

Culture

Section of the American Sociological Association

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**1992-1993
Culture Section
Elected Officers**

Chair

Elizabeth Long
Department of Sociology
Rice University
P.O. Box 1892
Houston, TX 77251
Phone: (713) 527-4831
Fax: (713) 285-5296

Chair-elect

Paul DiMaggio
Department of Sociology
Princeton University
Princeton, NJ 08544

Secretary-Treasurer

David Brain
Division of Social
Science/New College
Univ. of South Florida
Sarasota, FL 34243-2197

Council

Jeffrey Alexander
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Chandra Mukerji

Nominations Committee

Andrea Press, Chair
Dept. of Communications
2020 Frieze Building
University of Michigan
Ann Arbor, MI 48109

Jon Cruz
Jeffrey Halley
Mary Jo Neitz
Katherine Silver
Ann Swidler
Eviatar Zerubavel

FROM THE CHAIR

Elizabeth Long

For the first time in twelve years, we are witnessing a significant change in the national administration. We may also be witnessing the beginnings of a more deep-cutting socio-political transformation than is signalled solely by the shift from Republican to Democratic control of the White House. In his acceptance speech at the Democratic National Convention, Clinton spoke of a "new covenant," a term that has clear cultural and religious reverberations. This and other signs—the composition and actions of the transition team, the economic "retreat," the cabinet appointments, and a plethora of agenda-setting statements—have pointed to attempts on the new administration's part to incorporate different constituencies in the construction of a new consensus. Certainly the players are changing, and it is possible, too, that the game itself may be (somewhat) transformed.

In Houston, this has had a galvanizing effect on many people I know. Most concretely, neighbors and acquaintances who have been involved with the Democratic party are anticipating the call to Washington; and people at Rice University—from environmentally-conscious undergraduates to our President, who resigned this fall—are rumored to be "in conversation" with representatives of the Clinton-Gore team. More dif-

fusely, for the first time in many years politics has become the subject of excited, even hopeful discussion among the generally liberal to "progressive" circles I travel in.

All this has led me to think about the relationship of the sociology of culture to politics. Certainly, if culture is construed as, in Raymond Williams' words, "the works and practices of intellectual and especially artistic activity... music, literature, painting and sculpture, theatre and film," many people who study it from disciplinary backgrounds that privilege textual or semiotic approaches regard sociology as raising inherently partial and illegitimate questions about culture. Hence, the discussions of the "extrinsic" nature of sociological concerns that arise in some circles where people still characterize the arts as autonomous and fit for only formal and self-referential analysis. So, following the most widespread and commonsense meaning of "culture" (see Paul DiMaggio's discussion in this newsletter), sociologists are often typified as "always already" political. But even within the boundaries of that definition of culture, the sociology of culture has incorporated more explicit concerns with politics. Scholars have, for example, made significant progress in understanding the relationship of the arts to formal politics, especially the state. Public support for the arts and its impact on arts institutions, artistic evaluation

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Editors:
Cheryl Zollars
Muriel Cantor
MCantor@auvm.american.edu

Production Designer:
Marolyn Caldwell

All correspondence and submissions should be addressed to:

CULTURE
Department of Sociology
College of Arts and Sciences
The American University
Washington, DC 20016
Telephone: (202) 885-2485
Fax: (202) 885-2477
ASR citation format requested

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and content (at the level of theme, style, or genre), as well as crucial aspects of arts policy like censorship and propaganda efforts, are all the targets of increasingly sophisticated and often historical or comparative study.

At another level somewhat removed from public policy or formal politics, the study of the arts as an institutionally grounded social activity works to destabilize the dichotomy between high and popular culture and to relativize commonly accepted evaluative hierarchies. It also reveals how those hierarchies have themselves helped to stabilize existing relationships of socio-political domination and subordination—through informally acquired “cultural capital” for example—which calls into question common assumptions about the transcendent or a-political nature of “culture.”

Working at, and questioning, the boundaries of this definition of culture has also generated scholarship that links culture to politics, broadly defined. Investigations of the cultural construction of social identity along dimensions of, for example, gender and ethnicity as well as class—which extend and sometimes challenge the Bourdieuan map of “distinction”—fall under this rubric. So do those projects that analyze social and political movements as integrally and inherently cultural phenomena (—movements such as nationalism which have often been conceptualized as if they somehow lay beyond the reach of culture). And similar gains can be made by examining the socio-political significance of the cultural shifts, recombinations, resistances, and innovations com-

prising what seemed in simpler models an overarching cultural unity.

In fact, analyzing culture as a social practice, as do many of the subspecialties and orientations in our section (production, dissemination, uses, audiences, cultural studies, feminist, symbolic interactionist, Neo-Marxist, Neo-Functionalist, to name a few), inevitably engages at least two traditional definitions of culture. For the best of our work is concerned not only with culture as a realm of artistic or symbolic endeavor, but also with culture as a way of life, whether of a people, a period, or a subculture, if only because of our disciplinary orientation toward the social world of groups, institutions, and action.

In *Keywords*, Williams argues for the significance of the range and overlap of meanings of culture, saying that its very complexity indicates “a complex argument about the relations between general human development and a particular way of life, and between both and the works and practices of art and intelligence.” The sociology of culture has much to offer the study of politics precisely because it incorporates some of this complexity in its varied attempts to understand the socio-cultural world. We have much to say about the ways that social identity, motivations, and even individual desires are culturally constituted, as well as about the organizational matrices and social processes through which the powerful cultural frames are generated that then become institutionalized, contested, and internalized in varied fashion by different social groups. All of this broadens the conception of politics beyond its traditional formal definition in obviously fruitful ways.

In much the same way, I think our section can best be
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served not by privileging either the "broad" or the "narrow" definitions of culture. More challenging and much more fruitful is to think about—even "theorize"—the tension between them, as between our own section's "takes" on culture and those of ASA sections (such as political sociology, comparative/historical, race and ethnicity, or sex and gender) that tend to approach "culture" by other avenues and with other concerns. This analytic process holds similar promise as asking about the relation between culture and other social arenas or practices—such as politics—that always integrally involve symbols and meaning-making.

