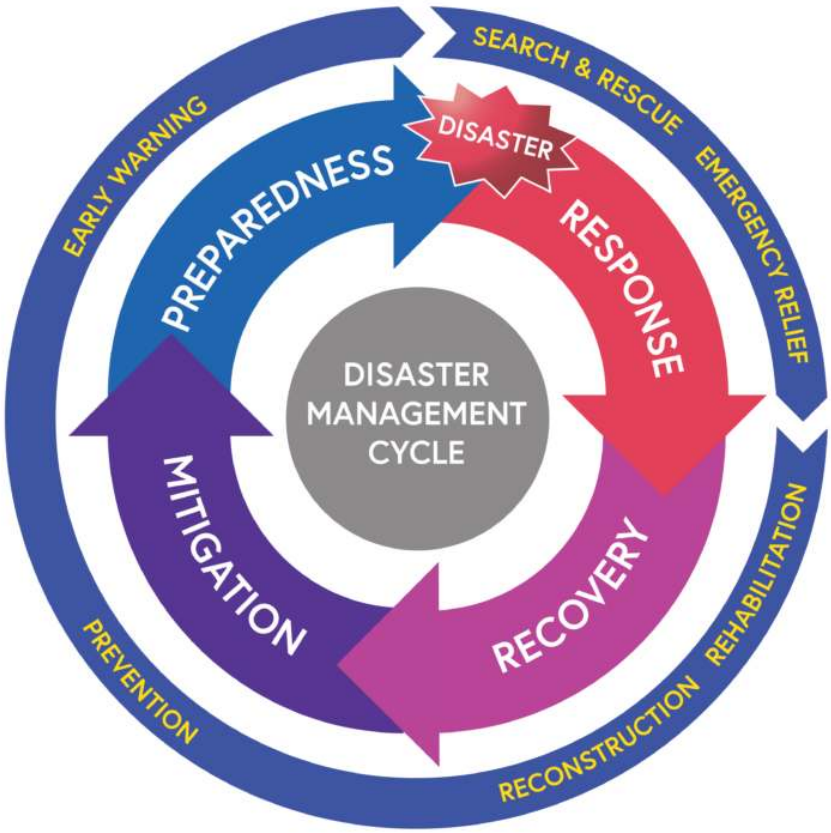


Figure 14.16 This diagram illustrates the disaster management cycle. Once the disaster occurs, the community responds immediately. When the initial disaster subsides, disaster recovery starts, but it often takes years for a community to recover. Ideally, communities learn from the disaster, mitigating any future problems and beginning to prepare for the next disaster. Image Description

The disaster management cycle is a model that assists communities in thinking about disasters. The inner ring includes preparation, the idea that a disaster could occur. In this step, governments and agencies assess what kind of disasters are likely to occur, and put plans and supplies in place so that they can respond effectively. In the outer ring, we see that communities may put early warning systems in place so that they increase their ability to move people to safety in advance of a pending disaster.

The disaster occurs and is immediately followed by disaster response. Disaster response includes the activities that address the short-term, direct effects of an incident (FEMA 2013). The response includes immediate actions to save lives, protect property, and meet basic human needs. In the outer ring, we see that efforts focus on search and rescue to save people and emergency relief, the provision of temporary shelter, food, water, and medical, emotional, and spiritual support. If you would like to learn more about this step in the words of two young women who responded in Massachusetts, watch the 9.07-minute video How to step up in the face of disaster . These sisters use better technology solutions to improve the way we respond to disasters.

For Otis, the responders included the fire departments and wildfire fighters who put out the fire. It included other first responders who helped with the ever-changing evacuations. It included the Red Cross, who managed initial temporary shelters and funded some of the survivors' temporary housing. It included FEMA, who vetted survivors to see if they met federal qualifications. If so,

survivors began the long process of accessing federal money and services. FEMA also provided a handful of housing trailers. Finally, disaster response included community organizations both locally and across the state.

The stories of Echo Mountain Fire Relief, Cascade Relief Team, The Grange, Landscaping with Love, and Latino Outreach are woven throughout this chapter. When we made a list, we saw that over 50 governmental, non-profit, community, and religious organizations took part in our recovery, in addition to all the individual people who showed up to help.

The next step, disaster recovery, includes rebuilding the affected community. Houses, schools, hospitals, roads, and electrical and water systems are reconstructed often to higher building standards than before. The infrastructure that was only partially damaged gets rehabilitated. Some people are able to return to new homes. This process can take years. It is also a process full of inequality.

For Otis, disaster recovery is still the current step, even two years later. The Red Cross left relatively quickly. People are still working through the FEMA process. However, the community organizations that engaged directly after the fire and subsequently grew are still supporting survivors.

The final step, mitigation, includes the forward planning and action needed so that the community can recover more quickly in the event of the next disaster. Often, this step includes expanding disaster resilience, a community's ability to withstand a disaster, recover from it, and thrive after it (adapted from Arcaya, Raker and Waters 2020: 11.4).

To increase disaster resilience, many communities create a Long Term Recovery Group (LTRG), an umbrella group which oversees the recovery of an area after a disaster to ensure seamless communication and coordination of all the parties involved in recovery. These LTRGs coordinate survivor support in a community. They also look to the future and take action to increase community resilience and prevent harm in the face of the next disaster.

Disaster Mental Health

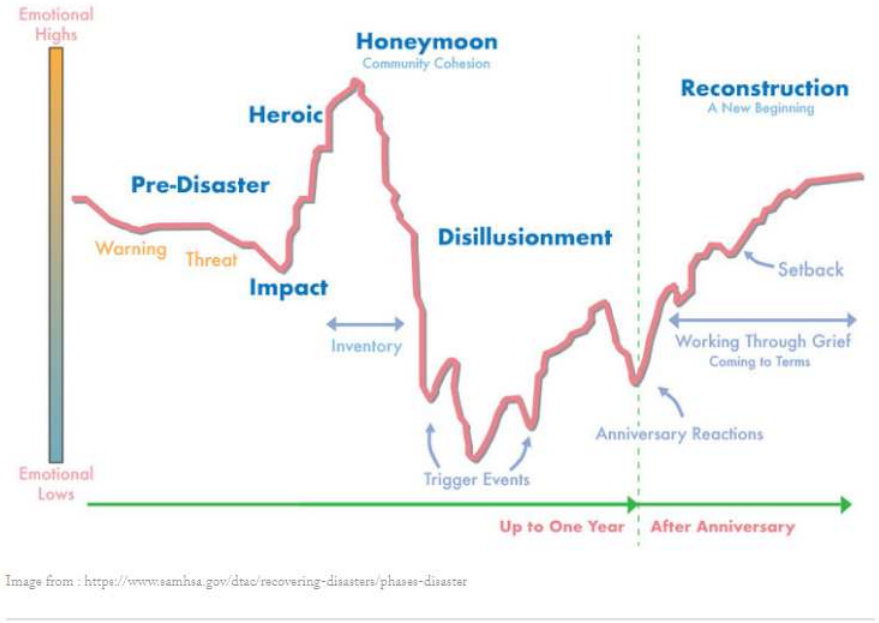


Figure 14.17 Emotional stages that people and communities go through related to a disaster. As you read the fire survivor stories in this chapter, where do you see the emotional highs and lows? Image Description

In the previous section, we discussed the challenges to mental health that the people of Otis faced before, during, and after the Echo Mounthealthre. We recognized that mental health services were already in short supply and that the fire itself caused significant trauma. This trauma resulted in an even greater need for mental health servhealthIn addhealth sociologists see a relationship between pre-disashealthalth and post-disaster mental health. If your health was already challenged before the disaster, you are more likely to experience mental health challenges after the disaster (Arcaya, Raker; and Waters 2020: 11.9)

However, the mental health picture is more complex than that. As the chart in Figure 14.17 demonstrates, people experiencing disaster go through highs and lows. They experience stress before the disaster hits, as they try to gather information about what is going on and figure out what to do. Often, information conflicts. In Lincoln City, we heard that the whole north end of the town

was burning when it wasn't. In Otis, some families had only minutes to leave their homes. One recovery worker said that many survivors were barefoot because it took too long to put on shoes (Debbie 2023).

After the disaster hits and the initial panic begins to recede, survivors are grateful for the everyone who helped them. People who help are seen as heroes. Survivor emotions become more positive. However, it can take years for survivors to return home. As they realize how long the process will take and how hard it will be to recover, they are disillusioned. Seeing a similar event on TV can trigger traumatic feelings. The one-year anniversary of the disaster becomes another low point because it brings to mind the terror of the original disaster and the discouragement because of the lack of progress. Finally, although reconstruction and returning home are generally positive, emotional recovery takes time and energy. One person who supported survivors said that a common message from survivors once they returned home was, "This is my house, but it's NOT my home" (Debbie 2023). In the process of moving in, they realized their life before the fire was really gone. The toll on their mental health was enormous. If you would like to learn more about the effects of disaster on mental health, watch this 5:10-minute video: How Natural Disasters Can Affect Your Mental Health [Video].

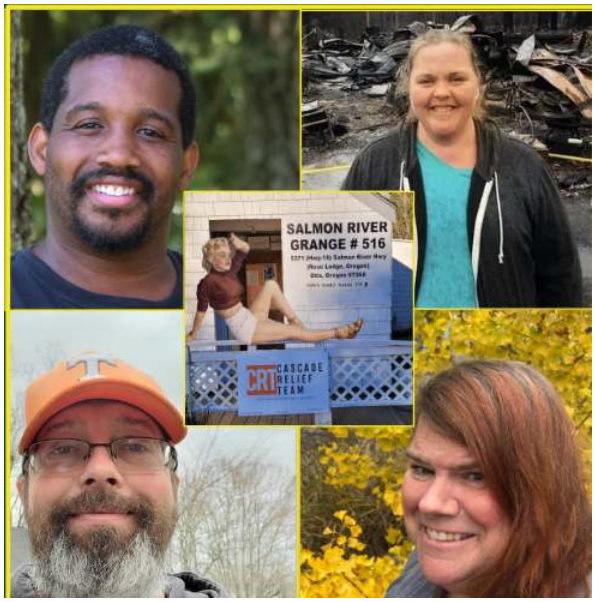


Figure 14.18 These people are the disaster recovery leaders who presented: Mark Brooks (upper left), Melanie Bright a CRT leader from the Holiday Farm Fire, a Labor Day fire in the Cascade Mountain Range (upper right), Josh Taylor, a CRT leader who experienced the Kentucky tornadoes of 2021 (lower left), Dr. Bethany Grace Howe (lower right) and Debbie, a Salmon River Grange leader that Marilyn Monroe is standing in for (center).

And feelings aren't just for disaster survivors. They are for disaster recovery leaders too. CRT leaders pictured in Figure 14.18 presented "'Via not Versus' From Nothing to Everything: How to Lead When No One has to Listen" at a national conference for disaster recovery in 2023. In it, they discussed the problems that disaster relief leaders have to solve. One problem is that people who step up to lead in communities after a disaster don't have official formal power. They lead because they are effectivepower[/pb_glossary[pb_glossary id="1058"]power[/pb_glossary[pb_glossary id="1058"]powerapower follow them, *power to*, not because they have *power over* them. This discussion of power is similar to the difference between power to and power over in Chapter 2.

These CRT leaders suggest that emotional intelligence and informed empathy are powerful tools in creating connections with survivors and with other relief leaders. All of us have been afraid, angry, sad, or elated. We can relate to similar feelings of other human beings, even when those feelings are caused by different events. This shared emotion allows us to form a connection with someone else. The connection is what allows us to think things through and act together. The CRT leaders say:

> *With Emotional Intelligence you can connect with people who may be unfamiliar to you via mutual feelings, not versus their experience which you may not now or ever share. (Howe, Brooks, and Bright, 2023: 48, emphasis in the original)*

We see wise understanding of emotions and of trauma to make connections with survivors and people in other organizations so that we can work together. While disaster clearly takes a toll on mental health for both survivors and providers, understanding the

challenges can help us solve them.

The Social Inequality of Disaster and Resilience Gentrification

Sociologists examine the inequalities present where people live. Early sociologists, including Marx, Weber, Durkheim, and Du Bois, who we met inChapter 3, examined the poverty in the city related to moving from rural to urban settings. Jane Addams, who we met in Chapter 1, not only studied the relationship of immigration and urbanization to social class and inequality, she did something about it.

When we apply these learnings to disasters, we see the same intersectional inequality at work. In a recent survey of the sociological work related to disasters, the authors write:

> *Social inequality shapes who is most at risk in disasters, with race, socioeconomic status, gender, and age all shown to affect vulnerability to disasters Social vulnerability can also be influenced by access to resources (e.g., economic, political, or information based), beliefs and customs, history, and other factors. Crucially, recent research stresses that social vulnerability is interseracenal. In other wordsgenderombines race, age, class, and gender, together with other conditions that create vulnerability; social isolation, poor physical or mental health, and precarious legal statuses create different levels of social vulnerability vis-à-vis different disasters. (Arcaya, Raker and Waters 2020: 11.5)*

As you consider this quote, the message should be familiar by now. Intersectional inequality influences who is most at risk. More than that, intersectional inequality influences who recovers when. At the same time, this inequality plays out in unique ways when it comes to disasters. Let's look deeper.



Figure 14.19 Sociologists Kenneth Gould (left) and Tammy L. Lewis (right) study the impact of climate disasters on coastal communities. They find that disasters widen existing inequities.

Modern sociologists continue the tradition as they examine the relationship between class and disaster recovery. Sociologists Kenneth Gould and Tammy L. Lewis, pictured in Figure 14.19, examined the relationship between wealth and recovery in Brooklyn, New York, after Hurricane Sandy and the island of Barbados, after Hurricane Irma. Prior to hurricane Irma, the authors were working with the government of Barbados to design participation action research that would discover what types of development projects the Barbudans wanted to do on their own iaction researchremember participant action research from [crosref:4,Research Methods and Taking Action]Chapter 4. [/crossref:Participatory Action Research]

These sociologists focused on these two geographies because of a challenging paradox. On one hand, climate change is causing more severe storms and increased flooding. People in coastal areas are becoming more at risk of experiencing climate disasters. At the same time, about 40% of the population in the US and the world lives in coastal areas. These populations are increasing (Gould and Lewis 2021). The contradiction of more risk and increasing population creates an urgency in understanding the human effects of disaster and suggests options for mitigating the risks.

Gould and Lewis found that disasters resulted in resilience gentrification. Resilience gentrification is the process in which only the wealthy can pay the increased costs of building climate-resistant structures, resulting in displacing poorer people (Gould and Lewis 2021). Let's learn more about this process.

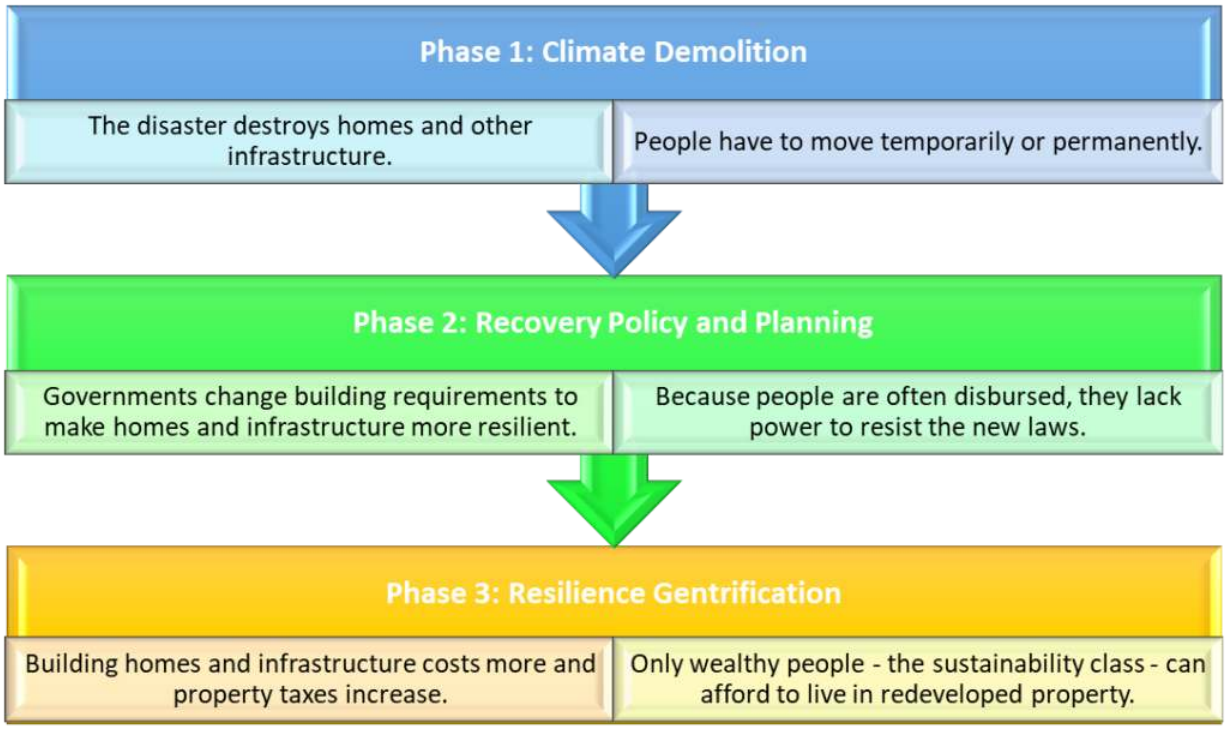


Figure 14.20 Disasters result in resilience gentrification. First, in Climate Demolition, the disaster destroys property. Second, in Recovery Policy and Planning, the government responds by changing the laws and policies to make sure that the new homes and infrastructure will survive the next disaster. Third, in Resilience Gentrification, the new homes cost more and have higher taxes because they were more expensive to build. The end result is that only wealthy people can afford to buy new homes. Image Description

In Phase 1: Climate Demolition, the disaster destroys homes, roads, electricity, hospitals, schools, water systems and other infrastructure. The people in the area have to move either temporarily or permanently. This phase provides an opportunity to do things differently, whether it is to let the environment recover without rebuilding or rebuild in more sustainable ways. Often communities choose rebuilding resiliently.

In Phase 2: Recovery Policy and Planning, (mostly) well-intentioned governments change the rules so that communities are more resilient to disaster. Depending on the geography and the need, they may require that houses and buildings be raised higher than the floodplain. Electrical and plumbing infrastructure may be made of better materials or use more structurally sound building processes. These new building codes increase the disaster resilience of the new built environment. Usually, these changes cost money. Because the original residents are still dispersed, they can't respond to or oppose the proposed changes to building codes.

In Phase 3: Resilience Gentrification, the new, more expensive homes, buildings, and infrastructure are built.Because the properties are more expensive, the property taxes are also more expensive. Therefore, only people who are wealthy can afford to buy property there. Gould and Lewis call these people the sustainability class They write:

> *The sustainability class is well-educated, holds overt sustainability oriented values, can afford sustainability themed consumption, and touts their green urbanism (such as living on the waterfront or near green spaces) to brand their lifestyle. (Gould and Lewis 2018: 12)*

However, their analysis of the sustainability class goes deeper. This class of people is often White. Sometimes they make their money because they build eco-friendly buildings or own the factories that create eco-friendly products. Often they make their money precisely because they benefit from the labor of the working class. Gould and Lewis are explicit about this conclusion for the Brooklyn neighborhood that they studied:

> *Demographic analysis …reveals that structural mitigation, building "resilience," is linked to gentrification. ….Housing prices for new construction exceeds the rate of*

> *Brooklyn housing cost increases, while the neighborhood shifts from a working-class community of color to a wealthy white enclave. A structurally mitigated, climate resilient [neighborhood] is increasingly available only to the sustainability class. (Gould and Lewis 2021)*

We see resilience gentrification in Otis. Survivors like Betty sold their property because they couldn't afford to rebuild. And as fire survivors come home, they live in new modular and stick-built homes. These homes are worth significantly more than their old homes, so they owe more property taxes. In some cases, they can't afford to continue to live in these new properties. We also see that people with insurance generally recover faster. Because the amount of government aid is dependent on the original worth of your property, the wealthy, generally White people receive more payments and can rebuild sooner (Arcaya, Raker, and Waters 2020; Howell and Elliott 2019).

Licenses and Attributions for The Sociology of Disaster Recovery

Open Content, Original

"The Sociology of Disaster Recovery" by Kimberly Puttman is licensed under CC BY 4.0.

Figure 14.20. "Disasters Result in Resilience Gentrification" by Kimberly Puttman, based on the work of Gould and Lewis, is licensed under CC BY 4.0.

Open Content, Shared Previously

Figure 14.16. "The Disaster Management Cycle" by Coventry University is licensed under CC BY-NC 4.0

Figure 14.17. "Phases of Psychological Reactions to Disasters" based on Zunin & Myers Stages of Disaster Recovery from Traumatic Stress and Suicide After Disasters (p. 8) by SAMHSA is in the Public Domain.

All Rights Reserved Content

Figure 14.18. "Image of Disaster Recovery Leaders" from "Via not Versus From Nothing to Everything: How to Lead When No One has to Listen" by Howe, Brooks and Bright is included under fair use.

Figure 14.19 "Sociologist Kenneth Gould" © Kenneth Gould and "Sociologist Tammy L. Lewis" © Tammy Lewis are all rights reserved and included with permission.

This page titled 14.4: The Sociology of Disaster Recovery is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Bethany Grace Howe (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

14.5: Community Recovery is Social Justice

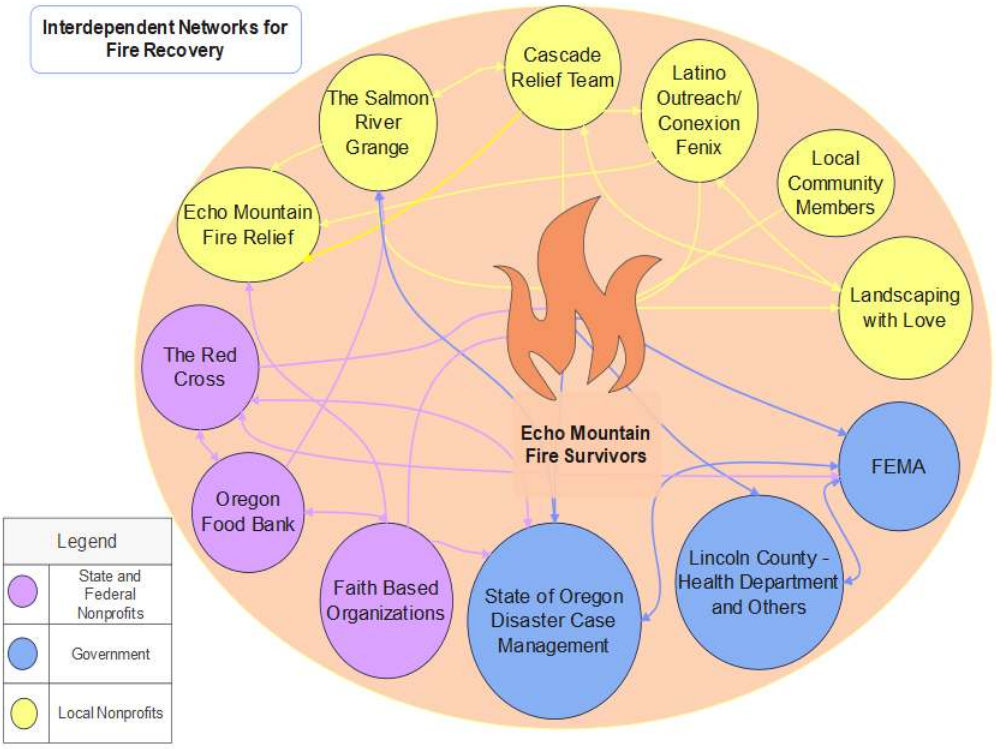


Figure 14.21 This diagram shows how governmental, non-profit, faith-based, and community actors all worked together to heal their community. Only some of the 50 organizations that provided relief are included here. If you think this diagram looks complicated, think about what it would be like if you were a fire survivor. Image Description

Throughout these stories of survivors and survival, you have seen a huge cast of characters, from individual people, to local nonprofits, to community organizations, to statewide government and national relief organizations (Figure 14.21). But who actually came together, and what did they do?

Our survivors tell uncommon stories. Many of those who worked hardest to remove the debris from their neighbors' lots on the burned hillside of Echo Mountain had lost everything to the fire as well. They chose to help their neighbor first, even as smoke still curled from the debris of their own home. As the recovery progressed, community members who had been limited by a lifetime of addictions and a history of trauma suddenly found themselves leading the people around them.

It was more than that, however. For even as the residents of Otis chose to do it themselves, other local groups and businesses were taking action, too. Some of them were century-old institutions, while others formed in the wake of the fire. All of them were fighting for Otis, usually before state and federal organizations could take action. In this section, we'll look at how a community weaves itself together. In some cases, this community is stronger than before. In others, persistent structural inequalities and social conflict limit how far recovery can go. Let's explore the specific ways that Otis leveraged individual agency and collective action to strengthen social justice.

Addressing Community Building: Echo Mountain Fire Relief



Figure 14.22 The logo of Echo Mountain Fire Relief emphasizes the organization's role in connecting survivors and organizations.

As we discussed in the previous section, ensuring that survivors knew about services and service providers knew about each other took communication. The people of Otis got the help they needed starting even before the fires were out because the government worked with the churches, and nonprofits coordinated with small businesses. Researchers call this type of interaction between groups of similar size and levels horizontal communication. It sustained the people of Otis in the very first days of fire relief. Just as critical, however, to the continued recovery was vertical communication, those communications that cross up and down between organizational levels and groups of different sizes and authority (Serra et al. 2011:6).

The organization that became the communication hub for both horizontal and vertical communication was Echo Mountain Fire Relief (EMFR). EMFR was founded by a local business owner and volunteer firefighter. Over the next year, the organization would move into social services, even signing a contract with the State of Oregon to provide social services in the affected area. However, communication is what EMFR specialized in.

One of our most consequential connections was between The Grange, CRT, and Northwest Oregon Works (NOW). A local nonprofit, NOW had donated thousands of dollars to pay for groceries and other immediate needs for fire survivors. More importantly, they offered Dislocated Worker Grants. These grants from the Department of Labor allowed CRT and the Grange to hire fire survivor workers. NOW either paid employees directly or reimbursed CRT for their wages. Each person made $20 an hour, more than some of them had ever been paid in their lives. This ensured not only the success of The Grange, but also the Volunteer Clean-up, Landscaping with Love, and other north Lincoln County relief efforts.

Addressing Basic Needs: Salmon River Grange, Landscaping with Love, and the Cascade Relief Team



Figure 14.23 The Salmon River Grange. The mini-Walmart of Otis, where you can find food, sheets, tools, clothes, and even facemasks and hand sanitizer. Perhaps more importantly, survivors found people who would listen with love.

In the immediate days and weeks after the fire, donations poured in for the people of Otis. Every kind of household good was given, from appliances to clocks to dish towels. Non-perishable foods of all kinds, from cans of soup to sacks of potatoes. And clothes: every imaginable thing, to fit every imaginable person.

The sustained response to coordinating donations and ensuring that they got to survivors became The Salmon River Grange ("The Grange"), as pictured in Figure 14.23. Before the fire, this 104-year-old building was home to weekly bingo nights. Now, they are known as the survivor mini-Walmart. As soon as it was safe to return to this site, adjacent to the fire, the Grange was the place to go for food, water, clothes, and other household stuff, as shown in the image in Figure 14.24. More than that, it was a place that wove community, providing people who would listen and solve problems with survivors.



Figure 14.24 Shelves stocked at the Salmon River Grange. Even as late as 2023, survivors are still coming home and need all the basics.

This massive community response is not unusual in the days and weeks after a disaster. What happened in north Lincoln County was different from many communities, however, in how coordinated these efforts were. Although communication wasn't perfect, people stayed in touch with one another. When a fire survivor needed something one donation site didn't have, they knew who might. When the donations threatened to overwhelm one location, they knew they could make arrangements to send it to another.

