

Culture

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A Message from the Chair
Michael Schudson
UC San Diego

When I was in college, I thought my "pre-med" friends were lucky because they knew, and in most cases had known as long as they could remember, that they wanted to be doctors. They knew what courses to take. They knew what to study, and how hard. Their lives were conveniently teleological.

Most of my friends were not so fortunate. We, outside the charmed pre-med circle, did not know what we were going to be when we grew up. We were all over the lot in our interests, ambitions, and identities.

We were also easy recruits to anything that sounded interesting. This was especially so because our college, Swarthmore, was small — 1100 students at that time — and though only half an hour on the commuter train to Philadelphia, remarkably self-contained. Most students stayed on campus weekends as well as during the week. There was one movie shown on campus weekends, usually classic and European, and one commercial movie house within walking distance. The Little Theater might have a production. Astronomy professor Peter van de Kamp might be showing one of his Charlie Chaplin films (these screenings were known as Chaplin seminars). Or there might be a special event — a concert by Jefferson Airplane or Peter Schickele; a lecture by Isaiah Berlin or Aaron Copland or Immanuel Velikovsky or this suddenly famous professor from Princeton, Thomas Kuhn, a reading by Adrienne Rich or a chamber concert by artists in residence Gilbert Kalish and Paul Zukofsky, or a debate on Vietnam between Robert Scalapino and Stanley Hoffman.

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Rethinking Nation-State Identities in Postwar Europe: Representations Through Textbooks
Yasemin Soysal, Univ. of Essex

In recent decades, we have observed significant changes in the definition and understandings of nation-state identities in response to global and regional political reconfigurations. One such case, the European Union, projects a transnational political entity—a union of nations, regions, and localities. What happens to collective identities and citizenship (historically shaped by the boundaries of the nation-state) in a situation where centrifugal forces strain the premise of national collectivities and the national closure of cultures? My current research aims to explore the postwar changes in nation-state identities and public definitions of citizenship through a comparative analysis of history and civics textbooks and curricula. In this essay, I introduce some of my arguments, demonstrate the evidence I employ, and present some preliminary findings.

I would like to start by presenting three samples of "identity positions" as displayed in recent European textbooks and curricular debates. The first one is from Britain, a quotation from Dr. Nicholas Tate, the Tory Government's chief curriculum adviser (The Times, 8 February 1996). In addressing the problems of British education and commenting on the recent curricular reforms, he proclaims that:

"According to the [dominant] view there is no difference in value between, say, Schubert and Blur, between Milton and Mills & Boon, or between Vermeer's View of Delft and a dead sheep at the Tate."

For Dr. Tate, as a corrective, the school curriculum needs to promote "a sense of civic and national identity," based on two major principles:

"First, a basic purpose of education [should be] to help young people to appreciate the best of our cultural inheritance and to sustain it. Second, the curriculum needs to be firmly and proudly based in a cultural heritage with its roots in Greece and Rome, in Christianity and European civilization. This is why our present curriculum emphasizes the centrality of British history, the English literary heritage (with Shakespeare in pride of place) and the study of Christianity, alongside the

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(Schudson, continued)

I mention these because I attended all of them. And I had no idea, none at all, what Thomas Kuhn had written or why people were excited that Isaiah Berlin was on campus. I had never heard of Charlie Chaplin, let alone seen "Modern Times" or "Gold Rush" before. All I knew is that friends were going and that some faculty or student committee had judged that these things would enhance the cultural life of the campus.

If I could have chosen only what I knew I was interested in, I don't know how I would have occupied my leisure. I didn't know what I liked. I went to all these events in part to learn what I liked, not because I already knew. I had gone to college to form my preferences, to borrow the economist's language, not because I already knew them.

Maybe a pre-med could have found rational choice theory plausible. Not me.

My first year as an assistant professor at the University of Chicago, I was having lunch at the Quadrangle Club with half a dozen of my senior colleagues in the Sociology Department. The topic of discussion turned to the ASA elections and the contest for the presidency of the organization. It was a matter of obviously intense interest among my colleagues. I asked, naively and honestly, why? Why would anyone WANT to be president of the ASA?

This was one of a number of missteps I made that year, and it is probably testimony to the tolerance of Chicago for intellectual quirkiness that no one, beside myself, took any lasting note of my dumb remark or the deep and embarrassed silence that followed my question. Someone made a joke and conversation went off in another direction.

But what was that silence? I thought, then, that the problem was that I had committed a sacrilege by questioning an unquestioned holy object. Now I wonder if it may have been something else — that even my sociological colleagues did not have a language about honor readily available to them or, to choose less morally loaded language, social respect. There is no easy interest-based or power-based reason that one should agree to be chair of a professional association (or of one of its sections). It's the honor of the thing. I feel very much honored to be chair of the Culture section (although it does bring to mind Abraham Lincoln's tale of the man who was tarred and feathered and ridden out of town on a rail who said, "if it weren't for the honor of the thing, I'd rather walk").

Even sociologists have been seduced by economists. This is a culturally overdetermined error for Americans, who think the bottom line is always the bottom explanation. Indeed,

this is so much so that people often claim to be motivated by money when they are not! Two years ago, as I was preparing to teach a large freshman lecture class to 250 students, the director of the general education program said that another faculty member, scheduled to teach the same course to another 250 students, had been forced to withdraw at the last minute. Would I be willing to do my lecture at both nine o'clock and again at eleven? He would see if he could sweeten the offer with a little summer money.

I agreed. The money was a factor in my decision. But the primary tug was that I liked, trusted, and admired the program director and I wanted to please him or, at least, not let him down. But when people asked what possessed me to take on this additional chore, the only acceptable answer I could offer was "there's money in it." So that's what I said. If I had answered, instead, that "human beings are social, you see, and we are all entwined in networks of trust, reciprocal exchanges of affection and respect, and real commitments to making social life go smoothly, that's why," no one would have understood me. It was easier to acknowledge crass motives.

I would not claim that striving for honor or social regard is morally superior to striving for money or power, but I am willing to claim that it is an independent dimension of social action. You see it in textbook form in little kids. They find "stickers" motivating, even when they are not transferable into candy or grades or power or privilege. Stickers are pure marks of social approval. It feels good to be approved by a teacher or teacher's aide or student helper or parent or any other grown-up whose approval is a mark of social acceptance.

Or perhaps stickers (like everything else) are more complicated than this suggests. Stickers are not only socially rewarding but tactilely rewarding. There seems to be something intrinsically magical about a shiny, colorful shape that sticks to your shirt or forehead when you peel off the back.

Or think about the joy of popping those hundreds of tiny air pockets in bubble-wrap packing material, a pleasure that makes my children ecstatic (and I rather like it myself). Popping pockets is not as complex, not as intense, not as biologically relevant, and not as culturally elaborated as sex, and so is perhaps a better case of the self-rewarding character of tactile pleasures. I guess I am not much for parsimonious explanation. Here I am adding to "class, status, and party" a fourth dimension for sociologists to think about: the driving force of tactile and sensual pleasure. There are various forms of stickiness in social life.