Nonetheless, building on the almost conversational metaphor for the generation of knowledge that this argument appears to be developing, I would like to advance the idea that it matters very much what questions engage discussion, and who participates in it as discussants, interlocutors, and audiences, whether actual or implied. Further, I would like to suggest that this may be a particularly promising time to consider the broad political and ethical questions that may have been easier for us as sociologists of culture to formulate in implicit ways, or reduce to the compass of academic or disciplinary concerns, during a period of political conservatism. Whatever people's partisan political allegiances, it must be evident to us as scholars sensitive to questions of cultural context that there is at least an apparent shift in what one might call the national conversation. Sociologists of culture have much to bring to that discussion, and our work has much to gain from it as well.

IN MEMORIAM

Fred Davis, Professor of Sociology, University of California, San Diego died on January 29, 1993. Fred was an active member of the section, well known for his work on fashion, youth culture and other related cultural topics. His latest book, *Fashion, Culture and Identity*, was published just last year. In the next newsletter Gladys and Kurt Lang will write an appreciation.

CALL FOR PAPERS

—FOR TEACHING MATERIALS

Call for Teaching Outlines on Culture: in preparation for a new edition of the ASA/Resource Materials on Teaching. Outlines should include objectives, teaching methods, pedagogy, resources, audio-visual aids, test items, etc. Send outline materials to: Rosanne Martorella, Dept. of Sociology, William Paterson College, 300 Pompton Rd., Wayne, NJ 07470.

—FOR PAPERS

Call for Panels and Papers, Social Science History Association Annual Meeting, 4-7 November 1993, Baltimore, MD. Those interested in organizing a panel or presenting a paper should send a proposal to the Program Co-Chairs. The proposal should outline the topic, briefly describe the format (including tentative paper titles), and provide names, departments and institutional affiliations, addresses and phone numbers of all participants. **Deadline:** 15 February 1993; **Contact, ASAP,** either of the Program Co-Chairs: Eileen L. McDonagh, Dept. of Political Science, Meserve Hall 303, Northeastern U., Boston, MA 02115, 617/495-8140 [Fax 617/495-8422], e-mail: emcd@nuhub.bitnet. Philip J. Ethington, Dept. of History, Boston U., 226 Bay State Rd, Boston, MA 02215, 617/353-2551 [Fax 617/353-2556].



Call for Papers: The 31st Congress of the International Institute of Sociology, 21-25 June 1993, The Sorbonne, Paris, France. [Founded in 1893 by Rene Worms, the IIS is the oldest continuous association in sociology, and the discipline's senior international body.] More than 70 working sessions are planned. The two official languages for the Congress are French and English. Among the numerous sessions on culture-related topics seeking paper submissions are the following:

"Inequality, Cultural Hierarchies, and Cultural Institutions"—org. Michele Lamont, Princeton;

"Sociology of Arts, Media and Public Policy"—org. K. Peter Etzkorn, U. of Missouri-St. Louis;

"Culture versus Structure"—org. Horst Helle, Ludwig-Maximilians-Universität [Munich, Germany];

"Religion and Contemporary Culture"—org. Federico Revilla, Center of Postuniversity Studies, Barcelona [Spain];

and—under Collective Behavior—"Dynamics of Collective Memory: Uses and Misuses of the Past"—org. Iwona Irwin-Zarecka, Wilfred Laurier U. [Waterloo (Ont.), Canada].

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FROM THE EDITORS

Cheryl Zollars and Muriel G. Cantor

Last year in *Culture* we presented interviews with the winners of the 1990-91 Section Article Prize. This year we are pleased to continue this not-quite-a-tradition with an interview in this issue of Rick Fantasia, Smith College, a co-winner of the 1991-92 section prize for his book *Cultures of Solidarity*. We thank Rick for the time and energy he graciously gave to the interview. Among the varied topics Rick discusses is his perception that cultural analysis is "fast becoming a central approach in the field of social movements". This emphasis on the need for sociologists of culture to heed disciplinary and sub-disciplinary intersections (in various approaches to the study of culture) is echoed, in different ways, in Chair Elizabeth Long's column and in Chair-Elect Paul DiMaggio's reflections on the Section Program for the upcoming (1993) ASA Annual Meetings in Miami. Long focuses on the intersection between the study of politics and of culture; DiMaggio on intersections between the sociologies of culture, religion, law and science.

Section members may be interested to learn about a new film, reviewed by Hal Hinson in *The Washington Post* 29 January 1993: Style section ("Censuring

the Censors: A British Look at Free Speech in America").

Titled "Damned in the USA", co-produced by Paul Yule, Jonathon Stack, and Britain's Channel Four, the film recounts recent episodes of arts censorship in the U.S. and shows the controversial works at issue [by Mapplethorpe, by 2 Live Crew, involved in the NEA funding debates, etc.]. The film has, according to Hinson, 'run successfully in Europe' and won the International Emmy for Outstanding Arts Documentary in the United States. But it has been unavailable for viewing in the U.S. until recently because of an \$8 million lawsuit filed by Rev. Donald Wildmon, American Family Association president. Wildmon lost each of his court cases against the co-producers in New York, New Orleans and Mississippi.

The term for the 1992-93 Editorship of *Culture*, *The Newsletter of the Sociology of Culture Section of the American Sociological Association* -- yes, the thing you are reading -- will expire with the completion of the Summer 1993 (7,4) issue. **Section members interested in applying to be the 1993-94 editor** [first issue Fall 1993 (8,1)] **should submit a letter of intent and statement of institutional support**

to 1992-93 Chair Elizabeth Long.

