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New Trends in French Social Sciences

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The French social sciences have undergone a significant reorientation over the past ten years. I will concentrate on some developments that are less familiar in American academic circles than the French production of the 1960s and 70s, which is nowadays in the course of absorption. (For a review, see Dodier 1993b, Wagner 1994; in French: *Critique*, no. 529-530, 1991; *Espace-Temps*, no. 49-50, 1992; *Réseaux*, no. 62, 1993.)

Cultural studies frequently claim a cognitive orientation.¹ The French sociological approach to cognition has built deeply on Durkheim and Mauss's analyses of classification schemes. Bourdieu and Boltanski gave to the Durkheim-Mauss homology a Marxist twist, considering "classification struggles" as an expression of class struggles (Bourdieu and Boltanski, 1974).² Later on, Boltanski adopted a different perspective and examined the various activities that construct a social category, *les cadres* (Boltanski 1987), and involve spokespersons as well as ordinary members of the group. In parallel, a research program at INSEE (the French National Bureau of Statistics and Economics) was dedicated to a thorough examination of the whole process of social classification. This encompassed not only the historical genesis of classification but also the cognitive operation of different agents who are involved in classifying, from survey respondents to professionals who give input when classification systems are being revised and the coders who do the routine work (Desrosières and Thévenot 1983; Desrosières 1993). This research work was applied in the construction of the new French socio-economic classifications used in census and statistical inquiries (Desrosières and Thévenot 1983).³

Relating cognitive, objectal and moral issues

These studies were extended into a broader research program on the relation between the cognitive forms and environment of objects that together support judgment and coordination. They departed from previous influences in three directions, which specify three research orientations.

1. The first orientation focuses on *investments of form* that contribute to homogenization, across contexts, in the treatment of people and things. Statistical categories, job

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From the Chair:

On the Mysteries of Fluid Identities

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The last piece I wrote for the *Culture Newsletter* discussed *inter alia* the inescapability of interdisciplinarity for cultural sociologists. This issue is particularly central for those of us interested in identity. Indeed, in recent years, a growing number of humanists and social scientists from other disciplines have become fascinated with identity and the self, topics that had traditionally been the exclusive domain of social psychologists. Postmodernism and post-structuralism have played important roles in popularizing these topics outside the confines of a subspecialty. Along with Derrida and others, many oppose a conception of identity as primordial and fixed in time, and view it as problematic, fluid, and self-reflexive, or "plural" and "decentered."¹ Following Schutz, many also agree that personal and collective identities are defined relationally in opposition to other meanings against which they take on their own significance.² Few ask, however, whether identity is equally fluid for all or more fluid in some contexts than in others, and whether, to what extent, and how history, available cultural repertoires, and structural factors constrain this fluidity. Furthermore, although most agree on the existence of a multiplicity of identities, many predefine specific dimensions of identity as being particularly important. Most are concerned with collective identities such as nation, gender, race, religion, and ethnicity that are based on ascribed characteristics, and all neglect to analyze the relative salience of more diffused identities such as moral character or cultural orientation. Let me illustrate three of these points briefly.

1. *The unjustified privileging of politically salient characteristics.* Typically, postmodernist and post-structuralist theorists interested in identity point at the ways in which specific dimensions of identity (race, gender, class, ethnicity, and sexual orientation) are silenced by institutional arrangements or, more often, by the discourse of dominant groups. One of their main goals is to reinstate the centrality of these dimensions of identity, which are predefined as inherently central (consciously or unconsciously) for the individual being silenced. This assumption is reasonable to the extent that in American history exclusion has generally been based on ascribed characteristics, that is, directed against women or

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evaluation scales, or occupational names build *equivalences* among human beings; norms of measurements, standards, or properties make things similar. An investment in forms is a costly operation involving negotiation, but the cost of implementation can be related to "returns" gained from coordination, depending on the generality of the form (in terms of the domain of acceptance) (Thévenot 1984). We studied the processes through which such forms are established or renegotiated, considering the whole chain of operations by which equivalences are made and the use of both cognitive procedures and material instruments in these processes, through case studies concerning the ways in which the qualities of people (for instance, occupational or educational statuses) or of things (related to safety standards, for instance: Thévenot 1993) are established.

2. The second orientation is related to the support of *objects* and the different ways they are *engaged* in the coordination of human activities. Objects and their arrangements prop up cognitive operations and facilitate coordination through conventional *qualifications* (that is, providing information on quality in forms such as marketable goods, recognizable signs, or efficient implements). But they are also engaged in more specific and personal relations. Once we see the involvement of things in the elementary forms of the social fabric, it becomes necessary to upgrade their place in the social sciences. This implies a strong move from the exclusive focus on meaning in comprehensive social sciences to the analysis of the different modes through which things are practically treated, either in private or in public settings. For instance, we follow the same object (such as a baby stroller or a piece of school furniture) from the situation of personal and familiar usage in a domestic arena to the most public and macro treatment, such as the one we observe in European committees that are in charge of making safety standards for these objects, through the methods and implements of the laboratories that certify their properties.

3. The third orientation concerns the articulation between cognition and *evaluation*. The making of equivalence (#1 above) operates through the intervention of objects (#2 above) and leads to ordering and evaluating. This last orientation was first elaborated in experimental studies concentrating on the way people select clues by means of which they build equivalences between individuals on the basis of their occupation. When they are asked to categorize, people shift from cognitive to moral and political issues and refer to hierarchies of worth (Boltanski and Thévenot 1983). Boltanski's analysis of the making of public cases and the process of denunciation through letters to newspaper editors (1984, republished in Boltanski 1990) greatly contributed to the characterization of the generalizations that are judged as valid or invalid.

Orders of worth supporting criticism and justification

The next phase of this research program focuses on the requirements for legitimate forms of evaluation and breaks sharply with the prevailing suspicion, in the social sciences, regarding *legitimacy*. While identifying a limited plurality of

legitimate orders, Weber insisted upon the possibilities for domination offered by the claim to legitimacy. Although rooted in different debates, both the critique of values in Parsons' work and the critique of ideologies and false consciousness in French social research converge. Indeed, the question of legitimacy turned out to be illegitimate for most sociologists. While it is correct to identify the strategic and contingent uses to which orders of legitimacy might be put, this should not impede sociological inquiry on the requirements satisfied by these orders. They are most visible in justification and criticism when actors face the necessity of relating private to public cases and aim at third party evaluation (Meyers 1989, 1991).

The identification and analysis of the plurality of orders of *worth* that support justifications (Boltanski and Thévenot 1991, in translation at Harvard University Press) have been developed in parallel with empirical research on the dynamics of everyday disputes or deliberations within which one aim is to establish common grounds (Boltanski and Thévenot eds. 1989). Each order of evaluation follows a different dynamic, based on a distinct kind of qualification test and kind of evidence, involving criteria such as prices in market competition, technical efficiency, collective solidarity, reputational trustworthiness, fame in public opinion, or inspiration. Each order offers the basis to criticize and reduce to contingency what is considered as worthy and general in the other. This analysis has been documented by studying various arenas of action and judgment, such as the "modernization" of public services and local administration, which are torn between a civic public good grounded in the vote of citizens, the technical efficiency voiced by experts, and market qualification focusing on customers (Corcuff and Lafaye 1989, Lafaye 1990); the confrontation of different types of arguments and evidence in bank committees that grant loans (Wissler 1989); professional fault in the workplace (Chateauraynaud 1991); the compromise between business orientation, solidarity, and reputation in Rotary clubs (Camus 1991); the principles of evaluation used for ranking students and orienting decisions in schools (Derouet 1992); the tension raised by avant-garde artistic work and the forms of contestation of its value (Heinich 1993b); and environmental disputes, involving the qualification of nature as a public space, a site of ineffable beauty, a shared inheritance, a reserve of resources, etc., and efforts to elaborate a new order of ecological or "green" worth (Lafaye and Thévenot 1993). Each order of "worth" qualifies what is relevant for judging. However, all the orders satisfy certain requirements that crosscut the differences among them. In all, for instance, the evaluations of differential worth made within the particular order have to be reconciled with the equal dignity of human agents. This requirement is clearly visible, on the negative side, when studying the two main sources of a sentiment of injustice: the stable attachment of a state of worth to individuals, which is considered as *power abuse* as long as it is not put to a test, and the transfer of qualification from an order to another, which can lead to the criticism of *domination* or, on the contrary, to the accumulation of handicaps.

This research on the common exigencies satisfied by the different orders of justification has opened debates with po-

litical and moral theory, from classical constructions of the common good to contemporary theories of justice (especially Rawls' second principle: Thévenot 1992). There is a parallel between the way in which each order uses specific criteria of justification and the different kinds of standards found in distinctive social practices as described by the philosopher Alasdair MacIntyre, or the different forms of the common good that are to be coped with in the complexity of modern politics (Bellah et al., *Habits of the Heart*). A quite constructive comparison has been made with Walzer's pluralistic approach of a variety of social goods attached to different spheres of distribution (see Ricoeur's [1995] comparison between *Spheres of Justice* [Walzer] and *De la Justification* [Boltanski and Thévenot, hereafter called *DJ*]). However, the communitarian emphasis on shared values or understandings in social groups and institutions contrasts with the stress, in *DJ*, on the necessity for individuals to shift from one order of justification to the other, depending on their adjustment to the situational arrangement. Studies of public debate should also be included in the comparison, whether they insist upon different types of *rhetoric* (Jasper 1992), look for a thorough identification of the underlying patterns of civil society and *civility* (Alexander and Smith 1993), or propose a complete analysis of the grounding of *ideal communication* (Habermas). One of the specificities of the *DJ* research program, which focuses on the conditions that are practically required in public justifications, might reside in close examination of the dynamics of criticism and of the involvement of qualified objects in the process of judgment making. A fruitful dialogue has also been opened with American cultural sociologists who study the symbolic repertoires that people make use of to draw lines along which moral codes are internally organized and "worthy" individuals distinguished from "less worthy" ones (DiMaggio 1987; Lamont 1992; Swidler 1986; for a review see Lamont and Wuthnow 1990).⁴

From argumentational to organizational arrangements

American orientations to cultural research are more receptive to the dynamics of experience than to the structural constraints of fixed codes. The pragmatist legacy is shared by the new French approach sketched here which, in analyzing the situated processes of justification, emphasizes the reality *test* to which arguments are put. It urges an enlargement of the scope of inquiry, from verbal communication to the pragmatic modes of involving objects in conflict and coordination. The sociology of scientific controversies initiated by Callon (1985) and Latour (1987) turned its attention to the network linkage between human beings and technical objects. The sociology of disputes and coordination presented here brings to the fore critical tensions between different ways of arranging things in relation to persons in accord to different qualifications (as efficient tools; pledges that anchor trust; inspired creation; commodities appropriate for marketing; public goods; signs supporting fame). The tests or trials cannot rely on a single equivalence medium such as force in "trials of force." Different qualifications, in different orders of worth, lead to different kinds of trials: a test of technical efficiency, of creativity, of reputation, of market competition, of democratic vote, of diffusion in public opinion. Tensions

between qualifications are overcome through an intense effort of *compromise*, which can be paralleled with the crafting of "boundary objects" (Bowker and Star 1994) but which is more stable when the justification orders have been themselves compromised to some extent.