Soyzal: Rethinking Nation-State Identities, continued

development of critical skills."

In this example, identity is rooted in a unified nation and national heritage, and in the high culture of Euro-Christian civilization, set in opposition to some watered-down, blurred mass culture.

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The next example (please refer to page 4, top panels) presents the depictions of Europeanness and European identity from a German history textbook (dated 1986, but currently still in use). In these depictions, the nation exists in the future of Europe. The translation of the lefthand panel:

Culture

(Soysal, continued)

Those who have youth, Own the Future; the right hand panel reads: *Let us grow together And together harvest the fruits of Europe* (Source: *Geschichte*, vol 4, Munich: Bayerischer Schulbuchverlag 1986: 202-203). In a selection of posters from different European countries, member nations are unmistakably embodied in the European Union, and its youth and prospects. And national identity is subsumed under a unified, supranational Europeanness (but not necessarily euronationalism). It is not a static, unchangeable definition of the nation, since it implies growth with others. Neither is it an unequal portrayal of the nations—each contributes to a common future and each is equally “fruitful.”

My last example is about “us” and “others,” taken from a 1993 German civics textbook. (*Please refer to page 4, bottom panel.*) The picture is of a class photo from a middle-school in Hannover, showing pupils from different countries (Source: *Welt-und Umweltkunde*, Braunschweig: Westermann, 1993: 156). The explanation that accompanies the photo introduces the reader to Zerrin, daughter of a Turkish guestworker. Through Zerrin’s visit to the village of her parents during the summer holiday, students learn about Turkish culture, traditions and village life. Back in school after the holidays, Zerrin meets another ausländische Mitschüler [foreign fellow-student], Esra, daughter of a Kurdish refugee from Turkey. Zerrin learns about Kurds, their history, traditions, and oppression in Turkey. (The text implies that Zerrin is learning about the Kurds for the first time, because discussion of this subject is forbidden back in Turkey). So, Zerrin meets her “other” as well. But, the chapter does not end there. After the Spring break, a new student arrives in class, from yet another land, Poland. Stefan is introduced to the class as the new German student. To Zerrin’s surprise, however, he speaks very little German. With the introduction of Stefan, son of an Aussiedler [ethnic German repatriate], the picture of Hannover as a multicultural society becomes complete.

The identities presented in this narrative are particular and differentiated along ethnic lines. Pupils of German, Turkish, Kurdish, and aussiedler origin fill the classrooms (the micro-geographies of Germany), recognize their differences, and learn about and from each other. The German nation, “us,” becomes meaningful together with its others (Turks), and even with their others (Kurds and aussiedler). Hence, the German identity is relativized as one among the many ethnic and cultural identities.

Identity Trends in Textbooks

The exhibits presented above point to the three distinct ways of conceptualizing identities—European/transnational, national, and ethnic/community based. These identity positions are generally set against each other and create much heated debate in popular and scholarly circles. When conceptualizing identities and engaging in political action, globalization is discussed in opposition to localisms and nationalisms are set against regionalisms. I argue, however, that, such strict dichotomizing is not productive, either theo-

retically or empirically. My research on textbooks reveals that different identity positions co-exist in postwar Europe (with certain country specific predispositions), but not necessarily opposing or replacing one another. More often than not, they are interpreted by each other, and redefined in the process.

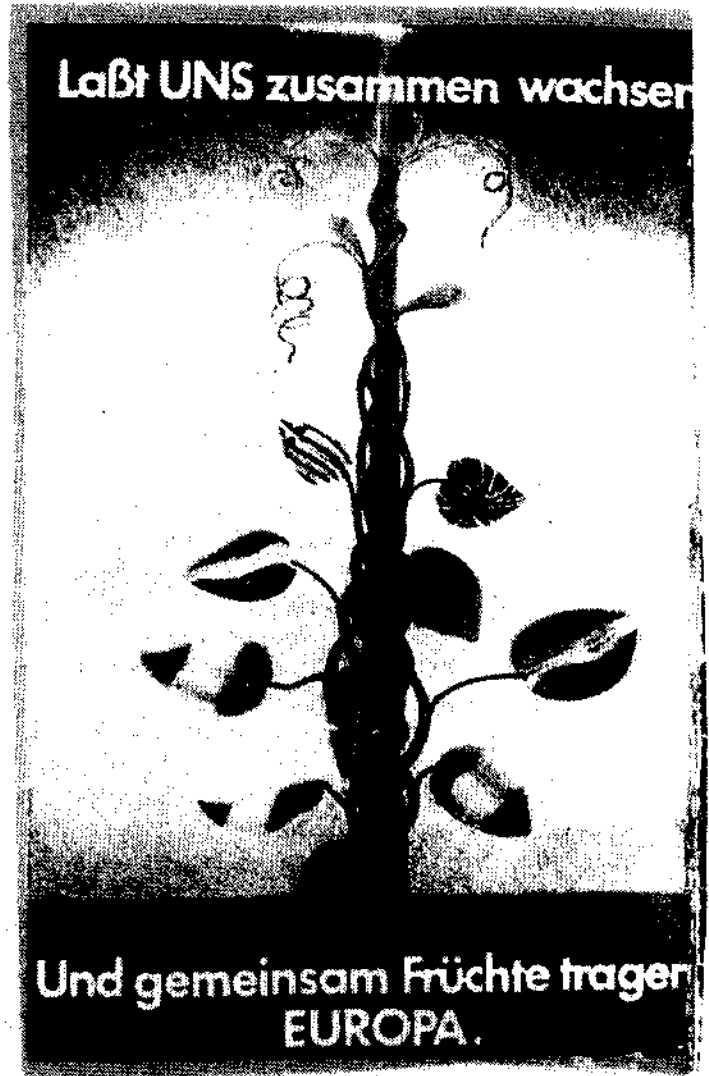
The emerging European polity provides an ample opportunity to explore the definitions and redefinitions of collective identity and nationhood through the institution of education. Historically, education has been a crucial feature in the processes of state-formation and nation-building. From the nineteenth century on, the teaching of national history and language in schools has been instrumental in creating discrete national citizenries out of otherwise diverse populations in Europe. National history, geography, and language have become important “identity markers” for nations, and have constituted the basis for national civic cultures. As such, mass schooling and curricula are distinct products of the nation state, and facilitate an important link (either as a means of social control or integration) between citizens and the state.

In the postwar era, however, the very model and institutions of the nation-state, which gave rise to national education systems in the first place, have undergone profound changes. Particularly in Europe, national sovereignties are increasingly limited and shared by transnational and local political institutions; the citizenship status of individuals is more and more detached from nationally construed identities and collectivities; and local, regional, and ethnic identities proliferate to challenge the assumed contiguities and sanctity of the nation-state.