(1) *Abstracts* of section members' dissertations or other research in progress, (2) *queries* about article proposals, and (3) *letters of comment* on earlier articles are all welcome. We need both queries and letters of comment well in advance of the **Spring issue deadline [7 April 1993]**-- in the case of the letters of comment, to give the original authors reasonable time to respond.

All submissions, regardless of brevity, should be made either by e-mail or by **diskette** in either [IBM] WordPerfect or ASCII -- 3.5 low density diskettes preferred but not required. ASR citation format also preferred. Complementary faxes or printed copies are welcome but not acceptable as substitutes. **Please scan your diskettes for computer viruses before submitting files.**

["All" means *all*-- we would have thought the meaning was clear, but since there is some confusion about this: **DO NOT SUBMIT CALLS FOR PAPERS FOR ENTIRE CONFERENCE PROGRAMS -- listing sessions/organizers/presenters/numerous addresses/phone numbers, etc. -- THAT ARE NOT ON DISKETTE**, unless you are content to receive a summary.]

HOW SOCIAL SCIENCE PERSPECTIVES FILTER DOWN TO JOURNALISM AND IMPROVE IT

'I heard the mayor's speech last night. Just why is the District broke?'

Jim Clark.'

'Whoa. One guy is behind this?'

Well, his wife, Julie Porter, and their kids, Lisa 5, and Alice, 2, had a hand in it too.'

'You're blaming one innocent family?'

Okay, they're just my archetype. In the journalism biz, we find an example to represent an entire universe

of people. This has no scientific validity, but we adore it because no one in our business did well in math.'

'Among other things. So this is one of your cheap gimmicks?'

Nothing cheap about it. I spent \$4 on a cab to meet Clark yesterday. he's a fine guy by the way....'

--excerpt from a humor-article by columnist Steve Twomey, *The Washington Post*, 4 February 1993, B1:1.

1993 PROGRAM NOTES: REACHING OUT TO SOCIOLOGISTS OF RELIGION, SCIENCE AND LAW

*Paul DiMaggio
Princeton University*

However we define "culture" as academic specialists, we inhabit a world in which non-academics use the word to refer to the domain of the arts, literature, and learning, and rarely employ it when they have science, law or religion in mind. Even we sociologists of culture sometimes lapse into this usage. Yet religion, law, and science, like the arts, are institutionally differentiated fields in which symbols are purposefully produced and promulgated: In other words, they are as "cultural" as the arts.

It seems sensible to do all we can to include scholars in these fields in the section and its activities. In fact, there is much to gain from considering different cultural domains in tandem. Take, for example, recent rationalization trends in each of these fields. Art has been systematically applied to nonaesthetic objectives, and rationalized management has come to artistic institutions and careers. A large, influential sector of religion, televangelism and religious political movements, has been rationalized with the use of new media and fund-raising technologies, as traditional denominations have increased their managerial sophistication. Science has moved towards large-scale industrial research and development and ever closer ties between universities and corporations. Finally, law has experienced the rise of uniform codes, the means-rationality of the law-and-economics movement, and, most recently, the move towards uniform sentencing rules.

A comparative perspective suggests captivating questions:

What difference does it make, e.g., that law has been rationalized within bureaucracies whereas science, religion and art have been rationalized largely in the marketplace? How have rhetorics of rationalization differed among these fields: Where has rationalization been denied or mystified, where connected to transcendent values, where treated as a good in itself? What forms have opposition to rationalization taken, and how has opposition been shaped by different modes of socialization, selection, and authorization of (respectively) artists, preachers, jurors, and scientists? My experience, as someone who works primarily on the arts, is that the payoff from interacting with and reading the work of students of law, religion, or science is often very high indeed. Perhaps scholars in those areas also find work on the arts stimulating.

Although expanding the section per se would certainly make it easier to address a broader range of topics in the program, even more important is expanding the universe of discourse within which conversations about the sociology of culture take place. In some cases, this may mean integrating scholars with particular interests in the section; in others it may mean working with other sections and associations. We have already started doing some of each.

Many sociologists of religion (and some sociologists of law and science) are already members of the Culture Section, in some cases active ones. Many sociologists who study religion, and increas-

ing numbers in the other fields, are keenly interested in cognitive, moral, or semiotic aspects of culture, as well. Sociologists of religion participate in associations outside the ASA but do not have their own ASA section. Therefore, the Culture Section is their natural home within the ASA, as it is for those of us who study the arts and media. Sociologists of science and law have ASA sections on Science, Knowledge and Technology and (in formation) Sociology of Law. We can support and cooperate with these more specialized sections, and encourage colleagues who are willing to join more than one to make the Culture Section their second home.

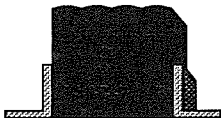
Our Program Committee has already begun to move in these directions for the 1993 ASA meetings. I described one initiative in the Fall newsletter: a session on the comparative analysis of cultural fields, organized and chaired by Richard Peterson of Vanderbilt University. Professor Peterson has recruited leading scholars in the fields of religion (Robert Wuthnow, Princeton University), law (Kim Lane Scheppele, University of Michigan), science (Karen Knorr-Cetina, University of Bielefeld, Germany), and art (Judith Balfe, City University of New York) to discuss contrasts and parallels among their areas, with Loic Wacquant (Harvard Society of Fellows) addressing comparative issues directly. We hope that the prominence of this session in our program will signal that "culture" embraces all of these fields, as well as the non-institutional issues that other sessions will address.

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Moreover, the refereed roundtables, organized by David Swartz of Yale University, also evince our commitment to creating a broader universe of discourse. Rhys Williams of Southern Illinois State University, will chair a roundtable on Religion and Culture. [In addition, Professor Williams has organized a panel at the meetings of the Association for the Sociology of Religion (which immediately precedes the ASA in Miami) on the relevance of contemporary work in the sociology of culture to students of religious institutions.] Chandra Mukerji of the University of California at San Diego, a member of the Section Council, will co-chair a roundtable on Culture, Science and Technology with Peter Whalley, who is active in the Science, Knowledge and Technology Section. By the time you have received this newsletter, a chair for a roundtable on Law and Culture will be confirmed.