As The Grange moves into disaster mitigation and preparation, its role in the community remains vital. Survivors still arrive every week for help. With mental health outreach, a food bank, internet access, and other services that just about any Otis resident needs, they are again what they started as more than a century ago – a center of community life.

Leaders at The Grange are envisioning the future. They are remodeling their kitchen so that the community of Otis can have access to a commercial kitchen. They hope that this will allow people to create products to sell at local farmer's markets, strengthening the economic resilience of the area residents (Debbie 2023).

Landscaping with Love thrives also, with the support of The Grange, CRT, and a lot of volunteers. They get occasional visits from the Otis Strong Tigers, a group of fire-impacted students and school district staff brought together after the fire. The Otis Strong

Tigers volunteer at both The Grange and the Greenhouse from time to time. Whether tending the plants outside or folding clothes inside, they're among the dozens of people still giving of their time to fire survivors in Otis.

Finally, CRT became the umbrella organization that does the administration that keeps the lights on for The Grange and Landscaping with Love. They are still organizing clean-ups of survivor properties because removing the dead wood and brush takes time. They have moved their headquarters to Otis. Perhaps the most important sign of their continued commitment to social justice is that they are responding to disasters in Oregon, including the Bootleg Fire and the Blue River Fire, and to disasters nationwide, including the tornadoes in Kentucky.

Addressing Housing: County and State Action



Figure 14.25 a and b. *A* Lincoln County Commissioner Katey Jacobson and *B* Oregon District 10 State Representative David Gomberg work to increase disaster recovery and resilience, and reduce resilience gentrification. (Can you tell that we are a county partially supported by crabbing?)

Getting survivors home and supporting equity in our community takes governmental action also. Lincoln County Commissioner Kaety Jacobson and State Representative David Gomberg are two examples of people who are tireless in their advocacy. Jacobson spent time at the Grange listening to survivors and folding clothes. She used this knowledge to write and advocate for 18 million dollars of recovery funding. She initiated a partnership with Oregon State University to rebuild septic systems and wells (Jacobson 2022, Lucas-Woodruff 2022). Because of her work, and the work of others, Lincoln County will build two tiny home villages specifically for fire survivors (Jacobson 2022, Lucas-Woodruff 2022).

Re-homing fire survivors also takes a state response. For our Echo Mountain fire survivors and fire survivors across the state, State Representative David Gomberg also took action. He lives in Otis. While his house survived, the trees and brush on about half of his property were burned. This experience and his existing commitment to the people of Lincoln County energizes his drive to support changes in the laws and policies of the State of Oregon to support fire survivors.

In the most recent legislative session, he sponsored bills that supported changes to disaster recovery, wildfire relief, and emergency preparedness. For example, one bill requires insurers to pay at least 70% of property loss, even if the policyholder doesn't have a precise inventory.

These efforts and many others are slowly returning fire survivors to new homes. They are beginning to build more affordable housing in north Lincoln County. For some survivors the new homes are even nicer than what they lived in before the fire. Being home again is truly a success.

Addressing Racism: Latino Outreach and Conexión Fénix



Figure 14.26 This is the logo of Conexión Fénix, the organization that grew out of the Latino Outreach efforts of Echo Mountain Fire Relief. In it, the phoenix rises from the ashes of the fire to create new life.

Formal disaster relief efforts have a long history of leaving out communities of color. As we have discussed particularly in Chapters7, 9, and 10, historical and current racism drives inequality. This racism occurs in recovery efforts and requires dedication and action to address. In Otis, the predominant community of color is the Latino community. Fernando's leadership with the Latracismtreach committee combatted the racism that Latino families experienced.

He assembled a team of people who created events that were culturally relevant to the Latino community. Survivors gathered for dinner on the lawn. They created art that depicted the disaster and their hope for recovery. The Latino Outreach group hosted an afternoon with mental health counselors specially brought in from Portland's Latino community. They coordinated a disaster preparedness training in Spanish in which every family in attendance got a first-aid backpack, as well as a solar-powered radio and flashlight.

Eventually, Fernando's advocacy efforts went beyond the Latino community. When the Disaster Case Management process broke down, impacting Latino and White survivors alike, it was Fernando who wrote the first letter to the state. The second letter, too, was from a family he worked with. With another two letters from The Grange and another from CRT, the five of them worked together with leaders to make changes in the program that benefited the entire community.

Beyond disaster recovery, the Latino outreach committee has taken on a life of its own. In August of 2022, the Latino Outreach portion of EMFR became a new group. Called Conexión Fénix, they are what Fernando and his team always dreamed was possible, a community group serving the Latino community of north Lincoln County. Conexión Fénix empowers the community through education from how to buy a home to how to prepare for a disaster to how to start a small business. This family has risen from the ashes and created an organization that helps their community thrive. Their logo, shown in Figure 14.26, illustrates how they soar.

From time to time, I still get to have dinner with Fernando and his family. My favorite evenings are when we sit out on the porch of Fernando's beautiful new home, the one near the top of a small hill on the side of Echo Mountain. He and his family built it together. The grill smells of carne asada and other delicious food. Sometimes, some old friends from the Volunteer Clean-up even stop by. The smells from Fernando's grill carry quite a ways down the hill. Smiling and laughing, I can't help but think one thing: "I'm really glad I called Fernando."

Litigating Justice: Holding Power Companies Accountable

The Labor Day 2020 fires were one of the worst natural disasters in Oregon history. Although they were partially caused by high winds and drought, some survivors sought to hold Pacific Power accountable also. They filed a class action suit that claimed that PacifiCorp failed to respond to the warnings of the governor's chief of staff and state fire officials to turn off the power in spowerreas to prevent sparks from the power lines.

On June 12, 2023, a jury found that PacificCorp was negligent. They awarded more than $70 million dollars to the 17 plaintiffs, who sued on behalf of thousands of others in this class action suit. Once all of the people in the class action suit apply for compensation, the total cost of the negligence may be upwards of a billion dollars. This is the largest penalty a utility company in Oregon has ever faced for its negligence in starting wildfires. PacificCorp plans to appeal the ruling, so it is too soon to tell if any survivors will receive the money (Profita 2023; Thomas 2023; Watson 2023).

Licenses and Attributions for Community Recovery is Social Justice

Open Content, Original

"Community Recovery is Social Justice" by Bethany Grace Howe and Kimberly Puttman is licensed under CC BY 4.0.

Figure 14.21. "Interdependent Networks for Fire Recovery" by Kimberly Puttman and Valerie McDowell is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 14.22. "Logo of Echo Mountain Fire Relief" by Echo Mountain Fire Relief is all rights reserved and included with permission.

Figure 14.23. "The Salmon River Grange" by an unknown author for Cascade Relief Team is all rights reserved and included with permission.

Figure 14.24. "Shelves stocked at the Salmon River Grange" by an unknown author for Cascade Relief Team is all rights reserved and included with permission.

Figure 14.25a. "Commissioner Kaety Jacobson" by unknown author is included under fair use.

Figure 14.25b. "State Representative David Gomberg" © David Gomberg for State Representative is all rights reserved and included with permission.

Figure 14.26. "Logo of Conexión Fénix" © Marisol Martinez Garcia is all rights reserved and included with permission.

This page titled 14.5: Community Recovery is Social Justice is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Bethany Grace Howe (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

14.6: Chapter Summary



Figure 14.27 This painting of Otis Strong was created by a sociology student who was a fire survivor. In their art, they reflect suffering they still experience even years after the fire. They actually burned part of the canvas, so that the art piece would smell like smoke, creatively demonstrating the pervasiveness of their loss.

More than two years after the fire, the work continues. As late as January 2023, modular homes are still being delivered in Otis. Can we call this a success? It depends on how we measure. By the end of the fall of 2023, over 155 families had returned to put new homes on their properties. Some were built from the ground up. Most were modular homes or trailers. For some, it's the nicest home they ever lived in. For nearly all of them, it is the only thing it needs to be: home. I spoke to someone just last week who had only been home for a few days. Every night, she said, she went out onto her deck. She'd forgotten what the stars looked like without city lights.

Over 100 families have found new homes away from Otis. Some bought new homes. Most relocated to apartments and other similar housing. Even before the fire, it was difficult to find affordable housing in Lincoln County, and after, it was nearly impossible. That most fire survivors were able to remain in north Lincoln County is remarkable. Dozens of others, however, have moved to other parts of the city, county, state, or country. Some did it because they had to. They couldn't recover in Otis. For others, the fire was the impetus for change that they already wanted to make.

The connections that the survivors and supporters made with each other remain. We are no longer so disconnected. However, not every bond in Otis has improved with time. When the Volunteer Clean-up finally packed up their things with the arrival of state clean-up crews, some relationships went with them. Some of the original leaders of the effort have drifted apart. No longer tightly bound by the day's mission of cleaning up one more home, and finding the funds to keep going for one more week, cultural and political differences once again define their relationships. But certainly not for everyone.

The transgender activist and the evangelical minister have dinner together when they can and talk about their lives and their beliefs. The Black leader from the Portland metro area is now living and working in Otis, bringing CRT to take action in disaster relief nationwide. Although our community is stronger, what happened to the fire survivors in our stories in the end?

As you might expect from the stories throughout this chapter, Fernando and his family are doing well. Fernando continues to work connecting Latinx families with the wider community, and to grow educational opportunities for everyone in Lincoln County. When I was at his house last week, his new crop of strawberries was almost ready to pick, and his first fruit trees were starting to blossom. He and his family remain deeply rooted in Otis, committed to creating community with all of us.

Carol and Tommy are still struggling. Carol left the fire survivor hotel without a solid plan. She returned to the insatiable life she had tried so hard to get away from. The last time I spoke to her, she was living in a friend's attic. She said she hoped to only be there for a few days. Tommy is still living at the transition motel, struggling to find a home. The social problems he originally experienced limit his chances of returning home as well.

And Wendy and Betty? Their stories have come to an end.

When Wendy left the fire survivor hotel, one of her friends said to me she thought Wendy would be dead in a week. She was off by two days. Wendy returned to the life she'd fled the day of the fire, and died from a drug overdose

Betty died on Aug. 9, 2021. We held a memorial service with nearly two dozen people. When we were done, we walked to the beach and dropped the flowers in the receding tide. Betty had died living in a hotel alone, just like she feared she would.

Betty and Wendy died. Tommy and Carol have an uncertain future at best. From these four stories, it's tempting to wonder if all of our individual and collective action was a failure. People died because they didn't get what they needed. The four stories that concluded above are tragedies, and they speak to how social problems are sometimes nearly impossible to escape.

However, in the final analysis, we succeeded. EMFR started with one mission, to give donors a place to give their money. In the end, EMFR became a hub for communication, connecting survivors and providers so that the community became stronger. From that beginning, the Cascade Relief team was born. CRT continues to help locally and around the nation. The Grange is now managed by CRT and continues to support the basic needs of survivors, with the goal of supporting everyone in the community. Landscaping with Love is fighting climate change one plant at a time and hopes to open its nursery to the wider community. Latino Outreach, once an offshoot of EMFR, is now its own vibrant organization celebrating culture, dance, music, education, and connection.

EMFR itself is closed. This is actually a success. The organization did what it set out to do, distribute money and connect a community. Indeed, when I wrote the last check from the fund in August of 2022, I may not have known what people that money had gone to, but I knew what it had paid for. The last funds paid for an accessibility ramp for one family and a new trailer for a survivor who had been living in a hotel for two years. Two more families survived and thrived because the people of Otis did it together.

All of us are #OTISSTRONG!

Essential Ideas

Learning Objective 1: What social problems did people experience before the natural disaster?

The people of Otis were experiencing disconnection even before the Echo Mountain Fire. Many people in the community experienced all of the social problems explored in this book: educational inequality, high rates of homelessness, racism, and poor health, among other examples. Because of their physical location, they experhealth less access to quality food, health, mental health, and drug treatment services. However, when we read survivors' stories and explore the related demographic data, we learn that the truth of people's lives cannot be reduced to general categories. Instead, each survivor is uniquely #OTISSTRONG.

Learning Objective 2: How does a disaster exacerbate existing complex social problems in a community?

When we experienced the dual disasters of wildfire and the COVID-19 pandemic, the underlying social disconnection made recovery much harder to achieve. Natural disasters, including the Echo Mountain Fire, expose existing social inequalities because people with less power and privilege have fewer personal resources to survive disasters and to support their own recovery. They may also find it more challenging to meet the complex and contradictory requirements to receive governmental recovery support. Often, the existing inequality gets worse because the destruction of existing infrastructure impacts the people with the fewest resources the most. In some cases, structural inequality may decrease. For example, many of the new homes now in Otis are newer and better than the structures they replaced.

Learning Objective 3: How do sociologists explain disaster and disaster recovery?

Sociologists use three models to explain disaster and disaster recovery. The disaster management cycle allows us to share a common understanding of the phases of disaster and disaster recovery. The disaster mental health model charts a path of mental health challenges for people and communities so that we can respond to mental health needs more effectively The concept of resilience gentrification links class, race, and disaster to provide a deeper understanding of how inequality is exacerbated (or not) after a disaster.

Learning Objective 4: How does the weaving of community after a disaster create opportunities for strengthening social justice?

Disaster wipes out physical and social infrastructure. As a community responds to the disaster, new organizations and new organizational relationships form, like Echo Mountain Fire Relief, The Grange, Landscaping with Love, and Conexión Fénix. Individuals come together in new ways, like the Volunteer Cleanup. Recovery in Otis is a long-term effort. These new social organizations and social networks resulted in re-homing many survivors and creating new ways of building a resilient equitable community. Although it is not common or guaranteed, disasters can result in social justice.

Key Term Review

[H5P70]

[H5P71]

[H5P72]

[H5P74]

[H5P74]

Key Terms List

- **Community Organizations Active in Disaster (COAD)**: a local group of community organizations that coordinates emergency human services while working in concert with partner agencies, including the local emergency management agency and social service agencies, during all stages of a disaster.
- **disaster recovery**: the phase of the emergency management cycle that begins with the stabilization of the incident and ends when the community has recovered from the disaster's impacts.
- **disaster resilience**: a community's ability to withstand a disaster, recover from it, and thrive after it.
- **disaster response**: the activities that address the short-term, direct effects of an incident. The response includes immediate actions to save lives, protect property, and meet basic human needs.
- **disconnected/disconnection**: the breakdown of connections among and between people.
- **horizontal communication**: interaction between groups of similar size and levels.
- **Long Term Recovery Group (LTRG)**: a unification of area groups brought together to oversee the recovery of an area after a disaster to ensure seamless communication and coordination of all the parties involved in recovery.
- **resilience gentrification**: the process in which only the wealthy can pay the increased costs of building climate-resistant structures, resulting in displacing poorer people.
- **vertical communication**: the communications that cross up and down between organizational levels and groups of different sizes and authority

Discuss and Do

1. Disaster Response and Individual Agency If you had ten minutes to leave your home because of a natural disaster, what would you take with you? How many of the things recommended by the CDC in this infographic, Are you Prepared? do you already have?

2. Disaster Recovery and Community Action: How prepared is your community? Do you have a long-term recovery group? What about a disaster recovery plan? Take some time to explore what resources your community already has in place for disaster preparedness and response. Can people of all social locations access these resources equally? If not, what would make a difference?
3. Disasters, Power, and Privilege: As you read the stories of the survivors of the Otis wildfires, where do you see overlapping social problems? Do people recover equally?
4. Interdependent Action for Social Justice: As you explore all the ways in which people, communities, and agencies responded to the wildfires and their aftermath, where do you see social justice in action?

Licenses and Attributions for Chapter Summary

Open Content, Original

"Chapter Summary" by Bethany Grace Howe and Kimberly Puttman is licensed under CC BY 4.0.

All Rights Reserved Content

Figure 14.27. "Painting of Otis Strong, Burned" by Anonymous Student is all rights reserved and included with permission.

This page titled 14.6: Chapter Summary is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Bethany Grace Howe (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

14.7: References

AccuWeather. 2022. “Otis, OR Monthly Weather.” 2022. www.accuweather.com/en/us/otis/97368/september-weather/2187747.

American Psychological Association. 2013. “Recovering Emotionally from Disaster.” Https://Www.Apa.Org. 2013. https://www.apa.org/topics/disasters-response/recovering.

Ammons, Paul, Josie Nelson, and John Wodarski. 1982. “Surviving Corporate Moves: Sources of Stress and Adaption among Corporate Executive Families.” *Family Relations* 31 (2): 207–12. doi.org/10.2307/584399.

Arcaya, Mariana, Ethan J. Raker, and Mary C. Waters. 2020. “The Social Consequences of Disasters: Individual and Community Change.” *Annual Review of Sociology* 46 (1): 671–91. doi.org/10.1146/annurev-soc-121919-054827.

Arden, Amanda. 2021. “1 Year after Fire: Otis Families ‘Just Want to Set up Our Home.’” *KOIN.Com* (blog). September 8, 2021. www.koin.com/news/special-reports/1-year-after-fire-otis-families-just-want-to-set-up-our-home/.

Brandt, Matt. 2020. *Smoke Rising from Properties Destroyed in the Echo Mountain Fire*.

Bullard, Robert. 2008. “Differential Vulnerabilities: Environmental and Economic Inequality and Government Response to Unnatural Disasters.” *Social Research* 75 (3): 753–84. www.jstor.org/stable/40972088.

Carlier, Matilda. 2022. “US Car Owners by Income Group 2021.” Statista. September 28, 2022. https://www.statista.com/statistics/1041177/us-car-owners-by-income-group/.

Carpenter, Siri. 2001. “Cognition Is Central to Drug Addiction.” American Psychological Association. Https://Www.Apa.Org. May 2001. https://www.apa.org/monitor/jun01/cogcentral.

Cascade Relief Team. 2020. “Echo Mountain Clean Up.” Cascade Relief Team. 2020. https://www.cascaderelief.org/echomountain.

———. 2022. “Salmon River Grange Distribution Center.” Cascade Relief Team. 2022. https://www.cascaderelief.org/grange.

———. 2023. “Cascade Relief Team — Humanitarian Relief & Assistance.” Cascade Relief Team. 2023. https://www.cascaderelief.org.

Catholic Charities. 2018. “Disaster Case Manager Job Description.” May 2018. https://cccnmo.org/wp-content/uploads/Disaster-Case-Manager-Job-Description.pdf.

CBS News, dir. 2017. *How Natural Disasters Can Impact Your Mental Health*. https://www.youtube.com/watch?v=_xJnG5pPjsA.

Centers for Disease Control and Prevention. 2023. *Infographic: Are You Prepared? | CDC*. Infographic. www.cdc.gov/orr/infographics/infographic_areyouprepared.htm.

Coffee, Neil T., Tony Lockwood, Graeme Hugo, Catherine Paquet, Natasha J. Howard, and Mark Daniel. 2013. “Relative Residential Property Value as a Socio-Economic Status Indicator for Health Research.” *International Journal of Health Geographics* 12 (1): 22. https://doi.org/10.1186/1476-072X-12-22.

Conder, Emily B., and Jonathan D. Lane. 2021. “Overhearing Brief Negative Messages Has Lasting Effects on Children’s Attitudes Toward Novel Social Groups.” *Child Development* 92 (4): e674–90. doi.org/10.1111/cdev.13547.

Cubit. 2022. “Demographics For Otis, Zip Code 97368.” 2022. https://www.oregon-demographics.com/97368-demographics.

Debbie. 2023. Interview with Debbie, Fire Survivor Service Provider.

Denis, Matthew. 2020. “After Echo Mountain Complex Fire, Otis Leads Renewal with Small Hands and Huge Hearts.” The Register-Guard. December 27, 2020. https://www.registerguard.com/story/news/2020/12/27/after-echo-mountain-complex-fire-otis-leads-renewal-small-hands-and-huge-hearts/3896473001/.

D’Evelyn, Savannah M., Jihoon Jung, Ernesto Alvarado, Jill Baumgartner, Pete Caligiuri, R. Keala Hagmann, Sarah B. Henderson, et al. 2022. “Wildfire, Smoke Exposure, Human Health, and Environmental Justice Need to Be Integrated into Forest Restoration and Management.” *Current Environmental Health Reports* 9 (3): 366–85. https://doi.org/10.1007/s40572-022-00355-7.

Deyo, Amber. 2021. *The Haven Lives up to Its Name*. Photograph. https://www.thenewsguard.com/news/the-haven-lives-up-to-its-name/article_4c94dd62-09c9-11ec-b5a7-73f84da5f738.html.

Diamond, Dan. 2022. “Suddenly, Public Health Officials Say Social Justice Matters More Than Social Distance.” POLITICO. June 4, 2022. www.politico.com/news/magazine/2020/06/04/public-health-protests-301534.

Dowling, Jennifer. 2020. “Wildfire Cleanup in Otis Organized by Man Who Lost Home.” *KOIN.Com*, October 24, 2020. www.koin.com/news/wildfires/wildfire-cleanup-in-otis-organized-by-man-who-lost-home/.

Drabek, Thomas E. 2017. “Sociology of Disaster.” In *The Cambridge Handbook of Sociology: Specialty and Interdisciplinary Studies*, edited by Kathleen Odell Korgen, 2:139–47. Cambridge: Cambridge University Press. https://doi.org/10.1017/9781316418369.015.

ECONorthwest. 2019. “HOMELESSNESS IN OREGON: A Review of Trends, Causes, and Policy Options.” March 2019. https://oregoncf.org/assets/PDFs-and-Docs/PDFs/OregonHomelessness.pdf.

Ekhator-Mobayode, Uche Eseosa, Jocelyn Kelly, Amalia Rubin, and Diana J. Arango. 2021. “Intimate Partner Violence and Household Decision Making Autonomy Effects of the Malian Conflict on Women.” Workink Paper 9821. Gender Global Theme. World Bank Group. https://documents1.worldbank.org/curated/en/478241635473536616/pdf/Intimate-Partner-Violence-and-Household-Decision-Making-Autonomy-Effects-of-the-Malian-Conflict-on-Women.pdf.

Eliosa, Maria. 2022. “Conexion Phoenix | Facebook.” 2022. https://www.facebook.com/people/Conexion-Phoenix/100088565980975/?paipv=0&eav=AfYfN19pEfI7wKtqdx_77AdfTIWkyH1tm_8RQkhiE0dnUt1sqD3oJS8w5-fAjmvlj4k&_rdr.

Federal Emergency Management Association (FEMA). N.d. “Chapter 11: Community Disaster Recovery.” training.fema.gov/hiedu/docs/fem/chapter%2011%20-%20community%20disaster%20recovery.doc#:~:text=Disaster%20recovery%20is%20the%20phase,recovered%20from%20the%20disaster’s%20impacts.

———. 2013. “Emergency Management in The United States Unit 4.” https://training.fema.gov/emiweb/downloads/is111_unit%204.pdf.

———. 2019. “Individual Assistance Program and Policy Guide (IAPPG).” FP 104-009-03. US FEMA. https://www.fema.gov/sites/default/files/2020-09/fema_individual-assistance-program-policy-guide_11-29-2018.pdf.

———. 2022. “Oregon Wildfires and Straight-Line Winds (DR-4562-OR).” 2022. https://www.fema.gov/disaster/4562.

———. N.d. “Chapter 11: Community Disaster Recovery.” In . training.fema.gov/hiedu/docs/fem/chapter%2011%20-%20community%20disaster%20recovery.doc#:~:text=Disaster%20recovery%20is%20the%20phase,recovered%20from%20the%20disaster’s%20impacts.

———. N.d.“National Risk Index.” https://hazards.fema.gov/nri/.

FEMA National Advisory Council. 2020. “National Advisory Council Report to the FEMA Administrator November 2020.” https://www.fema.gov/sites/default/files/documents/fema_nac-report_11-2020.pdf.

Flaccus, Gillian. 2021. “Oregon Autumn Firestorms Cautionary Tale in Worsening Drought.” *Los Angeles Times*, June 7, 2021, sec. World and Nation. https://www.latimes.com/world-nation/story/2021-06-07/oregon-autumn-firestorms-cautionary-tale-in-worsening-drought.

Gabbert, Bill. 2020. “Why Did the Oregon Fires in the Siege of ’20 Spread so Quickly?” Wildfire Today. September 11, 2020. https://wildfiretoday.com/2020/09/10/why-did-the-oregon-fires-in-the-siege-of-20-spread-so-quickly/.

Gates, Gary J., and Abigail M. Cooke. 2011. “United States Census Snapshot: 2010,” September. escholarship.org/uc/item/4j23r1rx.

Gomberg, David. 2022. *Elect Gomberg*. Photograph. https://www.electgomberg.com.

Google Earth. N.d. “Google Earth – Otis Oregon.” Accessed June 23, 2023. https://earth.google.com/web/search/Otis+oregon/@45.02427425,-123.9465021,10.64588219a,3641.4205484d,35y,0h,45t,0r/data=CnYaTBJGCiUweDU0ZWE5MzRiMDM2ZDI1NGI6MHhiYTVhODdhNWI5NDM5OWJmGfgOyG8bg0ZAIRlGi32T_F7AKgtPdGlzIG9yZWdvbhgCIAEiJgokCatrDqQzeEdAERJfhKfAT0RAGXfxVTmkvVvAIdPTeGKeQ2DAKAI.

Gould, Kenneth A. 2023. *Kenneth Gould*. Photograph. loop.frontiersin.org/people/1286234/overview.

Gould, Kenneth A., and Tammy L. Lewis. 2021. “Resilience Gentrification: Environmental Privilege in an Age of Coastal Climate Disasters.” *Frontiers in Sustainable Cities* 3 (August). https://doi.org/10.3389/frsc.2021.687670.

Gould, Kenneth, and Tammy Lewis. 2018. “From Green Gentrification to Resilience Gentrification: An Example from Brooklyn.” *City & Community* 17 (1): 12–15. doi.org/10.1111/cico.12283.

Henkel, Dieter. 2011. “Unemployment and Substance Use: A Review of the Literature (1990-2010).” *Current Drug Abuse Reviews* 4 (1): 4–27. https://doi.org/10.2174/1874473711104010004.

Howe, Bethany Grace, Marc Brooks, and Melanie Brite. 2023. “Via Not Versus” From Nothing to Everything: How to Lead When No One Has to Listen.” Presented at the VOAD, St Louis, May 10.

Howell, Junia, and James Elliott. 2019. “Damages Done: The Longitudinal Impacts of Natural Hazards on Wealth Inequality in the United States.” *Social Problems* 66 (August): 448–67. https://doi.org/10.1093/socpro/spy016.

Igielnik, Ruth, Scott Keeter, and Hannah Hartig. 2021. “Behind Biden’s 2020 Victory.” *Pew Research Center – US Politics & Policy* (blog). June 30, 2021. https://www.pewresearch.org/politics/2021/06/30/behind-bidens-2020-victory/.

Jacobson, Kaety. 2022a. *Kaety Jacobson*. Photograph. https://www.electkaetyjacobson.com.

———. 2022b. “Kaety Jacobson | OR.” https://www.electkaetyjacobson.com.

Jefferson Public Radio. 2021. “The Almeda Fire: One Year Later.” Jefferson Public Radio. September 8, 2021. https://www.ijpr.org/wildfire/2021-09-08/the-almeda-fire-one-year-later.

Jones, Susan. 2021. “Oregon Governor: Illegal Aliens Are ‘The Heart and Soul of Our Culture…The Backbone of Our Economy.’” CNSNews.Com. July 6, 2021. https://cnsnews.com/article/national/susan-jones/oregon-governor-illegal-aliens-are-heart-and-soul-our-culturethe.

Kristof, Nicholas, and Sheryl WuDunn. 2020. *Tightrope: Americans Reaching for Hope*. New York, NY: Vintage Books.