My research aims to capture the shifts in nation-state identities, as projected in school curricula and textbooks, vis-a-vis these postwar changes in the constitutive parameters of the European nation-state system. National textbooks are representative of officially selected, organized, and transmitted knowledge. Thus they are indispensable to the explication of public representations of national collectivities and identities. In my analysis, I focus on textbooks and curricula for lower secondary schools, since they reflect more standardized, mass aspects of education. I sample history and civic textbooks in Germany, Britain, France, and the Netherlands roughly at four time points: the 1950s, early 1970s, mid-1980s, and 1990s, when major educational reforms took place. To compliment my analysis, I also examine public debates and conflicting claims that surround national education systems and national curricula, as well as the incorporation of minority cultural/religious provisions into public education systems. I make use of the interviews I conducted with officials from state educational boards and ministries, school authorities, teachers’ and parents’ associations, the representatives of European and national networks on textbook and curricular study, and with the leaders of immigrant organizations.

In analyzing textbooks, I accentuate three dimensions that delineate the boundaries of the nation-state identity:

- 1) The extent of the Europeanization and globalization



Wir leben mit
Menschen
anderer
Länder
zusammen

Arabien
 Spanien
 Italien
 Griechenland
 Türkei
 Japan
 USA
 Brasilien
 Mexiko
 Saudi Arabien
 Indien
 Australien
 Kanada
 Neuseeland
 Südafrika
 Argentinien
 Chile
 Peru
 Kolumbien
 Venezuela
 Kuba
 Haiti
 Dominikanische Republik
 Puerto Rico
 Brasilien
 Mexiko
 Saudi Arabien
 Arabien
 Indien
 Australien
 Kanada
 Neuseeland
 Südafrika
 Argentinien
 Chile
 Peru
 Kolumbien
 Venezuela
 Kuba
 Haiti
 Dominikanische Republik
 Puerto Rico



110 J. Klassenfoto der 10. Klasse
bayerischer Orientierungsschule

(Soysal, continued)

of identities projected; and the coverage of topics such as progress, environment, and human rights, which have a transnationalizing content.

2) The existence (or nonexistence) of a renewed emphasis on national identities and the nationalizing content of education; the nature of values, ideals, loyalties, and civic duties celebrated; and the degree of the valorization of the nation.

3) The degree to which cultures and histories of ethnic, religious, and regional minorities are incorporated.

Let me now report some of the "identity" trends as represented in textbooks in the light of these three dimensions along with some comparative remarks.

I. Transnationalizing Content of Education and the Normalization of the National Canon

As Europe becomes a transnational political entity and sovereignty is increasingly shared between the European Union and the national states, we observe the penetration of a pronounced European dimension to national education. In practice, this means the teaching of Union languages in schools; the incorporation of "Europe" as a formal subject of study; and an increasing emphasis in school curricula on wider European ideals and civic traditions (broadly defined as democratic principles, social justice, and human rights), replacing the nationalist content and the nationalizing mission of education. Since the mid-1980s, for example, several German federal states revised their curriculum specifically to include four dimensions to be dealt with across all (curricular) subjects: environment, gender equality, intercultural education, and the European dimension. Again, in all the new textbooks published over the last two decades across my sample countries, the European dimension has taken a more prominent space and become visually salient.

Many of the ministry officials, educators, and the heads of teachers' associations I interviewed shared their perspective on the increased prominence given to the European dimension in school curricula. One German ministry official stated that the changes in curriculum were made "in response to the technical, economic, political developments in Germany, Europe, and the whole world." For him the direction was clear: "You cannot preach a European Union and at the same time continue to produce textbooks with all the national prejudices of the nineteenth century... We must lose our national prejudices, we must change our point of view." [Interview with the official responsible for curriculum in the Ministry of Education in Lower Saxony (23 November 1995).]

Similarly, in an interview, the head of the German History Teachers' Association stressed a shift in their approach to teaching history: "The aim is more and more to cover what is important for Europe. For example, in teaching about the towns and cities in the Middle Ages, the older textbooks spoke about the German old towns. And we saw expressed in these towns the typical German character.

And now, we do not study the German character of these towns, but their European character. For example, we have buildings in Poland like buildings in Germany. In former times, the teacher would say, 'Ah! You see in Poland there are the same buildings as in Germany, therefore these buildings were built by Germans.' Now we say, 'in both countries in this period, people built similar buildings.' This is a question of perspective. You can teach the same material from a national perspective or from a European perspective. And now, we have, we want to have a European perspective." [Interview with the head of the German History Teachers' Association, Jacobson-Gymnasium, Seelen (30 November 1995).]

As a corollary to the trend toward Europeanization, we also observe a normalization of national canons that glorify discriminatory uniqueness and naturalistic myths. An example of this is the remaking of Vikings from warrior forefathers to spirited long-distance traders. This is evident in the increasing celebration of Vikings as the European heritage in history textbooks. Similarly, ancestral tribes (Normans, Germanic and Gallic tribes, for instance) are often depicted not in heroic but cultural terms through the images of quaint village life, hospitality, foodways, and artistic achievements. In German civic textbooks, the chapter on Romans and Germans is followed by a presentation of the "culture" and "village life" of Turkish immigrants and Native Americans, expressively equating all three peoples across time and.

Yet another manifestation of this trend toward normalization of national canons is the deliberate attempt to remedy the conflicting national histories of European countries. Particularly active have been non-governmental bodies and organizations, operating at national and transnational levels, in the postwar efforts to normalize history teaching in Europe.

International attempts to re-examine and revise textbooks actually go back to the interwar period. The national and international committees, set up by the League of Nations, and in cooperation with teachers' associations in different countries, sought to eliminate national prejudices and stereotypes from textbooks. With the foundation of the UNESCO and the Council of Europe after the Second World War, however, these efforts gained a more institutional basis. Currently, there are several joint commissions (between Germany, France, Poland, and Czech Republic, for example) working to harmonize the teaching of historical relations between neighboring countries, normalize contentious histories, and bring about a rapprochement among "former enemies." These commissions produce guidelines and proposals for writing textbooks and for generating a common understanding and vocabulary for the teaching of national histories consistent with European ideals.

II. Emphasis on National Identities

A concurrent trend is the renewed and growing emphasis on national identity in the face of Europeanization and the increasing distribution of sovereignty among national and transnational institutions. For example, the 1988 Edu-

(Soysal, continued)

cation Reform Act in Britain was intended to institutionalize a "national curriculum," with increased emphasis given to national history and English literature. The quest for a more competitive British educational system vis-a-vis other European states was the main driving factor behind this curricular reform. But the growing presence of the European Union, and a possible loss of British identity and sovereignty, equally underscored the debates surrounding the Reform Act.

The installation of a national curriculum is a major step in the case of Britain, given that education has always been locally organized and the country has never had a nationally designed curriculum. Not surprisingly, in the new curriculum, British history occupies a very prominent place—accounting for seventy-five percent of the time allocated to history teaching. This percentage is very high compared to Germany, where the European dimension and world history share relatively equal curricular time with national history.

Responses to Europeanization differ from country-to-country based on the country's position within the European Union. The countries in the old core of Europe—such as Britain and France—have a higher propensity to react to the intrusions of Europe by accentuating their national identities. Germany, on the other hand, with a secure place in the new Europe, and with a stronger identification with it, is more open to the transnationalization of its educational curricula and the diversification of collective identities.

