



**“Slum Life: In 1911, these kids lived in The Ward, a dirty slum where City Hall is today”
City of Toronto Archives, Fonds 1244 (William James Collection), Item 8028**

**‘Learning to Labour’ & Learning to Fail: Gender, Urban
Space and Intra-Class Conflict among Economically
Disadvantaged Male and Female Youth**

**Jo-Anne Dillabough
University of British Columbia**

Burning Questions

What might a cultural micro-sociology of female/male economic disadvantage look like and account for?

Do we return to theories of cultural production whilst remaining committed to understanding novel mechanisms of reproduction?

How does culture and structure come together to shape the generative, temporal elements of female youth culture in changing times ('praxeological perspective')?

How would this framework move beyond divisions between poststructuralist analysis, aesthetic analysis/cultural versus overly deterministic materialist/ideological accounts?

How might an account of social space (e.g., , globalizing geographical divisions), premised on a particular set of social, cultural and economic relations, advance this theoretical framework?

How do shared material positions (positions in the political economy of globalization) intensify class-conflict across female youth cultures/groups? What role do these conflicts play in restructuring youth in contemporary global systems?

What role can critical historiography play in reconfiguring this debate?

Radical Historiography (Felman, Arendt, Steedman)

- Radical historiography of marginalized group captured in time/space
- Role of representation in regulation/reproduction of gendered subject
- Role of historical representation in state formation and constitution of subject/citizen over time
- Role of representation in creating ‘world alienation’, ‘mere appearances’, ‘enforced narratives’ of selfhood, and ‘truth cults’ about marginalized youth
- Representation, history and theories of power, epistemic posturing of youth communities over time



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REAR 512

Theoretical Framing: Cultural Micro-Sociology/ Cultural Geography as Sociology of Temporal/Spatial Containment

- Youth understood through time/space link in micro-contexts
- Class, subculture, and history linked to geographical arrangements of power in urban space
- micro-’geographies of exclusion’, ‘territoriality’ and containment in reproduction of labour-class/working class youth
- Spatiality of urban life tightly bound to structures
- urban space/identity as structured around ‘classification struggles’
- links between (marketizing) reforms, the reproduction of the labour class and the spatial formation of ‘criminogenic spaces’
- reconsider rules and ‘rituals of territoriality’, place and identity among youth and links to desires for ‘symbolic ownership and control’ (Cohen)

Theoretical Framing: ‘Symbolic Domination and Youth Identity Formation (Bourdieu)

- youth subject formation grounded in symbolic/masculine domination regulating cultural classed forms of masculinity and femininity
- Youth identities are bound by cultural codes of masculine inheritance, ‘repositories of capital accumulation’, vehicles of gendered meaning & desire
- ‘Embodiment of domination’
- Cultural/differentiated elements of discourse in urban space/schools which make symbolic domination possible

Spatial Ethnographies of Exclusion

- Context mapping
- Urban zoning policies
- characterization of urban space (impact on neighbourhoods)
- Critical/Radical Historiography (eg. archival analysis, photographic analysis)
- Historiographic analysis of youth representations
- Critical media analysis
- Photo-narratives
- Time lines
- Critical film analysis



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REAR 18 WILKINSON ST.