Landale, Nancy S., R. Salvador Oropesa, and Christina Bradatan. 2006. *Hispanic Families in the United States: Family Structure and Process in an Era of Family Change*. *Hispanics and the Future of America*. National Academies Press (US). www.ncbi.nlm.nih.gov/books/NBK19902/.

Latino Corporate Directors Association, Latino Donor Collaborative, Unidos US, The Raben Group, and Friends of the National Museum of the American Latino. 2021. “Poll Results on Perception of Latinos in America.” https://uploads-ssl.webflow.com/5f2883288707a1d898871825/615639306cabff2bc9e69172_2021%20LDC%20Perception%20About%20Latinos%20in%20America.pdf.

Leahy, Ian, and Yaryna Serkez. 2021. “Since When Have Trees Existed Only for Rich Americans?” *The New York Times*, June 30, 2021, sec. Opinion. https://www.nytimes.com/interactive/2021/06/30/opinion/environmental-inequity-trees-critical-infrastructure.html.

Lehman, Chris. 2020. “Lincoln County Moves Into Recovery Mode After Echo Mountain Fire.” KLCC | NPR for Oregonians. October 2, 2020. https://www.klcc.org/disasters-accidents/2020-10-02/lincoln-county-moves-into-recovery-mode-after-echo-mountain-fire.

———. 2021. “One Year Later, Signs Of Life In Community Scarred By Echo Mountain Fire.” KLCC | NPR for Oregonians. September 29, 2021. https://www.klcc.org/disasters-accidents/2021-09-29/one-year-later-signs-of-life-in-community-scarred-by-echo-mountain-fire.

Lewis, Tammy L. 2023. *Tammy L. Lewis*. Photograph. loop.frontiersin.org/people/1286213/overview.

Lincoln County Health and Human Services. 2022. “Lincoln County Community Health Assessment 2018-2022.” Lincoln County. OR.

Lincoln County LTRG. 2021. “Lincoln County LTRG.” 2021. lcltrg.org/.

Lincoln County School District. 2018. “Homeless Education and Literacy Project.” Lincoln County School District. https://lincoln.k12.or.us/media/2018/12/LCSD-HELP-Overview-2017-18-.pdf.

Lucas-Woodruff, Chrissy. 2022. “OSU Extension Helps Rebuild Wells and Septic Systems in Otis Community | The Statewides: Our Impact.” Oregon State University. March 2022. https://ourimpact.oregonstate.edu/story/osu-extension-helps-rebuild-wells-and-septic-systems-otis-community.

Luloff, A.E., and Jeffrey Bridger. 2003. “Community Agency and Local Development.” *Challenges for Rural America in the 21st Century*, January, 203–13. www.researchgate.net/profile/Ae-

Luloff/publication/288395080_Community_Agency_and_Local_Development/links/568a88f108aebccc4e1a0448/Community-Agency-and-Local-Development.pdf.

Lutheran Social Services of Minnesota. 2023. “Camp Noah Home Page.” Camp Noah. 2023. https://www.lssmn.org/campnoah/home-page.

Makwana, Nikunj. 2019. “Disaster and Its Impact on Mental Health: A Narrative Review.” *Journal of Family Medicine and Primary Care* 8 (10): 3090–95. doi.org/10.4103/jfmpc.jfmpc_893_19.

Martin, Ursula. 2015. “Health after Disaster: A Perspective of Psychological/Health Reactions to Disaster.” Edited by Peter Walla. *Cogent Psychology* 2 (1): 1053741. doi.org/10.1080/23311908.2015.1053741.

Mayo Clinic. N.d. “Drug Addiction (Substance Use Disorder) – Symptoms and Causes.” Mayo Clinic. Accessed September 6, 2022. https://www.mayoclinic.org/diseases-conditions/drug-addiction/symptoms-causes/syc-20365112.

Mechling, Audrey. 2020. “A Portrait of Poverty in Oregon.” Oregon Center for Public Policy. August 7, 2020. https://www.ocpp.org/2020/08/07/poverty-oregon/.

Mendez, Oralia. 2021. *OSU Accelerates Local Efforts to Improve Latinx Vaccine Confidence and Uptake*. Photograph. https://today.oregonstate.edu/news/osu-accelerates-local-efforts-improve-latinx-vaccine-confidence-and-uptake.

Middel, Ariane, and Michelle Poletti. 2018. “Study: Hot Cars Can Hit Deadly Temperatures in as Little as One Hour.” ASU News. May 24, 2018. https://news.asu.edu/20180516-discoveries-asu-study-hot-cars-can-hit-deadly-temperatures-within-one-hour.

Miller, Christopher, and Jane Lytvynenko. 2020. “When They Came To An Oregon Town To Take Pictures Of The Fires, Armed Locals Thought They Were Antifa Arsonists.” BuzzFeed News. September 11, 2020. https://www.buzzfeednews.com/article/christopherm51/oregon-fires-antifa-rumors.

Miller, Ryan W. 2020a. “13 Photos That Show How Bad Oregon Wildfires and Air Quality Really Are.” USA TODAY. September 15, 2020. https://www.usatoday.com/story/news/nation/2020/09/15/oregon-wildfires-photos-destruction-air-quality/5802710002/.

———. 2020b. “Oregon Fires: Photos Show Wildfire’s Destruction, Air Quality, Smoke.” *USA Today*, September 15, 2020, sec. Nation. https://www.usatoday.com/story/news/nation/2020/09/15/oregon-wildfires-photos-destruction-air-quality/5802710002/.

Montgomery County Government. 2023. “Montgomery County, Maryland Organizations Active in Disaster (COAD).” *MontgomeryCountyMD.Gov: Office of Emergency Management and Homeland Security*. Retrieved November 24, 2023. https://www.montgomerycountymd.gov/oemhs/involved/coad.html.

Morales, Dawn A., Crystal L. Barksdale, and Andrea C. Beckel-Mitchener. N.d. “A Call to Action to Address Rural Mental Health Disparities.” *Journal of Clinical and Translational Science* 4 (5): 463–67. Accessed September 6, 2022. https://doi.org/10.1017/cts.2020.42.

Northwest Oregon Works. 2023. “Northwest Oregon Works Home Page.” Northwest Oregon Works. 2023. https://www.nworegonworks.org/.

O’Neill, Caitria, and Morgan O’Neil, dirs. 2021. *Caitria + Morgan O’Neill: How to Step up in the Face of Disaster | TED Talk*. TEDxBoston. https://www.ted.com/talks/caitria_morgan_o_neill_how_to_step_up_in_the_face_of_disaster.

Oregon Housing & Community Services. 2022. “Housing Stability Council Meeting Materials Packet.” Oregon Housing & Community Services. https://www.oregon.gov/ohcs/hsc/Documents/meetings/2022/2022-MAY-06-HSC-Meeting-Packet.pdf.

Oregon Secretary of State Elections Division. N.d. “Voter Registration Comparison by County September 2020.” Accessed September 6, 2022. https://sos.oregon.gov/elections/Documents/registration/2020-september.pdf.

Painting of Otis Strong, Burned. 2022. Artwork.

Pew Research Center. 2005. “Hispanics in the Labor Force.” *Pew Research Center’s Hispanic Trends Project* (blog). January 25, 2005. https://www.pewresearch.org/hispanic/2005/01/24/iii-hispanics-in-the-labor-force/.

———. 2018. “Trends in Party Affiliation among Demographic Groups.” *Pew Research Center – US Politics & Policy* (blog). 2018 2018. https://www.pewresearch.org/politics/2018/03/20/1-trends-in-party-affiliation-among-demographic-groups/.

Picou, Steven, Liesel Ritchie, and Duane Gill. 2009. “Disaster Recovery As Translational Applied Sociology: Transforming Chronic Community Distress.” *Humboldt Journal of Social Relations* 32 (January).

Profita, Cassandra. 2023. “For Victims Still Recovering from Oregon’s 2020 Labor Day Wildfires, Millions in Legal Damages Offer Hope.” *Opb*, June 20, 2023. https://www.opb.org/article/2023/06/20/oregon-2020-wildfires-victims-rebuild-pacificorp-verdict/.

Putnam, Robert. 2001. *Bowling Alone*. London, England: Simon & Schuster.

Realtor.com. 2022. “Average Home Prices in 97367, OR.” 2022. www.realtor.com/realestateandhomes-search/97367/overview.

Serra, Anna, J. David Tàbara, and Ilan Chabay. 1/11/20211. “Assessing the Role of Vertical and Horizontal Communication in Disaster Risk Reduction Learning and Planning: The Case of the Spanish Tous Dam-Break, 1982.” 1/11/20211. https://www.preventionweb.net/files/18197_204chabayetal.assessingtheroleofver.pdf.

State of Washington Office of Financial Management. N.d. “Counting People Experiencing Homelessness during the 2020 Census.” Accessed September 6, 2022. https://ofm.wa.gov/washington-data-research/population-demographics/decennial-census/2020-census-everyone-counts/2020-census-what-you-need-know/hard-count-population-2020-census/counting-people-experiencing-homelessness-during-2020-census.

Substance Abuse and Mental Health Services Administration. 2021. “Key Substance Use and Mental Health Indicators in the United States: Results from the 2020 National Survey on Drug Use and Health.” HHS Publication No. PEP21-07-01-003, NSDUH Series H-56. Rockville, MD: Center for Behavioral Health Statistics and Quality, Substance Abuse and Mental Health Services Administration.
https://www.samhsa.gov/data/sites/default/files/reports/rpt35325/NSDUHFFRPDFWHTMLFiles2020/2020NSDUHFFR1PDFW102121.pdf.

Tapogna, John, and Madeline Baron. 2019. “Homelessness in Oregon » Oregon Community Foundation.” Oregon Community Foundation. March 2019. https://oregoncf.org/community-impact/research/homelessness-in-oregon/.

Tasmania Fire Service. 2023. “1. What Is Disaster Resilience?” Disaster Resilience Education Tasmania. 2023. https://disasterresiliencetas.com.au/teachers/what-is-disaster-resilience/.

The Mayo Clinic Staff. 2022. “Am I Vulnerable to Opioid Addiction?” Mayo Clinic. April 12, 2022. https://www.mayoclinic.org/diseases-conditions/prescription-drug-abuse/in-depth/how-opioid-addiction-occurs/art-20360372.

Thomas, Brandon. 2023. “Oregon Jury Finds PacifiCorp Utility Responsible for Causing Devastating 2020 Wildfires in Civil Lawsuit.” *KOIN.Com*, June 12, 2023. www.koin.com/news/wildfires/oregon-jury-finds-pacificorp-utility-responsible-for-causing-devastating-2020-wildfires-in-civil-lawsuit/.

Tierney, Kathleen, and Anthony Oliver-Smith. 2012. “Social Dimensions of Disaster Recovery.” *International Journal of Mass Emergencies and Disasters* 30 (2): 123–46. doi.org/10.1177/028072701203000210.

Tuner, Katie. 2021. “What You Need to Know about the Stages of Disaster Recovery.” Katie Turner Psychology. May 3, 2021. https://katieturnerpsychology.com/blog/what-you-need-to-know-about-the-stages-of-disater-recovery.

U. S. Government Accountability Office. 2021. “The Challenges in Counting and Serving Homeless Populations.” November 23, 2021. https://www.gao.gov/blog/challenges-counting-and-serving-homeless-populations.

Urness, Zach. 2020. “Oregon’s 2020 wildfire season brought a new level of destruction.” *Statesman Journal*, October 30, 2020. https://www.statesmanjournal.com/story/news/2020/10/30/climate-change-oregon-wildfires-2020/6056170002/.

US Bureau of Labor Statistics. 2022. “The Employment Situation – August 2022.” US Dept of Labor. www.bls.gov/news.release/pdf/empsit.pdf.

US Census Bureau. N.d. “US Census Bureau QuickFacts: Lincoln County, Oregon; Lincoln City City, Oregon; Newport City, Oregon; Oregon.” Accessed September 6, 2022. www.census.gov/quickfacts/fact/table/lincolncountyoregon,lincolncitycityoregon,newportcityoregon,OR/PST045221.

US Department of Labor. 2022. “THE EMPLOYMENT SITUATION — DECEMBER 2022.” December 2022. www.bls.gov/news.release/pdf/empsit.pdf.

US Energy Information Administration – EIA – Independent Statistics and Analysis. 2011. “Air Conditioning in Nearly 100 Million US Homes.” September 19, 2011. www.eia.gov/consumption/residential/reports/2009/air-conditioning.php.

Watson, Evan. 2023. “Jury Finds Pacific Power Negligent, Liable in Devastating Oregon Wildfires.” Kgw.Com. June 12, 2023. https://www.kgw.com/article/news/local/verdict-pacific-power-lawsuit-oregon-wildfires/283-dc48ea39-71c0-4020-9a75-

aadebd19a3b7.

Wilson, Sabine. 2021. “Putting down Roots in Otis.” Oregon Coast TODAY. May 4, 2021. https://www.oregoncoasttoday.com/home/putting-down-roots-in-otis.

Yang, Maya. 2022. “US Census Produced Huge Undercount of Latino Population in 2020.” *The Guardian*, March 10, 2022, sec. US news. https://www.theguardian.com/us-news/2022/mar/10/us-2020-census-huge-undercount-latino-population.

This page titled 14.7: References is shared under a CC BY 4.0 license and was authored, remixed, and/or curated by Kimberly Puttman, Kathryn Burrows, Patricia Halleran, Bethany Grace Howe, Nora Karena, Kelly Szott, and Avery Temple (OpenOregon) via source content that was edited to the style and standards of the LibreTexts platform.

Index

Glossary

a good death | a death that is free from avoidable death and suffering for patients, families and caregivers in general accordance with the patients' and families' wishes.

achievement gap | any significant and persistent disparity in academic performance or educational attainment between different groups of students, such as White students and students of color, for example, or students from higher-income and lower-income households.

action research | a family of research methodologies that pursue action (or change) and research (or understanding) at the same time.

addiction | a chronic, relapsing disorder characterized by compulsive drug seeking and use despite adverse consequences.

Adverse Childhood Experiences (ACEs) | potentially traumatic events that occur in childhood (0-17 years)

age group | a group of individuals who are regarded by society as holding a similar position based on their age

ageism | discrimination based on age

anti-racist | a person who is supporting an antiracist policy through their actions or expressing an antiracist idea.

Banking model of education | the concept of education in which "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing".

BIPOC | an acronym that stands for Black, Indigenous, and People of Color. It is used to refer to people whose communities have been historically under-resourced, over-policed, disproportionately impacted by social problems, and underrepresented in terms of institutional power in the United States because of their assigned race category.

birthright citizenship | the concept that a child born in a country becomes a citizen, regardless of the citizenship of their parents

Black Lives Matter | a hashtag that first went viral in 2013 in response to the acquittal of Trayvon Martin's murderer. In the decade following its introduction, #BlackLivesMatter became a popular organizing tool on social media.

blended families | families consisting of two or more adult partners and their children together with children from previous relationship

blue lining | real estate that is considered high risk due to low elevation, and flooding due to climate change, may not qualify for loans.

bodily autonomy | the idea that a person has the power to decide what happens to their own body

brain death | brain death, or what became known as the "whole-brain" definition of death, involved the following criteria: the absence of spontaneous muscle movement (including breathing), lack of brain-stem reflexes, the absence of brain activity, and the lack of response to external stimuli.

BREATHE Act | proposed legislation that offers a radical reimagining of public safety, community care, and how we spend money as a society.

capitalism | an economic system based on private ownership and the production of profit.

carceral | of, relating to, or suggesting a jail or prison

causation | a change in one variable causes a change in another variable

chosen family | a deliberately chosen group of people that satisfies the typical role of family as a support system. These people may or may not be related to the person who chose them.

claim | an argument that a particular troubling condition needs to be addressed.

claimsmaker | a person who seeks to convince others that there is a troubling condition about which something needs to be done

class | a group who shares a common social status based on factors like wealth, income, education, and occupation

climate change | the long-term shift in global and regional temperatures, humidity and rainfall patterns, and other atmospheric characteristics

collective action | the actions taken by a collection or group of people, acting based on a collective decision

collectivist | a society that focuses on meeting the needs and goals of all members of a group rather than focusing on individual successes.

colonialism | the domination of a people or area by a foreign state or nation.

colonization | Colonization is the action or process of settling among and establishing control over the indigenous people of an area.

commodification of mental illness | the process by which people with or without mental illnesses become consumers- of therapy, medication, or lifestyle changes. Mental health becomes something you can "buy."

community cultural wealth | the interdependent, overlapping forms of knowledge, skills, abilities, and networks possessed and utilized by Communities of Color to survive and resist racism and other forms of subordination.

Community Organizations Active in Disaster (COAD) | A COAD is a local group of community organizations that coordinates emergency human services, while working in concert with partner agencies, including the local emergency management agency and social service agencies, during all stages of a disaster.

community organizing | mobilization of volunteers with shared interests and concerns to make social changes in their home community

Conflict Theory | a sociological approach that views society as characterized by pervasive inequality based on social class, race, gender, and other factors

consent | freely given agreement to do something. This term is often applied to sexual activity but can be used in other situations.

conspicuous consumption | the purchase of expensive luxury goods or services as a display of one's wealth and status.

contested illness | an illness that is questioned or considered questionable by some medical professionals

correlation | when a change in one variable coincides with a change in another variable but does not necessarily indicate causation

cost burdened households | a household in which 30% or more of a household's monthly gross income is dedicated to housing, making it difficult to pay for necessities

COVID-19 | an infectious disease caused by the SARS-CoV-2 virus.

crime | a behavior that violates official law and is punishable through formal sanctions

criminal justice system | a system that relies on legal codes, criminalization, policing, and punishment to mediate conflict, protect property, and maintain social order.

criminalization | the act of making something illegal.

critical environmental justice | a theory that considers how all forms of structural inequality put targeted communities at risk of environmental harm and how all forms of inequality essentially violate the human right to live in a healthy, safe, and thriving environment.

Critical Race Theory | the theory that systemic racism is embedded in US institutions, not just the behavior of individuals.

cultural appropriation | the act of taking or using things from a culture that is not your own, especially without showing that you understand or respect this culture

cultural assimilation | the process of members in a subordinate group adopting cultural aspects of a dominant group.

cultural humility | the ability to remain open to learning about other cultures while acknowledging one's lack of competence and recognizing power dynamics that impact the relationship

cultural lag | the concept that technology or physical culture changes faster than peoples' beliefs, values, or behavior, and people struggle to adapt

cultural universals | patterns or traits that are globally common to all societies

death | When a person's body ceases to function

death positivity | a concept that means we are open to honest conversations about death and dying, and is the foundation of a social movement that challenges us to reimaging all things tied to death and dying

decriminalization | the act of reducing penalties for possession/use of small amounts from criminal sanctions to fines or civil penalties

demonstrator | a person who participates in a protest

dependent variable | the effect of a change in another variable

deviance | a violation of contextual, cultural, or social norms

Diagnostic and Statistical Manual of Mental Disorders (DSM) | the handbook used by healthcare professionals in the United States and much of the world as the authoritative guide to the diagnosis of mental disorders. DSM contains descriptions, symptoms and other criteria for diagnosing mental disorders.

Digital Divide | uneven access to technology due to inequalities between different social, cultural, and economic groups, often caused by location.

disability | a disability is a condition of the body or mind which makes it more difficult for a person to participate fully in everyday life

disaster recovery | the phase of the emergency management cycle that begins with the stabilization of the incident and ends when the community has recovered from the disaster's impacts

disaster resilient | a community's ability to withstand a diaster, recover from it, and thrive after it (

disaster response | he activities that address the short-term, direct effects of an incident. Response includes immediate actions to save lives, protect property, and meet basic human needs.

disconnected | the breakdown of connections among and between people.

discrimination | the unequal treatment of an individual or group based on their statuses (e.g., age, beliefs, ethnicity, sex)

disenfranchised grief | grief that is unacknowledged and unsupported both within their sub-culture and within the larger society

disparity | the unequal outcomes of one group compared with outcomes for another group. Disparity can be used to compare any groups with different social locations.

disproportionality | The overrepresentation or underrepresentation of a racial or ethnic group compared with its percentage in the total population.

drug use | the imbibing of substances, which can happen without addiction or physical dependence but may lead to those outcomes.

ecofeminism | a theory that argues that the domination of women and the degradation of the environment are consequences of patriarchy and capitalism.

education | a social institution through which a society's children are taught basic academic knowledge, learning skills, and cultural norms

educational debt | the cumulative impact of fewer resources and other harm directed at students of color.

enculturation | the process of learning culture

end of life | the period preceding an individual's natural death from a process that is unlikely to be arrested by medical care

environmental justice | an intersectional social movement pioneered by African Americans, Indigenous peoples, Latinx, lower-income, and other historically oppressed populations fighting against environmental discrimination within their communities and across the world

environmental racism | any environmental policy or practice that disadvantages people or communities based on race.

epidemiology | the study of disease and health, and their causes and distribution

epigenetics | the study of how your behaviors and environment can cause changes that affect how your genes work.

equity | the state of everyone having what they need, even if it means that some need to be given more to get there.

ethnicity | a group of people who share a cultural background, including language, location, or religion.

excess death | the difference between the observed numbers of deaths in a particular time period and the expected deaths for that same time period.

extended family | a couple and their children and close relatives living in the same household or in proximity to each other, often spanning several generations.

extreme weather events | An extreme weather event is defined by the severity of its effects or any weather event uncommon for a particular location.

familism | a strong commitment to family life that stresses the importance of the family group over the interest of an individual.

family autonomy | the ability of a family to make their own decisions about their future or about the treatment of their members

family of origin | the family into which one is born

Feminist theory | a branch of sociological theory that examines inequalities in gender-related issues.

five models of addiction | five ways to understand drug use that are dominant in U.S. society —the moral view, the disease model, the public health perspective, a sociological approach, and an intersectional approach

gender | a social expression of a person's sexual identitythat influences the status, roles, and norms ofr their behavior.

gender expansive | an umbrella term for any expression of gender that falls outside of society's current binary gender standards

gender expression | Five ways to understand drug use that are dominant in U.S. society—the moral view, the disease model, the public health perspective, a sociological approach, and an intersectional approach

gender identity | one's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth.

genocide | the systematic and widespread extermination of a cultural, ethnic, political, racial, or religious group.

green burial | a way of caring for the dead with minimal environmental impact that aids in the conservation of natural resources, reduction of carbon emissions, protection of worker health, and the restoration and or preservation of habitat

greenhouse effect | imbalance between the energy entering and leaving the earth's atmosphere, resulting in a rise in global temperature

harm reduction | a set of practical strategies and ideas aimed at reducing negative consequences associated with drug use. Harm Reduction is also a movement for social justice built on a belief in, and respect for, the rights of people who use drugs.

harmful drug use | a person's drug use negatively impacts their health, their livelihood, their family, their freedom, or any other aspect of their life that they deem important

hashtag activism | the act of building up public support via social media for a cause

health | a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.

heteronormativity | the assumption that heterosexuality is the standard for defining normal sexual behavior and that male–female differences and gender roles are the natural and immutable essentials in normal human relations.

heteropatriarchy | a system of oppression designed to reproduce and reinforce the dominance of heterosexual, cisgender men and oppress women and LBBTQIA+ people.

historical trauma | multigenerational trauma experienced by a specific cultural, racial or ethnic group. It is related to major events that oppressed a particular group of people because of their status as oppressed, such as slavery, the Holocaust, forced migration, and the violent colonization of Native Americans.

homelessness | being unsheltered, having inadequate shelter, not having a permanent fixed residence, and/or lacking the resources to secure stable housing

homophobia | the irrational fear of or prejudice against individuals who are or are perceived to be gay, lesbian, bisexual, and other non-heterosexual people.

horizontal communication | interaction between groups of similar size and levels

hospice | specialized healthcare for those approaching end-of-life. Focuses on quality of life, comfort care, and medical, psychological, and social needs; treats the person and the symptoms of disease and illness rather than the disease itself; supports the patient and family

houselessness | lacking a place to live

housing insecurity | a broad set of challenges, such as the inability to pay rent or utilities or the need to move frequently

hypothesis | a testable educated guess about predicted outcomes between two or more variables

identity first language | Identity first language focuses on an inherent part of someone's identity, such as deafness or neurodiversity

immigration industrial complex | The immigration industrial complex is the confluence of public and private sector interests in the criminalization of undocumented migration, immigration law enforcement, and the promotion of "anti-illegal" rhetoric.

Implicit bias | the hidden or unconscious beliefs that a person holds about other social groups.

inclusion | the laws and practices that require that disabled students be included in mainstream classes - not separate rooms or schools

income | the money a person earns from work or investments

independent variable | the cause of the change in another variable

indigenous peoples | Indigenous peoples have in common a historical continuity with a given region prior to colonization and a strong link to their lands.

indigenous science | the scientific approach of Indigenous cultures worldwide, a time-tested approach that sustains the community and the environment.

individualist | a society that emphasizes the needs and success of the individual over the needs of the whole community.

institution | A large-scale social arrangement that is stable and predictable, created and maintained to serve the needs of society.

interdependence | the concept that people rely on each other to survive and thrive

Interpretive Framework | an approach that involves a detailed understanding of a particular subject through observation or listening to people's stories, not through hypothesis testing

intersectionality | overlapping social identities produce unique inequities that influence the lives of people and groups.

legalization | to make the possesstion and use of a drug legal

LGBTQIA+ | an acronym that stands for Lesbian, Gay, Bisexual, Transgender, Queer, Intersex Asexual, and more.

life course | the period from birth to death, including a sequence of predictable life events such as physical maturation.

life expectancy | the number of years a person can expect to live, based on an estimate of the average age that members of a particular population group will be when they die.

long term recovery group (LTRG) | a unification of area groups brought together to oversee the recovery of an area after a disaster to ensure seamless communication and coordination of all the parties involved in recovery.

lynching | extra-judical killings in which an individual or a mob kidnaps, tortures, and kills persons suspected of crime or social transgressions

Macro-level Theory | a theory that examines larger social systems and structures, such as the capitalist economy, bureaucracies, and religion.

marginalization | a process of social exclusion in which individuals or groups are pushed to the outside of society by denying them economic and political power.

marriage equality | The recognition of same-sex marriage as a human and civil right, as well as recognition by law and support of societal institutions.

mass incarceration | the overwhelming size and scale of the U.S. prison population.

matrix of domination | a concept that says that society has multiple interlocking levels of domination that stem from the societal configuration of race, class, and gender.

medical model of disability | a model which says that people are disabled because they have impairments or differences.

medical sociology | the systematic study of how humans manage issues of health and illness, disease and disorders, and healthcare for both the sick and the healthy.

medicalization | the process by which aspects of life that were considered bad or deviant are redefined as sickness and needing medical attention to remedy

mental health | a state of mind characterized by emotional well-being, good behavioral adjustment, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationships and cope with the ordinary demands and stresses of life.

mental illness | a wide range of mental health conditions, disorders that affect your mood, thinking, and behavior. Examples of mental illness include depression, anxiety disorders, schizophrenia, eating disorders, and addictive behaviors.

mental wellness | an internal resource that helps us think, feel, connect, and function; it is an active process that helps us to build resilience, grow, and flourish.