III. The Incorporation of Minority/Regional Cultures and Languages into National Curricula and Textbooks

By breaching the link between the status attached to citizenship and national territory, the European Union creates a legitimate ground for various subnational groups to make claims for their cultural and linguistic identities within national education systems. More and more societal groups (immigrant organizations, regional movements, religious groups) are mobilizing around demands for inclusion into the definitions and institutions of national education. Since 1983, for example, organizations advocating the use of languages such as Cornish, Sardinian, Occitan, have been working through the European Bureau for the Lesser-used Languages. (The Bureau is directly financed by the European Union and has the goal of protecting fifty minority languages in the member states of the Union.) In the last decade, various European states, even those which had long resisted linguistic and cultural diversity, as in the cases of France, Italy, and Spain, have passed legislation accommodating and supporting regional languages in schools.

Since the 1980s, the insertion of minority cultures and histories into educational canon and textbooks has also become increasingly visible. In history textbooks, interculturalism has found its way into the teaching about Islamic civilizations. More and more, for instance, chronological accounts are giving way to narratives that depict Islam as a "culture" and a "way of life." Unlike the cover-

age of Christianity, the chapters on Islam invariably include everyday-life pictures of mosques, prayers, and marketplaces.

In civics textbooks, the typical expression of interculturalism comes under the thematic title of "living together." Minority cultures are acknowledged by introducing the presumed native pupils to the foreigner, or to the ethnic other and her culture (as exemplified in Exhibit II). These culturalized others constitute the new pluralistic topography of the nation-state. This is in much contrast with earlier textbooks (from 1970s) where immigrants do not appear, or if they ever appear, only do so as generic "guestworkers"—that is, not in equal cultural terms, but as outsiders, simply as an industrial workforce to strengthen the economies of their host countries.

Here again, I should note that, national responses vary on the basis of distinct institutional arrangements of education in each country. For example, the Netherlands, whose educational system is organized along religious denominations (as an extension of its pillar system), tends to incorporate more readily the minority cultures and minority religious teaching into school curricula and textbooks. Immigrant cultures and religions do get more coverage and acceptance in Dutch school system compared to some other European countries. In France, education is more centrally defined and organized by the state. Unlike the Dutch system, collective identities that would interfere between the individual and the state do not have a legitimate standing. Thus, the claims for particularistic provisions in education, such as wearing the foulard (Islamic veil) to classroom, develop into immediate controversies at the national level.

Conclusion

What can we infer from the trends that I conveyed in the previous section? What do these trends signify in terms of emerging identity formations and positions in the New Europe?

We think of textbooks singularly as tools for teaching national priorities and for building unified national communities. My research, however, suggests that, in postwar Europe, textbooks increasingly situate the nation and identity within a transnational context. As an ideological and organizational resource, education promotes not only national but explicitly local and transnational identities and responsibilities.

In contrast to the dominant conceptualizations, in current European textbooks, national, local, transnational identities do not appear to be exclusionary. The manifest pronouncement of local/ethnic or transnational identities does not necessarily result in the displacement of national identity. On the contrary, in the process of teaching and expressing identities, the nation is being reinterpreted and recast anew. What we are accustomed to thinking and teaching as national culture—the typical civic values: democracy, progress, human rights, equality—become part of the transnational and define Europeanness. Concurrently, transnational institutions (UNESCO, the Council of Europe, and the European Union) legitimate the proliferation of ethnic, religious, and regional identities by upholding the

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principle of the right of each people to its own culture and sovereignty. Hence, we all have our particularistic identities and cultures to be proud of and to secure and celebrate. The nation loses its singularity as the principle of identity. In the process, national identities become more and more rationalized across nation-states, as equally valid identity positions and comparable cultural heritages, undermining mythical geneses and naturalistic canonizations.

To go back to the example I started with, even the return to the national heritage in the revised British curricu-

lum is accompanied by an appreciation of cultures and identities of others'. Despite his adamant emphasis on English (not even British) identity and high culture, the Curriculum Chief of the time, Nicholas Tate, nevertheless recognizes the equality and the value of diverse cultures. In his words, "all pupils should be made aware of the rich heritage of other cultures and traditions now represented in [Britain]" and "all pupils should leave school knowing about the great achievements and contributions of these cultures to the world civilization."

1998 Culture Section Award Winners

Best Book Award, 1998

Territorial Ambitions and the Gardens of Versailles
Chandra Mukerji, UC San Diego
Cambridge University Press

This extraordinary book is a detailed account of what Mukerji calls the "material history of the gardens." More importantly, the book illuminates a sociology of the built environment – one that implicates the materialization of the identity and power of the French state, but never, in Mukerji's account, is reduced to this outcome. Mukerji argues that the formal French garden was a vital political resource for state formation. Probing deeper theoretical issues, the author writes: "The very elements that went into building the garden were ones necessary for rebuilding the landscape to make it politically marked and fortified territory that both enhanced and defined state power... They simultaneously explain the formal garden and the articulation of a territorially based state, and help make visible the state as a material accomplishment (p. 304).

Mukerji's book explores the very stuff of material power. Beyond form and meaning, Mukerji analyzes the "techniques of material mobilization"—the whole array of knowledge, skills, trading relations, markets, resources, and material possibilities that were not only used in building gardens, but whose organization and definition became part of the material accomplishment of the territorial state. We come to understand the ways in which the French state was accomplished on the land, "A product of engineering and material innovation." When Mukerji turns to the workings of monarchical power itself, we see very clearly how even the gardens' role as a symbolic landscape and a site for the "social choreography" of the court was deeply rooted in its material history. Mukerji's study is an exemplary piece of historical research, unique, imaginative, and theoretically powerful. --David Brain

Honorable Mentions

Mabel Berezin, UCLA. *Making the Fascist Self: The Political Culture of Interwar Italy*. Cornell University Press, 1997.

Diana Vaughn, Boston College. *The Challenger Launch Decision: Risky Technology, Culture, and Deviance at NASA*. Chicago: University of Chicago Press.

Best Article Award, 1998

"Making a Fragile Public: A Talk Centered Study of Citizenship and Power."
Nina Eliasoph, Univ. of Wisconsin
Sociological Theory 14: 3: 262-289

This article presents an innovative and intriguing study of political cultural process focused especially on the role of talk in contexts. Drawing on participant observations of U.S. recreational, volunteer, and activist groups, the paper makes the counter-intuitive argument that the more public the context for discourse, the less public-spirited such conversation will be. Eliasoph adds significantly to the literatures on civil society and the public sphere by demonstrating the role of conversation in constituting those arenas, particularly through what the author calls "civic practices." The paper is a major contribution to cultural sociology and is likely to be widely cited by scholars both within the field and beyond. --Jeffrey Olick

Best Student Paper, 1998

In A League of Their Own: Mental Leveling and the Creation of Social Comparability in Sport."
Kristen Purcell, Rutgers Univ.
Sociological Forum 11: 3: 435-456

Social measurement involves comparison across varying subjects, possible only when we perceive a degree of similarity among disparate events. Assuming sport as a prototype, Purcell shows that such comparability derives from a three-pronged process of mental leveling. By 1) *matching* opponents according to characteristics thought to influence the object or trait in question, 2) *standardizing* their performances, and 3) *scaling* the resulting competitive leagues against one another, leveling yields a stratified meaning system through which individual performances can be ranked. Purcell shows that creating comparability among discrete objects is not without its price; the same mental gridwork that secures comparability within leagues precludes comparison across them. This leads to a stratified system whose classes are separated by formidable mental and institutional boundaries. This point becomes particularly salient when one applies Purcell's model to non-sport realms.