The logic behind defining "culture" to include not just the arts and media, but also religion, law, and science is persuasive, and the intellectual benefits of proximity to those of us who study culture in any of its guises seem plain. I hope that the Program activities I have described generate new ideas for cultivating scholarship on religion, law and science (as well as the arts and media) within the section; and new energy for sharing information and developing partnerships with other sections and associations around common interests and goals.



INTERVIEW WITH RICK FANTASIA

Co-winner of the 1991-92 Section Award for Best Book in the Sociology of Culture published within the last four years.

Note: as you will recall from the Fall 1992 issue of *Culture*, the 1991-92 Section Awards Committee (Diane Barthel [Chair], Ewa Morawska, Charles Simpson, Gaye Tuchman, and Janet Wolff) decided to divide the book award between two authors. One was Faye Ginsburg, for *Contested Lives: The Abortion Debate in an American Community* (U. of California Press, 1989). The other was section member Rick Fantasia, for *Cultures of Solidarity: Consciousness, Action, and Contemporary American Workers* (U. of California Press, 1988).

EDITORS: When and how did your interest in working class consciousness and collective action develop?

RICK: Like many sociologists, I suppose, my research interests have had at least a partial autobiographical dimension. Before becoming an academic I spent several years working in a variety of factory jobs, including a one-year stint as a furnace operator in a steel casting foundry in New Jersey. Over the course of that year my coworkers and I staged two wildcat strikes, and they provided me with valuable lessons about the complexity of the relationship between consciousness and collective action, lessons that would later afford me an empirical touchstone from which to critically engage the literature on workers. Rather than initially entering "the field" to do sociological research, I actually decided to enter sociology to use what I had learned from the field.

EDITORS: What were the most important lessons that you think you learned through your experience in the factory?

RICK: First of all, I learned the necessity of breaking with the kind of static methodological individualism that had informed so much of our understanding of workers and consciousness, in favor of a conception of class consciousness as an intersubjective process of group formation, forged in opposition, and serving as an important site of cultural production. In those wildcat strikes, workers began to imagine and to construct a group consciousness, and "class" was actually "made" in and by the conflict. This process could best be observed directly, from within, whereas conventional sociological survey methods seemed complicit in the "unmaking" of working-class consciousness by reifying the extreme individualism of American society. Secondly, I learned the value of a conjunctural as opposed to a linear perspective toward consciousness, one in which I had to take seriously those "moments of madness" (as Zolberg put it), the sudden rupturing of social life that takes place when workers (or any subordinate group) engage in collective action. In such moments of crisis the commonplace oppositions that organize

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daily life (individual/society, men/women, private/public) are suddenly thrown into question and a social space is created for what can sometimes be a dramatic shift in collective consciousness. It was this perspective that informed the research and writing of *Cultures of Solidarity*.

EDITORS: Couldn't a book about working class culture and consciousness be considered a bit "old-fashioned" in this postmodern age?

RICK: I guess that I would probably take "old-fashioned" as a compliment. Generally, I still see work and labor relations as central forms of social relations in society and think that cultural analysis provides useful analytical tools for understanding them.

... there is much to be learned about everyday cultural processes by a consideration of those liminal periods of collective action when "all hell has broken loose" and the world is suddenly "turned upside down".

Because culture and labor have sometimes been posed as oppositions (as in the ideal/material antimony), perhaps not enough attention has been paid to their interpenetration. After all, work and labor are deeply cultural practices and culture is always fabricated by some form of labor. In my book I sought to underline how in strikes and other forms of industrial action workers begin to claim the workplace as a site of their own cultural production; and also how conflict generated inside the workplace can shake traditional cultural forms outside of it. I am thinking, for example, of the Methodist church in Iowa that I wrote about. The church was transformed over the course of a long strike, as the strikers reappropriated traditional transcendental discourse so that it might speak more directly to their attempt to change the here and now. Similarly, the loosening of gender roles in the families of the women who organized the hospital workers union in Vermont illustrates how, in the context of crisis, activity in the workplace can reverberate outward to shake what appears to be fixed cultural patterns. Of course, all of this is predicated on

a conception of culture as contentious and fractional, rather than on a notion of culture as a single overarching web of meaning.

EDITORS: In addition to winning the culture award, *Cultures of Solidarity* was the 1990 co-winner of the best book award in the collection behavior and social movements section. How do you perceive the current relationship between these two subfields?

RICK: I would say that cultural analysis is fast becoming a central approach in the field of social movements, offering a serious challenge to the dominance of the resource mobilization perspective (though they are by no means incompatible, as resources can clearly be considered as cultural materials). But there has been a reaction against the more utilitarian versions of resource mobilization, spurring interest in what actually goes on,

in cultural terms, during the course of collective actions and within social movements. Also, the increasing attention to "new social movements" has necessitated conceptual approaches to help make sense of social movements as symbolic representations. My "cultures of solidarity" is only one of a number of related concepts that have been employed toward this end (for example, "collective identity" in the work of Alberto Melucci and of Verta Taylor; Eric Hirsch's conception of safe "havens"; Sidney Tarrow's work on "mentalities" and political culture, etc). But while it seems obvious to me that the study of collective action and social movements has gained from an increased attention to culture, I would hope that cultural sociologists also recognize that there is much to be learned about everyday cultural processes by a consideration of those liminal periods of collective action when "all hell has broken loose" and the world is suddenly "turned upside down".

EDITORS: Is your research on "cultures of solidarity" continuing, and, if so, what directions will it take?

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Young, Robert, ed. *Science as Culture*. New York: Guilford Publications. We start with a journal in its fifth volume. *Science as Culture* is interested in how particular values are imbedded and naturalized in concepts, techniques, research priorities, gadgets, and the advertising of science. The range of concerns is suggested by recent articles: "The Double Helix as Icon," "FIAT's Cultural Revolution," "The Gendered Character of *in vitro* Fertilization," "The Cult of Jargon in Science," and "Women's Science Fiction."