MIRA T HRIV ES: BUT M O THE RS RAR E IY DO

| Te x t/ Ima g e | S ymb ol/References | La r g r So ða l Order/ Process |
|---|---|---|
| 'Gi mme l æv | gen d æd , i n æc u e p r i v t æ , hel p æss fema ð . | P u b d i n a s c u l i n i a t s y r a t i o a n c a p a b ð s e f ; L i b æ r a l s u b j e c t a s b r e a d w i n æ r , p r æ t t o , r e i t z i e n ; C o f i a i o n o f g e n d æ d s p æ d f h o æ l e s s n e s s w i t h h e l p æ s s n o r e i t z i e n . |
| 'Jazzie is aaltl g ilrwi th g o r e g u s g æ n e y æ a n d æ h w o r l o o k f æ m æ h o æ d w o n a n ' | S y m b o l / r e f e r e n t a s f e m a l e o b j e c t t b e c o n s m e d b y r e a d e r , n o t u e m s d t o o a d s o c a l l y p o i s i o e a d i s i n d e c l a s s s t u d e n t e / s o i a l o r d e r w h e n p i v i d g æ ' g o o g l i r l a r n a t i o n ' | F a i l r e s u c c e s s n a r a t i o n o f g e n d e r e d s p æ i n i d e g l o b t a r n a t i o a n c o m p t i t i o n S y m b i o l d o n a t i n o n e m t e d d e i n s t r u t u r e o f r m a i o a b o u w h a t , a t h e r t h a n w h o , J a z z i e i s (a ' f a l u e ') S a s i s i n a m r a t i v a t h e r t h a n A r e n d a n s e l f u n f o l d , i n p o s i t i o e d a g a n s t s u c c e s s f u l a c h e v i n g h e g e m o n i o v h t e m a s c u l i n i a t s y f o e o v e r f e m a l e b o e s i r e p r o d u c t i o n o f g e n d æ d d i f f e r e n t i a t i o n |
| M o t h r e ' d y i n g s y m b o l i f e r e n t t o i n a n t | m o t h e r a s c r i m i a l , m u r d e r , m o n e r t | L i a b l i t y / æ t i n z a t i o n s t o r , s y m b o l i r e g u a t i o n f f e m a d s u b j e c t r e s p o s i b e l f æ d e a t h r a t h e r t h a n s t r a t u æ f e m a l e c o n t t o e r f a i l u e r n o t s u c c e s s . (a g e n c y f r o e p i s t e m o l o g a i l f a i l r e , ' n e r e a p p a r a n c e ' o e r ' n e a n i n g f u l c o n e x t i j n e r s u b j e c t i o r e l a t i o n æ s s p æ n d o n o f p u b d a s a t r i s k ' n o t h a t r e o f a p p a r a n c e s , g i r a l s d a m a t e a c t o f i n e o t r o l f a l l e d d e s i n y f o r h o r r f i e d s e p a t o r (d s i r u p i t e e f i n i n i e s , t g e n d æ d l æ g i o f i d e n t i t y) |



Structural Cultural Absences in Representation of the Home

Multidimensional of diverse groups, personality, female homelessness (intersectional context, elements, sociology of self-dignity, of dignity, social arrangement, class, food, and other things, by the way, the condition of the space and selfhood of the metaphorical home - temporary displacement of the laborer).

Strategies:

Trust and replacement of the traditional political arrangement, conflict in space is represented in the laborability of the human social responsibility of the structure of the arrangement, containing the accommodation of the social location of the speaker, spectatorial narrative.