Micro-level Theory | a theory that examines the social world in finer detail by discussing social interactions and the understandings individuals make of the social world.

microaggression | a term used for brief and commonplace daily verbal, behavioral, or environmental indignities, that communicate hostile, derogatory, or negative prejudicial slights and insults toward any group

mixed status family | a family whose members include people with different citizenship or immigration statuses

models of mental health and illness | biological model: understands mental health and illness to be a combination of genetics and neurochemicals. It understands mental illness to be a defect of brain chemistry: (1) biopsychosocial model: an interdisciplinary model that looks at the interconnection between biology, psychology, and socio-environmental factors, (2) medical model a theory that states that psychiatric conditions are caused by an imbalance of chemicals in the brain. (3) psychological model: an approach to mental illness that assumes mental health and mental illness lie within mental processes, such as beliefs, attitudes, thinking patterns, and life experiences. (4) sociological model: an approach that emphasizes that a society's culture shapes its understanding of health and illness and practice of medicine

morbidity | the incidence of disease

mortality | the number of deaths in a given time or place

multigenerational family | a family with two or more adult generations and families that have grandchildren under age 25 and grandparents living together.

nativism | an intense opposition to an internal minority that is seen as a threat to the nation on the grounds of its foreignness

natural disaster | unexpected natural events that cause significant loss of human life or disruption of essential services like food, water, or shelter.

neurodiversity | an axis of human diversity describing how brain differences are naturally occurring variations in humans

New Jim Crow | the network of laws and practices that disproportionately funnel Black Americans into the criminal justice system, stripping them of their constitutional rights as a punishment for their offenses in the same way that Jim Crow laws did in previous eras

norm | the rules or expectations that determine and regulate appropriate behavior within a culture, group, or society

nuclear family | a family group that consists of two parents and their children living together in one household.

objectivity | the unrealistic idea of conducting research with no interference by aspects of the researcher's identity or personal beliefs

opioid crisis | a surge of drug overdoses and suicides, both linked to the use of opioid drugs

origin | the geographical location where a person was born and grew up

palliative care | medical care focusing on relief of pain and symptoms. Meant to enhance a person's current care by focusing on quality of life and addressing what matters most to the patient.

Patient Protection and Affordable Care Act (2010) | a law that provides numerous rights and protections that make health coverage more fair and easy to understand, along with subsidies (through "premium tax credits" and "cost-sharing reductions") to make it more affordable.

patriarchy | a form of mental, social, spiritual, economic and political organization/structuring of society produced by the gradual institutionalization of sexbased political relations created, maintained and reinforced by different institutions linked closely together to achieve consensus on the lesser value of women and their roles.

pedagogy | the art, science, or profession of teaching

person first language | a way to emphasize the person and view the disorder, disease, condition, or disability as only one part of the whole person.

police | a civil force in charge of regulating laws and public order at a federal, state, or community level

poverty | the state of lacking the material and social resources an individual requires to live a healthy life.

power | the ability of an actor to sway the actions of another actor or actors, even against resistance

prejudice | prejudice is an unfavorable preconceived feeling or opinion formed without knowledge or reason that prevents objective consideration of an individual or group.

prison industrial complex | the the overlapping interests of government and industry that use surveillance, policing, and imprisonment as solutions to economic, social and political problems.

private healthcare | health insurance that a person buys from a private company; private healthcare can either be employer-sponsored or direct-purchase

private prisons | e for-profit incarceration facilities run by private companies that contract with local, state, and federal governments.

privilege | an advantage that is unearned, exclusive to a particular group or social category, and socially conferred by others

protest | a public expression of objection, disapproval or dissent towards an idea or action, typically a political one. .

public healthcare | health insurance that is funded or provided by the government

qualitative research | non-numerical, descriptive data that is often subjective and based on what is experienced in a natural setting

quantitative research | data collected in numerical form that can be counted and analyzed using statistics

queer | a person who does not conform to norms about sexuality and gender (particularly the ones that say that being straight is the human default and that gender and sexuality are hardwired, binary, and fixed rather than socially constructed, infinite, and fluid).

queer theory | an interdisciplinary approach to sexuality and gender studies that identifies Western society's rigid splitting of gender into male and female roles and questions the manner in which we have been taught to think about sexual orientation and gender.

race | a socially constructed category with political, social, and cultural consequences, based on incorrect distinctions of physical difference

racial disparity | The unequal outcomes of one racial or ethnic group compared with outcomes for another racial or ethnic group.

racial justice | a response to racism that changes social systems to reduce racial inequities and address the social and interpersonal conditions caused by racial inequities.

racial trauma | a term used to describe the physical and psychological symptoms that People of Color often experience after being exposed to stressful experiences of racism.

racism | a marriage of racist policies and racist ideas that produces and normalizes racial inequities

red lining | the discriminatory practice of refusing loans to creditworthy applicants in neighborhoods that banks deem undesirable or racially occupied

religion | A personal or institutional system of beliefs, practices, and values relating to the cosmos and supernatural.

reproductive justice | A framework that centers the human right to have children, not have children, and parent the children we have in safe and healthy environments.3

research method | the ways in which social scientists collect, analyze, and understand research information

research methods | an established scholarly research process that involves asking a question, researching existing sources, forming a hypothesis, designing a data collection method, gathering data, and drawing conclusions

residential segregation | the physical separation of two or more groups into different neighborhoods.

resilence gentrification | the process in which only the wealthy can pay the increased costs of building climate resistant structures, resulting in displacing poorer people.

Resilience gentrification | the process in which only the wealthy can pay the increased costs of building climate resistant structures, resulting in displacing poorer people.

resilience gentrification | the use of pseudo-scientific methods to justify racial inequality.

Right to Die laws | laws that allow a person who suffers from a terminal disease and meets the required criteria to choose to end their life on their terms.

risk environment | the space—whether social or physical—in which a variety of factors interact to increase the chances of drug-related harm.

role strain | a situation caused by higher-than-expected demands placed on an individual performing a specific role that leads to difficulty or stress.

rural | areas are sparsely populated, have low housing density, and are far from urban centers.

segregation | the physical separation of two groups, particularly in residence, but also in workplace and social functions.

self-fulfilling prophecy | the psychological phenomenon of someone "predicting" or expecting something, and this "prediction" or expectation is coming true simply because the person believes or anticipates it will, and the person's resulting behaviors align to fulfill the belief. This suggests that people's beliefs influence their actions.

SES - Socioeconomic Status | an individual's level of wealth, power, and prestige

sex | a biological categorization based on characteristics that distinguish between female and male based on primary sex characteristics present at birth.

sexual orientation | a person's emotional, romantic, erotic, and spiritual attractions toward another person

sick role | patterns of expectations that define appropriate behavior for the sick and for those who take care of them.

social agency | the capacity of an individual to actively and independently choose and to affect change, free will, or self-determination.

social capital | the social networks or connections an individual has available to them due to group membership.

social construction | shared understandings that are jointly accepted by large numbers of people in a society or social group

social death | the loss of social identity, loss of social connectedness, and loss associated with the disintegration of the body.

social determinants of health | social features of a person or group, such as race, class, gender, ability, rural/urban status, etc., that partially determine the health and wellness of the person or group. Also defined by WHO as The social determinants of health are the circumstances in which people are born, grow up, live, work and age, and the systems put in place to deal with illness. These circumstances are, in turn, shaped by a wider set of forces: economics, social policies, and politics

social identity | the sum total of who we think we are in relation to other people and social systems

social justice | full and equal participation of of all groups in a society that is mutually shaped to meet their needs

social location | the combination of factors including gender, race, social class, age, ability, religion, sexual orientation, and geographic location that define an individual or group in relationship to power and privilege

social mobility | an individual's or group's (e.g., family) movement through the class hierarchy due to changes in income, occupation, or wealth.

social model of disability | a model of disability which says that disability is caused by the way that society is organized. (College Autism Spectrum 2023, emphasis added)

social movements | purposeful, organized groups that strive to work toward a common social goal

social problem | a social condition or pattern of behavior that has negative consequences for individuals, our social world, or our physical world

social structure | The complex and stable framework of society that influences all individuals or groups through the relationship between institutions (e.g., economy, politics, religion) and social practices (e.g., behaviors, norms, and values).

socialized medicine | when the government owns and runs the entire healthcare system

society | a group of people who live in a defined geographic area, who interact with one another, and who share a common culture

Sociological Imagination | a quality of mind that connects individual experience and wider social forces

sociology | the systematic study of society and social interactions to understand individuals, groups, and institutions through data collection and analysis.

Standpoint Theory | a theory which argues that where you stand, or your point of view, influences what you notice.

stereotype | the characterization of a group of people as sharing the same behavior and features.

stigma | the social process whereby individuals that are taken to be different in some way are rejected by the greater society in with they live based on that difference

stigmatization of illness | when stigma is aimed at a person with a physical or mental illness or condition

stratification | a socioeconomic system that divides society's members into categories ranking from high to low, based on things like wealth, power, and prestige. Also called inequality.

Structural Functional Theory | a sociological approach which maintains that social stability is necessary for a strong society, and adequate socialization and social integration are necessary for social stability. Society's social institutions (such as the family or the economy) perform important functions to help ensure social stability.

structural inequality | a condition where one category of people is attributed an unequal status in relation to other categories of people.

structural mobility | a shift in hierarchical position of an entire class of individuals over time in society.

structural racism | structural racism, the totality of ways in which societies foster racial discrimination through mutually reinforcing systems of housing, education, employment, earnings, benefits, credit, media, health care and criminal justice

substance use disorder (SUD) | the condition in which there is uncontrolled use of a substance despite harmful consequences. People with SUD have an intense focus on using a certain substance(s), such as alcohol, tobacco, or illicit drugs, to the point where the person's ability to function in day-to-day life becomes impaired.

Symbolic Interactionist Theory | a sociological approach that focuses on the study of one-on-one social interactions and the meanings that emerges from them.

technical imperative | the concept that new technological advancement is inevitable and necessary and must be accepted and utilized for the overall good of society

thanatology | the scientific study of death, the dying process, and bereavement

theory | a statement that describes and explains why social phenomena are related to each other.

Traditional Ecological Knowledge (TEK) | the ongoing accumulation of knowledge, practice, and belief about relationships between living beings in a specific ecosystem that is acquired by indigenous people over hundreds or thousands of years through direct contact with the environment, handed down through generations, and used for life-sustaining ways.

trauma | a person (or group) response to a deeply distressing or disturbing event that overwhelms one's ability to cope, causes feelings of helplessness, diminishes self esteem and the ability to feel a full range of emotions and experiences.

Twelve step program - does this need to be a key term | a set of guiding principles meant to help in addiction recovery

under-resourced communities | areas with relatively high poverty rates that lack robust economic infrastructure. While the term often refers to cities and suburbs with populations of over 250,000 people, many rural communities are also under-resourced (adapted from Eberhardt, Wial, and Yee 2020:5).

underinsured | people who pay at least 10 percent of their income on healthcare costs not covered by insurance

underserved communities | groups that have limited or no access to resources or that are otherwise disenfranchised

undocumented | anyone residing in any given country without legal documentation. It includes people who entered the U.S. without inspection and proper permission from the government, and those who entered with a legal visa that is no longer valid.

universal healthcare | a system that guarantees healthcare coverage for everyone

value | an ideal or principle that determines what is correct, desirable, or morally proper.

vertical communication | those communications which cross up and down between organizational levels and groups of different sizes and authority

War on Drugs | The War on Drugs is an effort in the United States since the 1970s to combat illegal drug use by greatly increasing penalties, enforcement, and incarceration for drug offenders.

wealth | the total amount of money and assets an individual or group owns.

weathering | the concept that chronic exposure to social and economic disadvantage leads to an accelerated decline in physical health outcomes

white privilege | the unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed upon people solely because they are white

worldview | the collection of interconnected beliefs, values, attitudes, images, stories, and memories from which a sense of reality is constructed and maintained in a social system and in the minds of individuals who participate in it.

Detailed Licensing

Overview

Title: Inequality and Interdependence: Social Problems and Social Justice (Kimberly Puttman et al.)

Webpages: 128

All licenses found:

- CC BY 4.0: 92.2% (118 pages)
- Undeclared: 7.8% (10 pages)

By Page

- Inequality and Interdependence: Social Problems and Social Justice (Kimberly Puttman et al.) - *CC BY 4.0*
  - Front Matter - *Undeclared*
    - TitlePage - *Undeclared*
    - InfoPage - *Undeclared*
    - Table of Contents - *Undeclared*
    - Licensing - *Undeclared*
    - Acknowledgments - *CC BY 4.0*
    - About this Book - *CC BY 4.0*
    - About the Authors - *CC BY 4.0*
    - Message to Students - *CC BY 4.0*
  - 1: What Is a Social Problem? - *CC BY 4.0*
    - 1.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 1.2: Defining a Social Problem - *CC BY 4.0*
    - 1.3: Constructing a Social Problem - *CC BY 4.0*
    - 1.4: Social Problems and Social Justice - *CC BY 4.0*
    - 1.5: Chapter Summary - *CC BY 4.0*
    - 1.6: References - *CC BY 4.0*
  - 2: Who Are We?- Social Problems in a Diverse World - *CC BY 4.0*
    - 2.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 2.2: Social Identity and Social Location - *CC BY 4.0*
    - 2.3: Creating Community by Honoring Diversity - *CC BY 4.0*
    - 2.4: Chapter Summary - *CC BY 4.0*
    - 2.5: References - *CC BY 4.0*
  - 3: What Is Sociology? Theory in Social Science - *CC BY 4.0*
    - 3.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 3.2: Classical Sociological Theory - *CC BY 4.0*
    - 3.3: How Do You Know?- Social Theory - *CC BY 4.0*
    - 3.4: Moving to Modern - *CC BY 4.0*
    - 3.5: Modern and Emerging Sociological Theories - *CC BY 4.0*
    - 3.6: Chapter Summary - *CC BY 4.0*
    - 3.7: References - *CC BY 4.0*
  - 4: How Do We Find Out?- Research Methods for Social Problems - *CC BY 4.0*
    - 4.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 4.2: Scientific Frameworks - *CC BY 4.0*
    - 4.3: Research Methods - *CC BY 4.0*
    - 4.4: Research Methods and Taking Action - *CC BY 4.0*
    - 4.5: Chapter Summary - *CC BY 4.0*
    - 4.6: References - *CC BY 4.0*
  - 5: Who Learns? Pods, Masks, and “You’re on Mute” - *CC BY 4.0*
    - 5.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 5.2: Education as a Social Problem - *CC BY 4.0*
    - 5.3: Models of Education - Applying the Social Problems Process - *CC BY 4.0*
    - 5.4: Education, Poverty, and Wealth - *CC BY 4.0*
    - 5.5: Education for Transformation is Social Justice - *CC BY 4.0*
    - 5.6: Chapter Summary - *CC BY 4.0*
    - 5.7: References - *CC BY 4.0*
  - 6: Who Has a Home? - Houselessness and Housing Insecurity - *CC BY 4.0*
    - 6.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 6.2: Housing Insecurity and Houselessness as a Social Problem - *CC BY 4.0*
    - 6.3: Houselessness, Housing Insecurity, and Social Location - *CC BY 4.0*
    - 6.4: Personal Problems — “Sin” or “Sickness” - *CC BY 4.0*
    - 6.5: Structural Issues of Houselessness - *CC BY 4.0*
    - 6.6: Housing Stability is Social Justice - *CC BY 4.0*
    - 6.7: Chapter Summary - *CC BY 4.0*
    - 6.8: References - *CC BY 4.0*

- 7: Who Belongs?- The Social Problem of Family - *CC BY 4.0*
  - 7.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 7.2: The Social Problem of Belonging- Who is Family? - *CC BY 4.0*
  - 7.3: Inequality in Belonging - *CC BY 4.0*
  - 7.4: Explaining the Social Problem of Belonging - *CC BY 4.0*
  - 7.5: Belonging is Social Justice - *CC BY 4.0*
  - 7.6: Chapter Summary - *CC BY 4.0*
  - 7.7: References - *CC BY 4.0*
- 8: Who Gets Environmental Justice? The Social Problem of Climate Change - *CC BY 4.0*
  - 8.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 8.2: Climate Change as a Social Problem - *CC BY 4.0*
  - 8.3: Environmental Inequality and Culture - *CC BY 4.0*
  - 8.4: Making Sense of the Climate Crisis - *CC BY 4.0*
  - 8.5: Environmental Justice Is Social Justice - *CC BY 4.0*
  - 8.6: Chapter Summary - *CC BY 4.0*
  - 8.7: References - *CC BY 4.0*
- 9: Whose Lives Matter? Social Movements and Social Justice - *CC BY 4.0*
  - 9.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 9.2: Applying the Social Problems Process to #BlackLivesMatter - *CC BY 4.0*
  - 9.3: The Sociology of Social Movements - *CC BY 4.0*
  - 9.4: Social Movements, Social Media, and Social Justice - *CC BY 4.0*
  - 9.5: Chapter Summary - *CC BY 4.0*
  - 9.6: References - *CC BY 4.0*
- 10: Who Gets Well?- Health as a Social Problem - *CC BY 4.0*
  - 10.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 10.2: Health as a Social Problem - *CC BY 4.0*
  - 10.3: Epidemiology in the US- Health Disparities by Social Location - *CC BY 4.0*
  - 10.4: Sociological Theories of Health - *CC BY 4.0*
  - 10.5: Health Equity is Social Justice - *CC BY 4.0*
  - 10.6: Chapter Summary - *CC BY 4.0*
  - 10.7: References - *CC BY 4.0*
- 11: Who Gets High? Social Problems Associated with Drug Use - *CC BY 4.0*
  - 11.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 11.2: The Social Problem of Drug Use and Misuse - *CC BY 4.0*
  - 11.3: Harmful Drug Use- Exploring Unequal Outcomes - *CC BY 4.0*
  - 11.4: Five Models of Addiction - *CC BY 4.0*
  - 11.5: Recovery is Social Justice - *CC BY 4.0*
  - 11.6: Chapter Summary - *CC BY 4.0*
  - 11.7: References - *CC BY 4.0*
- 12: Who Feels OK?- The Social Problem of Mental Health - *CC BY 4.0*
  - 12.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 12.2: The Basics - Mental Health and Mental Illness as a Social Problem - *CC BY 4.0*
  - 12.3: Social Location and Mental Health - *CC BY 4.0*
  - 12.4: Mental Health - Models and Treatments - *CC BY 4.0*
  - 12.5: Mental Health Is Social Justice - *CC BY 4.0*
  - 12.6: Chapter Summary - *CC BY 4.0*
  - 12.7: References - *CC BY 4.0*
- 13: Who Dies Well? - Death and Dying as a Social Problem - *CC BY 4.0*
  - 13.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 13.2: Death and Dying as a Social Problem - *CC BY 4.0*
  - 13.3: Inequality in End of Life and Death - *CC BY 4.0*
  - 13.4: Studying Death and Dying - *CC BY 4.0*
  - 13.5: Dying Well is Social Justice - *CC BY 4.0*
  - 13.6: Chapter Summary - *CC BY 4.0*
  - 13.7: References - *CC BY 4.0*
- 14: Who Recovers? A Case Study In Weaving Community - *CC BY 4.0*
  - 14.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 14.2: Who Lives in Otis? Setting the Stage of Social Problems - *CC BY 4.0*
  - 14.3: The Interconnected Social Problems of Wildfire Recovery - *CC BY 4.0*
  - 14.4: The Sociology of Disaster Recovery - *CC BY 4.0*
  - 14.5: Community Recovery is Social Justice - *CC BY 4.0*
  - 14.6: Chapter Summary - *CC BY 4.0*
  - 14.7: References - *CC BY 4.0*
- Back Matter - *Undeclared*
  - Index - *Undeclared*
  - Glossary - *Undeclared*
  - Detailed Licensing - *Undeclared*
  - Additional Resources - *CC BY 4.0*
  - How to Read This Book Offline - *CC BY 4.0*

- Image Descriptions - *CC BY 4.0*
- 100: Instructor Resources - *CC BY 4.0*
- Manuscript Development Process - *CC BY 4.0*
- Detailed Licensing - *Undeclared*

Additional Resources

Google Doc Version of This Book

Link to view-only Google Doc version of this book – make a copy to start editing!

Detailed Outline

The following detailed outline lists the sequence of topics and sub-topics covered in each chapter. We hope that reviewing this sequence will help future educators who may wish to adapt parts of the textbook for a specific course or project. Please note that the Pressbooks Table of Contents offers a high-level outline of this sequence, whereas this detailed outline shows each subtopic. Content can also be located by keyword by searching this book (upper right).

1. Chapter 1: What Is a Social Problem?
    1. Chapter Overview and Learning Objectives
        1. Learning Objectives
        2. Chapter Overview
        3. Focusing Questions
        4. Licenses and Attributions for Chapter Overview and Learning Objectives
            1. Open Content, Original
            2. All Rights Reserved Content
    2. Defining a Social Problem
        1. Beyond Individual Experience
        2. A Conflict in Values
        3. Inequality
        4. A Social Construction with Real Consequences
        5. Unpacking Oppression, Advocating for Social Justice: The Social Construction of Rape
        6. Interdependent Solutions of Individual Agency and Collective Action
        7. Licenses and Attributions for Defining a Social Problem
            1. Open Content, Shared Previously
            2. Open Content, Original
            3. All Rights Reserved Content
    3. Constructing a Social Problem
        1. The Social Problems Process
            1. Step One: Claimsmaking
            2. Step Two: Media Coverage
            3. Step Three: Public Reaction
            4. Step Four: Policy Making
            5. Step Five: Social Problems Work
            6. Step Six: Policy Outcomes
        2. Licenses and Attributions for Constructing a Social Problem
            1. Open Content, Original
            2. Open Content, Shared Previously
    4. Social Problems and Social Justice
        1. Activist Scholars: Jane Addams and Angela Davis
        2. Licenses and Attributions for Social Problems and Social Justice
            1. Open Content, Original
            2. Open Content, Shared Previously
    5. Chapter Summary
        1. Essential Ideas
        2. Key Terms Review

3. Key Terms List
4. Discuss and Do
5. Licenses and Attributions for Chapter Summary
    1. Open Content, Original
6. References

2. Chapter 2: Who Are We?: Social Problems in a Diverse World
    1. Chapter Overview and Learning Objectives
        1. Learning Objectives
        2. Chapter Overview
        3. Focusing Questions
        4. Licenses and Attributions for Chapter Overview and Learning Objectives
            1. Open Content, Original
    2. Social Identity and Social Location
        1. Social Identity
        2. Dimensions of Diversity
            1. Race
            2. Ethnicity
            3. Gender
            4. Age
            5. Class
            6. Sexual Orientation
            7. Ability/Disability
        3. Social Location and the Wheel of Power and Privilege
            1. The Wheel of Power and Privilege Describes Structural Oppression and Structural Privilege
            2. The Wheel of Power and Privilege Measures Harm not Worth
            3. The Wheel of Power and Privilege Demonstrates Intersectionality
            4. Unpacking Oppression, Intersecting Justice: Acting Intersectionally
        4. Applying Social Identity and Social Location to One Life
            1. My Social Identity
            2. My Social Location
            3. My Power, Privilege, and Intersectionality
            4. My Identity and Agency
        5. Licenses and Attributions for Social Identity and Social Location
            1. Open Content, Original
            2. Open Content, Shared Previously
            3. All Rights Reserved Content
    3. Creating Community by Honoring Diversity
        1. Living Diversity Well
        2. Licenses and Attributions for Creating Community by Honoring Diversity
            1. Open Content, Original
            2. Open Content, Shared Previously
    4. Chapter Summary
        1. Essential Ideas
        2. Key Terms Review
        3. Key Terms List
        4. Discuss and Do
        5. Licenses and Attributions for Chapter Summary
            1. Open Content, Original

5. References
3. Chapter 3: What Is Sociology? Theory in Social Science
    1. Chapter Overview and Learning Objectives
        1. Learning Objectives
        2. Chapter Overview
        3. Focusing Questions
        4. Licenses and Attributions for Chapter Overview and Learning Objectives
            1. Open Content, Original
            2. Open Content, Shared Previously
            3. All Rights Reserved Content
    2. How Do You Know?: Social Theory
        1. Licenses and Attributions for How Do You Know? Social Theory
            1. Open Content, Original
            2. Open Content, Shared Previously
            3. All Rights Reserved Content
    3. Classical Sociological Theory
        1. Licenses and Attributions for Classical Sociological Theory
            1. Open Content, Original
            2. Open Content, Shared Previously
    4. Moving to Modern
        1. Licenses and Attributions for Moving to Modern
            1. Open Content, Original
            2. Open Content, Shared Previously
    5. Modern and Emerging Sociological Theories
        1. Feminism and Intersectionality
        2. Critical Race Theory
        3. Queer Theory
        4. Theories of Interdependence
        5. Unpacking Oppression, Locating Justice
        6. Licenses and Attributions for Modern and Emerging Social Theories
            1. Open Content, Original
            2. Open Content, Shared Previously
            3. All Rights Reserved Content
    6. Chapter Summary
        1. Essential Ideas
        2. Key Terms Review
        3. Key Terms List
        4. Discuss and Do
        5. Licenses and Attributions for Chapter Summary
            1. Open Content, Original
    7. References
4. Chapter 4: How Do We Find Out?: Research Methods for Social Problems
    1. Chapter Overview and Learning Objectives
        1. Learning Objectives
        2. Chapter Overview
        3. Focusing Questions
        4. Licenses and Attributions for Chapter Overview and Learning Objectives
            1. Open Content, Original

        2. Open Content, Shared Previously
    2. Scientific Frameworks
        1. The Scientific Method
            1. Step 1: Identify a Social Issue or Find a Research Topic and Ask a Question
            2. Step 2: Review Existing Literature and Source
            3. Step 3: Formulate a Hypothesis
            4. Step 4: Select a Research Method and Design a Study
            5. Step 5: Collect Data
            6. Step 6: Analyze the Data
            7. Step 7: Report Findings
        2. Interpretive Framework
        3. Indigenous Frameworks
        4. Licenses and Attributions for Scientific Frameworks
            1. Open Content, Original
            2. Open Content, Shared Previously
            3. All Rights Reserved Content
    3. Research Methods
        1. Surveys
        2. Experiments
        3. Secondary Data Analysis
        4. Participant Observation
        5. In-depth interviews
        6. International Research
        7. Unpacking Oppression, Measuring Justice
        8. Licenses and Attributions for Research Methods
            1. Open Content, Original
            2. Open Content, Shared Previously
            3. All Rights Reserved Content
    4. Research Methods and Taking Action
        1. Humanitarian Efforts
        2. Community-Based Action Research
        3. Participatory Action Research
        4. Licenses and Attributions for Research Methods and Taking Action
            1. Open Content, Original
            2. Open Content, Shared Previously
            3. All Rights Reserved Content
    5. Chapter Summary
        1. Essential Ideas
        2. Key Terms Review
        3. Key Terms List
        4. Discuss and Do
        5. Licenses and Attributions for Chapter Summary
            1. Open Content, Original
    6. References
5. Chapter 5: Who Learns? Pods, Masks, and “You’re on Mute”
    1. Chapter Overview and Learning Objectives
        1. Learning Objectives
        2. Chapter Overview
        3. Focusing Questions

4. Licenses and Attributions for Chapter Overview and Learning Objectives
    1. Open Content, Original
    2. Open Content, Shared Previously
    3. All Rights Reserved Content
2. Education as a Social Problem
    1. d/Deaf and Black: Intersectional Justice
    2. Unpacking Oppression, Seeing Justice: What's With All the -isms?
    3. Neurodiversity
    4. Unpacking Oppression and Enabling Justice
    5. Violence and Oppression: Indian Residential Schools
    6. Licenses and Attributions for Education as a Social Problem
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
3. Models of Education: Applying the Social Problems Process
    1. Legal Segregation
    2. Legal Integration
    3. De-facto Segregation
    4. Inclusion
    5. Educational Debt not Achievement Gap
    6. Equity
    7. Licenses and Attributions for Models of Education
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
4. Education, Poverty, and Wealth
    1. Individual Improvement versus Class Improvement
    2. Correlation and Causation
    3. Models of Education, Wealth, and Poverty
    4. Licenses and Attributions for Education Poverty and Wealth
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
5. Education for Transformation is Social Justice
    1. Education For Liberation
    2. Crossing the Digital Divide During COVID-19
    3. Licenses and Attributions for Education and Transformation
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
6. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
7. References

