NOTES ON CHAPTER SEVEN

Page 153
As the Irish poet Louis McNeice beautifully put it: the world is ‘crazier and more of it than we think, the drunkenness of things various’, in his poem Snow. Human worlds are lush with multiplicities and possibilities.

Differences and the pursuit of their understanding – that is one driving hallmark of a sociological awareness.

Page 154
Consider the hierarchy of ants. The main castes in an army ant hierarchy are queens, workers and soldiers. In the hierarchy, the queen ant lays eggs the whole day. The large soldiers focus on defence, the medium-sized workers do the foraging and the smallest workers tend the queen’s brood. Since the workers in the colony are sterile females, they cannot lay eggs or start their own colonies.

Page 155
In human societies, differences are used as moral markers to establish how some are better than others. Moral worth is often attached to this labelling, as boundaries are established. Of the normal and for a discussion of class and moral boundaries, see especially the work of Michele Lamont: Money, Morals and Manners (Chicago, 1994); and The Dignity of Working Men (Harvard University Press, 2002).

Page 161
Voices of the Poor: Can Anyone Hear Us? was published by the United Nations in 2000. It is the first in a three-part series, about the common patterns that emerged from the poor people’s experiences in many different places.

Chapter 1 sets out the conceptual framework and methodology.
Chapter 2 discusses poverty from the perspective of the poor.
Chapter 3 examines poor people’s experience with the state and includes case studies of access to health care and education.
Chapter 4 addresses the nature and quality of poor people’s interactions with civil society.
Chapter 5 considers the household as a key social institution and discusses gender relations within households and how these relations affect and are affected by larger institutions of society.
Chapter 6 focuses on social fragmentation and includes a discussion of social cohesion and social exclusion.
Chapter 7 concludes the analysis and proposes some policy recommendations.

The analysis leads to these conclusions: (1) poverty is multidimensional; (2) the state has been largely ineffective in reaching the poor; (3) the role of nongovernmental organizations (NGOs) in the lives of the poor is limited, forcing the poor to depend primarily on their own informal networks; (4) households are crumbling under the stresses of poverty; and (5) the social fabric – poor people’s only ‘insurance’ – is unraveling. It can be downloaded in full. See: Deepa Narayan, Voices of the Poor: Can Anyone Hear Us?
Volume 2 is subtitled Crying Out for Change (2004).
On intersectional theory see:

Yvette Taylor (ed.), *Classed Intersections* (Ashgate, 2010).

To enter the vast writings on social class, look at:

Wendy Bottero, *Stratification: Social Division and Inequality* (Routledge, 2005).
Tony Bennett, Mike Savage, Elizabeth Silva, Alan Warde, Modesto Gayo-Cal and David Wright, *Culture, Class, Distinction* (Routledge, 2009).

On gender, the literature is equally vast. Here is a sample:

Angela Mc Robbie, *The Aftermath of Feminism* (Sage, 2008).

An important statement from a long-standing central figure is:


A contemporary history of feminism is:


A sample of 21st-century feminist texts include:

Kat Banyard, *The Equality Illusion* (Faber and Faber, 2010).

A strong overview of this field can be found in:


A wide-ranging tour of the current field of disability studies can be found in:

Lennard J. Davis *The Disability Studies Reader*, 3rd edn (Routledge, 2010).

The classic writing here is:

See also:


**Pages 171–2**

**The Generational and Age Order**
The classic studies are by Mannheim and Eisenstadt:


More recently, see:


For an application of generational theory, see my own work:


**Page 173**

On divisive social processes in general, I have been influenced by – and would strongly recommend reading:


Here is the full version of ‘Man’s inhumanity to man makes countless thousands mourn!’ by Robert Burns

**Man Was Made To Mourn: A Dirge (1784)**

When chill November’s surly blast
Made fields and forests bare,
One ev’ning, as I wander’d forth
Along the banks of Ayr,
I spied a man, whose aged step
Seem’d weary, worn with care;
His face furrow’d o’er with years,
And hoary was his hair.

‘Young stranger, whither wand’rest thou?’
Began the rev’rend sage;
‘Does thirst of wealth thy step constrain,
Or youthful pleasure’s rage?
Or haply, prest with cares and woes,
Too soon thou hast began
To wander forth, with me to mourn
The miseries of man.

‘The sun that overhangs yon moors,
Out-spreading far and wide,
Where hundreds labour to support
A haughty lordling’s pride; –
I’ve seen yon weary winter-sun
Twice forty times return;
And ev’ry time has added proofs,
That man was made to mourn.

‘O man! while in thy early years,
How prodigal of time!
Mis-spending all thy precious hours –
Thy glorious, youthful prime!
Alternate follies take the sway;
Licentious passions burn;
Which tenfold force gives Nature’s law.
That man was made to mourn.

‘Look not alone on youthful prime,
Or manhood’s active might;
Whose labours and whose tears
Have filled the world with woe;
Thou hast not only to provide
For future ages yet unknown,
For with this burden and this care
Man was made to mourn.'
Man then is useful to his kind,
Supported in his right:
But see him on the edge of life,
With cares and sorrows worn;
Then Age and Want—oh! ill-match’d pair—
Shew man was made to mourn.

‘A few seem favourites of fate,
In pleasure’s lap carest;
Yet, think not all the rich and great
Are likewise truly blest:
But oh! what crowds in ev’ry land,
All wretched and forlorn,
Thro’ weary life this lesson learn,
That man was made to mourn.

‘Many and sharp the num’rous ills
Inwoven with our frame!
More pointed still we make ourselves,
Regret, remorse, and shame!
And man, whose heav’n-erected face
The smiles of love adorn,—
Man’s inhumanity to man
Makes countless thousands mourn!

‘See yonder poor, o’erlabour’d wight,
So abject, mean, and vile,
Who begs a brother of the earth
To give him leave to toil;
And see his lordly fellow-worm

The poor petition spurn,
Unmindful, tho’ a weeping wife
And helpless offspring mourn.

‘If I’m design’d yon lordling’s slave,
By Nature’s law design’d,
Why was an independent wish
E’er planted in my mind?
If not, why am I subject to
His cruelty, or scorn?
Or why has man the will and pow’r
To make his fellow mourn?

Yet, let not this too much, my son,
Disturb thy youthful breast:
This partial view of human-kind
Is surely not the last!
The poor, oppressed, honest man
Had never, sure, been born,
Had there not been some recompense
To comfort those that mourn!

‘O Death! the poor man’s dearest friend,
The kindest and the best!
Welcome the hour my aged limbs
Are laid with thee at rest!
The great, the wealthy fear thy blow
From pomp and pleasure torn;
But, oh! a blest relief for those
That weary-laden mourn!’

Page 174


Page 175

The process of exploitation


Page 176

Violence as the division of last resort

© Ken Plummer
Emeritus Professor, Sociology Department, University of Essex,
There is an excellent text on this, strongly recommended:


Page 177
Three recent works that help to clarify issues of social justice are:


Page 178
On Martha Nussbaum’s ideas, see interview with her on YouTube at:
Conversations with history: September 14th 2006, [http://www.youtube.com/watch?v=Qy3YTzYjut4](http://www.youtube.com/watch?v=Qy3YTzYjut4)

See also: The Human Development and Capability Association

*Journal of Human Development and Capabilities: A Multi-Disciplinary Journal for People-Centered Development*