ST R E E K I D S N E W G A L : M O T H E R H O O D

| Te x/ Ima g e | S ymb os/References | L a r g e S o c i a l O r d e r/ P r o c e s s |
|---|--|--|
| <p>‘Girl sw h o l e i o n t h e s t r e e t a r e n o t o n l y o n t h e t r a c k b u t i n g t h e r i e i n t e e n a g e p r e g n a n c y ’</p> | <p>‘Girl sare n o w o m e n ’ c h i l d b i s k m b o l ; ‘K o d l a v i n g i d ’ s P a t e r n a l i s t i c r e f e r e n t</p> | <p>R e g l a t i o n o f p u b l i c i p r a t e g e n d e r o r d e r a s c l a s s e d , s u g g e s t i n g y m b i c e d o m a t i o n n f o r m d e f a n t w h i c h w a s h e d f e m i n i n i t y .</p> |
| <p>‘R e f u s a l t o a h e a b o r t i o n</p> | <p>I r r a t i o n a l ‘ m o t e r - m a d - c o n s i o s ’ ; d e i a n t d o n e s t i a t y c r i m i n o g i e n w h e n s p a e i s v i e d a s o c c u p e d b y t e e t g i f l . N o m e n t i o n a b l e r . f</p> | <p>R e p r o d u c t i o n o f d o x f o r m o f m a s c u l i n e d o m a t i o n w h i c h i s r a c i a l z e d h i c h c o n l f c t e r w h i s l e g i t i a t e , c l a s s e d & g e n e t e d s u b e c t .</p> |
| <p>‘ P o o s t y o u a s t g , (s e e a b o v e) m o s t r o u b e d ’ s e g r a n t</p> | | <p>E x c l u s i o n o f c l a s s , r a c e & g e n e t c o n f d t j i n s i b e d p e d a g o g y f g e n d e r s a l a t i o n o n e s w l e n a s s i m a t i o n o f o n e c l a s s i n t a n o t e r (e a s s e r t i o n f m i d d - c l a s s , f e m a l e e m b o d i e n t o f o r d e r ‘ e n f r e e d n a r a t i o n a s d e f i c i t p o s i t i o n r e l a t i o n o ‘ p r o p s p a c e ’</p> |
| <p>Structura l C u l t u r a l A b s e n c e s i n R e p r e s e n t a t i o n a l r e f i n o</p> | | |
| <ul style="list-style-type: none"> * e m p a t i t y b e n e f i t r o m p a c e o f i n e s s * d i s i o n b e t w e e n c o s u n e r a n d h o m e l e s s n e s s , c l a s s p r i l e i g e , a n d c l a s s c o f i c t * n o s p a c e t o c o n t a c t a l z e , e m b o e d d i f a m a l e n e s s (o d e i a n t , p o r t e m a l e i d e i t y) * s e x u a l z e d r e a r o u n d o m p u l s y h e t e r o s e x u a l i t y s m i d d - c l a s s i d e a l * f e m a l e y o u p o v e r t y s p a c e a s h i g h t y m i n e g i c m o e r e g u a t e d t a m o t h e r s p a c e s | | |
| <p>Str a t e g i e s : t a t c a l e x c l u s i o n , s e p a r a t i v e a t t a c k m a r r a t i o n , i d e o l o g y s u b e c t i o n o a s s i m a t i o n a r a t i o n o f p r o g r e s s i v e e f m a l e s e l f (w h o d e s o n o w a n t t o h i l d e n) s t a t e g i e s y m b o l i c u s e</p> | | |



MOST BB I S SEIZ ED, B U TH OME L ES T RY AGAIN

| Text/ Image | Symbols/References | Language/ Social Order/ Process |
|---|--|---|
| 'Nobody loves them'; 'Mission to the hood'; 'Famasy family' | Deviat sexualty; mother defied black; marlers of exclusion (us/ them) aligning spatotw/ legem om gaze | Homelessness in fact ued families; in dividu family/ women phol oged; reproduction of gendered social order, middle-class ideal as enforced statehood of production of individual |
| Why do we have babies? | Pathology of mother over time paternalistic in female. | Confronted in symbol of power - quest of liberation - Who is the oppressor? |
| 'So what may be significant about any mother's frequent economic social status; It is all about patriarchy. They are the children of patriarchy having children' | Progress narrative symbol of social exclusion | Some of the cycle of patriarchy (as mechanism of reproduction of social order). |
| 'We have all been what do we have families to do with the world'; 'Nurses, and other workers who are the social wisdom of the young woman?' | Mother-made- consciousness/ vice workers embodied as virgins teachers; maternal gaze | Reproduction of gender order (white middle-class cultural ideal). |
| 'Finding a difficult task... it's up to me to find a way and I have learned from mistakes'. | Liberal rational subjectivity authorial | Hidden social constraints of individual |