Final Reflections On Moral Panics

Editors Note: "The Problem with Moral Panics," authored by Nicola Beisel and Brian Donovan, appeared in the Winter 1998 issue of Culture. The article has generated much interesting discussion among the membership. In the last issue of Culture, I published a reply to Beisel and Donovan authored by Erich Goode and Nachman Ben-Yehuda. In this issue, both Arlene Stein and Kenneth Thompson offer some reflections on the topic.

Moral Panics and Moral Politics: Further Comments Arlene Stein, Univ. of Oregon

The recent exchange between Beisel/Donovan and Goode/Ben-Yehuda caught my eye as I too have been wondering whether our theories are up to the task of adequately describing moral politics.

Beisel and Donovan charge that the concept of "moral panic" fails to do justice to the rational, purposive nature of contemporary moral politics, particularly on the right. Many conservatives, much to our surprise, may in fact be fairly reasonable folks.

Kristin Luker's (1984) landmark study of the abortion controversy showed, for example, that women who oppose choice do so largely out of grounded fears that their status as full-time homemakers is being devalued. Her book painted a fuller picture of women grappling with enormous social changes than prior studies, or media reports suggested.

But is moral protest largely reducible to the disguised pursuit of (largely) material self-interest? What about the claims of religious conservatives that they are trying to realize a moral vision? And what of the dimensions of protest that defy rationality? The abortion protestor who enjoys bombing clinics may not be typical, but he/she exists on a continuum with moderate anti-choice activists.

In the small Oregon community that I'm now studying, gay rights became a highly politicized issue during the Oregon Citizens Alliance campaign of 1993-94. This community, devoid of any discernable homosexual presence, was split in two during an effort to pass a local ballot measure designed to deny lesbians and gays civil rights protections.

During my interviews, I've had Christian conservatives weep with joy in my presence, recounting how they found the Lord, and spinning elaborate tales of apocalyptic end-times. They've told me stories about homosexual conspiracies afoot in the public schools, and about the "true story" of Hitler's perverted henchmen. Such accounts are bound send an agnostic, materialist-leaning sociologist (not to mention a queer Jew) off to scratch her head searching for explanatory frameworks.

It would be easy to dismiss these claims as pure hogwash if they didn't coexist with some reasonable ones about the decline of the family wage, the erosion of sexual boundaries, and shifts in the contours of religious faith. Targeting

the "homosexual menace" in small towns where there are virtually no out gay people seems rather silly; at the same time, many of the concerns that came to the fore during the course of the campaign were not silly at all. A similar set of concerns, I would imagine, motivates many abortion protesters; indeed, many of the folks I've been talking to have been active on that issue as well.

The more I speak to real live Christian conservatives, the more I've come to believe that the sort of movements they've been building are both rational and irrational, strategic and values-based. Indeed, that peculiar fusion may account for their success. Yet I've found it very difficult to situate this movement into any pre-existing framework which does justice to its complexity.

The "culture wars" concept captures the sense in which moral visions have become an increasingly important motivator of political activity, but it fails, I think, to adequately link these beliefs with material interests. Materialist approaches have the opposite problem: in reducing moral protest to the disguised pursuit of self-interest, they fail to do justice to the non-rational dimensions of reactionary politics.

In contrast, the moral panics perspective captures the rational and irrational, material and moral, dimensions of many types of protest. But it, like the other theories, is embedded in a binary understanding of morality and interests. As Goode and Ben-Yehuda (1994) write: "Morality provides a context; it provides an issue around which a panic coalesces, the content of the panic. It loads the gun, so to speak. Interests help explain the timing of moral panics: they act as a kind of triggering device" (p.142).

The genius of the conservative anti-gay effort that I'm studying is its very multidimensionality, a multidimensionality which makes it impossible to separate the material and moral dimensions and say which came first, or which provides the "trigger." Claims that lesbians and gays enjoy "special rights" brought together moralistic concerns about perversity with material concerns about the decline of the family wage, resentments against affirmative action, and so forth. It also blended rational and irrational forms of rhetoric—secular arguments about civil rights, and passionate religious injunctions against sin.

All of this leads me to conclude that the binary thinking which informs our thinking about moral movements, and social movements in general, may have outlived its usefulness. James Jasper's (1998) apt description of the "artfulness" of moral protest suggests that "protest always combines strategic purpose, pleasures and pains in the doing, and a variety of emotions that both motivate and accompany action" (p.215). Likewise, Linda Kintz (1997) in a fascinating new book on conservative rhetoric, argues that we must move beyond the view of emotions and fantasy as "an unbridled irrationalism without any logic" (p.67).

(continued on page 9)

(Final Reflections, continued)

Making sense of the fusion of the rational and irrational, of interests and morality, is among the challenges awaiting analysts of moral politics.

Citations

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- Kintz, Linda. 1997. *Between Jesus and the Market: The Emotions that Matter in Right-Wing America*. Durham: Duke University Press, 1997.
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Moral Panics Re-Examined

Kenneth Thompson, UCLA/Open Univ., UK

Having just published a book on 'Moral Panics' (Thompson 1998), I read with some interest the article by Beisel and Donovan 'The Problem with Moral Panics'. The quotation from a non-specialist journal affirming that 'moral panics' is 'one of the most useful concepts to have emerged

from sociology in recent years' bears out my own finding about the widespread adoption and topicality of this sociological concept. However, they then proceed to make a number of criticisms of moral panics theory, some of which I have also pointed out. My own conclusion is that, provided care is taken to avoid jumping to conclusions about the motivation (e.g. manipulative) or mental states (e.g. implied 'irrationality') of those involved, the concept of 'moral panic' can be useful in spotlighting a set of discursive practices that is increasingly common in our media-saturated modern society. Furthermore, the concept need not entail an outmoded 'collective behavior' approach, especially as the episodes increasingly take the form of media-based discursive constructions.

It would be a pity if criticisms of some of the theories that informed earlier studies of moral panics led us to throw out the baby with the bathwater and abandon a sociological concept that has become widely accepted. Although American studies may have tended to over-emphasise collective behavior factors, they have been insightful in their analyses of the role of moral entrepreneurs and claims-makers. Whilst their British counterparts, such as Stuart Hall and his colleagues, notwithstanding their original reliance on Marxist theories, also provided imaginative analyses of the intrinsically escalating character of the 'signification spiral'. My own preference has been to try to combine these contributions with other elements, such as Beck's work on 'risk society', Foucault's ideas on 'discourse', and a neo-Durkheimian approach to moral regulation.