6. Chapter 6: Who Has a Home?: Houselessness and Housing Insecurity

1. Chapter Overview and Learning Objectives
    1. Learning Objectives
    2. Chapter Overview
    3. Focusing Questions
    4. Licenses and Attributions for Chapter Overview and Learning Objectives
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
2. Housing Insecurity and Houselessness as a Social Problem
    1. Defining houselessness
    2. Who is Unhoused?
    3. Who is Housing Insecure?
    4. Licenses and Attributions for Housing Insecurity and Houselessness as a Social Problem
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
3. Houselessness, Housing Insecurity, and Social Location
    1. What is Social Stratification?
    2. Unpacking Oppression, Equalizing Justice: Social Class
    3. Social Class and Housing
    4. Race and Ethnicity
    5. Gender and Houselessness
    6. Licenses and Attributions for Houselessness, Housing Insecurity and Social Location
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
4. Personal Problems — “Sin” or “Sickness”
    1. Poverty, “Degeneracy” and Migrants
    2. Hobos and Tramps
    3. Narratives of houselessness
    4. Licenses and Attributions for Personal Problems — “Sin” or “Sickness”
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
5. Structural Issues of Houselessness
    1. Structural Causes of Indigenous Houselessness
    2. Creating Under-resourced Communities: Racism, Segregation, Redlining
    3. Climate-related displacement
    4. Licenses and Attributions for Structural Issues of Houselessness
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
6. Housing Stability is Social Justice
    1. Supporting Students
    2. Updating the Fair Housing Act
    3. Addressing Houselessness: Housing First
    4. Community Efforts
    5. Licenses and Attributions for Housing Stability is Social Justice
        1. Open Content, Original

2. Open Content, Shared Previously
3. All Rights Reserved Content

7. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
8. References

7. Chapter 7: Who Belongs?: The Social Problem of Family
    1. Chapter Overview and Learning Objectives
        1. Learning Objectives
        2. Chapter Overview
        3. Focusing Questions
        4. Licenses and Attributions for Chapter Overview and Learning Objectives
            1. Open Content, Original
    2. The Social Problem of Belonging: Who is Family?
        1. A social problem goes beyond the experience of an individual
        2. A social problem results from a conflict in values
        3. A social problem arises when groups of people experience inequality
        4. A social problem is socially constructed but real in its consequences
        5. A social problem must be addressed interdependently, using both individual agency and collective action
        6. Licenses and Attributions for The Social Problem of Belonging: Who is Family
            1. Open Content, Original
            2. Open Content, Shared Previously
    3. Inequality in Belonging
        1. Early Roots: Slavery, Bodily Autonomy, Citizenship and Class
        2. The Intersectionality of Belonging: Ethnicity, Origin, and Citizenship
            1. Ethnicity
            2. Unpacking Oppression, Naming Justice: Why is Latinx a Word?
            3. Citizenship and Ethnicity
                1. Another immigrant story: My Mom
                2. DACA, Dreamers, and Immigration
        3. Queer Families
            1. Unpacking Oppression and Queering Justice: What Do I Mean When I Say Queer?
            2. Inequality in Queer Families
        4. Licenses and Attributions for Inequality in Belonging
            1. Open Content, Original
            2. Open Content, Shared Previously
            3. All Rights Reserved Content
    4. Explaining the Social Problem of Belonging
        1. Functionalist
        2. Conflict Theory
        3. Symbolic Interactionism
        4. Intersectional Theories of Belonging: Feminism, Critical Race Theory, and Queer Theory
        5. Licenses and Attributions for Explaining the Social Problem of Belonging
            1. Open Content, Original

2. Open Content, Shared Previously
3. All Rights Reserved Content

5. Belonging is Social Justice
    1. Licenses and Attributions for Belonging is Social Justice
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
6. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
7. References

8. Chapter 8: Who Gets Environmental Justice? The Social Problem of Climate Chan
9. Chapter Overview and Learning Objectives
    1. Learning Objectives
    2. Chapter Overview
    3. Focusing Questions
    4. Licenses and Attributions for Chapter Overview and Learning Objectives
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
10. Climate Change as a Social Problem
    1. Extreme Weather Events
    2. Cultural Loss
    3. Climate Change and Poverty: “Those who contribute the least suffer the most”
    4. Licenses and Attributions for Climate Change as a Social Problem
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
11. Environmental Inequality and Culture
    1. Enculturation and Cultural Universals
    2. The Culture Wheel
        1. Unpacking Oppression, Living Justice: Colonialism
    3. Worldview Conflict – Indigenous and Western Perspectives
    4. Colonialism, Capitalism, and Climate Change
    5. Licenses and Attributions for Environmental Inequality and Culture
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
12. Making Sense of the Climate Crisis
    1. What is Environmental Racism, Environmental Justice, and Critical Environmental Justice?
    2. What is Ecofeminism?
    3. What is Youth Climate Activism?
    4. Licenses and Attributions for Making Sense of the Climate Crisis
        1. Open Content, Original

        2. Open Content, Shared Previously
13. Environmental Justice Is Social Justice
    1. Environmental Justice in Oregon, Then and Now
        1. The Bottle Bill
        2. The Latina Fire Survivors in Southern Oregon
    2. Indigenous Resistance
    3. Paris Climate Agreements
    4. Licenses and Attributions for Environmental Justice is Social Justice
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
14. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
15. References

Chapter 9: Whose Lives Matter? Social Movements and Social Justice

1. Chapter Overview and Learning Objectives
    1. Learning Objectives
    2. Chapter Overview
    3. Focusing Questions
    4. Licenses and Attributions for Chapter Overview and Learning Objectives
        1. Open Content, Original
        2. All Rights Reserved Content
2. Applying the Social Problems Process to #BlackLivesMatter
    1. Claimsmaking and Media Coverage
    2. Claim: Lynching and Racist Policing
    3. Claim: Under-resourced Communities
    4. Public Reaction
    5. Policy Making, Social Problems Work, and Policy Outcomes
    6. Unpacking Oppression: Anti-Racist Social Justice
    7. Licenses and Attributions for Applying the Social Problems Process to #BlackLivesMatter
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
3. The Sociology of Social Movements
    1. Levels of Social Movements
    2. Types of Social Movements
    3. Stages of Social Movements
    4. New Social Movement Theory
    5. Resource Mobilization Theory
    6. Indigenous Perspective Theory
    7. Licenses and Attributions for The Sociology of Social Movements
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved

4. Social Movements, Social Media, and Social Justice
    1. Emergence
    2. Coalescence
    3. Institutionalization
    4. Decline
    5. Licenses and Attributions for Social Movements, Social Media, and Social Justice
        1. Open Content, Original
        2. Open Content, Shared Previously
5. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
6. References

Chapter 10: Who Gets Well?: Health as a Social Problem

1. Chapter Overview and Learning Objectives
    1. Learning Objectives
    2. Chapter Overview
    3. Focusing Questions
    4. Licenses and Attributions for Chapter Overview and Learning Objectives
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved
2. Health as a Social Problem
    1. Licenses and Attributions for Health as a Social Problem
        1. Open Content, Original
        2. Open Content, Shared Previously
3. Epidemiology in the US: Health Disparities by Social Location
    1. Unpacking Oppression, Healing Justice: Social Determinants of Health and ACES
    2. Health Inequalities by Race and Ethnicity
    3. Health Inequalities by Socioeconomic Status
    4. Health Inequalities by Biological Sex
    5. Health Inequalities by Sexual Orientation and Gender Identity
    6. Licenses and Attributions for Epidemiology in the US: Health Disparities by Social Location
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
4. Sociological Theories of Health
    1. The Cultural Meaning of Illness
    2. Sick Role and Functionalist Perspective
    3. Social Disparities and the Conflict Perspective
    4. Medicalization and the Symbolic Perspective
    5. Intersectional Theories of Health
        1. Racism and Weathering
        2. The Hispanic Paradox
    6. Licenses and Attributions for Sociological Theories of Health

1. Open Content, Original
2. Open Content, Shared Previously
3. All Rights Reserved Content

5. Health Equity is Social Justice
    1. Changing US Healthcare Policy
    2. Changing Healthcare Policy Around the World
    3. Reproductive Justice is Social Justice
    4. Interdependent Health Care Solutions to COVID-19
    5. Licenses and Attributions for Health Equity is Social Justice
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
6. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
7. References

Chapter 11: Who Gets High? Social Problems Associated with Drug Use

1. Chapter Overview and Learning Objectives
    1. Learning Objectives
    2. Chapter Overview
    3. Focusing Questions
    4. Licenses and Attributions for Chapter Overview and Learning Objectives
        1. Open Content, Original
        2. All Rights Reserved Content
2. The Social Problem of Drug Use and Misuse
    1. Drug Use
    2. Problematic Drug Use
    3. Dependence
    4. Licenses and Attributions for Drug Use and Addiction as a Social Problem
        1. Open Content, Original
        2. Open Content, Shared Previously
3. Harmful Drug Use: Exploring Unequal Outcomes
    1. The War On Drugs – Criminalizing Drug Use
    2. Unpacking Oppression, Quantifying Justice
    3. The Opioid Crisis: Medical Intervention, not Crime
    4. Licenses and Attributions for A Harmful Drug Use: Exploring Unequal Outcomes
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
4. Five Models of Addiction
    1. Moral View
    2. Disease Model
    3. Public Health Perspective
    4. Sociological Model
    5. Intersectional Model: Colonization and Drug Use

6. Licenses and Attributions for Five Models of Addiction
    1. Open Content, Original
    2. Open Content, Shared Previously
    3. All Rights Reserved Content
5. Recovery is Social Justice
    1. Harm-Reduction Movement
    2. Decriminalize Low-Level Drug Offenses
        1. Legalization of Cannabis
        2. Decriminalizing Personal Possession of Illegal Drugs in Oregon
    3. Community Collaboration for Drug Treatment
        1. The Intersectionality of Drug Treatment
        2. Increasing Drug Treatment Options in Local Communities
    4. Licenses and Attributions for Recovery is Social Justice
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
6. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
7. References

Chapter 12: Who Feels OK?: The Social Problem of Mental Health

1. Chapter Overview and Learning Objectives
    1. Learning Objectives
    2. Chapter Overview
        1. Kate’s Story
    3. Focusing Questions
    4. Licenses and Attributions for Chapter Overview and Learning Objectives
        1. Open Content, Original
        2. All Rights Reserved Content
2. The Basics: Mental Health and Mental Illness as a Social Problem
    1. What Do We Mean, Really?
    2. Why Is Mental Health and Mental Illness a Social Problem?
        1. Mental health and mental illness go beyond individual experience
        2. Unpacking Oppression, Mixing Justice: The Social Construction of Mixed Race Identity
        3. Social Location and Mental Illness Prevalence
    3. Conflict in values
    4. Socially constructed but real in consequences
    5. Unequal outcomes
    6. Licenses and Attributions for The Basics: Mental Health and Mental Illness as a Social Problem
        1. Open Content, Original
        2. Open Content, Shared Previously
3. Social Location and Mental Health
    1. Race and Ethnicity
    2. Class Issues in Mental Health Treatment

3. Gender
4. Unpacking Oppression, Embodying Justice: Patriarchy
5. Licenses and Attributions for Social Location and Mental Health
    1. Open Content, Original
    2. Open Content, Shared Previously
    3. All Rights Reserved Content
4. Mental Health: Models and Treatments
    1. Medical and Psychological Models of Mental Health and Mental Illness
    2. Biological model
    3. Medical model
    4. Psychological model
    5. Sociological Approaches to Mental Illness
        1. Functionalist
        2. Conflict
        3. Symbolic Interactionist
        4. Intersectional
    6. Licenses and Attributions for Mental Health: Models and Treatments
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
5. Mental Health Is Social Justice
    1. CAHOOTS
    2. Loveland Foundation
    3. Licenses and Attributions for Mental Health Is Social Justice
        1. Open Content, Original
        2. All Rights Reserved Content
6. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
7. References

Chapter 13: Who Dies Well?: Death and Dying as a Social Problem

1. Chapter Overview and Learning Objectives
    1. Learning Objectives
    2. Chapter Overview and Learning Objectives
    3. Focusing Questions
    4. Licenses and Attributions for Chapter Overview and Learning Objectives
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
2. Death and Dying as a Social Problem
    1. Beyond the Experience of the Individual
    2. Conflict in Values: Right To Die
    3. Inequality in Life Expectancy
    4. The Social Construction of Death

1. Clinical Death
2. Legal Death
3. Social Death

5. Interdependent Solutions
6. Licenses and Attributions for Death and Dying as a Social Problem
    1. Open Content, Original
    2. Open Content, Shared Previously
    3. All Rights Reserved Content

3. Inequality in End of Life and Death
    1. Unpacking Oppression, Living Justice
    2. Cultural Differences in Death and Dying
        1. Unpacking Oppression, Believing Justice
        2. Cultural Differences – Día de los Muertos/Day of the Dead
            1. Linda González Tells Her Story
        3. Cultural Differences – Indigenous
        4. Cultural Differences – Hindu
        5. Cultural Differences – RIP T-Shirts and Social Justice
    3. Inequality at End of Life – Rural Challenges
        1. End-of-Life Care Options: Rural Challenges
            1. Palliative Care
            2. Nursing Care and Home Health Care
            3. Hospice
    4. Licenses and Attributions for The End of Life
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content

4. Studying Death and Dying
    1. The Philosophical Approach
    2. Biological and Medical Approaches
    3. Anthropological Approach
    4. Psychological Approach
    5. Sociological Approach
    6. Licenses and Attributions for Studying Death and Dying
        1. Open Content, Original

5. Dying Well is Social Justice
    1. POLST and Advance Directives
    2. Green Burial
    3. Last Words Project: Art as Activism
    4. Licenses and Attributions for Dying Well is Social Justice
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content

6. Chapter Summary
    1. Essential Ideas
    2. Key Terms Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary

1. Open Content, Original
7. References

Chapter 14: Who Recovers? A Case Study In Weaving Community

1. Chapter Overview and Learning Objectives
    1. Learning Objectives
    2. Chapter Overview
        1. We are #OtisStrong
        2. A Case Study Approach to Interrelated Social Problems
    3. Focusing Questions
    4. Licenses and Attributions for Chapter Overview and Learning Objectives
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
2. Who Lives in Otis? Setting the Stage of Social Problems
    1. Betty
    2. Carol
    3. Fernando
    4. Tommy & Wendy
    5. Unpacking Oppression, Recovering Justice
        1. Age and Gender
        2. Race and Ethnicity
        3. Social Class
    6. Licenses and Attributions for Who Lives in Otis? Setting the Stage of Social Problems
        1. Open Content, Original
        2. All Rights Reserved Content
3. The Interconnected Social Problems of Wildfire Recovery
    1. Harmful Drug Use, Mental Health, and Houselessness in the Country
        1. Carol's Story Continues
        2. Mental Health in a Rural Community
        3. Houselessness and Disaster Recovery: Tommy, Wendy, and Carol
    2. Racism and Solidarity
        1. Fernando's Story Continues
        2. Solidarity in Action
    3. Climate Change In Otis
        1. Betty's Story Continues
        2. Responding to Climate Change and Disaster
    4. COVID-19 and Christmas
        1. Celebrating Christmas: A Radical Act of Social Justice
    5. Licenses and Attributions for The Interconnected Social Problems of Wildfire Recovery
        1. Open Content, Original
        2. Open Content, Shared Previously
        3. All Rights Reserved Content
4. The Sociology of Disaster Recovery
    1. The Disaster Management Cycle
    2. Disaster Mental Health
    3. The Social Inequality of Disaster and Resilience Gentrification
    4. Licenses and Attributions for The Sociology of Disaster Recovery

1. Open Content, Original
2. Open Content, Shared Previously
3. All Rights Reserved Content

5. Community Recovery is Social Justice
    1. Addressing Community Building: Echo Mountain Fire Relief
    2. Addressing Basic Needs: Salmon River Grange, Landscaping with Love, and the Cascade Relief Team
    3. Addressing Housing: County and State Action
    4. Addressing Racism: Latino Outreach and Conexión Fénix
    5. Litigating Justice: Holding Power Companies Accountable
    6. Licenses and Attributions for Community Recovery is Social Justice
        1. Open Content, Original
        2. All Rights Reserved Content
6. Chapter Summary
    1. Essential Ideas
    2. Key Term Review
    3. Key Terms List
    4. Discuss and Do
    5. Licenses and Attributions for Chapter Summary
        1. Open Content, Original
        2. All Rights Reserved Content
7. References

Licenses and attributions for Additional Resources

Additional Resources by Open Oregon Educational Resources is licensed under CC BY 4.0.

How to Read This Book Offline

3

Download This Textbook

This textbook is available in multiple formats to make it easy for students to access and read. All downloads are free. Look for the "Download this book" drop-down menu on the book's home page to select the file type you want.

Format	Used for	How-to
Print	Read a hard copy of this book	Order a print copy
PDF (print)	Printing on paper	Print this textbook yourself
PDF (web)	Reading on a phone or computer in a PDF reader	Read and taking notes in a PDF reader
EPUB	Reading on Kindle, Nook, iBooks, and other e-readers	Learn About Sending Documents to Your Kindle Library NOOK Reading App for Windows – Importing PDF or ePub files Creating an ePub Document to Read in iBooks

Order a Print Copy

You can order a print edition of this textbook at this link: xxxxxxx. The cost is \[\[(including shipping) for a perfect-bound [black-and-white/color] book. The authors and the publisher receive no financial benefit from print sales.

This book links to a number of external websites. For those using a print copy of this resource, the link text is underlined, and the web address is inside of pointy brackets next to the underlined text so that you can visit the link if you want to.

Print This Textbook Yourself

You can print out any number of pages of this textbook yourself. You can also print out the entire book if you want to (though it may be more cost-effective to order a print copy if you need the whole book printed).

You might have access to these options for accessing a printer:

- Personal printer
- Printers at your college or university. Often the library has printers that students can use. At some institutions, students get a set number of free pages printed per term.
- Print shop at your college or university
- Off-campus copy shop

Copy shops and print vendors are permitted under the copyright license to charge you to print a copy.

Read and Take Notes in a PDF Reader

If you prefer to make notes directly on an e-textbook (like highlights and comments), you may need to use a PDF reader beyond what is offered in your web browser. Readers like Adobe Acrobat or Foxit Reader will allow you to place comments in PDFs.

If the links inside your PDF do not work, you are using the print PDF instead of the web PDF. Use the print PDF to print the book, and the web PDF to read in a PDF reader.

Licenses and Attributions for How to Read This Book Offline

"How to Read this Book Offline" by Open Oregon Educational Resources was adapted from Downloads and resources for students by Matthew DeCarlo, Cory Cummings, and Kate Agnelli, Graduate research methods in social work, licensed under CC BY-NC-SA 4.0.

Image Descriptions

Image Description for Figure 1.5

A line chart shows moderate or severe food insecurity for both women and men in different regions of the world from 2015 to 2020. The lines are often close, but women are always more food insecure than men. Throughout the world, food insecurity has risen for both women and men (from around 20% in 2015 to over 30% for women in 2020). The two lines diverge the most for Latin America and the Caribbean, where food insecurity went from approximately 25% in 2015 to over 40% in 2020. Food insecurity rates for both men and women are highest in Africa (almost 60% for both men and women in 2020) and lowest in North America (between 10 and 15% in 2020).

Data source: State of Food Security and Nutrition in the World 2021, prepared by FAO, IFAD, UNICEF, WFP and WHO.

Attribution

This simplified version created by Michaela Willi Hooper and Kimberly Puttman and licensed under CC BY-NC-SA 4.0.

Return to Figure 1.5

Image Description for Figure 1.14

The six steps of claimsmaking defined and organized in a circle: 1) Claimsmaking: People make claims that there is a social problem, with certain characteristics, causes, and solutions. 2) Media Coverage: Media…report on claimsmakers so that news of the claims reaches a broader audience. 3) Public Reaction: Public opinion focuses on the social problem identified by the claimsmakers. 4) Policymaking: Lawmakers and others with the power to set policies to create new ways to address the problem. 5) Social Problems Work: Agencies implement the new policies, including calls for further changes. 6) Policy Outcomes: There are various responses to the new arrangements.

Return to Figure 1.14

Image Description for Figure 1.15

Leaders marching from the Washington Monument to the Lincoln Memorial. In the front row, from left are: Whitney M. Young, Jr., Executive Director of the National Urban League; Roy Wilkins, Executive Secretary of the National Association for the Advancement of Colored People; A. Philip Randolph, Brotherhood of Sleeping Car Porters, American Federation of Labor (AFL), and a former vice president of the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO); Walter P. Reuther, President, United Auto Workers Union; and Arnold Aronson, Secretary of the Leadership Conference on Civil Rights. Aug. 28, 1963.

Return to Figure 1.15

Image Description for Figure 2.3

The social identity wheel has common characteristics in the middle that remain stable including, national origin, race/ethnicity, mental/physical ability, sexual orientation, age, gender, gender identity or expression. The characteristics on the outside can change over time like, work experience, education, appearance, religion, income, language and communication skills, organizational role, family, and political belief.

Return to Figure 2.3

Image Description for Figure 2.10

Six disabled people of color smile and pose in front of a concrete wall. Five people stand in the back, with the Black woman in the center holding up a chalkboard sign reading “disabled and here.” A South Asian person in a wheelchair sits in front.

Return to Figure 2.10

Image Description for Figure 2.11

Overview

A multicolored wheel that visualizes an individual's or group's relationship to power and privilege. From a center that says power, two intersecting lines with arrows at each end point outwards and are labeled *marginalization*. There are 16 slices or segments in the wheel. Each segment represents categories of identities or social locations. Social locations near the center of the wheel experience more power. Social locations near the edge of the wheel experience more oppression and are more marginalized. Gray words outside the circle indicate forms of oppression and discrimination directed at people with those social identities.

Please keep in mind that as we try to describe the relationships between socially constructed power and identity, the categories we use can be imprecise, overlapping, and unstable.

Category descriptions and social identities/locations

- Race/Ethnicity: Black and Indigenous People of Color are the most marginalized identities, white passing is in the middle, and white is closest to the center of power. Racism is a form of oppression marginalized people in this category experience.
- Skin color: Dark is the most marginalized identity, medium shades in the middle, and white closest to the center of power. Colorism is a form of oppression marginalized people in this category experience.
- Indigeneity: Indigenous is the most marginalized identity, and Settlers are closest to the center of power. Colonialism is a form of oppression marginalized people in this category experience.
- Citizenship: Undocumented is the most marginalized, documented non-citizen is in the middle, and citizen is closest to the center of power. Nativism is a form of oppression marginalized people in this category experience.
- Language: Non-English speaking is the most marginalized identity, English speaking is in the middle, and native English is closest to the center of power. Xenophobia is a form of oppression marginalized people in this category experience.
- Geography: Rural/inner city is the most marginalized identity, suburb is in the middle, and city is closest to the center of power. Classism is a form of oppression marginalized people in this category experience.
- Social class: Poor/working poor is the most marginalized identity, middle class is in the middle, and wealthy is closest to the center of power. Classism also affects people in this category.
- Housing status: Houseless is the most marginalized identity, sheltered/renting is in the middle, and property owner is closest to the center of power. Classism also affects people in this category.
- Education: Elementary education is the most marginalized identity, high school is in the middle, and college or university is closest to the center of power. Credentialism is a form of oppression marginalized people in this category experience.
- Neurodiversity: Significant neurodivergence is the most marginalized identity, some neurodivergence is in the middle, and neurotypical is closest to the center of power. Ableism is a form of oppression marginalized people in this category experience.
- Physical and mental health: Vulnerable is the most marginalized identity, mostly stable is in the middle, and robust is closest to the center of power. Ableism also affects people in this category.
- Ability: Severe disability is the most marginalized identity, mild disability is in the middle, and able-bodied is closest to the center of power. Ableism also affects people in this category.
- Body size: Overweight or obese is the most marginalized identity, average is in the middle, and slim is closest to the center of power. Sizeism is a form of oppression marginalized people in this category experience.
- Gender identity: Trans/intersex/nonbinary is the most marginalized, cisgender women are in the middle, and cisgender men are closest to the center of power. Sexism and cisgenderism are forms of oppression marginalized people in this category experience.
- Sexual orientation: Lesbian, bi, pan/asexual are the most marginalized identities, gay men are in the middle, and straight is closest to the center of power. Heterosexism is a form of oppression marginalized people in this category experience.
- Marital Status: Single/nonmonogamous are the most marginalized identities, engaged/partnered are in the middle, and married is closest to the center of power. Heterosexism is a form of oppression marginalized people in this category experience.

Attribution

Based on the work of Patricia Hill Collins, Kimberlé Crenshaw and Allan Johnson, and the visual images of Sylvia Duckworth and the Canadian Institutes of Health Research. This version designed by Kimberly Puttman, Michaela Willi Hooper, and Lauren Antrosiglio, Open Oregon Educational Resources, CC BY 4.0.

Return to Figure 2.11

Image Description for Figure 2.16

A flower-like visualization with a semi-opaque circle in the middle. Rainbow-colored ovals radiate from the middle like petals. These overlap with the oval on either side and with the circle in the middle. Each oval has one of the following social identities

written in it:

- Nationality
- First Language
- Religion
- Ability
- Neurodiversity
- Health
- Body size
- Age
- Sex
- Gender
- Sexuality
- Race
- Culture
- Ethnicity
- Socioeconomic Status (SES)
- Geography

Return to Figure 2.16

Image Description for Figure 3.7

A drawing comparing a medium-skinned Mexican American woman and white woman wearing the same clothes and makeup, but being described very differently. A tear is rolling down the Mexican American woman's cheek. Words and phrases used to describe the Mexican American woman include: From the hood, too Mexican, trashy, ghetto, broke, thug, ugly, rachet. Words and phrases used to describe the white woman dressed in the same way include: Pretty, nice, lovely, stylish, neat, fire, cute, fashion, adorable.

Return to Figure 3.7

Image Description for Figure 3.12

The center line includes events and movements such as the invention of the printing press (1440), the first steam engine patent (1698), the Industrial Revolution (1760-1840), the Civil War (1861-1865), the invention of the telephone (1876), the launch of the Ford Model T (1908), World War I (1914-1918), the 19th amendment (1920), and the Great Depression (1929-1939). On either side are boxes with information about the thinkers, some of whom have headshots next to their information. Harriet Martineau [a woman with light skin, brown hair, and a half smile] lived from 1802-1867 and was British. She developed sociological methods, studied the status of women, and wrote the book *Society in America* (1837). Karl Marx [in a black and white photo with a large white beard] lived from 1818-1883 and was German. He developed the idea of class consciousness and wrote *The Communist Manifesto* in 1848 with Frederich Engels. Emile Durkheim lived from 1858-1917 and was French. He developed the ideas of anomie and collective consciousness and wrote *Le Suicide* in 1897. Anna Julia Cooper [a woman with dark skin and hair looking directly at the camera] lived from 1858-1963 and was American. She is considered the founder of black feminism and wrote *A Voice from the South: By a Black Woman of the South* (1892). Jane Addams [a painting of a serious woman with light skin and a dark bun] lived from 1860-1935 and was an American social reformer. She founded Hull House and wrote *Hull House Papers and Maps* (1893). Ida B. Wells [a smiling woman with dark skin and coiffed dark hair] lived from 1862-1931 and was American. She exposed lynching as white supremacy and wrote *Southern Horrors: Lynching Law in All Its Phases (1892)*. Max Weber lived from 1864 to 1920 and was German. He studied bureaucracy and the impact of values. He wrote *The Protestant Work Ethic and the Spirit of Capitalism* (1905). W.E.B. Du Bois lived from 1868-1963 and was American. He developed the ideas of double consciousness and the veil. He wrote the *Souls of Black Folks* in 1903. Eugene Kinckle Jones [shown as a young man with medium skin and a mustache] lived from 1885-1954 and was American. He was a leader of the national urban league, an advocate for black communities, and an anti-segregation activist.