Research Approaches with Youth

- **1. YOUTH PHOTO- NARRATIVE PROJECTS**

- In this task, youth participating in the study will be given disposable cameras that they will use to take photos of the spaces they visit and inhabit daily. The youth will be asked to avoid photographing people and will instead be encouraged to photograph the various places they visit regularly or the general surroundings where they live. While participating youth will be encouraged to photograph the sites where they visit and largely inhabit in the city, any photo which exposes the confidentiality of participants or the participating institutions, will not be used in any of the published material. The key purpose in gathering any photographic data at this stage is to illuminate sociologically the social spaces (sites and places in regional or local context) youth inhabit in any given geographical location. As has been the case in other studies using photography or film studies work (such as AKA Don Bonus, by producer Spencer Nakasako), the photographic element of the work is intended to shed light on the youth's perspectives of their own social conditions through a study of spaces they themselves inhabit. It is also an attempt to allow young people to deploy their own perspectives on the larger issues of social exclusion through the creative practice of photography.

2. CRITICAL MEDIA/FILM LITERACY

What are the main themes of the film?

What did you think of the film? Did you like it? If so, why? If not, why not? Do you relate to the experiences of the young person/people represented in the film? Why or why not?

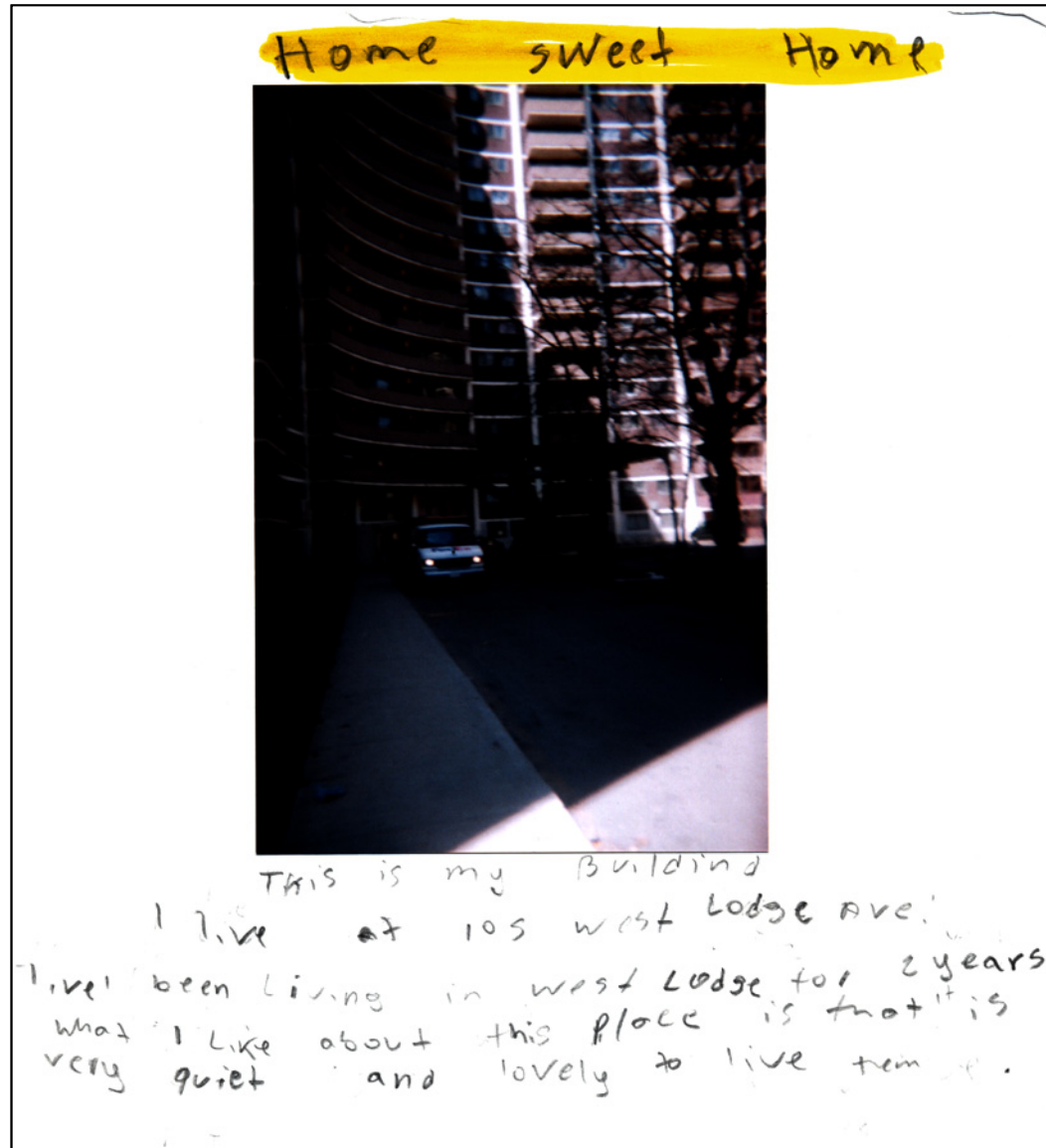
How are your own experiences different? Why do you think your own experiences are different?