This attention to proofs and arrangements of objects in disputes breaks a path from rhetorical to organizational settings (Dodier 1993a). A main purpose of organizations is to implement modes of coordination of activities that are compatible with general forms of judgment (whether they rest upon prices, efficiency, reputation, etc.) and foster compromise between them (Thévenot 1989). The study of these different modes of coordination, which are supported by various conventions, has been developed in a new French institutional current coined "economics of conventions," in close relations with sociology. (Examples are Salais and Thévenot eds. 1986; Thévenot ed. 1986; Dupuy, Eymard-Duvernay, Favereau, Orléan, Salais and Thévenot in *Revue Economique* 1989, no. 2; Salais and Storper 1993, Orléan ed. 1994). These studies, although they step across the Iron Curtain raised between sociology and economics—which is even more sturdy in the U.S. than in France—can be compared with the new institutionalism in organizational analysis (Powell and DiMaggio eds. 1991). Especially suggestive in the French context have been those works that highlight, in a comparative perspective, different types of orders of rationality or legitimacy governing industrial decisions (Dobbin 1994). The identification of different modes of coordination and of their respective efficiency may also converge with sophisticated rethinking of internal labor markets (Stark 1986).

Coordination, pragmatic regimes, and objects in action

A common concern with the dynamics of coordination, the reconsideration of the different approaches to activity (intentional, habitual, ritual, situated, scriptural, etc.), and the comparison with various philosophical traditions (pragmatism, hermeneutics, semantics of action, moral and political philosophy, etc.) brought together a network of social researchers around the new series *Raisons Pratiques* (Pharo and Quéré eds. 1990, Petit ed. 1991, Cottureau and Ladrière eds. 1992, Conein, Dodier, and Thévenot eds. 1993). The extent of coordination through general evaluations is limited by divergent attitudes toward other people, like *agapè* (which requires the suspension of the equivalence that is needed for justification [Boltanski 1990]), or the diverse reactions to the suffering of others (Boltanski 1993). The continuation of the research program proceeds with the exploration of a variety of dynamics of adjustment with the environment. Instead of a canonical opposition between the collective and the individual, or between macro and micro spheres, we need to account for a whole architecture of *pragmatic regimes* that human beings can use to cope with their human and non-human environment and to monitor their own conduct: the justification regime, which has been explored through the different orders of worth; the regime of intentional action, which is used in the interpretative stance; or the familiarity regime, which does not rely on general forms of evaluation, nor on the attribution of intention, but on specific clues distributed in a circle of familiar human and non-human beings

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(Thévenot 1990, 1994). Studies of reaction to failures in the workplace, in different organizational setups, illustrate the fact that a justification regime allows for *attributed* competence and imputation of responsibility, which fosters judicial litigation, whereas a familiarity regime rests upon *distributed* competencies and permits a more flexible but local accommodation. The analysis of different regimes demands that social researchers pay as much attention to the distinct formats through which actors grasp their objectal environment (through function, properties, clues, spatial setup, etc.) as to the ways actors deal with their human environment. The analysis of objects in action (Conein, Dodier, and Thévenot eds. 1993) offers bridges to cognitive anthropology and cultural studies that pay attention to the relations with objects (Lave 1988, Zelizer 1994).

The new current presented here, which focuses on the study of disputes and modes of coordination with the human and objectal environment, has recently contributed, among other trends, to recasting the relationship between disciplines, and to building novel alliances between sociology and philosophy (political, moral, and theory of action), institutional economics, micro-history and social cognition.

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NOTES

¹ A large amount of French social research of the highest quality has been dedicated to *culture* as a specific research domain that covers education, arts or, more broadly, cultural practices. This is linked with the importance of the notion of *cultivé* in French society (Lamont 1992). Raymonde Moulin's influential works in the sociology of arts are already well-known in the U.S., as well as Bourdieu's and Passeron's seminal research in the sociology of education and cultural practices, which offered a new theoretical framework extending beyond this domain. Younger researchers in this area are especially anxious to compare the usefulness of classical analytical tools, such as the ones forged by the sociology of professions or by symbolic interactionism, to new modes of analysis introduced from economics (Menger 1994), social studies of science and scientific controversies (Hennion 1993), or the sociology of disputes and judgment (Heinich 1991, 1993a).

² This legacy from Durkheim and Mauss has been combined, in the social construction synthesis (Berger and Luckmann), with the phenomenological orientation developed in the American ethnomethodological current. This can be characterized as a synthesis of Hegel's collectivist and Husserl's individualistic conceptions of phenomenology (Alexander 1988: 226-45).

³ These pieces of research were not only receptive to the previously mentioned tradition but also benefited from Foucault's insights. However, the Foucault most influential in the U.S., the one who unveiled disciplinary processes, was less significant in this process than the Foucault interested in *épistémè* settings and cognitive operations such as "making similar" (*The Order of Things*).

⁴ A research program on "Symbolic boundaries and modes of justification in comparative perspective" has been jointly proposed by Michèle Lamont and Laurent Thévenot and funded by the NSF in the U.S. and the Centre Nationale de la Recherche Scientifique (CNRS) in France. It will develop for the next three

years a collective agenda focusing on the forms of evaluation that are used in France and the U.S. to evaluate people, events, and situations. This project brings together thirteen sociologists who examine the principles of evaluation mobilized in a wide range of spheres of activity: environmentalism, journalism, contemporary art, the publishing industry, culture-producing institutions, voluntary associations, etc.

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against individuals of specific racial/ethnic groups; in contrast, French republicanism reinforced the right/left class-based divide by downplaying race and ethnicity as bases of social segmentation. If as a citizen my moral and political concerns might support this program, as a sociologist, I find it wrong-headed and too limited. It is wrong-headed because it

predefines the way people frame their self-identities instead of analyzing how ascribed characteristics, such as race, gender, or sexual orientation, come together with other bases of identity in the way in which people think about themselves and their lives. It is limited because it excludes *a priori* important dimensions of identity from the analysis. For instance, an inductive examination of in-depth interviews conducted with American men revealed that morality is one of the most salient dimensions of identity for upper middle class men and the most salient dimension of identity for lower middle class men (Euro-Americans and African-Americans alike). Indeed, most define and judge themselves and others primarily on the basis of their moral standing, and then go on to evaluate various groups on these moral grounds.³ Postmodernists and post-structuralists alike create a methodological artifact by positing *de facto* a privileged epistemological status for racial, gender, class, and sexual identities and generally omitting to confront these assumptions with data on how people think about their self-identities.

2. *Universalism vs. particularism*. Postmodernists and post-structuralists alike have argued that the universal, humanistic point of view often implied in the metanarrative of social scientists is that of upper middle class white males. To this, they oppose descriptions of reality that stress the particular experiences and distinct viewpoints of groups located in dominated positions from a perspective of race, gender, class, or sexual orientation. It is as if the first group were the only representative of a *we*, whereas members of dominated groups always spoke in their own names only.⁴ This is empirically unfounded: poor Haitian immigrants might speak in the name of a *we* of voodoo believers with universalist claims just as do Algerians Islamic fundamentalists fighting the evils of modernization and Americanization. Indeed, universalism is often based on claims other than the Enlightenment project characteristic of the Western bourgeoisie and its descendants. Social psychologists have long established that all individuals belong to various *we's*, but that these are structured differently and are more or less stable.⁵ Instead of opposing universalism to particularism, one needs to document empirically how different groups of people think about their identities in both these terms.

3. *Essentialism vs. the contextual nature of identity*. Postmodernists and post-structuralists alike, because they oppose essentialism, tend to stress the situational and contextual nature of identity. This also appears to be wrong-headed. Indeed, although identity is constructed, it need not be solely context-dependent. Indeed, if identity were exclusively defined contextually, our selves would be akin to that of a schizophrenic; that is, we would be without beliefs or identifications to transport from one situation to the next and without taken-for-granted knowledge upon which to construct our interactions. One of the challenges that cultural sociologists face today is to trace precisely how people draw on more or less stable macrocultural repertoires to define who they are and how structural contexts, both proximate and remote, make people more or less likely to draw on specific aspects of these cultural repertoires. Individuals live in symbolic communities, within imaginary *we's*, that largely shape their lives.⁶

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To focus too exclusively on the contextual and situational life of these *we's* prevents one from seeing what individuals owe to the cultural "supply side" of their environment. Recently, sociologists (Calhoun, Fine, Griswold, Gusfield, Luker, Schudson, Somers and Gibson, Wuthnow, and myself, to name only a few) have been working toward elaborating models that help social scientists understand why some ideas resonate better than others, why people are more likely to draw on certain aspects of collective tool-kits than on others, and why people tend to define themselves against specific others.⁷ More empirical work on these topics is urgently needed.

In recent postmodernist literature, sociology has too often been caricatured as a quantitative discipline that creates master narratives about fake universal *we's* instead of participating in the unearthing of the ways in which social science discourse contributes to the creation of a modern panopticon. In fact, sociologists have a lot to contribute to the undoing of the panopticon, if panopticon there is, but this should be done through documenting how people think about their own identities instead of universalizing the particular identity of post-sixties intellectuals to the population at large.⁸ Recent studies, such as the book by Snow and Anderson on the identity of the homeless, offer a fascinating illustration of how this could be accomplished.⁹ Our contribution to ongoing debates surrounding identity and postmodernity will need to draw on the strong interpretative tradition that has always characterized the field from Weber onward.