Citations

- Thompson, K. 1998. *Moral Panics*. London and New York: Routledge.

Calls for Journal Papers

From the New Editor of *International Sociology*

Said Arjomand, SUNY at Stony Brook

It is a great privilege and challenge to take over the editorship of *International Sociology* on the eve of the new millennium, and a decade after a major turning point in world history. Coming on the crest of continuous technological and socio-cultural change, the dramatic political events of 1989 marked a turning point in world history as major as the industrial and democratic revolutions. The twenty-first century inaugurated promises to comprise a global social transformation as momentous as the Great Transformation that gave birth to classical sociology. The international sociological community in our generation faces the challenge of understanding the current epochal transformation in historical and comparative perspectives; and *International Sociology* is far better placed than the major na-

tional sociological journals to lead this historic enterprise.

The International Sociological Association celebrated its fiftieth anniversary at the World Congress of Sociology in Montreal last July. Its journal, *International Sociology*, now entering its fourteenth year, must meet its responsibility of publishing studies of the highest quality in social organization, societal change and comparative sociology, and thereby gain universal recognition as the leading journal in the field. As the journal of the ISA, it will continue to represent the research and scientific interests of its members. As sociology matures in different regions of the world, the journal will also reflect the growing varieties and refractions of the sociological tradition. At the same time, it can and should meet the intellectual challenge of our time. The classic themes of social change, development and modernization, with their significant recent extensions of globalization and world economic, political and cultural systems, have gained new life with the expansion of the markets, democracy, the rule of law and human rights. Transformations of the world reli-

(Calls for Papers, con't.)

gions and the growth of modern culture, through the inner dynamics as well as the dialogue and clash of civilizations, have been propelled by a variety of local, national and transnational social movements, and has ushered in a new age of institutional reconstruction in many parts of the world. It is natural for *International Sociology* to be in the forefront of research in these fields. To this end, the present editorial policy of publishing special issues will be continued, and one of the four yearly issues will usually be devoted to the promotion of significant themes in international sociology. More basic than empirical research in these fields, however, and indispensable to it, is the development of an adequate conceptual language for the understanding of the great social transformation of the long twenty-first century.

Our handicap in understanding the new age of social transformation with the concepts and mechanistic transhistorical explanations of social change forged for the experience of the Industrial Revolution is by now evident. The systematic failure of the mechanistic explanations of much of classical and twentieth-century sociology to deal satisfactorily with temporality, culture, politics and human agency is widely acknowledged. No compellingly superior alternatives have, however, been systematically elaborated. It is equally evident that the claims of earlier theories of social change and modernization to transhistorical validity cannot be sustained in the face of divergent paths of social development and multiple modernities. The facile temptation of substituting, for the discarded theories of social evolution, yet another generic and putatively universalistic theory, be it of post-modernism, globalization or any other catchword, must be resisted. It is interesting to note that the most promising paradigms for understanding the role of culture, politics and agency in the new age of social transformation are suggested in Max Weber's sociology of the world religion, which offers non-mechanistic and comparative explanations of the oldest instances of major transformations in human history. But this is only one good starting point. We remain open to different theoretical approaches in recognition of the diversity of sociological traditions and historical experiences. The main objective of our editorial policy will, however, be the gradual and painstaking growth of a new theoretical language under the empirical discipline of the observation and analysis, not just of the Western world, but of all the worlds of 2000. Journals such as the *Archiv für Sozialwissenschaft und Sozialpolitik*, *Année sociologique* and *Annales: économies, sociétés, civilisations*, played a major role in the development of the conceptual languages of the social sciences in the twentieth century. *International Sociology* should similarly serve as the forum for the development of the conceptual language of sociology in the twenty-first century.

Finally, the new location of *International Sociology* in the United States should have long-term consequences. The sociological community in the United States is at present

under-represented in international sociological research, membership in the ISA, and contributions to and readership of *International Sociology*. This relative parochialism of American sociology can and should be remedied. As the incoming Editor, I consider it my responsibility to encourage the participation of the American sociological community in *International Sociology*, and will urge other members of the editorial team in the United States to do the same.

From the Editor of
Current Perspectives in Social Theory
Jennifer Lehmann, Univ. of Nevada

Current Perspectives in Social Theory invites submissions for Volume 20, 2000. *Current Perspectives in Social Theory* is an annual publication dedicated to publishing significant articles across the spectrum of perspectives within social theory, conceived of in a broad and interdisciplinary way.

To submit a manuscript, send five copies and a one-page abstract to:

Professor Jennifer M. Lehmann, Editor
Current Perspectives in Social Theory
Department of Sociology, 741 Oldfather hall
the University of Nebraska,
Lincoln, NE 68588-0324

The deadline for submissions is January 31, 1999. Any manuscript received after this date will not be considered for the 2000 volume.

From the Editor of *Culture*
Karen A. Cerulo, Rutgers Univ.

Are you interested in submitting an essay, a critique, or a commentary to *Culture*? Would you like to reply to a previously published author? The editor considers submissions year round. Send your work to:

Karen A. Cerulo
Rutgers University
c/o 343 Spruce Avenue
Garwood, NJ 07027

I am happy to discuss any ideas prior to submission.

Articles as well as comments and announcements must be submitted in three forms:

- 1) Hard copy version of the work.
- 2) 3.5 floppy disk version of the work readable in Microsoft Word -- *IBM versions only!*
- 3) 3.5 floppy disk version of the work in Rich Text Format or Text Only format.

Email attachments are often accepted in lieu of computer disks. Contact the editor for relevant information (cerulo@rci.rutgers.edu).

Alexander, Victoria D. *Museums & Money: The Impact of funding on Exhibitions, Scholarship, and Management*. Bloomington, IN: Indiana University Press. Victoria Alexander shows how the changes in the sources of funding and in the structure of museum management, independently and together, influence the number and types of art exhibits presented in 30 U.S. museums.

Hall, John R., editor. *Reworking Class*. Ithaca, NY: Cornell University Press. The twelve authors rework the ideas about social class by applying cultural perspectives. They seek to understand the historically contingent ways in which economic interests are pursued under different institutionally and culturally structured circumstances.

Emberly, Julia V. *The Cultural Politics of Fur*. Ithaca, NY: Cornell University Press. Emberley shows that the use of fur has sparked controversy since the Middle Ages when wearing fur was made a legal right of aristocratic privilege. She explains how this material good has become both a mark of wealth and sexuality, and a symptom of class, gender, and imperial antagonisms.

Scapp, Ron and Brian Seitz, editors. *Eating Culture*. Ithaca, NY: State University of New York Press. The nineteen articles show that, even in this age of ubiquitous finger food, contemporary eating practices are more complicated than ever and these deconstructionists make quite a meal out of contemporary culinary practices.