Is there any particular reason for this difference? Geographical location, etc?

Whose best interests are/were served by the film? Do you think your best interests are represented in the film?

What kind of a film would you make if you had the opportunity? Who and/or what would be represented and why? What would be the key ideas or themes you'd represent in your film on a related topic? Describe the main characters and what they would be doing?

Political Economies of Containment and Ambivalence



1 Live
sister

2
priscilla
and
she's

what my
and my
nieces
she's 4
yana
9



We are one small happy
family, I Love my House and
my family.

Thing that I
don't like about



my building is that this
day got kill in the elevator
in April and that scares me

This is the
T.T.C that
takes me
to school...
✚



I live with my
mom and my best friend
with my little sister. My area
that I live in is not really for
little kids, so I do not think that I
would like my sister to grow up in this kind of
place. I don't think that it is a good place for little
kids to grow up because there are too many fights
and the police is always walking around making trou-
ble for people that live there and they are black.
I don't feel that it is safe because my little sister is
half black and when she get older I don't want her
to be picked on because of her colour.

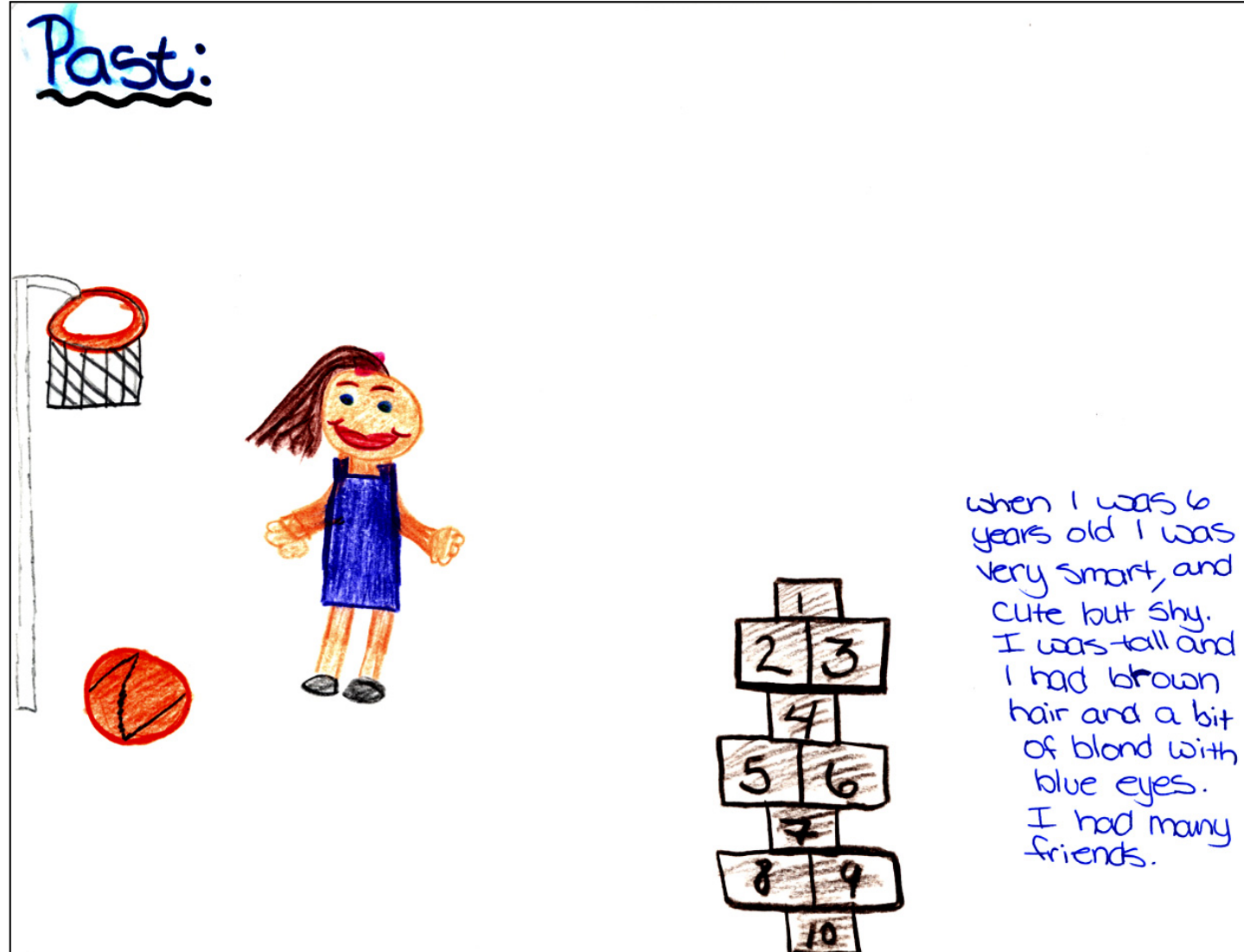
THE STREET



This is the street where I live in. I like this street because I grew up there with my friends and I enjoy staying in my street. I always go outside and chill with my friends, I go outside to ~~the park~~ go bike riding outside in my street in the summer. I lived in this street for 11 years and I'm still living in this house. I live in a good community and neighborhood, there is no shooting no violence, and that I live in a street that is peace and quiet. This street is a good place to live in, and a best place to make good friends. Not too many bad things happen in my street.

By: [REDACTED]