Burns, Gene. *The Frontiers of Catholicism: The Politics of Ideology in a Liberal World*. Berkeley: University of California Press. Burns explores the dynamism of a body which is politically conservative on abortion and birth control but leftist on social programs and nuclear policy; in which bishops become outspoken critics of governments and nuns become committed feminists in advance of most women.

Keil, Charles, Anjelike Keil and Dick Blau. *PolkaHappiness*. Philadelphia: Temple University Press. Buffalo ethno-musicologists study their city's own prole culture.

Bronner, Simon J. *Grasping Things: Folk Material Culture and Mass Society in America*. Lexington, KY: University of Kentucky Press. Americans stock their shelves with mass-produced goods but fill their imaginations with things handmade. Authenticity is in the look and feel.

Klein, Norman M. *Seven Minutes: The Life and Death of the American Animated Cartoon*. New York: Verso. In the period from the first talking mouse through the 1960s, Klein shows the links between cartoons and consumer design, and between cartoons and live-action movies, popular illustration, and the pop art style.

DeCurtis, Anthony, ed. *Present Tense: Rock and Roll Culture*. Durham, NC: Duke University Press. A brilliant collage of pieces drawn from social science, pop music criticism, and fiction evokes the sensibility of rock.

Gaines, Jane, ed. *Classical Hollywood Narrative: The Paradigm Wars*. Durham, NC: Duke University Press. From various points of departure, the authors challenge the paradigm of the classic narrative-driven Hollywood film in which a protagonist resolves the basic antagonisms established at the beginning of the film.

Rathje, William and Cullen Murphy. *Rubbish! The Archaeology of Garbage*. New York: Harper-Collins. The authors report on a 20-year-long project that has culled a quarter of a million pounds of detritus in an effort to more clearly discern contemporary American lifestyles.

Coontz, Stephanie. *The Way We Never Were: American Families and the Nostalgia Trap*. New York: Harper-Collins. A popular accounting of the differences between the collective memory of the American family of old and the realities of the American family over the past two hundred years.

Six From Rutgers

Bartra, Roger. *The Imaginary Networks of Political Power*. This provocative set of essays by the Mexican sociologist Roger Bartra suggests how our beliefs about social, economic and political institutions link with each other in a way that obscures power and exploitation—a Marxism for post-modernists.

Padilla, Felix M. *The Gang as an American Enterprise*. Exploring a second generation Puerto Rican gang in Chicago, Padilla shows how gang membership is a rational choice in the quest for emotional support, self-respect, material goods, and upward mobility.

Finke, Roger and Rodney Stark. *The Churching of America, 1776-1990: Winners and Losers in our Religious Economy*. The authors show how formal religion has grown—in 1776 only one in five were active in church affairs while today six in ten are. They also explain why some denominations have prospered while others have withered.

Simonds, Wendy. *Women and Self-Help Culture: Reading Between the Lines*. Simonds interviews female readers and examines the texts of self-help books from Friedan's *The Feminine Mystique* to Bly's *Iron John* and Comfort's *The Joy of Sex*. She concludes that, while women may gain a sense of community in focusing on individual change, these books provide "only an illusory cure for what ails us collectively as a culture."

Mitter, Sara S. *Dharma's Daughters: Contemporary Indian Women and Hindu Culture*. Mitter explains the traditional submissive ideas and behavior of Indian women that are often seen as foreign to Western readers.

Zerubavel, Eviatar. *Terra Cognita: The Mental Discovery of America*. Zerubavel shows how Europeans continually re-discover "The New World."

Seven from Sage

Robertson, Roland. *Globalization*. Globalization is seen not so much as an economic question, but as having to do with the development of an ever more nearly global common culture. Civilization, modernization, world order and related terms are examined in the light of this general trend. No attention is given to such countervailing trends as nationalism, fundamentalism, and contemporary colonialism.

Roach, Colleen, ed. *Communication and Culture in War and Peace*. The authors examine the role of contemporary systems of communication in sustaining the military-industrial complex and the chances for using communications systems to foster peace.

Alexander, K.C. and K.P. Kumaran. *Culture and Development: Cultural Patterns in Areas of Uneven Development*. Focusing on several quite different provinces of India, the authors show that uneven development is largely due to differences in cultural values.

Korzenny, Felipe and Stella Ting-Toomey, eds. *Mass Media Effects Across Cultures*. The authors show the effects of differing cultural frames on the interpretation of media messages.

Scannell, Paddy, Philip Schlesinger, and Colin Sparks, eds. *Culture and Power: A Media, Culture and Society Reader*. The editors have made a judicious culling of recent issues of *Theory, Culture, and Society* to bring together articles that show the struggle for control of news media and the ways readers/viewers interpret the news.

Schroeder, Ralph. *Max Weber and the Sociology of Culture*. Schroeder find the concept of culture to be the central organizing theme that provides unity to Weber's writings.

Hirschman, Elizabeth C. and Morris B. Holbrook. *Postmodern Consumer Research: The Study of Consumption as Text*. The authors reduce the welter of recent epistemological debates to a set of simple statements and then finds examples of each in recent consumer research. A considerable tour of no force.

A slave trial and three autobiographies from the University of Georgia

McLaurin, Melton A. *Celia, a Slave*. McLaurin masterfully illuminates the moral dilemmas at the heart of this slaveholding society by recounting the trial of Celia, a young Missouri slave, executed in 1855 for killing her master to end more than five years of sexual exploitation.

Barber, Phyllis. *How I Got Cultured: A Nevada Memoir*. An intimate memoir of a Nevada Mormon girl coming of age in the 1940s and seeking sophistication in bleak circumstances.