Research Network on Race and Culture

Among the new research networks that have been established, I want to draw your attention to the one on Race and Culture that is organized by Mitch Duneier (cultural sociologist winner of the ASA's distinguished publication prize for his book *Slim's Table*) and Craig Watkins (a Temple University sociologist who has done insightful work on new African-American independent film-makers). The creation of this research network is particularly timely because of the resurgence of interest in issues of race and culture expressed, for instance, in the special issue of *Time* on the new African-American cultural renaissance, in a recent *New Yorker* article on the new pre-eminence of Black intellectuals, and in the growing interest in courses dealing with Asian-American cultures on our campuses.¹⁰ Immigrant cultures are also receiving renewed attention with the passing of Proposition 187, which puts on center stage the redefinition of the meaning of immigration in American culture and the specificity of recent immigrant experiences compared to that of earlier European immigrants. Join this group and talk about it with your friends and colleagues who work on related issues. Several of the newly-formed research networks are already active. For more information, consult the descriptions provided within these pages.

Tactical Advice

The creation of courses in popular culture, mass communication, and related topics within each of our departments is an issue worth raising here. This responsibility is incumbent on those of us who are already employed. The

existence of such courses will increase the likelihood that our respective departments will recruit in the sociology of culture in years to come and that our students and younger colleagues will be able to make a living doing what they like. The timing is right because many departments are reporting large enrollments for courses on culture-related topics. It is important that our discipline capitalize on this trend because our ability to do so will ultimately guarantee the long-term health of the sociology of culture.

Kudos

Sociological Abstracts will soon be indexing the *Culture Newsletter*. This is certainly an indication of the quality of the work done by Steve Hart and previous editors. Congratulations and thanks again!

Erratum

In the last issue, I mistakenly listed Michael Schudson among the newly elected officers of the section. In fact, Michael was elected last year and Magali Sarfatti-Larson should have been mentioned instead. My apologies.

NOTES

- ¹ Jacques Derrida, *Writing and Difference* (Chicago: University of Chicago Press, 1978).
- ² Alfred Schutz, *On Phenomenology and Social Relations*, edited with an introduction by Helmut R. Wagner (Chicago: University of Chicago Press, 1970). Craig Calhoun offers an excellent comparison of identity theory in sociology, post-structuralism, postmodernism, feminism, and literary criticism in his introduction to *Social Theory and the Politics of Identity*, ed. Craig Calhoun (New York: Basil Blackwell, 1994).
- ³ On the upper middle class, see Michèle Lamont, *Money, Morals, and Manners: The Culture of the French and American Upper-Middle Class* (Chicago: University of Chicago Press, 1992). On the lower middle class, see Michèle Lamont, "National Identity and National Boundary Patterns in France and the United States," forthcoming in *French Historical Studies*.
- ⁴ For a description of this universalism/particularism tension, see Charles Lemert, "Dark Thoughts about the Self," in *Social Theory*, ed. Craig Calhoun, 100-30.
- ⁵ See, for instance, Patricia Gurin, Arthur H. Miller, and Gerald Gurin, "Stratum Identification and Consciousness," *Social Psychology Quarterly*, 43 (1980): 30-47. See also Sheldon Stryker, *Symbolic Interactionism: A Social Structural Version* (Menlo Park, CA: Benjamin Cummings Pub. Co., 1980).
- ⁶ On this topic, see Jeffrey Alexander, "Citizens and Enemies as Symbolic Classification: On the Polarizing Discourse of Civil Society," in *Cultivating Differences: Symbolic Boundaries and the Making of Inequality*, ed. Michèle Lamont and Marcel Fournier (Chicago: University of Chicago Press, 1992), 289-308.
- ⁷ Craig Calhoun, "The Problem of Identity in Collective Action," in *Macro-Micro Linkages in Sociology*, ed. J. Huber (Newbury Park, CA: Sage Publications, 1991), 51-75; Gary Alan Fine, "Small Groups and Culture Creation: The Idioculture of Little League Baseball Teams," *American Sociological Review* 44 (1979): 733-45; Wendy Griswold, "The Fabrication of Literary Meaning in the United States, Great Britain, and the West Indies," *American Journal of Sociology* 92 (1987): 1077-117; Joseph Gusfield, *Symbolic Crusades* (Urbana, IL: University of Illinois Press, 1963); Michèle Lamont, "How to Become a Dominant French Philosopher: The Case of Jacques Derrida," *American Journal of Sociology* 93 (1987): 584-622; Lamont, *Money, Morals, and Manners*, ch. 5; Kristin Luker, *Abortion and the Politics of Motherhood* (Berkeley, CA: University of California Press, 1984); Michael Schudson, "How Culture Works: Perspectives on Media Studies on the Efficacy of Symbols," *Theory*

and Society, 18 (1989): 153-180; Michael Schudson, *Watergate in American Memory* (New York: Basil Blackwell, 1992); Margaret Somers and Gloria D. Gibson, "Reclaiming the Epistemological 'Other': Narrative and the Social Constitution of Identity," in *Social Theory*, ed. Calhoun, 37-99; Robert Wuthnow, *Communities of Discourse: Ideology and Social Structure in the Reformation, the Enlightenment, and European Socialism* (Cambridge, MA: Harvard University Press, 1989). On repertoires as cultural tool-kits, see Ann Swidler, "Culture as Action: Symbols and Strategies," *American Sociological Review* 51 (1986): 273-86.

- ⁸ For an analysis of postmodernism as an expression of the cultural *état d'esprit* of post-sixties intellectuals, see Zygmunt Bauman, "Is there a Postmodern Sociology?" in *The Postmodern Turn*, ed. Steven Seidman (New York: Cambridge University Press, 1994), 187-204.
- ⁹ David Snow and Leon Anderson, *Down on their Luck: A Study of Homeless Street People* (Berkeley: University of California Press, 1993).
- ¹⁰ Jack E. White, "The Beauty of Black Art," *Time*, 66 (1994):75; Michael Bérubé, "Public Academy: A New Generation of Black Thinkers is Becoming the Most Dynamic Force in the American Intellectual Arena since the Fifties," *New Yorker*, January 9, 1995: 73-80.

Zolberg on the ISA meetings: Culture, Identity, and History (continued from back cover)

Karl-Erik Rosengren examined longitudinal methods for this type of study, while James Valentine focused on representations of boundary transgressors in Japan.

Identities, their uses, and their construction were crucial as well to a session on "Making it in the Arts: Context, Agency, Gender," especially in the study of the intersection of national identity and women artists by Rose Marie Arbour from Montréal. This theme was pursued further in another session by Francine Couture, who stressed the construction of Québécois national identity through gallery exhibits.

While a global perspective permeated much analysis of multiculturalism and diversity, it also figured where separation between parts of "empires" (colonial or Soviet) has occurred, as in a session on "Artistic Activity in Territorial Context." Regional revivals in settings without (thus far, at least) separation into new nations were the basis of case studies of Portugal, Mexico, Catalonia, etc.

Quite a different aspect of genre boundaries focused on shifting definitions of socio-spatial relationships and contents under the rubric of "Traces of Culture: Architecture and the New Urbanity." In that context, Christina Spellman's (NYU) reflections on "Invisible Monuments: Architecture and Places as Frames" carried over some themes from the session on "Social Memory." Hyman Enzer analyzed the effects of Anne Frank's *Diary* in "Social Memory;" Ioan Davies focused on "Oral Memory and Its Translation into Contemporary Media in West Africa." Finally, Maruska Svasek (from Amsterdam) used visual imagery to examine the changing meanings successively attached to political monuments in what is now the Czech Republic. Her interviews with participants at various moments in the history of the monuments constitute a virtual oral history that revise their meanings by contextualizing them politically.⁷

The cultural object itself was the focus in several of the 17 RC37 sessions. Specific links between socio-economic meanings and aesthetic form were convincingly traced by Jan Marontate and Tom Archibald from Nova Scotia. A sociologist and a mathematician, they related abstraction in the visual

arts and mathematics to broader ideological meanings. This was also the case of some of the papers in the session on "Music and Society," such as Barbara Walters Altizer's "Class Consciousness and Musical Irony in 'Die Zauberflöte': The Eclipse of the 'La, Sol, Fa, Mi'." The Joint Session on the Sociology of the Arts and History of Sociology straddled the barrier with a virtual survey of "Models for Cultural Sociology," in which the discourses of the social sciences and the humanities were made to confront each other.

Quite different in form and framework was the particularly coherent session on "Corporations and the Arts," and the interactions of these support structures with culture and government. The roles of critics in making reputations were challenged and complicated by Kees van Rees and Suzanne Janssen. A large group of papers on "Aspects of Fashion" treated a variety of historical periods, from the middle ages to contemporary times. Although they approached their subjects with methods ranging from literary criticism, to sociological content analysis, to commercial applications, as a whole, the overall effect was quite consistent. The session on "Museums and Cultural Heritage" combined an illuminating set of studies from France, England, and Russia, dealing with the social construction of museum art, the construction of the public, and in some cases, their relation to the state.

The Next Four Years

After many terms as Secretary/Treasurer and one as President of the Research Committee, I decided to withdraw from a second term.⁸ In the interests of bringing out new ideas, I and many others supported the candidacy of a new president, Antoine Hennion. Working in the Centre de Sociologie de l'Innovation at the Ecole Nationale Supérieure des Mines in Paris, Hennion is a sociologist of music and the culture industry. He is well known among cultural sociologists, especially in France and the United States (where some of his articles have been published), and has served in various offices of RC37. In light of the demands of an international organization, he has the advantage of being fluent in several lan-

guages, including English. He will have the support of Daniel Vandergucht, of Brussels, as Secretary-Treasurer, and of the Vice Presidents (including myself), most of whom have had considerable experience with this RC. A number of relative newcomers to the ISA will serve as members of its new Board. It is likely that the RC mid-term meeting will take place in Paris some time in 1996.

At the level of the ISA itself, the Research Council elected Immanuel Wallerstein as the next president of the ISA. The first American in many years to hold this post, in his winning (and only) campaign address, Wallerstein stressed the importance of advancing and raising the intellectual caliber of the ISA. The number of women in the important posts of Vice President is larger than previously, and several of them are from Latin America or east Asia.⁹ If it is true that institutions need to be "re-founded" at certain moments, whether by new blood, new goals, or new ideas, this may be such a moment for the ISA.