Attribution

At the bottom of the image is a CC BY 4.0 Creative Commons license and a note that the image was designed by Michaela Willi Hooper and Kim Puttman.

Return to Figure 3.12

Image Description for Figure 3.14

The infographic, titled “The Proportion of Freemen and Slaves Among American Negroes” shows the percentage of free slaves from 1790 to 1870: 1790, 8%; 1800, 11%; 1810, 13.5%; 1820, 13%; 1830, 14%; 1840, 13%; 1850, 12%; 1860, 11%; 1870, 100%.

Return to Figure 3.14

Image Description for Figure 3.15

The center line includes events and movements such as World War II (1939-1945), the Civil Rights Movement (1945-1968), the Vietnam War (1955-1975), the Stonewall Riots (1969), Personal Computers (1977), Second Wave Feminism (1960s-1980s), September 11, 2001 attacks, #MeToo (2006), and #BlackLivesMatter (2013).

On either side are boxes with information about the thinkers, some of whom have headshots next to their information.

Peter Bergman (1929-2017) and Thomas Luckmann (1927-2016) developed the idea of social constructivism and wrote *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (1966).

C Wright Mills (1916-1962) is pictured as a serious man with light skin and glasses looking down. His key idea was the sociological imagination, and he wrote *The Power Elite* (1956).

Joe Feagin’s (1938-) key idea is systemic racism. He wrote *Systemic Racism: A Theory of Oppression* (2006). He has light skin, wears glasses, has white hair, and smiles.

Angela Davis was born in 1944. She is pictured as a smiling woman with light curly hair and dark skin. She studied the prison industrial complex and queer rights. She wrote *Women, Race, and Class* (1981) and was part of the abolitionist feminist movement.

Gloria E. Anzaldua (a smiling woman with medium skin, dark, short hair and large earrings) lived from 1942-2004. She developed the ideas of la frontera and new tribalism. She wrote *Borderlands* (1987).

Patricia Hill Collins was born in 1948. She is pictured as a woman with dark skin and curly, short, white hair speaking passionately into a microphone. She developed the concepts of interlocking oppressions and the matrix of domination. She wrote *Black Feminist Thought* (1990) and was part of the intersectionality movement.

Judith Butler was born in 1956. They are pictured as a person with short, light hair and skin staring directly at the camera. They developed the ideas that gender is socially constructed and queer theory. They wrote *Gender Trouble: Feminism and the Subversion of Identity* (1990).

Gregory Cajete (1952-) stands in front of red rock and has dark skin. He wrote *Native Science: Natural Laws of Interdependence* (2000).

Attribution

At the bottom of the image are attributions for the photos that were used. The infographic was compiled by Kimberly Puttman and is All Rights Reserved at the request of one of the copyright holders.

Return to Figure 3.15

Image Description for Figure 3.23

A person’s lifespan is represented by an arrow with a child at one end and a gravestone at the other. In the middle of several concentric circles is a family welcoming a new baby. Extended family interactions are represented by an older person talking to an adult, and an adult talking to a teenager. In the next set of circles, there are other interpersonal interactions, such as between a boss and employee and a teacher and student. In the outer circle are symbols representing major religions. Arrows indicate that these circles interact with one another.

Return to Figure 3.23

Image Description for Figure 4.2

A circle of arrows around the words Scientific Process.

The top arrow says Identify a Social Issue or Find a Research Topic and Ask a Question. This points to the next arrow, which says review existing literature and sources. Build a broad understanding of work previously conducted, identify gaps in understanding of the topic, and position your own research to build on prior knowledge. The next arrow says Formulate a Hypothesis: What are the

general causes of the phenomenon you're wondering about? The next arrow says Select a Research Method and Design a Study: Select a research method appropriate to answer your question. Typically, your research question influences the method you will use. The next arrow says Collect data: Collect information on the topic using the research design. The next arrow says Analyze data: Organize and analyze the data after it is collected. If the analysis does or does not support the hypothesis, discuss implications for theory or policy. From here there is an arrow that goes back to Select a Research Method that says Based on findings, what new questions do you have? How can these new questions help develop future projects? Another arrow from Analyze Data continues the circle and says Report Findings: Share results at conferences and in academic journals. Before the conclusions of a study are widely accepted, the studies are often repeated. New research questions may emerge to inspire more research projects. This arrow points back to the top arrow where we started.

Attribution

There is also an attribution statement saying this image is CC BY 4.0 and created by Jennifer Puentes and Michaela Willi Hooper.

Return to Figure 4.2

Image Description for Figure 4.5

The infographic shows six colored boxes on top of an arrow that guides through the steps outlined in the boxes. The boxes are:

1) Find a topic: What do you want to learn more about?

2) Design study: What do you ask? Who do you ask?

3) Collect data: What themes emerge? How should the interviews change?

4) Code data: How can the information best be categorized?

5) Analyze literature: How do other scientists understand or explain the social behavior?

6) Evaluate theory: Does it effectively explain or predict the social behavior?

Return to Figure 4.5

Image Description for Figure 4.11

A line chart shows moderate or severe food insecurity for both women and men in different regions of the world from 2015 to 2020. The lines are often close, but women are always more food insecure than men. Throughout the world, food insecurity has risen for both women and men (from around 20% in 2015 to over 30% for women in 2020). The two lines diverge the most for Latin America and the Caribbean, where food insecurity went from approximately 25% in 2015 to over 40% in 2020. Food insecurity rates for both men and women are highest in Africa (almost 60% for both men and women in 2020) and lowest in North America (between 10 and 15% in 2020).

Data source: State of Food Security and Nutrition in the World 2021, prepared by FAO, IFAD, UNICEF, WFP and WHO.

Attribution

This simplified version created by Michaela Willi Hooper and Kimberly Puttman and licensed under CC BY-NC-SA 4.0.

Return to Figure 4.11

Image Description for Figure 4.12

Overview

A line chart shows the share of individuals in global regions that have daily food intake that is insufficient to provide the amount of dietary energy required to maintain a normal, active, and healthy life. Between 2001 and 2020, all regions started high, dipped down between 2013 and 2019, and then rose in recent years.

- Sub-Saharan Africa consistently had the highest percentage of people who are undernourished. It was over 25% in 2001, dipped below 20% between 2010 and 2019, and is just over 20% in 2020.
- The South Asia line is just below Sub-Saharan Africa. It peaked just above 20% in 2004, declined to under 15%, and then spiked back up over 20% in 2018.
- The World line is below South Asia. It began just below 15% and in 2021 sat just below 10%.
- Latin America and the Caribbean was just above 10% in 2001. It dipped to almost 5% in 2014 and then began to steadily rise.

Access full data

Our World in Data provides a sortable table with data for all countries and regions, including the prevalence of undernourishment (% of the population) in 2001 and 2020, the absolute change, and the relative change.

Return to Figure 4.12

Image Description for Figure 5.4

In a crowded kitchen, three people are signing to each other. Someone with glasses and a pierced right ear has their back to the camera. A woman with long hair is holding a red cup in the center, looking at a man to her left who has a short beard and glasses. All of their hands are blurred, suggesting they are moving their fingers very quickly.

Return to Figure 5.4

Image Description for Figure 5.5

A chart lists the percentages that Black Deaf, Black Hearing, White Deaf, and White Hearing people attain a high school diploma/GED, some college, an Associates Degree, a Bachelor's Degree, Master's Degree, and a PH.D., J.D. or M.D. The overall educational attainment is highest by those who are white and hearing. The lowest attainment is by those who are Black and deaf. The differences between attainment among White deaf and Black hearing people is minimal.

Return to Figure 5.5

Image Description for Figure 5.8

Categories of neurodiversity often overlap with each other including these examples, 1) Dyscalculia: innovative thinking and verbal skills shares creativity with, 2) Dyslexia: visual thinking, 3D mechanic skills shares authenticity with, 3) ADHD (Attention Deficit Hyperactivity Disorder): creativity, energy and passion shares hyper-focus with, 4) Tourette Syndrome: observational skills, cognitive control, creativity and shares innovative thinking with, 5) Acquired Neurodiversity: adaptability, empathy and shares resilience with, 6) Mental Health: depth of thinking, expression and shares sensory awareness with, 7) Autism: concentration, fine detail processing and shares memory with, 8) DCD/Dyspraxia: empathy, intuition and shares verbal skills with Dyscalculia.

Return to Figure 5.8

Image Description for Figure 5.9

A heading on a note reads, "I like being Autistic because:" and is surrounded by brightly colored doodles of a yellow light bulb and a pink brain with a red heart inside. The next part of the note reads, " The same parts of my brain that disable me, also allow me to develop multi-disciplinary talents. Nevermind savantism; I have many skills which I attribute to the exact same aspects of my neurology that handicap me. Disability is nothing to be ashamed of and the spectrum is rife with ability too!"

Return to Figure 5.9

Image Description for Figure 5.16

Overview

The chart shows the percentage distribution of students in each racial/ethnic group by % of that racial/ethnic group in the school, 2018-19 school year. The overwhelming majority of students who tend to share racial/ethnic background with their classmates are White and the least majority is those of two or more races, Pacific Islander, Asian American, and American Indian/Native American.

Data table

Percentage distribution of students in each racial/ethnic group, by % of that racial/ethnic group in the school, 2018-19 school year

	More than 90%	75-85%	50-74%	More than 50%
White	17.6	29.4	31.6	78.7
Hispanic	16.1	15.7	24.2	55.9
Black	13.2	11.1	17.8	42.0

	More than 90%	75-85%	50-74%	More than 50%
American Indian/ Alaska Native	12.8	4.7	6.6	24.1
Asian American	n/a	Not shown	11.0	14.3
Pacific Islander	n/a	Not shown	5.7	7.2
Two or more races	n/a	n/a	n/a	0.1

Return to Figure 5.16

Image Description for Figure 5.18

The illustration presents three similar but different images. The first is “Equality” and shows 3 people of different heights, each standing on the same size box in an attempt to look over a fence to view a baseball game. Only 2 of the people can see over the fence. The second image is “Equity” and shows the same 3 people, only this time the tall person has no box to stand on but can still see over the fence, the person of medium height is standing on one box and can see over the fence. The shortest person is standing on 2 boxes and can finally see over the fence. The third image is “Equity for all” and adds a fourth person to the group sitting in a wheelchair. This time the solid wood fence has been swapped out for a chain link fence and all four of the people can see the game.

Return to Figure 5.18

Image Description for Figure 5.19

A graph compares employment for people with various levels of education. Overall, educational attainment correlates with less unemployment and higher hourly earnings. That is, the more education people tend to have, the less likely they are to be unemployed and the more money they are likely to make in their jobs. 9.2% of people without a high school diploma are unemployed, and when employed, their average hourly earnings are $15.52. 7% of people with a high school diploma are unemployed, and when employed, their average hourly earnings are $19.74. 6.3% of people with come college (but no degree) are unemployed, and when employed, their average hourly earnings are $21.93. 5.2% of people with a two-year college degree are unemployed, and when employed, their average hourly earnings are $23.45. 3.5% of people with a four-year degree or higher are unemployed, and when employed, their average hourly earnings are $35.89.

Return to Figure 5.19

Image Description for Figure 5.20

A flow chart shows how individual characteristics relate to income, financial decision-making, and ultimately wealth. The individual characteristics include cognitive ability, non-cognitive traits (“grit”), socio-economic status, education itself, and education by-products (educated spouse, inventive to become financially savvy).

Return to Figure 5.20

Image Description for Figure 5.25

A detailed graph compares access to technology between rural, suburban, and urban Americans by comparing the percentage of U.S. adults who say they have or own different types of technology.

A set of four line graphs display percentages represented by light blue lines for suburban respondents, gray lines for urban respondents, and dark blue lines for rural respondents. Above each graph, dark text shows a different item U.S. adults claim to own.

According to the graphs, the following percentages own home broadband: 79 percent of suburban respondents, 77 percent of urban respondents, and 72 percent of rural respondents.

The following percentages own a smartphone: 84 percent of suburban respondents, 89 percent of urban respondents, and 80 percent of rural respondents.

The following percentages own a tablet: 54 percent of suburban respondents, 55 percent of urban respondents, and 44 percent of rural respondents.

The following percentages own a desktop/laptop computer: 78 percent of suburban respondents, 80 percent of urban respondents, and 72 percent of rural respondents.

Return to Figure 5.25

Image Description for Figure 5.26

The interdependent solution includes federal and state government

Return to Figure 5.26

Image Description for Figure 6.3

This resource is a graphic novel, which looks like a comic book. Each page has images and text with a cartoonish background.

Page 1: Homelessness: Grace Wins Haven, a Case Study by Harris.

Page 2: 9 photos show a brown and white dog resting outside; piles of folded clothes and blankets; people moving amongst racks of clothes; a refinished bathroom; two smiling adults; a row of lockers with signs posted on them; a woman smiling at desk doing paperwork; shelves of boxed food; and people standing outside a building with a couch for resting.

Page 3: A Q&A with Traci Flowers, Executive Director of Grace Wins Haven.

Harris: Where did you get the idea to start a day resource shelter?

Traci: I applied for a position at the Portland Rescue Mission and was one of the two finalists. I had life experience and the other applicant had a college degree. I didn't want the position if I wasn't the clear choice, so I took myself out of the running for the job. I felt that God told me," I didn't give you part of Portland, I gave you all of Newport." I then proceeded to open Grace wins Haven Day Resource Center, which serves clients ranging from toddlers all the way to people in their 80's and 90's.

Harris: What is your vision for Grace Wins Haven?

Traci: My Visions for Grace wins Haven is to offer compassion, love and a hand up to facilitate change in the lives of the houseless. I would like to start either a shelter or a tiny house program where people can live while working on goals.

Harris: How did you start Grace Wins Haven?

Traci: My mother owned the House of Bargains Thrift store, and when it closed, the building was available for Grace Wins Haven. I started fund raising, a Facebook page, and talked with churches and the community about the shelter.

Harris: What services does Grace Wins Haven provide clients?

Traci: Currently we help our clients obtain a job, sign up for disability services, get their record expunged, and create goals to promote a more successful future. We offer our clients a smile and provide showers, laundry facilities, food, and connections to other agencies. We take the time to converse with our clients about their lives. We want our clients to feel safe and valued.

Harris: What are your main challenges?

Traci: Our main challenge is not enough funding. On an average, we feed 50 individuals daily, (about 100 different individuals a week) costing around $1,000 a week to supply food for our clients.

Page 4: A photo collage under the heading, "Houselessness goes beyond the individual."

A person in a leather jacket and a hooded sweatshirt sits outside on a sidewalk, bent forward, head down, beside a travel bag with a pink scarf folded on top. A white car parked in an alley has belongings across the dashboard. Two tents on an urban sidewalk are covered in tarps. A set of tarps along a sidewalk provide shelter in front of a travel trailer.

Page 5: Q&A with Traci Flowers, Executive Director of Grace Wins Haven, continued.

Harris: How do you see houselessness going beyond the individual?

Traci: Our street is lined with cars that provide shelter to many people. The scene is familiar with ones in other cities, along with tents under bridges and along the road, and campers parked along the street with belongings spilling out of them. Due to the Camping Ordinance (Ordinance No. 2198), that the Newport, Oregon, City Council adopted on October 3rd, 2022 (Lipp, 2022), businesses may start seeing people or even entire camps outside doors, which makes both the businesses and unhoused individuals uncomfortable.

Harris: What emotional toll does houselessness have you seen on clients?

Traci: During the Covid pandemic, we saw a lot of paranoia and anxiety. Clients wondered who would take care of them if they became sick, which created overwhelming panic. The emotional impact of the Covid pandemic is still impacting our clients. Our clients exhibit anger, anxiety, hurt and sadness. We have a service dog, Tank, who provides comfort for our clients. I have witnessed clients who are near manic calm down and regulate after spending time with Tank.

Page 6: Homelessness results from a conflict of values: City council, government, neighbors, and businesses.

Page 7: Q&A with Traci Flowers, Executive Director of Grace Wins Haven, continued.

Harris: How do you see houselessness as a conflict of values?

Traci: Grace wins Haven is near the high school, an industrial and business area and private residence. Some of our neighbors and nearby businesses don't want the shelter or houseless individuals in their neighborhood

The new Camping Ordinance is an example of a conflict in values. The City Council is made up of a wide range of representation and the basis of the Camping Ordinance is fair. However, the city had to include parameters that many of the council members did not agree with but were legally bound by the government to include. Some members of City Council went against their own values in passing the Camping Ordinance.

It is common for houseless individuals who are female, to go against their morals just to survive. They feel that they need to have a male in their life to provide safety, which leads sex trafficking (exchanging sex for someone to watch out for them) and a focus on finding a male to be in relationship with.

Page 7: Inequalities in regards to houselessness: Social location. A person with a hat, beard, and suspenders sits in the driver seat of a car with the windows down. The person is using an electric oxygen tank and reading a book. A thought bubble above the person asks, "Where am I going to plug my oxygen tank at night?"

Page 8: Q&A with Traci Flowers, Executive Director of Grace Wins Haven, continued.

Harris: Previously mentioned the Camping Ordinance (Ordinance No. 2198) that the Newport, Oregon, City Council adopted on October 3rd 2022. What inequality have arisen due to the Camping Ordinance?

Traci: There is language in the new Camping Ordinance that refers to walking distance of service, but in that term, lies inequality. The walking difference varies depending on the social location of ability, whether one is in a wheelchair or walker or has trouble walking. The new Camping Ordinance prohibits people from camping within 200 feet of houseless services, which is a life-or-death problem for one of our clients, a 76 year old gentleman, (the picture on the previous page), who plugs his oxygen tank into Grace Wins Haven at night. Due to his need to plug his oxygen in at night, he is more impacted by houselessness than other populations and unfortunately, his disability does not hit a high enough mark to qualify for Senior Services.

Harris: What other inequalities in regards to intersectionality, have you witnessed?

Traci: Clients with past felony records, existing health issues and families with children who have disabilities, also face inequality in regards to being houseless. An 89 year old client is going to be evicted, even though she has lived in her house for over 20 years. The person she was renting from passed away and the house is being sold. Even though there are many organizations and programs available, including the Turn Key program (a Lincoln City shelter program), applicants have to fall within certain categories to be eligible for services. Unfortunately, our 89-year-old client does not qualify for any of the services.

Our clients face many inequalities and jobs are difficult to obtain without identification, an address, clean clothes, a shower, a place to store their belongings, or transportation. For example:

- A client is living in a tent in woods and the nearest services or programs are located in Salem, Albany, or Corvallis. The client does not have a car for transportation.
- One youth, who was in his 20s, found employment at a local fast food restaurant. Since he did not have a place to store his belongings, he stashed them in the bushes, where they were stolen while he was working. He ended up missing work while he was trying to find his items, resulting in termination of employment.
- One client, who lived in her house for 40 years, became houseless when her spouse died and she was not able to afford housing.
- A mom and her son, who has autism, have unstable housing. The son was bullied in school due to his disability, so his mother unenrolled him from school.
- A gentleman, who was a felon 25 years ago, cannot secure housing even though he has not had any more marks on his record.

Some of our clients experience poverty, substance abuse disorder, poor mental health and have medical conditions. It is difficult for individuals after they have a heart attack or stroke, to pay rent and keep current on bills. A lack of education makes it difficult for them to fill out medical paperwork, causing a barrier to obtaining medical help.

Page 9: Houselessness is socially constructed but real in its consequences: rent expenses, low wages, competitive housing market, and inflation.

Page 10: Q&A with Traci Flowers, Executive Director of Grace Wins Haven, continued.

Harris: How do you see houselessness as socially constructed, but real in its consequences?

Traci: Many of our clients are unhoused due to an increase in rent, or even a small increase in income, causing them to no longer qualifying for Section 8, resulting in a lack of housing in their price range. Many rentals require the applicant to earn three times their rent and deposits on utilities, which could add up to $6,000, just to move into a rental, which is not possible on a limited income.

Low-paying jobs, inflation and a competitive housing market also add to the difficulty in securing housing.

Page 11: What can be done: Interdependence. A college of 9 images includes a series of resources working together to help the houseless meet basic needs. A building titled Newport Head Start Center; A logo for Safe Families for Children, A Program of Hearts with a Mission; the exterior of an apartment building; Grocery Outlet; a sticker for Grace Wins Haven; the outside of a storage facility; logo for Samaritan House; City Hall; Community Services Consortium: Helping People, Changing Live.

Page 11: Q&A with Traci Flowers, Executive Director of Grace Wins Haven, continued.

Harris: How do you see organizations working together to wrap around our houseless population?

Traci: In proximity to Grace Wins Haven is Head Start, the Food Bank, and the Avery Building, which houses unemployment services, food stamps, Community Services Consortium and vocational rehab. The organizations collaborate with each other to create a safety net for Newport's unhoused population. Due to the close proximity of the organizations, an able-bodied unhoused person is able to walk between the support services. We connect clients with services at the Avery building, the Food Bank, and Head Start if they have children who meet the Head Start requirements. If unhoused people initially go to the other organizations, the organizations connect the unhoused individuals with Grace Wins Haven. The Samaritan House Shelter, Safe Families, Grocery Outlet, the City of Newport, LCSD Help Program, churches and other organizations work together to provide support for the houseless population in Lincoln City.

Harris: How can people donate to the shelter?

Traci: We accept checks, donations through Facebook, and our website, Gracewinshaven.org has a place for PayPal donations.

Page 12: Bibliography

Newport adopts camping ordinance (website)

Flowers, Traci. Interview. Conducted by harris. October 20, 2022.

Attribution

Pictures taken at Grace Wins Haven are used in this project with permission.

Return to Figure 6.3

Image Description for Figure 6.7

A seven-column table is shown. The column on the left lists five categories of students in a study: No needs ("Secure"); Food insecure, housing insecure, or homeless ("Insecure"); Food and housing insecure; Housing insecure and homeless; Food insecure and housing. According to the next two columns, at a two-year college, 14,965 or 30 percent of students fit in the first category; 34,111 or 70 percent fit in the second category; 19,021 or 39 percent fit in the third category; 7,846 or 16 percent fit in the fourth category; and 6,485 or 13 percent fit in the fifth category. At a four-year college, 10,179 students or 39 percent fit in the first category; 15,861 or 61 percent fit in the second; 7,723 or 30 percent fit in the third; 2,917 or 11 percent fit in the fourth; and 2,394 or 9 percent fit in the fifth. Overall, 25,144 students in the study, or 33 percent, are "Secure." 49,972 students, or 67 percent, are "Insecure." 26,744 students, or 36 percent overall, are food and housing insecure; 10,763 or 14 percent are food insecure and homeless; and 8,879 or 12 percent are "food insecure and housing."

Return to Figure 6.7

Image Description for Figure 6.11

A line graph is shown. The header reads “Share of aggregate income held by U.S. middle class has plunged since 1970.” The subheading reads: “% of aggregate household income held by lower-, middle-, and upper-income households.” On a line graph, a tan line representing middle income households, descends from 62% in 1970 to 42% in 2020. A dark green line representing upper income households ascends from 29% in 1970 to 50% in 2020. A light blue line representing lower income households descends slightly from 10% in 1970 to 8% in 2020.

Return to Figure 6.11

Image Description for Figure 6.18

The chart of 3 columns contains 3 categories: 1) Racist policies (laws and policies), 2) racial inequities (impact and consequences, 3) Racist ideas (rationalization). To demonstrate that racist policies and ideas sustain racial inequities, arrows are used across the columns to show what components reinforce this racist system.

- Slavery policies are legal from the 1600s to 1863, leading to enslavement of generations of Black people, which leads to ideas including, savage culture, pagan values, immoral souls, intellectually less, aesthetically inferior, needing direction and saving, shiftless and aimless, unworthy
- Those same racist ideas lead to policies including, de facto policies of segregation of free Black people in the North during the 1830s
- The de facto policies lead to impoverished conditions, drop in property values in impoverished segregated neighborhoods, leading to racist ideas that “black people make property rates go down” which inspires de facto policies, i.e. block busting as creatively shown in the film Raisin in the Sun, wrong side of town
- These racist ideas lead to racist policies like 1930s federally sanctioned redlining, racist conditions, covenants, and restrictions (CC&R’s), exploitive credit and lending policies
- These racist policies lead to lower home values, reduced services, increased poverty, lost generational wealth which leads to racist ideas, driving, walking, or jogging “while Black,” unconditional compliance with police expectation, and preconceived notion about criminality
- These racist ideas lead to racist policies like, racial profiling, increased policing, gentrification
- These racist policies lead to Black people over-represented in housing insecurity statistics, and criminal justice system and Black people have less access to capital to build generational wealth leading back to racist ideas

Return to Figure 6.18

Image Description for Figure 6.20

A black and white photograph shows two male-presenting, dark skin-toned people sitting on the stoop of the National Association of Real Estate Boards holding protest signs. A third male-presenting person with a lighter skin tone stands talking to a police officer.

Return to Figure 6.20

Image Description for Figure 7.2

Line chart from the US Census Bureau shows age at first marriage.This dipped down from 26 for men and 22 for women in 1890 to about 20 for women and 22 for men in the 1950s and ‘60s. The lines then rise quickly to 2020, when there is again a slight dip downwards. In 2022, the median age of first marriage was about 30 for men and 28 for women.

Source: US Census Bureau, Decennial Census, 1890-1940, and Current Population Survey, Annual Economics Supplements, 1947-2022. Note: Starting in 2019, estimates for marriage now include same-sex married couples.

Return to Figure 7.2

Image Description for Figure 7.3

A color-coded map of the world shows the availability of marriage for same-sex partners in 2023. Same-sex marriage is legal in North America, Brazil, Australia, South America, New Zealand, Chile, Argentina, several other Latin American countries, and

Western Europe. Civil unions or other partnerships are recognized in China, Bolivia, Italy, Greece, and several smaller Eastern European countries. Only foreign same-sex marriages are recognized in Namibia, Nepal, Israel, and several small eastern European countries. Unrecognized cohabitation is available in Poland, India, and Slovakia. In Japan and Cambodia, recognition varies by region. Same-sex relationships are unrecognized in North Korea, much of the Caribbean and Pacific islands, Central America, Africa, the Middle East, and Southeast Asia. They are banned or not legal in Russia, Indonesia, and throughout much of Africa, the Near and Middle East, and some small Latin American countries.

If you would like to see specific data for any country, please refer to the Same Sex Marriage Country Table at Our World in Data.

Return to Figure 7.3

Image Description for Figure 7.5

A bar chart shows that the number of people living in multigenerational households (represented in millions) increased steadily from around 15 million in 1971 to 60 million in 2021.

Notes

Data are represented in ten year intervals. Multigenerational households include at least two generations of adults mainly 25 and older or grandparents and grandchildren younger than 25.

Data source

“Financial Issues Top the List of Reasons U.S. Adults Live in Multigenerational Homes,” Pew Research Center analysis of Current Population Survey Annual Social and Economic Supplement (ASEC) data files for 1971, 1981, 1991, 2001, 2011, and 2021(IPUMS).

Attribution

Design by Michaela Willi Hooper and Elizabeth Pearce, Open Oregon Educational Resources, CC BY 4.0.

Return to Figure 7.5

Image Description for Figure 7.6

Bar chart visualizing the data in the following table:

Family Structure	1960	1980	2014
Two parents, first marriage	73%	61%	46%
Two parents remarried	14%	16%	15%
Single parent	9%	19%	26%
No parent	4%	4%	5%
Cohabiting parent	N/A	N/A	7%

Notes: Data regarding cohabitation are not available for 1960 and 1980. In those years, children with cohabiting parents are included under “single parent.”

Data source: Pew Research Center analysis of 1960 and 1980 Decennial Census and 2014 American Community Survey (IPUMS). https://www.pewresearch.org/social-t...-family-today/

Attribution

Designed by Elizabeth Pearce and Michaela Willi Hooper, Open Oregon Educational Resources, CC BY 4.0.