Davis, Robert Murray. *Mid-Lands: A Family Album*. Davis found life in his central Missouri youth neatly defined by a set of dichotomies: grown-ups—kids, blacks—whites, Protestants—Catholics, boys—girls, town—country, work—play. A neat picture of small-town mid-America at mid-century.

Corder, Jim W. *Yonder: Life on the Far Side of Change*. A wacky accounting of a life of

failure. Youth in dirt-poor West Texas, a failed marriage, mental collapse, and estrangement from three children form the starting point for a wide-ranging lyrical mediation on nostalgia.

Three reprints and six books on science from Chicago

White, Harrison C. and Cynthia A. White. *Canvases and Careers: Institutional Change in the French Painting World*. This classic study of the breakdown of the Parisian academic art world in the face of the emerging art market is reissued in paper with a new Introduction and Postscript.

Buber, Martin. *On Intersubjectivity and Cultural Creativity*. In this reprint Buber seeks out the conditions that are conducive to creativity and authentic social relationships.

Halbwachs, Maurice. *On Collective Memory*. This valuable work is here newly translated and introduced by Lewis Coser. Memory is not individual but thrives only in a social context as Halbwachs shows by contrasting the memories of differing pilgrims to the Holy Land, the wealthy and the nouveau riche, and the working class and their middle-class contemporaries.

Pickering, Andrew, ed. *Science as Practice and Culture*. A well crafted anthology bringing together in direct dialogue the work of experienced researchers in the production-based science-as-practice tradition.

Callebaut, Werner, ed. *Taking the Naturalistic Turn, or How Real Philosophy of Science is Done*. The authors make much the same range of points as in the preceding citation in bringing the production perspective to bear on the philosophy of science.

Hardwood, Jonathan. *Styles of Scientific Thought: The German Genetics Community, 1900-1933*. Hardwood argues that there is no unitary scientific method driven by an internal logic. Rather, there are national styles of science driven by differing values, norms, assumptions, research traditions, and funding patterns.

Mitman, Gregg. *The State of Nature: Ecology, Community, and American Social Thought, 1990-1950*. To further illustrate Hardwood's case, Mitman shows how the research agenda and interpretation of findings of U.S. geneticists was shaped by their view of society as being essentially cooperative and hierarchical rather than being competitive and egalitarian.

Lamphere, Louise, ed. *Structuring Diversity: Ethnographic Perspectives on the New Immigration*. The struggle for work, education, and a place to live are today expressed in cultural terms as these six studies clearly show.

Rosenberg, Alexander. *Economics - Mathematical Politics or Science of Diminishing Returns?* Rosenberg, a philosopher of science, argues that by the criterion of predictive improbability, economics is not a science. As we snicker we might ask where that leaves sociology?

Three from JAI Press

Johnson, John M., Harvey Faberman, and Gary Alan Fine, eds. *The Cutting Edge: Advanced Interactions Theory*. This useful selection of studies from *Studies in Symbolic Interaction* applies and extends the ideas of Mead, Blumer, and Goffman.

Fine, Gary Alan, Harvey Faberman, and John Johnson, eds. *Sociological Slices: Introductory Readings from an Interactionist Perspective*. This valuable selection of works from *Studies in Symbolic Interaction* by the same set of editors includes articles that are solid work and, at the same time, will be immediately understandable to undergraduate students.

Ingersoll, Virginia, and Guy B. Adams. *The Tacit Organization*. Culture is the tacit dimension of organizations - that is, metapattern and metamyth.

An Impressive Passel from Routledge

Wuthnow, Robert, ed. *Vocabularies of Public Life*. These original contributions examine the symbolic structuring of a number of fields. These include religious discourse, scientific texts, popular music, the visual arts, dance, and the law. They show how these fields function as vocabularies of public life.

Dubin, Steven C. *Arresting Images: Impolitic Art and Uncivil Actions*. Dubin documents in exacting detail a large number of recent examples of art censorship. Even if art shocks, so should the wide ranging attempts to suppress it.

Jay, Martin. *Force Fields: Exercises in Cultural Criticism*. This collection of essays brings together the best of the recent wide ranging writings of this intellectual historian and cultural critic.

Gane, Mike J., ed. *Radical Sociology of Durkheim and Mauss*. Gane argues that Marcel Mauss' study of the Bolshevik experiment shows the radical direction that Durkheim's work was taking in his later years.

Mestrovic, Stjepan. *The Coming Fin de Siecle: An Application of Durkheim's Sociology to Modernity and Postmodernism*. The author draws a number of parallels between the 1890s and today, and then calls forth a reading of Durkheim (and Nietzsche) to propose a benignly irrational "cult of feeling."

MacCannell, Dean. *Empty Meeting Grounds: The Tourist Papers*. MacCannell traces the impacts of package "cannibal tours" in New Guinea and the reverse traffic of "primitives" to urban centers.

Ahmed, Akbar. *Postmodernism and Islam: Predicament and Promise*. Ahmed uses the postmodern theme of displacement to explicate the Islamic reading of Western media culture. Along the way, he shows how the Gulf War was turned into entertainment and explains why Madonna is important to understanding Islamic fundamentalism.

Cloke, Paul, Mark Lapping, and Martin Phillips. *Myth and Rural Culture*. The authors show the role of advertisers and the media in creating a simplistic picture of a rustic past. One hundred ninety-two pages for \$69.95.

Charsley, Simon R. *Wedding Cakes and Cultural History*. Recipes and designs of wedding cakes from late medieval times to the present are examined to show the creation of meaning in a specific cultural form.

Jenkins, Henry. *Textual Poachers: Television Fans and Participatory Culture*. This is an ethnographic account of serious media fan communities devoted to the like of "Star Trek," "Beauty and the Beast," "Twin Peaks," "Alien Nation," and "Starsky & Hutch."

Radner, Hilary. *Shopping Around: Feminine Culture and the Pursuit of Pleasure*. The feminine subject is a textual construct evolving through the presentations of the media and everyday experience.