Enforced Narratives of Motherhood and Heterosexuality



My future ...

my future

o
o
o



In the future I wish to have finished hair dressing school. I wish to be engaged and soon to be married. I think in the future I will be very successful in my future and in my business.

me





In the future I'm not yet sure what I will be doing, like what job I'll be having but I do not think that I will be living here because I don't really plan on moving. But I am sure that when I'm married and have children of my own, I will have a good profession so that I can be able to help support my family.

Me in the Future...

Stasis, Sedimentation/Doxa and Change

FORMS OF STATIS/CONSTANCY OF STRUCTURE

- *working class girls as embodiment of deviance, promiscuity or imagined mothers
- *deeply sedimented ideas about femininity still tied to ritualistic and traditional norms (unlike middle class girls) of symbolic control
- *masculine/symbolic domination is mechanism through girls regulate each other/reproduce inequality
- *intra-class conflict plays powerful role in regulating marked female bodies, forms of self-surveillance, social divisions, and formations of contemporary youth subcultures
- *historical representations resonate with sedimented cultural ideas about female youth poverty
- *girls embody such sedimentation and perform elements of it

FORMS OF CHANGE

- *Desires to break class ranks among girls
- *Female embodiment of masculine forms of symbolic control
- *Political economy of constraints and ambivalence
- *Patterns of work aspiration linked to dreams of freedom from constraint and desires to consume
- *Reorganization of urban space and concentration of working poor creates new social divisions which shape deeply contradictory identity positions of female selfhood (ambivalence. Self protection, and social alienation)
- *Fragmentation of strongly classed communities undermines resistance mechanisms among working class youth and heightens conflict within class and gender formations