Return to Figure 7.6

Image Description for Figure 7.14

Summary

Latino is the term for people whose ancestors came from Latin America, including Central and South America, Brazil, and some of the Caribbean islands. It is represented by an image of the western hemisphere with Latin America highlighted (see next section for details).

Hispanic is the term for Native speakers of Spanish, which includes people from Spain but not people from countries like Brazil.

Countries that are Latino, Hispanic, or Both

Only Latino

- Brazil
- French Guiana
- Guadeloupe
- Martinique
- Saint Barthélemy
- Saint Martin

Only Hispanic

- Spain

Both Latino and Hispanic

- Argentina
- Bolivia
- Chile
- Colombia
- Costa Rica
- Cuba
- Dominican Republic
- Ecuador
- El Salvador
- Guatemala
- Honduras
- Mexico
- Nicaragua
- Panama
- Paraguay
- Peru
- Puerto Rico
- Uruguay
- Venezuela

Attribution

Latino vs. Hispanic Infographic by Kim Puttman and Michaela Willi Hooper is licensed under CC BY-SA 4.0. Map image: “Latin America (orthographic projection)” by Heraldry is licensed under CC BY-SA 3.0.

Return to Figure 7.14

Image Description for Figure 7.15

This infographic shows the immigration statuses that a mixed-status family can experience.

In order from left to right the boxes are:

- Undocumented/out of status
- Non-Immigrant Visa (Student, Scholars, Students, Tourists)
- Asylee/Refugee DACA Temporary Protected Status
- US Citizen Immigrant Visa (Permanent Resident/Green Card)

Below the boxes is a continuum arrow.

People move from Fewer Protections/More Risk to More Protections/Lower Risk

Return to Figure 7.15

Image Description for Figure 7.17

Opponents of illegal immigration are fond of telling foreigners to “get in line” before coming to work in America. But what does that line actually look like, and how many years (or decades) does it take to get through? Try it yourself with this text description of the flowchart!

Start: A person stands at a door that says USA and looks confused.

Do you have family in the U.S.?

- If yes, proceed to Is your family a U.S. citizen or lawful permanent resident?
- If no, proceed to Are you skilled?

Is your relative a U.S. citizen or lawful permanent resident?

- If your relative is a U.S. citizen, proceed to If your relative is a United States citizen.
- If your relative is a lawful permanent resident, proceed to If your relative is a lawful permanent resident.

Are you skilled, which is visualized by a cartoon person on a unicycle juggling.

- If yes, proceed to Do you have a college degree of specialty occupation?
- If yes, proceed to Can you prove that you’re a genius? How about a star athlete? Or an investor with $1 million dollars? Question is visualized by a soccer player kicking a bag of money.
- If no, you end at Sorry! There is virtually no process for unskilled immigrants without relations in the U.S. to apply for permanent legal residence. Only 10,000 green cards are allotted every year, and the wait time approaches infinity. (Those who receive H-2A or H-2B temporary visas for seasonal work cannot transition to a green card). When the flow chart reaches one of these points, people of different ages and genders are shown being kicked out of a door.

Do you have a college degree of specialty occupation? Okay, then you have a shot! Do you have a job offer?

- If yes, proceed to Is your employer willing to file paperwork for labor certification? And conduct a new job search for your position? And pay up to $10,000 in legal and other fees?
- If no, you end at Sorry, you’re out of luck.

Can you prove that you’re a genius? How about a star athlete? Or an investor with $1 million dollars?

- If yes, end at Congratulations! You have found the quickest way to get a green card, taking 12 to 18 months. But you would have made it anywhere, Mr. Beckham.
- With your green card you can become a citizen in 5-6 years. Total time to immigrate and become a citizen: 6 to 7 years. People reaching this point in the flowchart are represented by a bedraggled, tired person with a long beard.

Is your employer willing to file paperwork for labor certification? And conduct a new job search for your position? And pay up to $10,000 in legal and other fees?

- If yes, the wait time for a green card is typically 6-10 years. Proceed to Can your employer wait 6 to 10 years for you to start work?
- If no, you end at Sorry, you’re out of luck.

Can your employer wait 6 to 10 years for you to start work?

- If yes, after your green card, count on another five to six years for citizenship. Total time to immigrate and become a citizen: 10 to 16 years.
- If no, proceed to Is your employer willing to apply for your temporary work visa (H-1B)?

Is your employer willing to apply for your temporary work visa (H-1B)?

- If yes, end at Then you have a 50/50 chance of getting your H-1B, because these visas are capped at 85,000 per year, well below the total demand. They run out on the first day they become available. If you are lucky enough to get one, you can start working in the country and your employer can apply for your labor certification and green card. This is visualized by someone flipping a coin.

- If no, end at Sorry, you're out of luck.

If your relative is a United States citizen, which is visualized by a person waving an American flag.

The only path here is from Is your family a U.S. citizen or lawful permanent resident? Are you that relative's parent, spouse, or minor child?

- If yes, Congratulations! You've found one of the easiest ways to become an American.
- There is no annual cap on the number of spouses, minor children, or parents of U.S. citizens who can enter, and they generally can receive green cards.
- After you file your naturalization papers and endure 6 to 12 months of processing delays, you can take a language and civics test. Pass it, and you're a citizen.
- End at Total time to immigrate and become a citizen: best case: 6 to 7 years.
- If no, adult children and siblings of U.S. citizens can apply for a green card.
- Wait time depends on country and marital status.
- Single adult children: 6 to 14 year wait.
- Married adult children: 7 to 15 year wait.
- Siblings of U.S. citizens: 11 to 22 year wait.
- With a green card, you can likely become a citizen after six years.
- End at Total time to immigrate and become a citizen: 12 to 28 years.

If your family is a lawful permanent resident

Are you the spouse or child of a lawful permanent resident?

- If yes, proceed to If you're a child, are you a minor?
- If no, end at Sorry, you're out of luck.

If you're a child, are you a minor?

- If yes, Spouses and minor children of lawful permanent residents can apply.
- Wait time depends on home country. Wait time: 5 to 7 years.
- With a green card you can likely become a citizen after 6 years.
- End at Total time to immigrate and become a citizen:11 to 13 years
- If no, proceed to Are you single?

Are you single?

- If yes, wait time depends on home country.
- Wait time for a single adult of a lawful permanent resident: 9 to 14 years.
- End at total time to immigrate and become a citizen: 14 to 20 years.
- If no, Sorry, you don't qualify to apply.

Attribution

What Part of Legal Immigration Don't You Understand by Mike Flynn and Shikha Dalmia. Illustrated by Terry Colon. Flynn is director of government affairs and Dalmia is a senior policy analyst at Reason Foundation. This chart was developed by Reason Foundation in collaboration with the National Foundation for American Policy.

This text description was created for accessibility with permission from Reason Magazine.

Return to Figure 7.17

Image Description for Figure 7.20

The illustration separates each letter of LGBTQIA+ into a colorful circle which is connected to the next letter showing how they are all connected. Above and below the letters are brief definitions of the terms:

- Lesbian: Women who are attracted to women

- Gay: People who like people of the same sex. Often used for men who are attracted to men. It is a concept valid for all genders.
- Bisexual: People who experience attraction to people of multiple genders.
- Transgender: People who identify with the sex opposite to the one they were assigned at birth. This has no relation to sexual preferences.
- Queer: People whose sexuality goes beyond the heteronormative and what is accepted by society.
- Intersex: People who were born with genital organs of both sexes (male and female). It is a genetic condition.
- Asexual: People uncomfortable with sexual contact with anyone. They have no interest in relating sexually with their partners.
- More

Return to Figure 7.20

Image Description for Figure 7.27

Two circles at the top of the images are connected with a reciprocal arrow.

The first circle says “Income: The dollars received from salaries, wages, and payments.”

The second circle says, “Wealth: The total extent of an individual’s accumulated assets and resources.”

The bottom half of the graphic shows Community Cultural Wealth in the center. All the arrows of the smaller circles converge on the central circle, Community Cultural Wealth.

The smaller circles include:

- Cultural Capital
- Aspirational Capital
- Familial Capital
- Social Capital
- Navigational Capital
- Resistant Capital
- Linguistic Capital

Return to Figure 7.27

Image Description for Figure 8.3

A line chart shows that C02 levels have historically been below 300 parts per million for 800,000 years before 1950. C02 did go up and down over time, but beginning in 1950 it rose precipitously to over 420 parts per million.

Attribution

The data source was reconstructed from ice cores and the chart is credited to NOAA.

Return to Figure 8.3

Image Description for Figure 8.5

A world map shows the vulnerability of certain countries to climate change. Countries with very low vulnerability are shaded yellow; those with low vulnerability are tan; moderate vulnerability is represented with brown; and countries with high vulnerability are red. According to this legend, the United States, Australia, parts of Western Europe, and the southern part of South America experience low vulnerability. Russia, most of Africa and Asia, and most of South America experience moderate or high vulnerability. Data is sourced from the Notre Dame Global Adaptation Initiative.

Return to Figure 8.5

Image Description for Figure 8.6

A bar chart showing the countries with the highest annual per-capita C02 emissions (in tons).

Data table:

Qatar	37.0
Mongolia	27.0

Kuwait	20.8
Saudi Arabia	18.0
Kazakhstan	15.5
Australia	15.3
UAE	15.2
U.S.	14.3

Only includes countries with 2 million inhabitants or more, 2020 figures, latest available.

Attribution

Sources: UNFCCC/CDIAC/BP via Global Carbon Project, World Bank. Statista, CC BY-ND.

Return to Figure 8.6

Image Description for Figure 8.7

Nigeria is on the West Coast of Africa. It is surrounded by Benin, Niger, Chad, Cameroon, and the Atlantic Ocean.

Other countries in the region of West Africa include:

- Burkina Faso
- Cabo Verde (Cape Verde)
- Côte d'Ivoire (Ivory Coast)
- The Gambia
- Ghana
- Guinea
- Guinea-Bissau
- Liberia
- Mali
- Mauritania
- Saint Helena, Ascension and Tristan da Cunha
- Senegal
- Sierra Leone
- Togo

Return to Figure 8.7

Image Description for Figure 8.9

The culture wheel is a visual representation of a specific culture's beliefs, actions, and backgrounds. This wheel wants you to consider these categories: 1) values, 2) greater community, 3) knowledge and stories, 4) language, 5) traditions and rituals, 6) techniques and skills, 7) tools and objects, 8) the arts, and 9) food and drink.

Return to Figure 8.9

Image Description for Figure 8.13

Two triangles next to each other.

The first triangle represents the western perspective. From bottom to top, the levels are:

- Physiological
- Safety
- Belongingness/Love
- Esteem
- Know/Understand
- Aesthetic

- Self-actualization
- Transcendence

The second triangle represents the First Nations' perspective. From bottom to top, the levels are:

- Self actualization
- Community actualization
- Cultural perpetuity

Return to Figure 8.13

Image Description for Figure 8.25

A line chart shows that historical greenhouse gas emissions rose until 2020. In the future, emissions will rise or fall based on different paths:

- The path to 1.5 degrees celsius goal leads to the lowest emissions, falling below 0 gigatons of C02 a year by 2080
- The path to 2 degrees celsius goal is next lowest, almost reaching 0 by 2100
- With ambitious net zero pledges (2.1 degrees celsius) emissions will fall to between 10 and 20 gigatons by 2100
- With current pledges (2.6 degrees celsius) emissions will fall below 30 gigatons by 2100.
- With current policies (2.7 degrees celsius to 3.1 degrees celsius) emissions will be somewhere between 30 and 50 gigatons by 2100.

Return to Figure 8.25

Image Description for Figure 9.6

Not just pathological behavior on the part of a few extreme people but…

A timeline shows the following events:

- Slave codes (1702-1805). Example: "All Negro, mulatto and Indian slaves within this domain…shall be held to be real estate. If any slave resist his master…correcting such slave, and shall happen to be killed in such correction…the master shall be free of all punishment…as if such accident had never happened." (Virginia Slave Codes, 1705)
- Emancipation Proclamation ends slavery Jan 1, 1863.
- Black Codes (1865-1877). Example: Black people who broke labor contracts were subject to arrest, beating and forced labor… Passed by a political system in which Black people effectively had no voice, the black codes were enforced by all-white police and state militia forces…across the south. (Black Codes, History.com).
- Jim Crow Laws (1877-1968). Example: Those who attempt to defy Jim Crow laws often faced arrest, fines, jail sentences, violence and death.

Return to Figure 9.6

Image Description for Figure 9.10

Cyclic path graphic consisting of three black arrows. In the center of the graph in large black text is the text "Implicit Bias" with a small dotted arrow pointing to the phrase, "Structural Racism" with another small dotted arrow pointing to "Implicit Bias." The top left arrow is titled "Priming, Associations, Assumptions." The top right arrow is titled "History, Policies, Practices."

To the left of the arrow are bullet points that state the following:

- Voting Rights
- FHA Loans
- Residential segregation
- Access to education, green space, resources, safety, healthcare, etc.
- Jobs, hiring, and advancement

The bottom arrow is titled, "Inequitable Outcomes & Racial Disparities."

Return to Figure 9.10

Image Description for Figure 9.11

A map of Oregon shows that the following counties have passed ballots to join Greater Idaho:

- Sherman
- Morrow
- Wheeler
- Union
- Wallowa
- Jefferson
- Grant
- Baker
- Klamath
- Lake
- Harney
- Malheur

Crook County is voting in 2024, and all the other Oregon counties have either rejected a ballot measure or never voted on one.

Data are from Ballotpedia and current as of October 2023.

Return to Figure 9.11

Image Description for Figure 9.12

1. Emergence: People become aware of an issue and leaders emerge.
2. Coalescence: People join together, organize, and take action.
3. Institutionalization: The movement becomes an established organization.
4. Decline: The relevance of the movement declines over time.

Return to Figure 9.12

Image Description for Figure 10.2

Rate rations compared to White, Non-Hispanic Persons	American Indian or Alaskan Native, Non-Hispanic Persons	Asian, Non-Hispanic Persons	Black or African American, Non Hispanic Persons	Hispanic or Latino Persons
Cases	1.5x	0.8x	1.1x	1.5x
Hospitalization	2.8x	0.8x	2.2x	2.1x
Death	2.1x	0.8x	1.7x	1.8x

Return to Figure 10.2

Image Description for Figure 10.6

Social determinants of health surround the individual including: 1) health care access and quality, 2) neighborhood and built environment, 3) social and community context, 4) economic stability, 5) education access and quality.

Return to Figure 10.6

Image Description for Figure 10.7

ACEs (Adverse Childhood Experiences) potentially impact health outcomes later in life.

A layered pyramid is shown, starting with dark blue layers at the foundation and getting lighter toward the top. An identically-colored bar to the right shows a gradient from “Conception” at the bottom to “Death” at the top. On the pyramid, the layers read as follows from the bottom up:

1. Generational Embodiment/Historical Trauma
2. Social Conditions/Local Context

3. Adverse Childhood Experiences
4. Disrupted Neurodevelopment
5. Social, Emotional, & Cognitive Impairment
6. Adoption of Health Risk Behavior
7. Disease, Disability, & Social Problems
8. Early Death

Return to Figure 10.7

Image Description for Figure 10.8

Rate per 1,000 live births; 1) Non-hispanic Black, 10.8, 2) Native Hawaiian or other Pacific Islander, 9.4, 3) American Indian or Alaskan Native, 8.2, 4) Hispanic, 4.9, 5) Non-Hispanic White, 4.6, 6) Asian, 3.6.

Return to Figure 10.8

Image Description for Figure 10.9

A horizontal bar graph is shown. Text at the top reads: “Number of Global COVID-19 Deaths Where the Sex is Known, January 2021 – November 2021.” Four bars represent the months of January, June, October, and November in 2021. A blue section of each bar represents male deaths, a purple section represents female deaths, and a gray section represents deaths of unknown sex. According to the graph:

Month	Male Deaths	Female Deaths	Deaths of Unknown Sex
January 2021	777,033	578,239	633,058
June 2021	1,612,922	1,227,759	971,336
October 2021	2,002,122	1,535,558	1,370,019
November 2021	2,080,293	1,586,676	1,438,464

Return to Figure 10.9

Image Description for Figure 10.11

Compared with people who are heterosexual, people who are lesbian, gay, or bisexual have higher rates of health conditions associated with serious COVID-19 illness including: Asthma, Chronic Obstructive pulmonary disease (COPD), stroke, kidney disease, cancer, heart disease.

Return to Figure 10.11

Image Description for Figure 10.16

A line graph shows a declining percentage over time. The graph is titled “People Living in the U.S. Who Are Uninsured: 2008-2021.” The percentage begins at 15.2% in 2008, as shown by the percentages on the y-axis and years on the x-axis, and then declines to 8.6% in 2021, with two slight bumps upward in 2010 and 2019.

Return to Figure 10.16

Image Description for Figure 11.2

The opioid crisis is represented by four concentric ovals.

The first (innermost) oval is individual. Phrases in this oval include:

- Socio-demographic factors
- Stress and trauma exposure
- Physical and mental health
- Other substance and polysubstance misuse
- Biological and genetic susceptibility
- Pain

- Risk perception
- Withdrawal symptoms
- Self-determination
- Self-stigma

The second oval is interpersonal. Phrases in this oval include:

- Family history of substance abuse
- Opioid access via family, friends, and co-workers
- Influence of family, friends, and coworkers

The third oval is community. Phrases in this oval include:

- Prescribers' perception of risk
- Types of Rx opioids
- Over-prescription
- Access to legal and illegal opioids
- Geographic variations
- Workplace and school
- Community norms
- Drug disposal facilities
- Treatment availability and access
- Quality care

The fourth (outermost) oval is society. Phrases in this oval include:

- Media and social networks
- Social stigma
- Discrimination and prejudice
- Legal & illegal advertising campaigns
- Economic conditions and employment rate
- Opioid supply and price
- Government programs and regulations
- Insurance coverage and payer policies
- Educational campaigns
- Law enforcement and policing

Return to Figure 11.2

Image Description for Figure 11.5

Demographic groups are represented by people icons to show the likelihood of incarceration for that group.

- All men: 1 in 9
- White men: 1 in 17
- Black men: 1 in 3
- Latinx men: 1 in 6
- All women: 1 in 56
- White women: 1 in 111
- Black women: 1 in 18
- Latinx women: 1 in 45

Source: The Sentencing Project

Return to Figure 11.5

Image Description for Figure 11.7

Three lines on a line chart represent Black, Hispanic, or White prisoners per 100,000 adults, ages 18 and older in each group from 2006 to 2018.

- Black people are imprisoned at the highest rates, starting at 2,261 in 2006 and dropping steadily to 1,501 in 2018.
- Hispanic people have the next highest rate of imprisonment, starting at 1,073 in 2006 and dropping to 797 in 2018.
- White people have the lowest rate of imprisonment, beginning at 324 in 2006 and dropping slightly to 268 in 2018.

Note: Blacks and whites include those who report being only one race and are non-Hispanic. Hispanics are of any race. Prisoners are those sentenced to more than a year in state or federal prison.

Source: Bureau of Labor Statistics/Pew Research Center.

Return to Figure 11.7

Image Description for Figure 11.8

White people are underrepresented in prisons and jails while Black, Native, and Latino people are overrepresented. This is visualized by lines going from the percent of the US population of the group to the percent incarcerated.

- White people are 60% of the population and 38% of the incarcerated population (line goes down steeply).
- Black people are 13% of the population and 38% of the incarcerated population (line goes up steeply).
- Latino people are 18% of the population and 21% of the incarcerated population (line goes up slightly).
- Native people are 0.9% of the population and 2% of the incarcerated population (line goes up).

Source: Prison Policy Initiative. US Census Bureau, American Community Survey, 2019. Tables B02001 and DP05. For category definition and selection details, see www.prisonpolicy.org/reports/pie2022#methodology

Return to Figure 11.8

Image Description for Figure 11.10

A line chart represents deaths per 100,000 for the three different types of opioids as well as for any opioids. All rose between 1999 and 2020. Synthetic opioids have risen at a far greater rate than other forms of opioids beginning in 2013.

Wave 1: Rise in Prescription Opioid Overdose Deaths (Natural and Semi-Synthetic Opioids and Methadone)

Deaths are shown beginning in 1999 at about 2 per 100,000. Deaths then rose steadily until they were about 4 per 100,000 in 2011. They then dip and go up slightly a few times after that, most recently dipping in 2019 and rising in 2020.

Wave 2: Rise in Heroin Overdose Deaths (Started in 2010)

Heroin deaths are below 1 per 100,000 until 2010 when they begin to rise steeply, peaking around 2016 around 4 per 100,000. Since then rates have declined slightly but are still above 2 per 100,000.

Wave 3: Rise in Synthetic Opioid Overdose Deaths (Started in 2013; e.g., Tramadol or Fentany, prescribed or illicitly manufactured)

Deaths are below 1 per 100,000 until 2013, when they begin to rise steeply, especially since 2019. In 2020 deaths peaked at around 18 per 100,000.

Any Opioid

Deaths increased gradually from around 3 per 100,000 until 2013, when they sat around 6 per 100,000. They then increased steeply to about 14 per 100,000 in 2016. They then dipped slightly and then increased at a higher rate to around 20 per 100,000.

Source: National Vital Statistics System Mortality File

Return to Figure 11.10

Image Description for Figure 11.14

Needles represent HIV and Hepatitis C.

Myth 1: SEPs only give out needles

- SPES safely dispose of used needles
- Tests and treats for HIV and Hepatitis C
- Offers referrals to medical, mental health, and social services
- Abscess and wound care

Myth 2: SEPs increase injection drug use

- Offers referrals to substance use disorder (SUD) treatment
- SEP participants are 5x more likely to enter treatment for SUD
- In Seattle, intravenous drug users who had used SEPs reported a 75% decrease in injection drug use

Source: amfAR.org

Return to Figure 11.14

Image Description for Figure 12.2

The graphic displays the four stages in the Mental Health and Well-being Continuum in the form of 2 intersecting lines. At the top of the vertical line is optimal mental well-being which leads down to minimal mental well-being. The left side of the horizontal line is maximum mental illness which leads to the right and minimum mental illness. The intersection of lines creates four squares that contain examples. From top left to right, the examples are: 1) a person who experiences a high level of mental well-being despite being diagnosed with a mental illness and 2) a person who has a high level of mental well-being and who has no mental illness. From bottom left to right, 3) a person experiencing mental illness who has a low level of mental well-being and 4) a person who has no diagnosable mental illness who has a low level of mental well-being.

Return to Figure 12.2

Image Description for Figure 12.3

- In 2020, there were an estimated 52.9 million adults aged 18 or older in the United States with AMI. This number represented 21 percent of all U.S. adults.
- The prevalence of AMI was higher among females (25.8 percent) than males (15.8 percent).
- Young adults aged 18–25 years had the highest prevalence of AMI (30.6 percent) compared to adults aged 26–49 years (25.3 percent) and aged 50 and older (14.5 percent).
- The prevalence of AMI was highest among the adults reporting two or more races (35.8 percent), followed by White adults (22.6 percent). The prevalence of AMI was lowest among Asian adults (13.9 percent).

Return to Figure 12.3

Image Description for Figure 12.6

- In 2020, there were an estimated 14.2 million adults aged 18 or older in the United States with SMI. This number represented 5.6% of all U.S. adults.
- The prevalence of SMI was higher among females (7.0%) than males (4.2%).
- Young adults aged 18-25 years had the highest prevalence of SMI (9.7%) compared to adults aged 26-49 years (6.9%) and aged 50 and older (3.4%).
- The prevalence of SMI was highest among the adults reporting two or more races (9.9%), followed by American Indian / Alaskan Native (AI/AN) adults (6.6%). The prevalence of SMI was lowest among Native Hawaiian / Other Pacific Islander (NH/OPI) adults (1.2%).

Return to Figure 12.6

Image Description for Figure 12.7

A column chart shows the lifetime prevalence of any mental disorder among U.S. adolescents aged 13-18 from 2001-2004.

Population group	Percent
Overall	49.5
With severe impairment	22.2
Female	51.0
Male	48.1
Ages 13-14	45.3

Population group	Percent
Overall	49.5
Ages 15-16	49.3
Ages 17-18	56.7

The chart is based on data from the National Comorbidity Survey Adolescent Supplement (NCS-A).

- Based on diagnostic interview data from the National Comorbidity Survey Adolescent Supplement (NCS-A), Figure 5 shows the lifetime prevalence of any mental disorder among U.S. adolescents aged 13-18.1
- An estimated 49.5% of adolescents had any mental disorder.
- Of adolescents with any mental disorder, an estimated 22.2% had severe impairment. DSM-IV-based criteria were used to determine impairment level.

Return to Figure 12.7

Image Description for Figure 12.9

A large infographic is shown, with a title at the top reading “Equity and Mental Health.” A subheading reads, “Understanding the Links: Equity Issues in Mental Health Significantly Impact Ontario.” The rest of the infographic is split into three sections.

The first, titled “Equity Matters for Mental Health,” is colored dark green on the left and gray on the right. A small image on the green background shows a figure pushing a globe up a slope. Underneath the image, white text says, “Lowest income Canadians report significantly poorer mental health.” On the gray background, a feminine silhouette sits in a circle next to green text that says, “Women are twice as likely to have depression as men.” Below, smaller green text says, “LGBT youth face approximately 4 times the risk of suicide than their heterosexual peers.” To the right of this text is an exclamation mark inside a pink triangle.

In the second section, on a white background, the text at the top says, “Mental Health Matters for Equity.” A large green circle contains the text, “People with lived experience of mental health issues can experience discrimination & social exclusion.” Five gray lines shoot out of the circle, connecting to smaller gray circles that say “Stigma,” “Food insecurity,” “Poverty,” “Barriers to housing,” and “Employment barriers.”

The third section is titled, “Equity and Mental Health Intersect.” It shows a Venn diagram between a green and a blue circle. The green circle says, “Experience of mental health issues.” The blue circle says, “Experience of inequities.” The space where they overlap says, “Both.”

The fine print at the bottom of the infographic cites a number of sources. A small logo on the bottom right says, “Canadian Mental Health Association Ontario.”

Return to Figure 12.9

Image Description for Figure 12.11

A vertical bar chart shows four colored bars for each of the following categories, indicated on the x-axis: White, Black or African American, Two or More Races, and Hispanic or Latino. Along the y-axis, text reads: “Annual Average Percentages and 95% Confidence Intervals.” In each category, a light blue bar represents people aged 18-25; a red bar indicates 26-34; a green bar indicates 35-49; and a dark blue bar represents people 50 and older. According to the chart, among white people with serious mental illness, 59.1% of 18 to 25-year-olds have used mental health services in the past year. Percentages are at 65.2% for 26 to 34-year-olds, 72% for 35 to 49-year-olds, and 76% for those 50 and older. Among Black people with mental illness, 43.1% in the youngest age bracket have used mental health services, with percentages at 48.7% for the next age bracket, 60% for the next, and 65% for the oldest age group. Among people of two or more races who have a mental illness, 57.8% of those in the 18-25 group have used services; 44.3% of the 26-34 group; and 74.8% of the 35-49 group. No data is represented for the 50+ group in this category. Among Hispanic or Latino respondents, 45.5% of the 18-25 group have used services; 53.1% of the 26-34 group; 64.1% of the 35-49 group; and 66.2% of the 50+ age group.

Return to Figure 12.11

Image Description for Figure 12.14

A diagonal line goes down to the left of the image, pointing to a clipboard with checkboxes for “intersex,” “male,” and “female.” This image is labeled, “Sex Assigned at Birth: What the medical community labels you.” To the right, a third image is connected to the other two with black lines, creating a triangle. This image shows a figure with dotted lines coming out of its head. Below, the label says, “Gender Expression: How you want to display your gender.” In the middle of the triangle is a picture of a brain above the words, “Gender Identity: How you identify (see yourself).”

Return to Figure 12.14

Image Description for Figure 12.16

A tree with arrows pointing at different parts.