RC37 Session Topics, Organizers, Addresses

- *Corporations and the Arts in Global Perspective.* Rosanne Martorella, William Patterson College, Dept. of Sociology, Wayne, NJ 07470; fax 201/595-3522
- *Aspects of Fashion.* Susan Kaiser, Univ. of California-Davis, Div. of Textiles & Clothing, Davis, CA 95616
- *Food and Cuisine.* Gary Alan Fine, Dept. of Sociology, Univ. of Georgia, Athens, GA 30602
- *Social Memory.* Ioan Davies, Dept. of Sociology, York Univ., 4700 Keele, North York, Ontario M3P 1J3, Canada
- *The Cultural Construction of Group Identities in the Media.* Richard A. Peterson, Dept. of Sociology, Box 1635 Station B, Vanderbilt Univ., Nashville, TN 37235; email petersra@vuctrvax; fax 615/322-7505
- *Theatre Arts Across Boundaries.* Maria Shevtsova, Dept. French Studies, Univ. Sydney, Sydney 2006 N.S.W. Australia; fax 61-2-692-4757
- *Border Cultures in Global Perspective.* Jeffrey A. Halley, Div. of Social and Policy Sciences, Univ. Texas at San Antonio, San Antonio, TX 78285-0655; fax 210/691-4629
- *Cultural Heritage and Museums.* Catherine Ballé, Centre de Sociologie des Organisations, 19 rue Amélie, 75007 Paris, France; tel 33-1-45.55.04.14
- *Artistic Activity in Territorial Context.* Arturo Rodriguez Morato Universidad de Barcelona,

(continued on page 8)

Departamento de Sociologia, Av. Diagonal 690, Barcelona 08034, Spain; fax 3-2802378

• *Music and Society in Transformation*. Antoine Hennion, Centre de Sociologie de l'Innovation, ENS des Mines, 62, bd. Saint-Michel 75272, Paris Cedex 06 France; tel 33-1-40.51.91.91; fax 33-1-43.54.56.28

• *Traces of Culture: Architecture and the New Urbanity*. Daniel Latouche, INRS, 3456 du Rocher, Montréal H2X 2C6 (Québec), Canada; fax 514/499-4065

• *Joint Session with RC08 Sociology of the History of Sociology*. Muriel Cantor, Dept. Sociology American Univ., Washington, DC 20016; home: 8408 Whitman Drive, Bethesda, MD 20817; tel 301/469-9698

For information on the following sessions, contact me directly: Policies and Politics of Culture; Multiculturalism, Diversity, and Contested Identities; Models for Cultural Sociology: Humanistic and Scientific Intersections; Aspects of the Arts and Communication, Globalism, and Culture.

NOTES

¹ I can be contacted at: Department of Sociology, New School for Social Research, 65 Fifth Av.,

New York, NY 10003; tel 212/229-5737; fax 212/229-5315

² For art museum researchers such as myself, the recent installation of air conditioning in the Prado made the "busman's holiday" that such tourism permits doubly life enhancing.

³ Despite assurances that cheap student housing would be available in this small university town (as was done in Uppsala), this turned out to be a mirage. Many participants were dependent upon shuttle buses, or extraordinarily expensive taxis over quite long distances; only a few lucky ones, such as myself, were booked into centrally located hotels. Our situation was not helped by the strength of the Deutschmark in relation to most other currencies. Canadians, Brazilians, Central Europeans, and (as usual) participants from the third world suffered the most (fourth world participants were conspicuously rare in any case!).

⁴ Furthermore, my attendance at sessions was truncated by my obligations as President of a Research Committee (entailing several business meetings of the Research Council, including elections of future officers of the ISA, not to speak of last-minute RC37 problems).

⁵ Many of the speeches and papers will be published in ISA publications over the next year or so.

⁶ It might still be possible to obtain videocassettes of some of the major thematic sessions that were taped and sold. I believe, however, that the format may not be adapted to American television. For specific papers, it would be best to obtain a copy of the program (the size of a Manhattan telephone directory) and write directly to their authors. Unfortunately, *Sociological Abstracts* is far from complete (even my own paper is not listed in it).

⁷ Maruska Svaseck's paper was not listed on the program, but may be obtained by writing her at PdIS, Oude Hoogstraat 24, 1012 CE Amsterdam.

⁸ Although our new bylaws would have allowed me to run again, I decided to try to encourage my successors to avoid the habits of the past, and the common practice in a number of research committees, which is to remain its head as long as possible.

⁹ The women had previously served on the Executive Committee and various subcommittees. One of the past presidents was a woman, Margaret Archer.

Uncovering the Suppressed Through the Sociology of Art David Halle, SUNY-Stony Brook

The following are three works, in progress or recently published, that take innovative approaches to the sociology of twentieth century art.

Abstract Expressionism, Race and Gender (New Haven: Yale University Press, forthcoming), by Ann Gibson, contrasts two groups of artists. The work of the first group is well known and reflects the themes of the hero in post-war abstraction—originality, universality, individualism, and freedom. Gibson finds the heroic enunciation of these themes a task that could be convincingly executed only by heterosexual, European descended males. The second group of artists—women, minorities, homosexual men—did not fit that standard of identity for Abstract Expressionism. Their work, Gibson argues, although as concerned as more canonical Abstract Expressionism was with the merits of various methods of figuration (metaphor versus metonymy, for instance), emerged from different experiences (invisibility, maternity, the oppression of binary thinking), employed different themes (masking, sterility, multiplicity), and presented what have become understood as Abstract Expressionism's values in different (and often more socially-inflected) terms. "Freedom," for instance, had more than existential meaning for men and women who still used different water fountains, emergency rooms, and travel accommodations than the majority of the population. Gibson says it's too early to say whether "Abstract Expressionism" should be expanded to include these others, or simply identified as the white, heterosexual male (and in the versions she discusses, local New York) manifestation of a more diversified international mid-century controversy over the merits of different strategies of representation.

Janet Wolff has a Guggenheim fellowship to work on the topic of "Modernism, Modernity, and Gender, 1900-1939." She writes as follows about her research:

Despite the growth and influence of sociological approaches to the arts in the past two decades (sociology of art, social history, the "new" art history), we have no convincing social-historical account of modernism. From popular texts on art and artists to academic and scholarly studies, the recognition that modernism is what T.J. Clark has called "the painting of modern life" is still grounded in only a general sense that the new modes of representation (abstraction, fragmentation, surrealism) and new themes (technology, urban life, and so on) are somehow the product of changes in the social world.

My objective is to explore the relationship between modernism and modernity—the way in which modern art is "the painting of modern life." I want to avoid any kind of reductionist sociology whereby the work is understood as the "expression" or "reflection" of the social. Even the most sophisticated account of such a relationship is mistaken inasmuch as it ignores the fact that social life is *itself*, amongst other things, the product of representations. In my recent work, I have tried to make links between sociological approaches, which pay attention to social institutions and practices, and work in the humanities, with its primary focus on textual analysis. I think we have to avoid the mistakes of both: of positivistic method in sociology, and of excessive stress on text and discourse in (especially) literary studies. In the case of modernism, this involves an approach that acknowledges the social and institutional determinants of cultural practice, and also the role of representations (including visual representations) in producing and sustaining the social.

The literature on "modernity" has privileged the experience of men and the public arena, marginalizing and obscuring women's experience of the modern. It has also systematically ignored the dependence of "modernity" on the structures and exploitations of colonialism, whose history is in fact closely integrated with the history of modern urban centers. In the same way, narratives of modernism have also told the story of (mainly) European male artists, though feminist studies have worked to revise these accounts over the past couple of decades. Post-colonial criticism is beginning to mount the same challenge (for example, in insisting on the centrality of artists of the Harlem Re-

naissance to the development of modernism in the United States). In attempting to develop a sociology of modernism in the visual arts, I want to take seriously the critical revisions of dominant accounts that feminism and post-colonial criticism have provided.

In *Inside Culture*, recently published by the University of Chicago Press, David Halle studies the art displayed in the houses of various social classes in the New York region. He argues that this perspective suggests the limitations of the standard model for understanding the reception of twentieth century art. This standard model basically holds that artists, critics, and other cultural gatekeepers create artistic meaning which they then pass

along to, or even impose upon, the audience. By contrast, Halle suggests that many central meanings of art arise in the context of the modern home and residential setting. For example, displaying "primitive" art has much to do with residents' attitudes towards contemporary minority groups (African Americans, Native Americans, Hispanics); the attraction of abstract art has much to do with the need to decorate plain white walls; the decline of the portrait tradition is related to the instability of the modern nuclear couple. Thus the origin of tastes in art is more complex, uncentered, and beyond any group's ability to fully control, than is often thought.

Books of Note

Richard A. Peterson, Vanderbilt University

Editor's note: Are you unhappy that your book hasn't been mentioned in Books of Note? If we haven't heard of it, we can't cover it. Send information on your book to Richard Peterson at the Department of Sociology; Box 1635, Station B; Vanderbilt University; Nashville, TN 37235; bitnet: petersra@vuctrvax.

Cantor, Muriel Goldsman and Cheryl Zollars, editors. *Creators of Culture: Occupations and Professions in Culture Industries*, Volume 8. Greenwich, CT: JAI Press. The editors present a wide-ranging and richly interesting set of detailed studies of culture-making occupations: Diana Crane on the differing positions of fashion designers in France, the U.S. and Japan; Gladys and Kurt Lang on the reputations of female etchers; Judith Blau on the crisis in architecture; Sara Corse and Victoria Alexander on the training of contemporary painters; Connie McNeely on the impact of subsidies on dance careers; Denise and William Bielby on age stratification for TV screen writers; John Ryan and Richard Peterson on the consequences of the digital revolution in music production; Deena Weinstein on collective creativity in rock bands; Avelardo Valdez and Jeffrey Halley on career and identity among conjunto musicians; Christopher Wellin on career tensions of theatrical technicians; and Samuel Gilmore on how choreographers and dancers find each other. Prayerfully this will soon get out in paper for course use.

Fine, Gary Alan. *Manufacturing Tales: Sex and Money in Contemporary Legends*. Knoxville, TN: University of Tennessee Press. From the mouse in the Coke bottle and the exploding Popular Rocks candy to AIDS-crisis distortions and restaurant food contamination, contemporary legends abound. By exploring the social-structural background, the performance context, the personality of the teller, and the content of the text, Fine presents insights into the formation, dissemination, and disappearance of contemporary folk legends.