Goldman, Robert. *Reading Ads Socially*. Advertisements frame meanings to organize the ways we see the world. The extensive examples of advertisement campaigns are excellently drawn.

Lewis, Lisa A. ed. *The Adoring Audience: Fan Culture and Popular Media*. A number of specific groups of fans are examined in relationship to the media objects of their desire.

Lewis, Jon. *The Road to Romance and Ruin: Teen Films and Youth Culture*. We are told that the teen film is uniquely able to narrativize, historicize, contextualize, and represent the otherwise chaotic and conflicting experiences of youth. Roll over, Chuck Berry.

Solinger, Rickie. *Wake Up Little Susie: Single Pregnancy and Race before Roe v. Wade*. Solinger analyses the maternity home programs for unwed mothers from 1945 to 1965, and examines how nascent constructs such as the "population bomb" and "sexual revolution" were used to legitimate racially specific public programs.

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Shields, Rob, ed. *Lifestyle Shopping: The Subject of Consumption*. The authors argue that the contemporary person shops for lifestyle elements and changes much like a postmodernist chameleon.

Hester, Marianne. *Lewd Women and Wicked Witches: A Study in the Dynamics of Male Domination*. Parallels between the present and seventeenth-century England are drawn to show the workings of male violence that relies on an eroticized construct of women's subordinate position in society.

Roberts, Marion. *Living in a Man-Made World: Gender Assumptions in Modern Housing Design*. Contemporary living spaces are designed by and for men, and Roberts shows how the constructed environment can be degendered.

Moore-Gilbert, Bart and John Seed, eds. *Cultural Revolution? The Challenge of the Arts in the 1960s*. The contributors show how the fine arts became politicized in the 1960s, and trace the repercussions down to the present.

Whiteley, Sheila. *The Space Between the Notes: Rock and the Counter-Culture*. The space between the notes, Whiteley argues, is filled with drugs and maddening hatred. Pick your band and get your specific hallucinogen.

Grossberg, Lawrence. *We Gotta Get Out of This Place: Popular Conservatism and Postmodern Culture*. Grossberg argues that no one likes the present era but only the Right seems to have found a way to benefit from it. He seeks to use cultural theory to find a new way for the Left to seize the initiative.

Have some of your favorite new books escaped comment? If I haven't seen them or read about them, I haven't written about them. Please do send me information on 1992-3 works. Thanks. Richard A. Peterson. Box 1635 Station B/ Vanderbilt University/ Nashville, TN 37235.

FANTASIA

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RICK: Though I have temporarily put it aside, for some time I have been collecting materials for a study of strike-breakers, in order to understand the other side of worker solidarity. I also plan to examine the world of the "organizer" as, among other things, a figure who must operate within different social and cultural worlds, and who must paint a compelling image of the future with the limited materials of the present. So in the longer term, there is a lot that I want to do with workers movements. But most immediately, I am working on a book about "Americanization" in France that traces the "social life" of American popular cultural forms, the marketing of such things as fast-food, blue jeans, films, and "Tupperware." I am not only looking at the ways in which these goods are inscribed as distinctly "American" cultural representations, but also how they embody political-economic practices that are also "made in America". So, for example,

while I want to understand how the fast-food industry has influenced French eating practices, I am also interested in the ways in which it has served as an important vehicle for the introduction of management practices that have implications for French industry more generally, such as the widespread use of part-time labor, something that was previously unheard of in the restaurant industry.

EDITORS: That seems to be quite a departure from your previous work.

RICK: It isn't really, because I am still dealing with the interplay of culture and labor relations in a roughly similar fashion. In the earlier work I sought to get away from class consciousness as a set of disembodied attitudes and to ground it in concrete examinations of collective actions, and here I am doing a similar thing with the amorphous notion of "Americanization". I am considering it not as a set of free floating ideas or values but as

an identifiable set of cultural representations that are embedded within particular marketing strategies, management practices, and labor relations. The obvious differences between this and the earlier work are the focus on France and the attention to consumption as well as to production. But perhaps less obviously, in the earlier project I considered the construction of cultural entities, whereas in this work I am examining how French life is increasingly lived through American-inspired categories and how the sense of what it has meant to be French has been deconstructed by the cultural and economic practices of "Americanization", breaking down traditional solidarities, but also perhaps setting the terms for new sites of contestation.

EDITORS: We very much look forward to seeing this new work. Thank you for your thoughts.

RICK: Thank you for your attention.

CALLS FOR PAPERS
(continued from page 3)

One does not have to be a member of the IIS to submit for this Congress, although members submitting work are guaranteed a place on the program. Registration fee \$100 if paid before 15 April 1993. **Deadline:** For paper submissions is 1 March 1993.

Send papers directly to organizers above — or if interested in other topics request a list of working sessions and chairs from David Sciulli. Contact him for other information about the Congress as well: David Sciulli (Sessions Coordinator), Dept. of Sociology, Texas A&M U., College Station, TX 77843, 409/845-5133.

For information about membership, contact R. Alan Hedley (IIS Secretary), Dept. of Sociology, U. of Victoria, Victoria (British Columbia), CANADA, VSW 3P5, 604/721-8653.