Linhart, Sepp and Sabine Fruhstuck, editors. *The Culture of Japan as Seen through Its Leisure*. Ithaca, NY: State University of New York Press. The authors present well researched chapters on an array of leisure activities from martial arts and cherry-blossom culture to sex and gambling. And some show the influences of socio-cultural change on leisure in Japan.

Eliasoph, Nina. *Avoiding Politics: How Americans Produce Apathy in Every Day Life*. Open-ended political con-

versation among ordinary citizens is said to be the font of democracy. Based on two and a half years of ethnographic research, Eliasoph argues that people are disengaged from political discussion not for structural reasons that rob them of influence, but because they choose to keep silent having developed a set of beliefs about political folly.

Wood, Ed Jr. *Hollywood Rat Race*. New York: Four Walls Eight Windows. An amazing document written as a how-to-make-it in Tinsel Town by the director of several off-center flicks including "Plan 9 From Outer Space," and "Necromania," who died in 1978. It can be read two decades later as a nuanced introduction to the world of the wounded, twisted, and well-clad cross dresser.

Flowers, Amy. *The Fantasy Factory: An Insider's View of the Phone Sex Industry*. Philadelphia, PA: University of Pennsylvania Press. While I've got you on the line ... here is an assessment of the costs and benefits for the women involved in this new form of sex work. Flowers bases her analysis on four months working as a phone-sex operator and interviewing more experienced operators as well.

Landay, Lori. *Madcaps, Screwballs, and Con Women: The Female Trickster in American Culture*. Philadelphia, PA: University of Pennsylvania Press. Landay explores the fictional portrayals of the female trickster in America from 19th century novels, to Hollywood films, and contemporary television heroines. Like her male counterpart, the powerless female trickster uses craft, charm, and deceit to get her way.

Schlesinger, Yaffa, editor. *An Interview with My Grandparents*. New York: McGraw Hill. This is a very useful set of essays. Since 1984 Yaffa Schlesinger has been asking her students in a Sociology of the Family class to interview their grandparents at length and to record their recollections. These provide not only a wealth of detail about how the elders of an immigrant generation construct their early experiences, but they give teachers a wealth

of material that can be used to show students that they can find significant material in the world of their immediate environment.

Seale, Clive, editor. *Researching Society and Culture*. London: Sage. This set of chapters written by Clive Seale and twelve others mostly associated with Goldsmiths systematically detail the stages of empirical research in a way that is quite accessible to undergraduates. The authors are more defensive about the need to do research than would be the cognate reader produced in the United States. It sets itself apart from its typical American equivalent in insisting on the links of methods to theory and in putting research ethics up front rather than leaving it till the end. Many of the chapters can prove useful in classes, though, alas, "culture," while prominent in the title, has no importance in the text. Culture, in fact receives short shrift even by the standards of a standard eclectic U.S. methods book. The word is mentioned only in connection with "relativism" and "text". "Value" likewise occurs only in the context of "value-free."

Penguin Putnam's Four

Visser, Margaret. *The Rituals of Dinner: The Origin, Evolution, Eccentricities, and Meaning of Table Manners*. Visser provides a quick resume of the manners of dinnertime from ancient Greece to the present.

Daley, Dan. *The Nashville Music Machine: The Unwritten Rules of the Country Music Business*. Fun reading about the bizarre behavior of displaced New Yorkers in the world of rich rednecks. The facts, I think, are much more interesting than this.

Lewis, Tom. *Divided Highways: Building the Interstate Highways, Transforming American Life*. A well-researched study of the politics and economics as well as the far-reaching consequences of building the interstate highway system in the U.S. Rather than *Divided Highways*, the book might more accurately have been called *Dividing Highways*.

Blum, Deborah. *Sex on the Brain: The Biological Differences Between Men and Women*. Blum reviews the recent research suggesting the several biological bases of gender-specific behavior in humans. Like when a doll is an action toy I suppose.

Nine from Cambridge University Press

Seidman, Steven. *Difference Troubles: Queering Social Theory and Sexual Politics*. Seidman explores the implications for social theory and sexual politics of taking differences seriously. He suggests that those who champion difference are often the ones that suffer the most from it in practice.

Mukerji, Chandra. *Territorial Ambitions and the Gardens of Versailles*. Mukerji shows how the gardens at Versailles showcased French skills in the era of Louis XIV to reshape nature, much as the royal armies and administration were subduing and rationalizing the territories claimed for France.

Bravmann, Scott. *Queer Fictions of the Past: History, Culture, and Difference*. New York: Cambridge University Press. Bravermann shows how lesbians and gays read history to define themselves as social, cultural, and political subjects.

Mackinnon, Alison. *Love and Freedom: Professional Women and the Reshaping of Personal Life*. Mackinnon traces the history of women's response to changes in education, employment, reproductive science, and law since the 1890s. She asks how women of the 1990s can have both a career and a fulfilling personal life.

Teske, Nathan. *Political Activists in America: The Identity Construction Model of Political Participation*. Based on interviews with environmental, social justice, and pro-life activists, Teske argues that active involvement in politics is deeply fulfilling.

Hunt, Darnell M. *Screening the Los Angeles 'Riots': Race, Seeing, and Resistance*. Hunt shows the meaning one news organization gave to the events of 1992 that came to be called the Los Angeles Riots. He shows how race

shaped both the construction of TV news and the viewers' understanding of it.

Molm, Linda D. *Coercive Power in Social Exchange*. Exchange theorists have traditionally excluded punishment and correction. Molm develops and tests a theory that shows the interdependence of reward and coercive power, finding that they are fundamentally different, not only in their effects on behavior, but also in their impact on incentives and risks of power use.

Scheff, Thomas. *Emotions, the Social Bond and Human Reality: Part/Whole Analysis*. By closely observing the significance of words and gestures in the contexts in which they occur, Scheff is able to illuminate the connection between people's lives and the society in which they live.

Hardin, C.L. and Luisa Maffi, editors. *Color Categories in Thought and Language*. The authors assess the classic theory that color terms extend across language and culture and probably express universal features of perception and cognition.

Westview Press' Nine

Zebrowitz, Leslie. *Reading Faces: Windows to the Soul?* Examining facial stereotypes, Zebrowitz shows that babyfacedness and attractiveness strongly impact how we perceive an individual's character traits and outcomes in the workplace and criminal corrections system.

Jones, James M. *Cultural Psychology of African Americans*. Jones suggests that African cultural origins and Euro-American cultural experience shape the values of contemporary African-Americans.

Ornstein, Robert E. *On the Experience of Time*. In a series of experiments, Ornstein finds little support for the 'inner clock' explanation of the perception of time. He postulates a cognitive, information-processing approach.

Steinberg, Shirley and Joe L. Kincheloe, editors. *Kinderculture: The Corporate Construction of Childhood*. The authors of anthology chapters give us a number of readings of the media im-

pact on children that are in line with Plato's dictum, that all music should be banned.