Mulcahy, Kevin V. and Margaret Jane Wyszomirski, editors. *America's Commitment to Culture: Government and the Arts*. Boulder, CO: Westview Press. The authors present the arguments for the support of the fine arts as public policy. They show the development of U.S. arts funding since the New Deal and detail the current changes in policy that are being made in the face of the conservative and libertarian critiques.

Kunda, Gideon. *Engineering Culture: Control and Commitment in a High-Tech Corporation*. Philadelphia: Temple University Press. This year-long ethnographic study of a large high-tech corporation shows the diverse consequences of management's attempts to design and impose a corporate culture, and how it is experienced by employees of the firm.

Challenger, Douglas F. *Durkheim Through the Lens of Aristotle: Durkheimian, Postmodernist, and Communitarian Response to the Enlightenment*. Lanham, MD: University Press of America, Incorporated. To show that sociology is not irrelevant to contemporary hot issues, the author re-examines Durkheim's "science of morality" as it is illuminated by Aristotle's philosophy. Through these past writers, he seeks a communitarianism for a postmodern age.

Rubenstein, Ruth P. *Dress Codes: Meanings and Messages in American Culture*. Boulder, CO: Westview Press. Tracing the development of U.S. clothing styles from the 19th century to the present, Rubenstein presents a semiotics of apparel as an expression of wealth, beauty, youth, health, and glamour, that is *power*.

Hamamoto, Darrell. *Monitored Peril: Asian-Americans and the Politics of TV Representation*. Minneapolis: University of Minnesota Press. Hamamoto shows the interplay of liberal democratic values and white supremacist ideology in U.S.-made television.

Foran, John, editor. *A Century of Revolution: Social Movements in Iran*. Minneapo-

lis: University of Minnesota Press. The authors detail the cultural clashes fueling events in a century-long series of revolts in Iran from the Tobacco Rebellion of 1891 through the 1977-79 revolution and its aftermath.

Sreberny-Mohammadi, A. and Ali Mohammadi. *Small Media, Big Revolution: Communications, Culture and the Iranian Revolution*. Minneapolis: University of Minnesota Press. The authors show the strategic role of television in the Iranian revolution and consider the role of the media in popular political change generally.

Naficy, Hamid. *The Making of Exile Cultures: Iranian Television in Los Angeles*. Minneapolis: University of Minnesota Press. Naficy shows that immigrant media and cultural productions in the short run help to resist host culture domination, and facilitate long run assimilation with the host culture.

Leslie, Jacques. *The Mark: A War Correspondent's Memoir of Vietnam and Cambodia*. New York: Four Walls Eight Windows. This correspondent's revealing personal Vietnam war story shows reporters' growing obsession with violence and personal danger, and how they feel that they are only alive in a war zone that they find "out there" or make for themselves when they get home.

Perry, David Brunn. *Bike Cultural: The Ultimate Guide to Human-Powered Vehicles*. New York: Four Walls Eight Windows. Everything a bike nut might want to know about the history and current state of the bikers' world? No, at just 400 8x10-inch pages, it can't be nearly "everything," but it will introduce the interested researcher to the bike cultural.

Berliner, Paul F. *Thinking in Jazz: The Infinite Art of Improvisation*. Chicago: University of Chicago Press. Berliner focuses on how jazz musicians, both individually and collectively, learn how to improvise by tracing the evolving voices of leading musicians.

(continued on page 10)

Books of Note (from page 9)

Tichi, Cecelia. *High Lonesome: The American Culture of Country Music*. Chapel Hill: University of North Carolina Press. Defining country music as sung texts, Tichi finds country to be consonant with enduring themes in canonical American literature: home, the open road of opportunity, loneliness, class antagonisms, and individual salvation, all of which are embedded in the natural Westerner. Tichi talks with Emmylou Harris, Rodney Crowell, Barry Tashian, and several others about how country texts are written and rendered as music.

Ellison, Curtis W. *Country Music Culture: From Hard Times to Heaven*. Jackson, MS: University Press of Mississippi. Defining country music as experience, Ellison attended 75 concerts and public events, read fan magazines, business publications, and biographies of stars to understand what country music means to the millions of those who love it. What he finds is different from Tichi: hard times, prideful celebration of perseverance, fun-filled companionship, and devotion to an evolving shared ideal.

McNeil, W.K. *Ozark Country*. Jackson, MS: University Press of Mississippi. Though most who settled the Ozark hill-country came from the southern Appalachians, McNeil argues that their culture is not simply "Appalachia West." The food, crafts, architecture, tales, games, and music all have a distinctive Ozark stamp.

Gordy, Berry. *To Be Loved: The Music, the Magic, the Memories of Motown*. New York: Warner Books, Incorporated. Berry Gordy was the owner and driving force of Motown records through its glory years in Detroit. Glory years? The Supremes, Smokey Robinson, The Temptations, Stevie Wonder, Michael Jackson and the Jackson Five, Diana Ross, the Four Tops, Marvin Gaye, etc. Gordy shows his side of the "family-like" closeness and competition that made "Hitsville" so explosively productive for a decade, and led to the decline of Motown subsequently.

Blain, Angeline Kearns. *Tactical Textiles: A Genealogy of the Boise Peace Quilt Project: 1981-1988*. Dubuque, IA: Kendall/Hunt. Blain traces the history of a group of Idaho quilt makers who, in the heart of the Cold War, decided to devote their craft skills and artistic gifts to making world peace. The importance of this and cognate cultural efforts are interpreted as parallel to the role of cultural symbols in making the French Revolution. Parallels with other recent political quilt projects, such as those for people with AIDS, are not drawn.

Smyth, Craig Hugh and Peter M. Lukehart, editors. *The Early Years of Art History in*

the United States: Notes and Essays on Departments, Teaching and Scholars. Princeton: Princeton University Press. The authors provide insights into the institutionalization of a discipline that was nourished early in New England women's colleges.

Polkinghorne, John. *The Faith of a Physicist: Reflections of a Bottom-Up Thinker*. Princeton: Princeton University Press. The author is both an Anglican priest and a particle physicist who maintains that the quest for motivated understanding is a concern shared by scientists and religious thinkers alike; and, in this spirit, inductively explores the rational grounds for Christian belief.

Yale's Ten

Lorber, Judith. *Paradoxes of Gender*. Gender is wholly a product of socialization, subject to human agency, organization, and interpretation, Lorber argues. It is a social institution comparable to the economy, the family, and religion in its significance and consequences.

Bassin, Donna, Margaret Honey, and Meryle Mahrer Kaplan, editors. *Representations of Motherhood*. The authors show how the representations of motherhood in art, psychiatry, film, literature, medicine, psychology, and social science feed highly ambivalent attitudes toward motherhood.

Daly, Kathleen. *Gender, Crime, and Punishment*. While population statistics show that women are treated more leniently, Daly's close comparison of matched pairs indicates that gender differences are negligible when the details of the cases are taken into account.

Cookson, Peter W., Jr. *School Choice: The Struggle for the Soul of American Education*. Based on the accumulating evidence, Cookson argues that parental school choice is a useful strategy for educational reform.

Winkler, Mary G. and Letha B. Cole, editors. *The Good Body: Aestheticism in Contemporary Culture*. Authors from a wide range of perspectives discuss the contemporary obsession with the good [female] body.

Mitchell, Timothy. *Flamenco Deep Song*. The erotic music and style that came to be known as flamenco arose among traumatized people of Andalusia—fugitive Jews, Moors, beggars, harlots and others—but was quickly embraced and canonized as a fine art form by Spanish aristocrats.

DeFattore, Joan. *What Johnny Shouldn't Read: Textbook Censorship in America*. After analyzing the crucial 1980s' court cases of text-book censorship, the author examines their impact on publishers and state education officials.

Ross, Marc Howard. *The Culture of a Conflict: Interpretations and Interests in Comparative Perspective*. Analyzing ethnographic data from ninety preindustrial societies, Ross develops an explanation for cross-society differences in the definition of, causes of, rates of, and reactions to conflict.

Stoller, Robert J. and I.S. Levine. *Coming Attractions: The Making of an X-Rated Video*. A doctor and an X-rated video producer examine the motivations of participants in the making of the adult heterosexual X-rated video, "Stairway to Paradise."

Andreopoulos, George J. and Harold Selesky. *The Aftermath of Defeat: Societies, Armed Forces, and the Challenge of Recovery*. Drawing on examples from the American revolution to China's 1987 invasion of Vietnam, experts in military history show how the trauma of defeat affects the evolution of the defeated society.

Three from Oxford University Press

Wuthnow, Robert. *Christianity in the 21st Century: Reflections on the Challenges Ahead*. Wuthnow reflects on where the mainline Protestant churches are now, and where they need to be headed if they are to remain a vital institution in American society. The foci of controversy, he finds, are institutional, ethical, doctrinal, political, and cultural.

Milner, Murray, Jr. *Status and Sacredness: A General Theory of Status Relations and an Analysis of Indian Culture*. Milner shows how sacredness is used in India, and by implication elsewhere, as a resource and potent form of symbolic capital in status crystallization.

McChesney, Robert W. *Telecommunications, Mass Media, and Democracy: The Battle for the Control of U.S. Broadcasting, 1928-1935*. The author shows the step-by-step process by which "public airwaves" converted to "private profit," in a way that suggests strategies for redressing the imbalance between interests.

The Music of Wesleyan University Press

Walser, Robert. *Running with the Devil: Power, Gender, and Madness in Heavy Metal Music*. Covering the gamut from the artist's misogyny and fan's nihilism to allegations of Satanism and lyrics suggesting "suicide solutions," musicologist Walser concludes that it is the music's ability to empower fans that must be understood.

Otis, Johnny. *Upside Your Head! Rhythm and Blues on Central Avenue*. Born in Berkeley to Greek immigrants, Johnny Otis looks at the rhythm and blues of Los Angeles from the unique perspective of an enormously creative non-Black musician. The book is filled with personal reminiscences of

the music situated in its political and cultural context (Central Avenue in the 1930s to the LA of Rodney King) in which it was created.

Rose, Tricia. *Black Noise: Rap Music and Black Culture in Contemporary America*. Drawing on interviews with rap artists, this is an engaged look at the aesthetics and cultural, racial, and sexual politics of rap and hip hop culture.

Crafts, Susan D., Daniel Cavicchi, and Charles Keil, editors. *My Music*. Excerpts from nearly forty extended interviews show how these people experience and use music in their lives. No extant theory of reception predicts their responses.

Slobin, Mark. *Subcultural Sounds: Micromusics of the West*. What the preceding book does for individuals, this one does with much greater abstraction for groups in the U.S. and Europe.