Call for Papers, Sessions on Inequality, Cultural Hierarchies, and Cultural Institutions, 31st Congress IIS, 21-25 June 1993, Paris. Send papers to Michele Lamont, Dept. of Sociology, Princeton U., Princeton, NJ 08544; (609) 258-4538. **Deadline: March 1; contact immediately if interested.**



Call for Session Papers, Research Committee on the Sociology of the Arts, World Congress of Sociology [International Sociological Assn], 18-23 July 1994, Bielefeld, Germany. [WCS Conference Theme: Contested Boundaries and Shifting Definitions.] Vera Zolberg announces that the program now consists of the following sessions: corporations and the arts in global perspective; aspects of fashion; food/cuisine; social memory; cultural construction of group identities in the media; theatre arts across boundaries; border cultures in

global perspective; cultural heritage and museums; aspects of censorship; comparative public policies and arts institutions; multiculturalism and contested identities; artistic activity in territorial context; sociology of music; models for cultural sociology--humanistic and scientific intersections; architecture and the new urbanity. There are two joint sessions as well: (1) with the Research Committee on the History of Sociology (see below); (2) with the Research Committee on Communication, Knowledge and Culture ("Reading Culture and Media Ecology"). **Contact** Vera for the final list of sessions and organizers, or for more information about the Research Committee on the Sociology of the Arts: Vera L. Zolberg, Graduate Faculty, New School for Social Research, 65 Fifth Avenue, New York, NY 10003, 212/229-5782 [Fax: 212/229-5315].

Call for Papers, Joint Session: Research Committees on the History of Sociology and on the Sociology of Art, World Congress of Sociology [International Sociological Assn], 18-23 July 1994, Bielefeld, Germany. **Contact:** either of the Co-Organizers: Prof. Muriel Cantor, Dept. of Sociology, American U. Washington D.C. 20016, 202/885-2485.

ANNOUNCEMENTS

—CONFERENCES

Annual Meetings, Eastern Sociological Society, 25-28 March 1993, Boston Park Plaza Hotel, Boston, MA. Will have sessions on sociology of art, sociology of culture and knowledge, sociology of education, sociology of religion. For information about the conference, Contact: Leo Meltzer, 628 Cayuga Heights Rd, Ithaca N.Y. 14850, 607/255-1412 [Fax:

607/255-7116], E-mail: cpp-@cornellc.bitnet.

Annual Meetings, The Society for the Advancement of Socio-Economics, 26-28 March 1993, The New School for Social Research, NY, NY. [Vera Zolberg informs us that there will be at least one sociology of culture-related panel: "The Socio-Economics of Artistic Taste", which she has organized.] For information about SASE or the meetings, **Contact:** Steven Helland, 514 H Gelman Library, George Washington U., Washington, DC 20052, 202/994-8167 [Fax 202/994-1639].

Style, Fashion and the Negotiation of Identities, Univ. of California Davis, 23-24 April 1993. A conference analyzing the "symbolic processes of style and fashion for the making and unmaking of representations of self and other in the emerging global, consumerist culture. Since style and fashion serve to articulate not only cultural processes of continuity and change, but also collective power relationships, the conference will address the larger social questions of: the establishment of collective identities, cultural institutions and everyday practice, center-margin relationships, and gender-race-class intersections. 4 topical sessions: (1) fashion and style as signifying systems, (2) establishing differences/fashioning identities, (3) media culture and everyday life, (4) the circulation of style and fashion: center/margin relationships. **Contact:** Susan Kaiser, Division of Textiles and Clothing, U. of California Davis.

Culture Section Committees

Culture Article Prize Committee

Michele Lamont, Chair
Department of Sociology
Princeton University
Princeton, NJ 08544
Howard Becker
Jasmin Boysal
Barry Schwartz
Sharon Zukin

Student Paper Prize Committee

JoEllen Shively, Chair
Department of Sociology
University of Michigan
Ann Arbor, MI 48109

Membership Committee

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Department of Sociology
Clemson University
Clemson, SC 29634

Program Committee

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Princeton University
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Jon Cruz
Donna Gaines
Matthews Hamabata
Connie McNeely
John Mohr
Chandra Mukerji
Richard Peterson
David Swartz
Ann Swidler

ANNOUNCEMENTS

—EMPLOYMENT OPPORTUNITY

Assistant Professor, tenure-track, specializing in Cultural Theory, to begin August 1993. Applicants must hold or soon receive a Ph.D. in American Studies. Interested in a candidate whose research, not limited to text-based criticism, will engage the social sciences—and who is familiar with recent developments in African-American Studies and Women's Studies. (EEO/AA employer. We welcome and encourage minority and women applicants.) **Contact:** send a cover letter, C.V. and brief description of dissertation and/or major publications to: Wayne Franklin, Chair, American Studies Program, 202 JB, U. of Iowa, IA 52242. **Deadline:** Although the Search Committee began screening applications on 1 November 1992, applications will be accepted until the position has been filled.

—FELLOWSHIP

Visiting Resident Fellowships, Five College Women's Studies Research Center. Organized by a consortium of Women's Studies programs at Amherst, Hampshire, Mount Holyoke, and Smith Colleges, and the U. of Massachusetts at Amherst: the Research Center sponsors visiting residencies for feminist scholars from the U.S. or abroad. While no stipends are offered, other institutional support for research is available. For information about the program, **Contact:** Five College Women's Studies Research Center, Dickinson House, Mount Holyoke College, South Hadley, MA 01075.

—DATABASE

The 1993 General Social Survey Special Topical Module on Culture. This 15-minute supplement to the GSS contains items on musical preferences, leisure time activities, TV viewing, desired attributes of friends, important areas of life, the meaning of life, basic values, collective memory, and college major/favorite high school course. James A. Davis, Harvard, and Tom W. Smith, U. Chicago/NORC are the principal investigators of the GSS. The committee designing the culture module was chaired by Peter Marsden, Harvard, and included Paul DiMaggio, Princeton, Judith Blau, U. of North Carolina, Richard Peterson, Vanderbilt, Ann Swidler, U. of California. **Availability and Contact:** The data should be available by August 1993 and may be obtained from either the Roper Center, U. of Storrs, or ICPSR, U. of Michigan.

—ORGANIZATION

The newly formed **Cultural Environment Movement**, a nonprofit organization whose goal is to develop a sociopolitical coalition to work against governmental censorship of cultural production, is now in the planning stages of (1) publicizing the movement's formation and (2) holding a conference with the objective of developing priorities and proposals for broader public participation in cultural policymaking. **Contact:** P.O.B. 31847, Philadelphia, PA 19104.