Roots: Core Principles

A man icon stands next to this text:

- Obsession with Control
- Male Domination
- Male Identification
- Male Centeredness

Mental health example: Women are stereotyped as emotionally unstable when they are having their period.

Trunk: Institutions

Icons illustrate each of the following institutions:

- Health Care Systems
- Family
- Government
- Economy

Mental health example: Mental health services are not well-funded, especially for oppressed people.

Branches: Social Interactions

An icon of people talking to each other represents hospitals, schools, mental health clinics, families, communities, groups, and teams. Mental health example: Simon Biles didn’t compete on gymnastics team due to mental health issues.

Leaves: Individual Behavior

An icon of two people shaking hands represents the individual who participates in systems. Mental health example: Trans women experience more mental health challenges than cis women.

Attribution

Based on the idea of the patriarchal tree by R. Roosevelt Thomas Jr., developed by Esther L. Danielson and Allan G. Johnson in The Gender Knot: Unraveling our Patriarchal Legacy (Temple University Press, 1997). All images are public domain/CC0. Mental health examples by Kimberly Puttman and Kathryn Burrows are licensed under CC BY 4.0.

Return to Figure 12.16

Image Description for Figure 12.24

Intersecting forms of oppression are 1) Heterosexism: system of oppression that produces inequities on the basis of sexual orientation, 2) Cissexism: system of oppression that produces inequities on the basis of gender identity, 3) Classism: system of oppression that produces inequities on the basis of class, 4) Sexism: system of oppression that produces inequities on the basis of sex and/or gender, 5) Racism: system of oppression that produces inequities on the basis of race, 6) Immigration Status: inequities can also be produced as a result of citizenship and/or immigration status, 7) Colonialism: system or practices of domination involving subjugation of a people (e.g. Indigenous people in Canada), 8) Religion: oppression on the basis of religious beliefs, practices and/or affiliations (e.g. Islamophobia, Antisemitism), 9) Ageism: system of oppression that produces inequities on the basis of age, 10) Ableism: system of oppression that produces inequities on the basis of dis/ability.

Return to Figure 12.24

Image Description for Figure 13.3

The global map displays reported deaths from COVID-19. Many continents have a rate of nearly 25,000 deaths per 100,000 people, including North and South America, Europe, Asia, as well as countries in Africa.

Return to Figure 13.3

Image Description for Figure 13.5

A vertical bar graph shows death rates in different demographics compared side-by-side from 2019 to 2020, with 2019 deaths represented by a dark blue bar and 2020 deaths represented by a gray bar. From left to right, the chart shows deaths per 100,000 people over the total U.S. population, among Hispanic men and women, among Black men and women, and among White men and women. Deaths increase in every demographic from 2019 to 2020, but not by the same amount. The smallest increase shown is among White females, a demographic in which only 75.7 more people died per 100,000 in 2020 compared to 2019. The largest increase occurs in Black men, who also show the highest overall death rate in both years. According to the chart, 1,399 Black men in 100,000 died in 2020, compared to 1,092.8 in 2019, an increase of 306.2. Smaller but still significant increases are shown in Hispanic men and women (an increase of 270.6 male deaths per 100,000 and 139.4 female deaths per 100,000), in Black women (an increase of 180.3), and in White men (an increase of 116.2).

Return to Figure 13.5

Image Description for Figure 13.10

A header reads “Health Trajectory & Functional Status.” The image below shows a human figure traveling from left to right along a chart with an x-axis representing time. To the left, a human figure stands in the middle of a series of concentric circles, separated by color: the white circle where the figure stands, followed by orange, blue, light green, light blue, gray, and pink. Starting from the inside and going outward, text in each circle reads: “Interpersonal & Social Network,” “Living Conditions,” “Neighborhoods & Communities,” “Environment,” “Institutions,” and “Social & Economic Policies.” Starting in the inner circle and cutting across the others, text reading “Genetics & Epigenetics,” accompanied by a DNA strand, creates a bridge from the human figure to the word “Exposome,” which forms the y-axis of the ensuing chart. Points along the x-axis are labeled “In-utero,” “Infancy,” “Childhood,” “Early adulthood,” “Middle age,” “Advanced age,” and “Elderly (>90 yrs).” The figure is shown at each point as, respectively, a fetus inside a mother’s womb, a baby, a child, an adult, an adult walking with a briefcase, an adult with a hat and cane, and a person using a walker with the assistance of another person. A subheading placed over the first four stages of life reads “Critical Time Windows.” Above it, another subheading reads “Phenotypic Plasticity.” From the top of the chart, a series of red, purple, and blue arrows arc down towards certain life stages. Text reading “Unfolding” points to the arcs with a black arrow. A red arrow, labeled “Suboptimal Life Course,” ends at early adulthood. The purple and blue arrows, collectively labeled “Average Life Course,” point at the middle age and elderly stages, respectively. A green arrow, labeled “Ideal Life Course,” points to another human figure at the top of the chart. This figure is larger than the others, is raising its arms, and has a halo of lines sprouting from its head. On the right side of the chart, the top half of the y-axis is labeled “Health” in green letters, and the lower half is labeled “Morbidity” in red letters. Below the chart, an image of a see-saw shows a pile of blue triangles on one side, labeled “Resilience & Reserve,” and a red triangle on the other side, labeled “Allostatic Load.” A red horizontal bar that extends to the “middle age” stage on the chart is labeled “Premature Death/Limited Healthspan & Lifespan.” Below it, a blue bar extends to the “elderly” stage, and is labeled “Average to Ideal Healthspan & Lifespan.”

Return to Figure 13.10

Image Description for Figure 13.16

An African-American person with long hair is shown wearing a t-shirt with the image of another Black person with short hair and a hat. Text on the shirt reads, “We Love and Miss You…Chill August 17, 1989–November 8, 2017.” Below the image, text reads, “The day after Willie’s funeral, cousin Candice Taylor posted this picture with the following message: Wasn’t able to make it to see you one last time, but took you to church this morning with my heart filled with joy!! The hardest part is healing but you will always be in our hearts! I love you cuzzo”

Return to Figure 13.16

Image Description for Figure 13.20

Thanatology is at the center of the diagram overlapping with these disciplines, 1) Philosophical, 2) Biological, 3) Anthropological, 4) Psychological, 5) Sociological.

Return to Figure 13.20

Image Description for Figure 14.6

A is a bar graph showing the population of Lincoln County, Oregon. Blue bars represent the male population and gray bars represent the female population. The y-axis shows age groups in 4-year increments, starting with “under 5 years” and going up to “85 years or older,” while the x-axis shows percentages of the population (from 1% to 6%). The graph shows a population that skews older and female, with the largest percentage of the population (by a whole percentage point) being made up of females aged 65-69 years old, and the second largest (at a bit less than 5%) being males aged 65-69. B isa nearly identical bar graph showing the population of Oregon as a whole. This time, red bars represent the male population and pink bars represent the female population. It shows a more even distribution of ages (though females still slightly outnumber males), with most age groups making up about 3% of the population. Starting at 70 years old, the older age demographics decline to below 2%.

Return to Figure 14.6

Image Description for Figure 14.10

Flyer publicizing free, somos bilingues The Art of Healing, Relax, Breathe and Play for Echo Mountain Fire Survivors, 1) May 12, The art of stories, 2) May 19, The art of mandalas, 3) May 26th, the art of visions.

Return to Figure 14.10

Image Description for Figure 14.16

A series of arrows form two concentric rings around a central circle. The outer circle is made up of two blue arrows pointing clockwise. Yellow text on the shorter arrow says “Search & Rescue” and “Emergency Relief.” The larger arrow says, in clockwise order, “Rehabilitation,” “Reconstruction,” “Prevention,” and “Early Warning.” The inner circle is made up of four thicker arrows, also pointing clockwise, broken up by a jagged pink bubble labeled “Disaster.” The first arrow, colored pink, says “Response” in white letters. The second, which is purple, says “Recovery.” The third, which is darker purple, says, “Mitigation.” The fourth arrow, which is blue, says, “Preparedness.” The gray circle at the center of the graphic says, “Disaster Management Cycle.”

Return to Figure 14.16

Image Description for Figure 14.17

A line graph shows the mental health of disaster survivors over time following the disaster. The y-axis shows the spectrum from “Emotional Lows” at the bottom to “Emotional Heights” at the top, and the x-axis shows the progression of time broken by “Up To One Year” and “After Anniversary.” The line’s first decline, labeled “Pre-Disaster,” is marked by the words “Warning” and “Threat.” A sharper decline is labeled “Impact,” followed by a steep ascent to emotional heights, which is marked by the word “Heroic,” and then, at the top, “Honeymoon (Community Cohesion).” This is followed by a descent to the lowest point on the chart, labeled “Disillusionment.” Two slight bumps at the bottom are labeled “Trigger Events.” A two-sided arrow labeled “Inventory” connects this low point to the “Impact.” After the Trigger Events, the line begins to go up, dipping again at a vertical dotted line labeled “Anniversary Reactions.” In the “After Anniversary” section, a double-sided arrow points to the line and past the edge of the chart, and is labeled “Working Through Grief (Coming to Terms).” A small dip near the top of the slope is labeled “Setback.” At the line’s highest point since the “Honeymoon” phase, a label reads “Reconstruction (A New Beginning).”

Return to Figure 14.17

Image Description for Figure 14.20

Three text boxes are connected vertically by arrows. The first box, colored blue, is labeled “Phase 1: Climate Demolition.” Two lower sections of the box, colored lighter shades of blue, read, respectively: “The disaster destroys homes and other infrastructure” and “People have to move temporarily or permanently.” The second box, which is green, is labeled “Phase 2: Recovery Policy and Planning.” The lighter-colored sections of this box read, respectively: “Governments change building requirements to make homes and infrastructure more resilient” and “Because people are often disbursed (sic), they lack power to resist the new laws.” The third

box, colored yellow, is labeled “Phase 3: Resilience Gentrification.” Its lighter-colored sections read, respectively: “Building homes and infrastructure costs more and property taxes increase” and “Only wealthy people–the sustainability class–can afford to live in redeveloped property.”

Return to Figure 14.20

Image Description for Figure 14.21

Echo Mountain Fire Survivors are shown in the center with arrows connecting them to the following organizations, which are also connected to one another.

State and Federal Nonprofits

- The Red Cross
- Oregon Food Bank
- Faith Based Organizations

Government

- State of Oregon Disaster Case Management
- Lincoln County – Health Department and Others
- FEMA

Local Nonprofits

- Echo Mountain Fire Relief
- The Salmon River Grange
- Cascade Relief Team
- Latino Outreach/ Conexion Felix
- Local Community Members
- Landscaping with Love

Return to Figure 14.21

100: Instructor Resources

Author Message to Future Instructors

Inequality and Interdependence: Social Problems and Social Justice explores how people experience social problems and challenges us to imagine a more equitable world. In addition to the common topics of homelessness, harmful drug use, and inequality in education among others, we add unique chapters on environmental injustice, mental health, and death and dying. Finally, we offer an extended case study of weaving community recovery after a wildfire, exploring how communities experience simultaneous social problems and resilience in resolving them. These new topics are particularly relevant to students in this time of pandemic, climate crisis, and racial injustice.

Chapter Structure

Each chapter follows a similar narrative arc. We begin with a story or video about the social problem in question. With these stories, we engage our students with curiosity and empathy. Then we discuss what makes this problem a social problem, using the social problems process or characteristics of a social problem. We provide evidence of inequality and injustice based on various social locations for each social problem. Then, we explore powerful sociological theories and models that assist the students in making sense of racism, heteropatriarchy, ableism, and other intersectional structures of oppression. However, describing and explaining the problem is not enough. We consider what is to be done, evaluating interdependent solutions to social problems that demonstrate individual agency and collective action. We encourage students to unpack oppression and take action for social justice by including one or two activity boxes per chapter, so students apply crucial concepts of power and justice. Finally, we summarize our learnings for our students, with essential ideas, an interactive review of key terms, and discussion questions and class activities.

Three Themes

You might also ask why we chose inequality, interdependence, and social justice as our themes. Many of you would choose equity rather than inequality, for example. Although we agree that equity is essential, understanding inequality is essential in making sense of social problems. People die earlier than normal, or live longer than average, partially based on their unequal access to food, water, health care, and housing. People die sooner when they are exposed to more police violence, war, intimate partner violence, environmental harm, and other immediate and slow violence. A core issue in a social problem is inequality itself.

Our response to inequality connects interdependence and justice. We depend on each other to survive and thrive. This interdependence is a source of our ability to act collectively. When we imagine a world in which all people get what they need and take action to co-create that world, oppressed people get social justice.

Three Commitments

Power, Privilege, and Positionality: As you read, you may notice that the authors refer to their own experiences. You will see pictures of other sociologists, with as much description of their positionality as we could find. This is a deliberate attempt to be explicit about our power, privilege, and positionality. Like Patricia Hill Collins, we see our lived experience as valid evidence in our sociological inquiry. Furthermore, like Julian Go, we see that our positionality influences what we present as important in our work. By making positionality explicit, we engage our students in considering both how they might engage in sociological thinking, and how the social construction of the world is steeped in relationships of power and privilege.

Oppression, Resilience, and Resistance: In this book, you will see d/Deaf people, neurodiverse people, queer people, People of color, Latinx people, poor people, immigrants, people who are chronically ill or dis/abled, people who have lost everything in natural disasters, and others. We purposely looked for the students, scholars, activists, and ordinary people who are making sense of the inequality of today's world, imagining a more just future, and taking action. We are unflinching in naming the harm caused by oppressive systems and unflagging in our commitment to hope, resilience, and resistance.

Collaborating to Dismantle Oppression: We deliberately provide an alternative to the lone writer or lone scholar creating knowledge in an isolated, ivory tower. Instead, our work is embodied and collaborative. As a writer returning to the field after years of absence, I relied on my co-writers to bring the most transformative sociology the field has to offer and share innovative practices in teaching and learning. The book includes curated resources so that you can join us in this collaboration. More than that, our students are co-creators of this material. They bring their questions, their experiences, and their authentic selves into the classroom. Their scholarship, their art, and their stories enrich this work.

Empowering Students

Finally, our project equity statement says that we share "…course materials that directly address and interrogate systems of oppression, equipping students and educators with the knowledge to do the same." In this work, we created graphs, charts, and models that describe social inequality and intersectionality. We curated the work of others who make sense of interlocking systems of power, and who model interdependent, intersectional solutions. We deliberately call our students to be anti-racist, and to combat heteropatriarchy, ableism, xenophobia, and other oppression when they see it in themselves and others. Love and empathy are essential in doing the work of social justice but insufficient. We must also see the systems of oppression that we inherited, notice when our laws and our behaviors sustain them, and take action to dismantle them. Only then do we create a more just world, a world in which each person is whole and free.

About Course Packs

This book includes openly licensed course materials, also known as open course packs, for future educators to review, use, and adapt to their own teaching. An open course pack is an aligned and accessible set of openly licensed course materials that fully integrate with the open textbook. Anyone can retain, revise, remix, reuse, and redistribute them. Best of all, future instructors can build on existing learning pathways that are fully aligned with textbook learning outcomes and content.

Oregon instructors designed each course pack in consultation with an instructional designer and, in most cases, revised each course pack based on feedback from Oregon students and an advisory board of workforce members. In each course pack, you will find a complete course map, an instructor guide, and ancillary materials including assignment prompts, rubrics, and suggested activities.

Open course packs from Open Oregon Educational Resources are designed with an equity lens. This means that they center the voices and experiences of underserved student populations. They are designed with equity-minded pedagogies, including Universal Design for Learning (UDL), Transparency in Learning and Teaching (TILT), and Culturally Responsive Teaching (CRT), and Open Educational Practices (OEP).

[Link to course pack site]

Licenses and attributions for Instructor Resources

Author Message to Future Instructors by Kimberly Puttman is licensed under CC BY 4.0.

About Course Packs by Open Oregon Educational Resources is licensed under CC BY 4.0.

Manuscript Development Process

This book went through an extensive pre-production process before it was launched in order to be accountable to the project's equity lens; revise drafts for quality; and incorporate feedback from scholars, practitioners, and students in the discipline.

Outline peer reviewers

- Arfa Aflatooni, Sociology Instructor, Linn-Benton Community College
- Norma Cardenas, Associate Professor of Practice, Portland State University
- Jane Forbes, Sociology Faculty, Clackamas Community College
- Erika Giesen, Social Science & Human Services Instructor and Chair, Rogue Community College
- Colin Gilmore, Sociology Instructor, Chemeketa Community College, Mt. Hood Community College, and Portland Community College
- Carlos Lopez, Sociology Instructor, Chemeketa Community College
- Shanell Sanchez, Associate Professor, Southern Oregon University

Manuscript peer reviewers

- Arfa Aflatooni, Sociology Instructor, Linn-Benton Community College
- Tina Marie Glover, Academic Program Coordinator & Faculty, Keiser University Graduate School
- Carlos Lopez, Sociology Instructor, Chemeketa Community College
- Franki Trujillo-Dalbey, Board President, KYAQ 91.7 FM

Workforce advisory board members

- Marivi Wright, District Administrator, Greater Albany School District
- Sara Birman, Case Manager/Family Coach, Oregon Department of Human Services Self Sufficiency Programs
- Kate Burrows, Sociology Instructor, Portland State University

Pilot Instructors

- Randy Blazak, Portland Community College
- Amanda Cortez, Clatsop Community College
- Olga Custer, Oregon State University
- Erika Giesen, Rogue Community College
- Kaitlin Hakanson, Oregon Institute of Technology
- Nora Karena, Tillamook Bay Community College
- Kim Puttman, Oregon Coast Community College and Chemeketa Community College

Open Oregon Educational Resources

- Phoebe Daurio, Program Manager, Open Oregon Educational Resources
- Erin Wells, Grant Project Manager, Open Oregon Educational Resources
- Michelle Culley, Grant Project Manager and Instructional Designer, Open Oregon Educational Resources
- Melissa Williams, Interim Grant Project Manager, Linn-Benton Community College
- Stephanie Hubbard, Program Assistant, Open Oregon Educational Resources
- McKenzie Gentry, Program Assistant, Open Oregon Educational Resources
- Taylor Wynia, Program Assistant, Open Oregon Educational Resources
- Jennifer Garner, Program Assistant, Open Oregon Educational Resources
- Beth Lyons, Interim Program Assistant, Linn-Benton Community College
- Veronica Vold, Open Education Instructional Designer, Open Oregon Educational Resources
- Amy Hofer, Statewide Open Education Program Director, Open Oregon Educational Resources
- Abbey Gaterud, Director, Chemeketa Press
- Stephanie Lenox, Instructional Editor, Chemeketa Press
- Melinda Crouchley, Publishing Assistant, Chemeketa Press
- Kimberly Puttman, Sociology Lead
- Elizabeth Pearce, Human Development and Family Studies

- Heather Blicher, Equity Consultant and Instructional Designer
- Valencia Scott, Equity Consultant
- Michelle Culley, Instructional Designer
- Colin Stapp, Instructional Designer
- Kirsten Hostetler, Instructional Designer
- Michaela Willi Hooper, Research Consultant and Multimedia Developer
- Lauren Antrosiglio, Multimedia Developer
- Jonathan Poritz, Instructional Technologist
- Colleen Sanders, OER Development Consultant
- Chandra Lewis, Senior Research Associate, RMC Research Corporation
- Ben Skillman, Research Associate, RMC Research Corporation
- Debbie Berne, Book and Theme Design
- Lisa Berman, Cover Design
- Petra Bitterli-Stoschitzky, Pressbooks Theme Developer, Von Gunten & Co. AG

Detailed Licensing

Overview

Title: Inequality and Interdependence: Social Problems and Social Justice (Kimberly Puttman et al.)

Webpages: 128

All licenses found:

- CC BY 4.0: 92.2% (118 pages)
- Undeclared: 7.8% (10 pages)

By Page

- Inequality and Interdependence: Social Problems and Social Justice (Kimberly Puttman et al.) - *CC BY 4.0*
  - Front Matter - *Undeclared*
    - TitlePage - *Undeclared*
    - InfoPage - *Undeclared*
    - Table of Contents - *Undeclared*
    - Licensing - *Undeclared*
    - Acknowledgments - *CC BY 4.0*
    - About this Book - *CC BY 4.0*
    - About the Authors - *CC BY 4.0*
    - Message to Students - *CC BY 4.0*
  - 1: What Is a Social Problem? - *CC BY 4.0*
    - 1.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 1.2: Defining a Social Problem - *CC BY 4.0*
    - 1.3: Constructing a Social Problem - *CC BY 4.0*
    - 1.4: Social Problems and Social Justice - *CC BY 4.0*
    - 1.5: Chapter Summary - *CC BY 4.0*
    - 1.6: References - *CC BY 4.0*
  - 2: Who Are We?- Social Problems in a Diverse World - *CC BY 4.0*
    - 2.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 2.2: Social Identity and Social Location - *CC BY 4.0*
    - 2.3: Creating Community by Honoring Diversity - *CC BY 4.0*
    - 2.4: Chapter Summary - *CC BY 4.0*
    - 2.5: References - *CC BY 4.0*
  - 3: What Is Sociology? Theory in Social Science - *CC BY 4.0*
    - 3.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 3.2: Classical Sociological Theory - *CC BY 4.0*
    - 3.3: How Do You Know?- Social Theory - *CC BY 4.0*
    - 3.4: Moving to Modern - *CC BY 4.0*
    - 3.5: Modern and Emerging Sociological Theories - *CC BY 4.0*
    - 3.6: Chapter Summary - *CC BY 4.0*
    - 3.7: References - *CC BY 4.0*
  - 4: How Do We Find Out?- Research Methods for Social Problems - *CC BY 4.0*
    - 4.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 4.2: Scientific Frameworks - *CC BY 4.0*
    - 4.3: Research Methods - *CC BY 4.0*
    - 4.4: Research Methods and Taking Action - *CC BY 4.0*
    - 4.5: Chapter Summary - *CC BY 4.0*
    - 4.6: References - *CC BY 4.0*
  - 5: Who Learns? Pods, Masks, and “You’re on Mute” - *CC BY 4.0*
    - 5.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 5.2: Education as a Social Problem - *CC BY 4.0*
    - 5.3: Models of Education - Applying the Social Problems Process - *CC BY 4.0*
    - 5.4: Education, Poverty, and Wealth - *CC BY 4.0*
    - 5.5: Education for Transformation is Social Justice - *CC BY 4.0*
    - 5.6: Chapter Summary - *CC BY 4.0*
    - 5.7: References - *CC BY 4.0*
  - 6: Who Has a Home? - Houselessness and Housing Insecurity - *CC BY 4.0*
    - 6.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
    - 6.2: Housing Insecurity and Houselessness as a Social Problem - *CC BY 4.0*
    - 6.3: Houselessness, Housing Insecurity, and Social Location - *CC BY 4.0*
    - 6.4: Personal Problems — “Sin” or “Sickness” - *CC BY 4.0*
    - 6.5: Structural Issues of Houselessness - *CC BY 4.0*
    - 6.6: Housing Stability is Social Justice - *CC BY 4.0*
    - 6.7: Chapter Summary - *CC BY 4.0*
    - 6.8: References - *CC BY 4.0*

- 7: Who Belongs?- The Social Problem of Family - *CC BY 4.0*
  - 7.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 7.2: The Social Problem of Belonging- Who is Family? - *CC BY 4.0*
  - 7.3: Inequality in Belonging - *CC BY 4.0*
  - 7.4: Explaining the Social Problem of Belonging - *CC BY 4.0*
  - 7.5: Belonging is Social Justice - *CC BY 4.0*
  - 7.6: Chapter Summary - *CC BY 4.0*
  - 7.7: References - *CC BY 4.0*
- 8: Who Gets Environmental Justice? The Social Problem of Climate Change - *CC BY 4.0*
  - 8.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 8.2: Climate Change as a Social Problem - *CC BY 4.0*
  - 8.3: Environmental Inequality and Culture - *CC BY 4.0*
  - 8.4: Making Sense of the Climate Crisis - *CC BY 4.0*
  - 8.5: Environmental Justice Is Social Justice - *CC BY 4.0*
  - 8.6: Chapter Summary - *CC BY 4.0*
  - 8.7: References - *CC BY 4.0*
- 9: Whose Lives Matter? Social Movements and Social Justice - *CC BY 4.0*
  - 9.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 9.2: Applying the Social Problems Process to #BlackLivesMatter - *CC BY 4.0*
  - 9.3: The Sociology of Social Movements - *CC BY 4.0*
  - 9.4: Social Movements, Social Media, and Social Justice - *CC BY 4.0*
  - 9.5: Chapter Summary - *CC BY 4.0*
  - 9.6: References - *CC BY 4.0*
- 10: Who Gets Well?- Health as a Social Problem - *CC BY 4.0*
  - 10.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 10.2: Health as a Social Problem - *CC BY 4.0*
  - 10.3: Epidemiology in the US- Health Disparities by Social Location - *CC BY 4.0*
  - 10.4: Sociological Theories of Health - *CC BY 4.0*
  - 10.5: Health Equity is Social Justice - *CC BY 4.0*
  - 10.6: Chapter Summary - *CC BY 4.0*
  - 10.7: References - *CC BY 4.0*
- 11: Who Gets High? Social Problems Associated with Drug Use - *CC BY 4.0*
  - 11.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 11.2: The Social Problem of Drug Use and Misuse - *CC BY 4.0*
  - 11.3: Harmful Drug Use- Exploring Unequal Outcomes - *CC BY 4.0*
  - 11.4: Five Models of Addiction - *CC BY 4.0*
  - 11.5: Recovery is Social Justice - *CC BY 4.0*
  - 11.6: Chapter Summary - *CC BY 4.0*
  - 11.7: References - *CC BY 4.0*
- 12: Who Feels OK?- The Social Problem of Mental Health - *CC BY 4.0*
  - 12.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 12.2: The Basics - Mental Health and Mental Illness as a Social Problem - *CC BY 4.0*
  - 12.3: Social Location and Mental Health - *CC BY 4.0*
  - 12.4: Mental Health - Models and Treatments - *CC BY 4.0*
  - 12.5: Mental Health Is Social Justice - *CC BY 4.0*
  - 12.6: Chapter Summary - *CC BY 4.0*
  - 12.7: References - *CC BY 4.0*
- 13: Who Dies Well? - Death and Dying as a Social Problem - *CC BY 4.0*
  - 13.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 13.2: Death and Dying as a Social Problem - *CC BY 4.0*
  - 13.3: Inequality in End of Life and Death - *CC BY 4.0*
  - 13.4: Studying Death and Dying - *CC BY 4.0*
  - 13.5: Dying Well is Social Justice - *CC BY 4.0*
  - 13.6: Chapter Summary - *CC BY 4.0*
  - 13.7: References - *CC BY 4.0*
- 14: Who Recovers? A Case Study In Weaving Community - *CC BY 4.0*
  - 14.1: Chapter Overview and Learning Objectives - *CC BY 4.0*
  - 14.2: Who Lives in Otis? Setting the Stage of Social Problems - *CC BY 4.0*
  - 14.3: The Interconnected Social Problems of Wildfire Recovery - *CC BY 4.0*
  - 14.4: The Sociology of Disaster Recovery - *CC BY 4.0*
  - 14.5: Community Recovery is Social Justice - *CC BY 4.0*
  - 14.6: Chapter Summary - *CC BY 4.0*
  - 14.7: References - *CC BY 4.0*
- Back Matter - *Undeclared*
  - Index - *Undeclared*
  - Glossary - *Undeclared*
  - Detailed Licensing - *Undeclared*
  - Additional Resources - *CC BY 4.0*
  - How to Read This Book Offline - *CC BY 4.0*

- Image Descriptions - *CC BY 4.0*
- 100: Instructor Resources - *CC BY 4.0*
- Manuscript Development Process - *CC BY 4.0*
- Detailed Licensing - *Undeclared*