Shank, Barry. *Dissonant Identities: The Rock'n'Roll Scene in Austin, Texas*. Shank provides a detailed look at the musicians, managers, and audiences of Austin's precious pop music scene. He also suggests the disjunction between this art village and the international music world.

Seven from Blackwell

Calhoun, Craig, editor. *Social Theory and the Politics of Identity*. Social movements since the Second World War, the authors show, have been based in a search for identity on the part of African Americans, white ethnics, women, gays, etc. The rise of identity politics makes clear the need for social theory itself to be a discourse with many voices in contact with each other.

Zukin, Sharon. *The Culture of Cities*. Cities are understood as projections of their topology, buildings, transportation systems, argot, art, and decay. A city is saved or doomed as much by its culture as by its economic structure and political institutions.

Gruzinski, Serge. *The Conquest of Mexico: The Incorporation of Indian Societies into the Western World, 16th-18th Centuries*. The author shows the successive transformations of collective memory that took place in Mexican Indian culture following the Spanish conquest, enslavement, and conversion to Christianity.

Montanari, Masimo. *The Culture of Food*. The author traces the part food habits have played in the evolution of Europe over the past two thousand years. He shows how food has marked regions, religious and status groups, and how food has been a driving force in national and imperial ambition.

Rasmussen, David, editor. *The Handbook of Critical Theory*. The authors trace the

influence of critical theory on social science and the humanities.

Bronner, Stephen E. *Of Critical Theory and Its Theorists*. A useful introduction to the ideas of Korsch, Lukacs, Bloch, Horkheimer, Heidegger, Fromm, Adorno, Marcuse, and Habermas.

Stivers, Richard. *The Culture of Cynicism: American Morality in Decline*. What we need is not a "return" to a "higher morality," Stivers contends, but an examination of the internal contradictions in American morality that breed widespread cynicism.

A feast of TV analysis studies from John Libbey

Collins, Richard. *Satellite Television in Western Europe*. The book contains a wealth of information on what programming has been available and what has been used country-by-European country. The complex interplay in technology, financing, and politics between satellite, cable, and terrestrial transmission is considered.

Collins, Richard. *Broadcasting and Audio-visual Policy in the European Single Market*. Here Collins traces the European Union's attempts to develop a single policy toward television programming, commercial exploitation, and property rights.

Cohen, Akiba, Mark Levy, Michael Gurevitch and Itzhak Roeh. *Eurovision and the Globalization of Television News*. A report on how European News Exchange's raw news footage is gathered and how it is "localized" by the numerous subscribing TV networks around the world.

Flournoy, Don M. *CNN World Report: Ted Turner's International News Coup*. In 1990 Ted Turner told television news directors that because of the flow of information provided via CNN, there would not be a totalitarian state on this planet in a decade. Flournoy analyzes the formulating of CNN's World Report and how it has been received around the world.

Boyd-Barrett, Oliver and Daya Kishan Thussu. *Contra-Flow in Global News: International and Regional News Exchange Mechanisms*. The authors analyze the UNESCO-sponsored effort to make available TV programming created in third world countries to other countries around the world. Like most agency reports, it focuses on how much effort was expended, not on what got shown or who saw it.

Jankowski, Nick, Ole Prehn and James Stappers, editors. *The People's Voice: Local Radio and Television in Europe*. Country-specific chapters analyze the content of local radio and TV programming in eleven countries.

Morrison, David E. *Television and the Gulf War*. A careful and many-faceted study of the effects of Gulf-War reporting on the English. National samples of adults and children were surveyed. The news broadcast by each of the TV carriers in England was content analyzed for interpretation and violence. Finally, discussions were held with groups who were shown clips of the news, as well as news footage that had not been broadcast because it was considered "too harrowing to show."

Frachon, Claire and Marion Vargaftig, editors. *European Television: Immigrants and Ethnic Minorities*. The authors focus on how European television networks deal with the issue of immigration into their countries, and what programming they provide for ethnic and religious minorities, as European society seems to be turning toward racism and xenophobia.

Tambling, Jeremy, editor. *A Night In at the Opera: Media Representations of Opera*. The authors focus on a number of different representations of opera on the screen, on television, in the comics, and in a range of national contexts from Italy to China.

Jordan, Stephanie and Dave Allen, editors. *Parallel Lines: Media Representation of Dance*. The authors show how dance has been represented on public television in Britain.

Mytton, Graham, editor. *Global Audiences: Research for Worldwide Broadcasting 1993*. Surveys of TV and radio audiences in Ghana, Senegal, Mozambique, Angola, Fiji, and Nepal are reported, as well as a study made in Middle Eastern countries during the Gulf War.

Mytton, Graham, editor. *Global Audiences: Research for Worldwide Broadcasting 1994/5*. Reports of specific research studies on radio and TV audiences for BBC World Service TV, as well as nation studies of India, Albania, Kenya, Nigeria, the Czech Republic, and Romania are presented.

Three from University of Texas Press

Wasko, Janet. *Hollywood in the Information Age: Beyond the Silver Screen*. Wasko details the many facets of the emerging "filmed entertainment" business. The industry, which was once focused entirely on domestic theatrical film production, now has a world market for theatrical productions, broadcast TV, cable, and satellite distribution as well as tie-in advertisements, spin-off products (toys, games, books, dolls, theme park rides), and secondary products such as theme music CDs and song copyrights.

Anderson, Christopher. *Hollywood TV: The Studio System in the Fifties*. The 1950s, a time that many film industry historians see as a dark age, was in fact a time of great

(continued on page 12)

More Books of Note (from page 11)

profits and productivity for the film studios that made the switch to producing programming for television. The archives of Warner Brothers and David O. Selznick Productions are used to document the point.

Firmat, Gustavo Perez. *Life on the Hyphen: The Cuban-American Way*. Ranging from music to movies, from TV to literature, the author details the accomplishments of the numerous Cuban-Americans who came to the U.S. as youngsters.

Vanderbilt's Three

Rainey, Sue. *Creating Picturesque America: Monument to the Natural and Cultural*

Landscape. Rainey analyses the two-volume picture book *Picturesque America* that was drawn from features appearing in *Appleton's Journal* published in the years just following the Civil War. It was the first comprehensive celebration of the entire continental nation. The greatness of America was seen to be not in its political institutions but in its natural beauty, abundant resources, and industry. Rainey takes particular note of its images of immigrants, Africans, and Native Americans, as well as of the geographic regions.

Craft, Robert. *Stravinsky: Chronicle of a Friendship*. Craft, himself a writer, lived in close association with the Stravinsky household during the final decades of the composer's life. His diaries provide a rich interior view of a creative life and

the composer's connection to many of the other celebrated creative people of the time.

Wiltshire, Susan Ford. *Seasons of Grief and Grace: A Sister's Story of AIDS*. Wiltshire describes the life that she and her brother, John Ford, had growing up in rural Texas. She chronicles the route that took her to becoming a classics scholar, while her brother became active in Texas Republican party politics, rising to the rank of Deputy Assistant Secretary of Agriculture in the Reagan administration, and contracted AIDS. Quitting government service, John became active in the American farm movement and was, along with Willie Nelson, named a Hero of American Agriculture just two weeks before his untimely death.

Dissertations in Progress

Editor's note: This column is a new feature of our newsletter. We are encouraging graduate students to submit information on their dissertations as soon as they have finalized their topics, to promote sharing of information and ideas. To be included, send information like that given below to the newsletter editor; the maximum length for the description of the research and what stage you are at, combined, is 80 words. Information on the dissertations listed below was received from November 21 through January 5. Unless otherwise noted, the author is in the Department of Sociology at the institution listed.

Beliefs, Rituals, and Social Integration Among Old Order Mennonites in Upstate New York. After three years as a participant observer in a religious community, I am currently writing chapters for my dissertation. How does religion serve to integrate the members of social groups? Old Order Mennonites observe highly complex rituals and conform to rigid church regulations. However, members give diverse reasons for their conformity and understand key doctrinal issues differently. I argue that society is possible because individuals follow established rules, regardless of the subjective meaning they attach to them. Daniel B. Lee, Syracuse University; 302 Maxwell; Syracuse, NY 13244-1140; danblee@mailbox.syr.edu; 315/699-0008.

Career Patterns and Meaning-Making among Female Senior Executives in Finance. I interviewed 58 female executives in finance-related fields, 14 male executives, and 20 otherwise similar women who left the workplace or shifted to part time to care for children. I use sequence analysis to examine respondents' career and family patterns. With qualitative data analysis, I study their meaning-making activity and agency, amidst structural and cultural opportunities and constraints. As of November 1994, I am finishing up the interviews and working on the analysis. Mary Blair-Loy, University of Chicago; 1730 Delancey Place, #10, Philadelphia, PA 19103; 215/732-0263; loy1@cicero.spc.uchicago.edu.

Visions of Charity: The Social Construction of Caring in Two "Soup Kitchens." This work explores the moral rhetorics of charitable action at two Christian "soup kitchens." Personalist hospitality, evangelism and self-disciplining construct different relations of caring among staff, volunteers and the mostly homeless guest at Loaves & Fishes and The Salvation Army. I pay particular attention to how the vision of charity shapes the process of moral selving amongst the holiday, routine, and

drafted volunteers. With fieldwork and interviews completed last year, I am well into the writing process and intend to finish by June 1995. Rebecca Anne Allahyari; University of California; Davis, CA 95616; 916/752-5884; raallahyari@ucdavis.edu.

Cultural Identity, Politics, and Art: The Recent History and Transformation of Montreal Street Graffiti (1990-1994). The purpose of this study is to examine the recent shift street graffiti writing has undergone in Montreal. What was once a practice almost exclusively based on the written and symbolic representation of contemporary political and social issues (including sovereignty, language, sexual politics, and other issues having to do with collective identity formation) has now given way to what I call "signature graffiti," or name-based graffiti—more commonly known as tagging and piecing—which emphasizes individual recognition and fame. Through my analysis of street graffiti, I will discuss various themes in cultural and urban sociology (including youth culture), art history and aesthetics (including the process of institutionalization of creative expression), and social and political theory (including issues related to nationalism and identity politics). Fieldwork near completion; data entry and analysis underway. Louise Gauthier, Graduate Faculty of Political and Social Science, New School for Social Research; New York, NY; postal address: J. Paul Getty Trust, 401 Wilshire Boulevard, Suite 900, Santa Monica, CA 90401-1455; LGauthier@Getty.edu.

Art, Enterprise, and Offense: Photography Comes of Age. The various types of photography practiced today are reflections of three distinct spheres of practice that emerged in the last two decades of the nineteenth century. Understanding how material and ideal resources were mobilized to differentiate and support practices associated with the fundamental categories of "true" amateur, professional, and "mere" amateur takes us beyond the bipolar cultural distinction between the high and the low to examine discursive and organizational processes that create and maintain a variety of symbolic boundaries. I am now in very early stages of collecting 19th century photo journals, searching for archival materials related to the economic organization of photographic enterprise and for a wide variety of late 19th century photographs. Marshall Battani; University of California at Davis; Davis, CA 95616; mabattani@ucdavis.edu; 916/757-5884.

Multiculturalism and the Social Construction of White Racial Identity. This project examines what differences, if any, "multiculturalism" makes in the ways white teenagers fashion a

racial or an ethnic identity. I am approaching the question by comparing student life and white youth cultures in two demographically distinct high schools: one racially and culturally diverse and the other predominantly white. Participant observation and in-depth interviewing are my methods. Research began in Feb. 1994 and will end in Dec. 1995, after which I will be writing full time. Pamela Perry; 420 Barrows Hall; UC-Berkeley; Berkeley, CA 94720; pperry@uclink.berkeley.edu.

Nationalism and Statecraft in Southeastern Europe. A sociological synthesis based primarily on secondary historical sources (in English, French, Greek) of the appearance and institutionalization of nationalism in the Balkan peninsula from 1750 to 1911. The dissertation examines the role of economic, political, military, and cultural factors in the Balkan national revolutions (Serbia 1804, Wallachia 1821, Greece 1821) as well as the contributions of historians, folklorists, and intellectuals in shaping Serb, Greek, Roumanian and Bulgarian nationalisms. Collection of most sources has been completed and writing began in May 1994 (drafts of 4 out of a total of 8 chapters have been completed). Victor Roudometof; University of Pittsburgh; Pittsburgh, PA 15260; 412/648-7580; vnr92@vms.cis.pitt.edu.

News: The Rise of the Research Networks

The Culture Section now has eight research networks, most of them newly organized this fall. Four of them have reports to make at this point. (*The other networks are: Culture, Knowledge, and Science [contact Chandra Mukerji at 619/534-3596]; Culture and Race [Mitchell Duneier at 805/893-8228]; Culture and Religion [Rhys Williams at willrhys@siuymb.edu]; and Meaning and Measurement [Ann Swidler at swidler@ucbcmsa.berkeley.edu].*)

Culture and history

We are pleased to announce the formation of the Culture and History Research Network. Our goal is to provide a forum in which scholars interested in the linkages between cultural and historical analyses can share ideas, information, resources, and work in progress.

Recent years have seen a tremendous resurgence of interest, by sociologists as well as historians and other scholars, in cultural approaches to historical explanation on the one hand, and, on the other hand, in historical treatments of cultural phenomena. These developments include theoretical and empirical, qualitative and quantitative, macro and micro, narrative and semiotic analyses (to name but a few of the existing perspectives). We know many members of the ASA culture section, and surely there are many others whom we do not know, who are engaged in various cultural-historical projects and/or teach courses that combine these two interests or approaches.

It is our hope that this network can provide a social basis for furthering these theoretical and research agendas and for bringing scholars together in a variety of ways. For example, we are interested in convening an informal gathering and/or discussion group during this summer's ASA meetings (on the model of Ann Swidler's "Meaning and Measurement Workshop" in Los Angeles); we are considering the feasibility of sponsoring a computer conference (along the lines of Chandra Mukerji's efforts with the Science and Culture network), and of establishing an ongoing email network (or listserv) for exchanging ideas, commentaries and information about conferences, publications, and events. We are also interested in reaching out to scholars in

other groups (such as the Comparative-Historical Section of the ASA or a network of historical anthropologists) and professional associations (e.g., Social Science History Association). If you would like to be included in any of these activities and/or have any suggestions for how we might proceed, please contact one of the network organizers: Ewa Morawska; emorawsk@mail.sas.upenn.edu; Dept. of Sociology, Univ. of Pennsylvania; Philadelphia, PA 19104; or John Mohr; mohr@alishaw.ucsb.edu; Dept. of Sociology, Univ. of California; Santa Barbara, CA 93106.

Culture and theory

The culture section has attracted many people who think with theory. We have two objectives for the Culture and Theory network: to identify and make connections between people with shared concerns, and to provide a forum for debate about current theoretical issues in cultural sociology. Get in touch with us to join.

Our discussion topics and the forms they take will be open to your preferences and suggestions. Here is how we'd like to start. We invite you to send us one-paragraph statements of your own interests and what you think the important issues in "culture and theory" should be. To position yourself, try the following analytic device. Imagine a 2*2 table: "Midrange" and "Big" theories on one axis, "Implications of Culture Work for..." and "Implications for Culture Work..." on the other axis. This suggests four possible sorts of topics. Where do your interests fit? Let us know in your statement. We will circulate these for responses; we aim to make a directory of "culture and theory" interests for circulation at ASA next year. We will also meet informally during ASA.

The way we move on to substantive discussion will be guided by your responses, and we invite suggestions. One format we are considering is an email discussion list, either for unstructured exchanges or a more structured discussion (moderator, time-frame, summing up) on a selected topic.

Contact us to join the network and make your suggestions. Organizers: Lyn Spillman; Department of Sociology; University of Notre Dame; Notre Dame, IN 46556; 219/631-8067; Spillman.1@nd.edu; Anne Kane; Department of Sociology, University of Texas at Austin; 336 Burdine Hall; Austin, TX 78712; 512/471-1122; aekane@jeeves.la.utexas.edu.

Political culture

One of our section's new research networks—on political culture—invites your participation. We are defining political culture broadly as the cultural bases of political expression by elites, contesting groups, and broad publics. We would like to arrange a meeting of the network participants at the 1995 ASA meetings, during which we can have focused discussion(s) on empirical or theoretical topics of mutual interest. We also hope to create a listing of network participants along with brief summaries of projects they are working on that relate to political culture.

The network is a response to exciting discussion generated during the political culture panel sessions, organized by Paul Lichterman and Andrea Press, at the 1994 meetings in L.A. The paper topics suggest the diversity of research on political culture: the ritualized public sphere of an Irish rebellion; nostalgia as a way of talking and understanding the place of talk in the U.S. public sphere; eugenics in nineteenth-century anti-abortion rhetoric; theorizing culture as meaning-making in studies of popular political expression; culture and identity in the Chinese student democracy movement; West German collective

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memory; East Germans negotiating the public and private after the fall of the Wall; the private letters and public representations of Italian fascist war heroes. Common themes in the presentations and discussions included the articulation of "culture" and "social structure," the challenges in identifying "public" and "private" in historical and cross-cultural research, the differences between understanding political culture as beliefs and as practices, and more.

To join the network, even if you cannot attend a network meeting this summer, please send email or write to one of the network organizers. Feel free to suggest ideas or activities for the network to consider. We will then send out a proposal for discussion topics, perhaps ideas for a short piece or two to read before our meeting, and a tentative meeting time. We look forward to hearing from you. Organizers: Nina Eliasoph; Annenberg School for Communication, Univ. of Pennsylvania; 3620 Walnut St.; Philadelphia, PA 19104; eliasoph@ssc.wisc.edu; Paul Lichterman; Annenberg School for Communication, Univ. of Pennsylvania; 3620 Walnut St.; Philadelphia, PA 19104; lichterm@ssc.wisc.edu; Andrea Press; Institute of Communications Research, Univ. of Illinois; 222B Armory Bldg., 505 E. Armory Ave.; Champaign, IL 61820-6295; press@ux1.cs.uiuc.edu.

Culture and gender

We are establishing a new research network on culture and gender, which has consistently proven to be an area of theoretical and methodological excitement within the culture section, and one that has linked the section to other groups within the association.

To get started, we are planning to meet at the ASA Annual Meeting in D.C. to exchange information on areas of research, establish links for ongoing communication, and develop a strategy for studying the central questions in the area of gender and culture. If you would like to join us or be included in the network, please contact one of the organizers by phone, mail, or email. Let us know where your interests and/or expertise lie. We'll contact you before the Annual Meeting to inform you as to when and where we will be getting together.

We have provisionally established the following broad-based areas and are hoping that these can serve as focal points for smaller group discussions. Each of these groups would embrace a variety of methods, and include research in cross-cultural, cross-racial, and cross-class studies of gender and culture.

1. *Women and men as subjects (objects) in high and popular culture.* This is the old question of how gender relations are depicted in high and popular culture. . . much overdone, and often simplistic in both theory and method. But are there still areas where we could learn something new? Historical studies on this topic often prove interesting, as do studies addressing the issue of mediation. And this approach clearly still has pedagogical power.

2. *Gendered audiences, gendered consumers of culture.* People read, people watch television, people go grocery shopping, and all the while they do cultural work. How do people interpret what they read, watch, and buy? In that consumption is often gendered, to what extent do male and female consumers actually guide (and potentially transform) the process of culture production (from behind the scenes)? What are the under-researched questions in these areas?

3. *Agency and the gendered production of culture.* Is the production process gendered? What happens when women or

men enter areas of cultural production from which they were formerly excluded? What happens, for instance, when women produce pornography? What happens when women enter the paid workplace, the academy, the military, the Congress? In what ways is women's greater public power changing the nature of cultural products and the culture in general? To what extent is their impact limited?

4. *Gendered cultures: from subcultures to national and global cultures.* Are there distinct gendered subcultures? Do these cross race and class boundaries? Are national cultures everywhere actually seen as men's cultures, thereby silencing and making invisible women's culture within the nation? Is there a global culture? If so, to what extent is it gendered? How would we go about studying these questions?

Please feel free to suggest alternative areas. The number and interests of participants will determine which groups actually form. We hope to hear from you soon, and/or see you at the meeting!

Organizers: Sharon Hays; Dept. of Sociology; 539 Cabell Hall; Univ. of Virginia; Charlottesville, VA 22903; sh2q@virginia.edu; 804/978-2816; Elizabeth Long; Dept. of Sociology, Rice Univ.; P.O. Box 1892; Houston, TX 77251; 713/661-9916.

Other Culture Section News and Information

Nominations due

If you would like to be a section officer or council member, or nominate someone for these positions, get in touch with John Mohr, the chair of the nominations committee, immediately. He can be reached at mohr@alishaw.ucsb.edu; 805/893-3630; or 420 Wuinto Street; Santa Barbara, CA 93105.

Symbolic boundaries at the Eastern meetings

At the meetings of the Eastern Sociological Association, March 30–April 2, there will be two sessions on symbolic boundaries, the first on "The Boundaries of Communities" (Paul Lichterman, convener) and the second on "Stratified Practices, Identity Salience, and Symbolic Boundaries" (convened by Karen Cerulo). Both of these will be held on Friday, March 31, in the morning. Remember that we are also planning to get together at the University of Pennsylvania during the afternoon of the 31st to discuss informally various research agendas in the study of symbolic boundaries. You are welcome to join this discussion even if you are not listed in the program. Please mark your calendar. *Presenters:* please send your papers as soon as they are ready, but not less than two weeks before the meetings, to the convener of your session.

Cultural News Beyond the Section

Theory and Society Conference

The Center for Comparative Research in History, Society, and Culture at the University of California–Davis, has announced that it will hold a three-day conference on "Interpreting Historical Change at the End of the Twentieth Century: The Challenges of the Present Age to Historical Thought and Social Theory," to be held February 24–26, 1995 on the UC–Davis campus. The Center offers a designated emphasis degree in Social Theory and Comparative History, one of the few interdisciplinary history/social-science graduate training programs in the U.S. The planned conference commemorates the twentieth

eth anniversary of the interdisciplinary journal, *Theory and Society*, which is housed at UC-Davis. Thirty-three social scientists and historians from eighteen universities will address the following major themes: Historical Thought and Social Theory since the 1960s; Intellectuals and Recent Intellectual History; Changing State Systems; the Liberal Capitalist State; Culture, Power, and Subjectivity; Constructions of Identity; the Social Dynamics of Ethnic Relations in the Late Twentieth-Century United States; World History and Historically Oriented Social Theory. To obtain the conference schedule or make plans to attend the conference, contact the Center for Comparative Research in History, Society, and Culture; University of California; Davis, CA 95616. The Center can be reached by telephone at 916/752-8707, by fax at 916/752-9060, and by email to its director, WWHagen@ucdavis.edu.

Student roundtable session on culture at the ASA meetings in D.C.

The ASA Honors Program Student Association invites submissions for the student roundtable session on Culture at the ASA annual meetings in Washington, D.C., August 19-23, 1995. Graduate and undergraduate students are encouraged to send abstracts on any culture-related topic to: Todd Robbins; Dept. of Sociology, University of Massachusetts; Amherst, MA 01003; TRobbins@soc.umass.edu.

Conference on Social Theory, Politics, and the Arts: "Culture As Object, Context, and Process"

This annual conference, to be held October 19-22, 1995 at the University of California-Santa Barbara, is an international meeting of scholars in the social sciences, humanities, and the arts, including artists and arts administrators, united by common interests in the interdisciplinary study of issues concerning the arts, society, and politics. The conference will be concerned with culture as object, culture as context, and culture as process, in its broadest interpretations and meanings. The conference will address a wide range of themes, examining a variety of expressions of culture and creative activity; the contexts that frame, create, and reflect those expressions; and the dynamics and tensions of cultural production processes. Sessions topics include transnational developments in culture and the arts; the arts and the political sphere; aesthetic ideologies; politics and economics of culture; the structure and functioning of art worlds; the role of the arts in multicultural debates; and the arts and dimensions of difference, e.g., race, class, gender, and generation, among others. Submission deadline is March 1, 1995. Send three copies of all completed papers, detailed abstracts, three-paper panel or three-person roundtable proposals with all addresses and phone/fax numbers (including summer) to: Denise Bielby or Connie McNeely; Department of Sociology, University of California; Santa Barbara, CA 93106; 805/893-3630; fax: 805/893-3324; email bielbyd@alishaw.ucsb.edu. Status of proposals, a preliminary program, and information concerning registration, accommodations, and travel arrangements will be provided to all by early May.

Australian conference on "Cultural Policy: State of the Art"

The Institute for Cultural Policy Studies is organizing this major international conference for late June 1995. While the central focus will naturally be that of cultural policy, we intend the conference also to be an effective meeting point for those working in cultural studies (theory and history), communications studies, economics, and sociology, particularly in areas where these fields of work have implications, direct or indirect, for cultural policy analysis, development, or critique. We be-

lieve that there are now many vital connections to be established between researchers in the broader field of social and cultural studies and the more "applied" requirements of cultural policy analysis and development. By "policy" here we do not mean simply the prerogatives of government and the state in the narrow sense, but also the more informal processes of policy formulation by non-government organizations, the community, and private sectors.

Key themes of the conference will include, but are not limited to: From Arts to Culture; Cultural Development; Cultural Planning; Cultural Industries; Cultural Heritage; Cultural Diversity and Pluralism; Cultural Tourism; Research Directions in Cultural Policy; Communications and New Technologies; Culture and Globalization; Culture and Government.

The deadline for submissions was 31 January, but perhaps later ones are possible. You can inquire by fax (61-7-875-5511) or by email to B.Jeppesen@hum.gu.edu.au.

Let's get culture into the next census!

The following item reaches us from Jack Marcum, who does sociological research for the Presbyterian Church (USA). Do you have an interest in the content of the 2000 Census questionnaire? If so, the US Census Bureau is seeking your input through its cleverly titled "Survey of Census Needs of Non-Federal Data Users." The process runs through mid-March. If you'd like to fill out a questionnaire—it's not too arduous—contact Gloria Porter or Doug Lee; Bureau of the Census; Room 3555/3; Washington, DC 20233-2000; 301/457-4030; fax 301/457-3768; email dlee@info.census.gov. (Jack's address is john_marcum@pcusa.org.)

About the Section and Newsletter

Section leaders: The chair of the Culture Section is Michèle Lamont, Princeton University; email lamont@pucc.princeton.edu; phone 609/258-4538. The chair-elect (who is also the Program Chair for the 1995 meetings) is Ann Swidler of University of California-Berkeley; email swidler@ucbcmsa.berkeley.edu; phone 510/644-0858.

Culture is the official newsletter for the Sociology of Culture Section of the American Sociological Association. All articles and columns are copyrighted by their authors. *Culture* is indexed in *Sociological Abstracts*.

Deadline for Spring 1995 issue: March 15. *Unsolicited contributions* are welcome in all content categories (articles, announcements, section news, dissertation abstracts, comments on previous articles, letters to the editor). They should be sent to the editor by email or on disk. Any size or density DOS disk is acceptable, as is any standard word-processor file format; disks should be scanned for viruses and will not be returned. Preliminary inquiries prior to formal submission are welcome, and can be made by phone, fax, mail, or email. Keep in mind that this is a newsletter, not a journal. Aim for a length of 1,500 to 2,500 words. The editor reserves the right to edit all submissions. See "Books of Note" for information on getting books covered. Address all other inquiries to the editor:

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The Return of Culture, Identity, and History

Report from the International Sociological Association Meetings, Bielefeld, Germany, July 18-23, 1994

Vera L. Zolberg, President (1990-1994) Research Committee 37, On the Sociology of the Arts¹

From One World Congress to Another

Every world congress of sociology that I have ever attended (going back to Toronto, 1974) has been marked by circumstances, pleasant or unpleasant, that color the memory of its "alums." In Toronto it was a strike of public transport and garbage pickup services; in Upssala, the inconveniences of a small university town, the overly strong Swedish currency, but compensations by way of the attractive, albeit austere Linnean-Bergmanian surroundings; Mexico City, whose banks shut down in the wake of a major devaluation just as most of the congressists arrived; New Delhi, of whom few complained—on the contrary; and Madrid, full of grandeur, with a glamorous royal couple, ease of transport, but whose heat wave dwarfed the New Delhi summer, *without* air conditioning.²

Bielefeld may be too fresh in our minds to characterize in such simplistic terms, but many participants found it an "Upssala redux." They complained of costly hotel rooms, scattered over a seemingly vast geographical area.³ But a world congress is more than its intermittently (albeit recurrent) material woes. What of its substantive and intellectual content? When anywhere between five to six thousand sociologists descend upon a single location, it is difficult to characterize the overall event fairly. I can present only a very partial, tentative account of what turned out to be a richly, intellectually

exciting event, despite the material problems that kept a large number of participants away.⁴

Principal Themes: A World Congress in Tune with its Time

Appropriately, in light of the world historical transformations of the past few years, the official congress motif was "Contested Boundaries and Shifting Solidarities." This thematic in one way or another underlay several of the speeches at the plenary sessions: by Alain Touraine (Paris), Niklas Luhmann (Bielefeld), T.K. Oommen (New Delhi, the outgoing president), as well as speakers at a number of general sessions.⁵

No doubt the champion orator was Touraine, who spoke on several occasions, of which his commemoration of René König, one of the principal agents of the creation of international intellectual ties, coming before the world congress itself, might have set the tone. Touraine recalled König's outstanding facility with languages, non-European as well as European, and noted with regret that most Europeans today are unable to communicate with one another in a *European* tongue; instead, scholars of virtually all countries are obliged to speak to even their geographic neighbors in (American) English!

Could this be the shifting solidarities and contested boundaries that were to guide our thinking? Perhaps, but I heard no echo of this in the RC (Research Committee) on the Sociology of the Arts, most of whom do

speaking several languages, including English, switching from one to the other with relatively little self-consciousness. Still, the themes of borders and solidarities, and their connections with cultural identity and social memory were prominent not only at the general ISA sessions, but in many sessions of the RCs.⁶

The session of RC37 that dealt most directly with boundaries was "Border Cultures," in which two sorts of effects were explored. First, the impact of geographic borders on culture and behavior through studies of the impoverished conditions of (largely) undocumented aliens in Texas. Quite different in tone and significance was the effect of eradicating the boundary between the ex-German Democratic Republic and ex-West Germany on literature, as analyzed by Daglind Sonolet. The papers under the heading "Theatre Arts Across Boundaries" focused on representations of societies at particular moments in several dramatic genres, with case studies of Japan, India, Greece, and the contemporary reconstruction of historical "classics."

The session on social and cultural identity as constructed through the media included a study of immigrant newspapers in the United States (among Germans, by Judith Blau and Mim Thomas; eastern Europeans by Eva Morawska). In the same session,

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