Herman, Andrew. *The "Better Angels" of Capitalism: Rhetoric, Narrative, and Moral Identity Among Men of the American Upper Class*. Based on numerous interviews with wealthy people, Herman details the fabric of the noblesse oblige that they use to justify their wealth and exercise of power.

Alvarez, Sonia E., Evelina Dagnino, and Arturo Escobar, editors. *Culture of Politics/Politics of Cultures*. The authors focus on the cultural politics enacted by Latin American social movements and examine the generalizability of the strategies employed.

Budde, Michael. *The (Magic) Kingdom of God: Christianity and Global Culture*. The symbols diffused by the increasingly powerful multi-national media conglomerates threaten the continued hegemony of the organized Christian church.

Nisbet, Richard E. and Do Cohen. *Culture of Honor: The Psychology of Violence in the South*. With deft insight the authors conclude that "aspects of Southern culture have psychological effects that result in high rates of homicidal violence."

Ashley, David. *History Without a Subject: The Postmodern Condition*. Ashley presents a wide ranging introduction to the post-modernist view of contemporary society. Amidst the Balkanization of culture and the Brazilianization of politics and economy is a nostalgia for the good old days of modernism.

Eleven from The Rutgers University Press

Gaskins, Bill. *Good and Bad Hair*. In a stunning display of the use of photography in social science, Gaskins documents the African-American practices of coiffure as cultural resistance.

Potter, Claire Bond. *War on Crime: Gangsters, G-Men, and the Politics of Mass Culture*. Media-fanned anxieties about crime today have become a familiar route for the creation of new

(Books of Note, con't.)

government agencies and the extension of state authority. Potter shows this process at work in the New Deal era in which gangsters, G-men, and J. Edgar Hoover became cultural heroes.

Bullert B.J. *Public Television: Politics and the Battle over Documentary Film*. Through detailed chronologies, Bullert traces how independently produced documentary film pushed the limits of public television between 1985 and 1993. She brings to light the interests that have increasingly circumscribed what can be broadcast on PBS in the years since.

Adler, Patricia and Peter Adler. *Peer Power: Preadolescent Culture and Identity*. The Adlers present an ethnographically grounded exploration of the cultural worlds of third through sixth graders in the United States.

Bernardi, Daniel Leonard. *Star Trek and History: Race-ing toward a White*

Future. Based on the wide array of imagined ethnicities in the world of "Star Trek," Bernardi shows the continuing importance of whiteness in this ostensibly color-blind world.

Todd, Janet. *The Secret Life of Aphra Behn*. The first woman to earn a living from writing, Aphra Behn played numerous roles, altered personalities, and mixed fact with fiction to become a major player in the fast world of the English Restoration court.

Heywood, Leslie. *Bodymakers: A Cultural Anatomy of Women's Body Building*. Through participant observation as well as wide-ranging ethnographic studies, Heywood has made the first careful analysis of the world of women's body building.

Ussher, Jane M. *Fantasies of Femininity*. Ussher explores the contradictions between the script of femininity based in love and romance and the vision of the nearly naked female which is pervasive at the same time. Rather than see-

ing woman as victim, she shows how women have effectively resisted and subverted this duality.

Mattern, Mark. *Acting in Concert: Music, Community, and Political Action*. Drawing from wide-ranging examples, Mattern shows the central role of music in community-based political action.

Wahl, Otto F. *Media Madness: Public Images of Mental Illness*. Wahl suggests that the rampant inaccuracies about mental illness shown in the media are not based merely on stereotyping but show a pervasive ignorance of mental illness.

Grover, Kathryn, editor. *Teenage New Jersey, 1941-1975*. Focusing on the New Jersey that created Frank Sinatra, Queen Latifa, Lesley Gore, and Bruce Springstein, the authors trace the development of the teen-years as an identified stage of life.

Conference Announcement

THE CULTURAL TURN 2

The Cultural Turn conferences are bi-annual meetings seeking to explore and expand the analytic zone shared and contested between the social sciences and the humanities. The second conference will be held at UC Santa Barbara, February 5-7, 1999.

The theme of this second conference will be power and meaning. Featured speakers include: Christine Boyer, Dept. of Architecture, Princeton University; Katherine Hayles, Dept. of English, University of California, Los Angeles; Bruce Lincoln, History of Religions, University of Chicago; Orlando Patterson, Dept. of Sociology, Harvard University; James W. Scott, Dept. of Political Science, Yale University; Michael Taussig, Dept. of Anthropology, Columbia University.

Other participants include Jeffrey Alexander, Charles Bazerman, David Brain, Ronald Breiger, Thomas Carlson, Craig Calhoun, Jon Cruz, Avery Gordon, Giles Gunn, Dick Hebdige, Rich-

ard Hecht, Chandra Mukerji, Charles Perrow, Richard A. Peterson, Maria Pia Lara, Michael Schudson, Margaret Somers, John Sutton, Ann Swidler, Kenneth Thompson, Diane Vaughan, Robin Wagner-Pacifici, and Mayer Zald.

The conference will be web-based and the major sessions web-cast. Participants can choose to present their bodies at the physical conference or confine their contribution to spirited engagement through the web. All who attend will be included on the program if they choose to submit a short essay to one of the discussion groups. Information and registration is available at <http://www.M3DIA.com/culturalturn> or by contacting Krista Paulsen at:

ct@sscf.ucsb.edu.

The Cultural Turn is organized by Roger Friedland and John Mohr, and electronically produced by Benjamin Bratton, all at UCSB.

Syllabi Needed

CALL FOR SYLLABI AND TEACHING MATERIALS

The ASA syllabi set for the Sociology of Culture is currently under revision. The 1995 edition, edited by Diana Crane and Magali Sarfatti Larson, was an excellent resource. We want to compile another set of helpful teaching aids. In addition to syllabi, we would like to receive in-class exercises, assignments, and any other teaching tools that you utilize in your courses.

Our goal is to have the syllabi set completed and published in time to be available at the ASA meeting in Chicago next August. Therefore, our deadline for submissions is December 15, 1998. Please send a hard copy and a copy on disk (preferably in Microsoft Word) to Orville Lee or Kate Linnenberg, Department of Sociology, Northwestern University, 1810 Chicago Ave., Evanston, IL 60208. You can also send the syllabi by e-mail. Our e-mail addresses are oil120@nwu.edu and k-linnenberg@nwu.edu.

ASA 1999: Culture Section Sessions

Barry Schwartz, the Section's President Elect, has announced the following session for the 1999 program. Note that all sessions are open submissions:

1) *Progressive and Conservative Voices in the Study of Culture*

This session is open to papers that, from both historical and contemporary perspectives, explore the patterning and functions of culture, address the problem of cultural change as viewed from the standpoints of progress and decline, provide informed commentary on the cultural practices of institutions, and analyze figures who have written broadly on the study of culture and whose work exemplifies progressive or conservative voices on cultural forms and change.

Organizer: Jonathan Imber, Department of Sociology, Wellesley College, 106 Central St., Wellesley, MA 02481-8203

2) *Progressive Perspectives on American Culture: Personal and Theoretical Reflections*

This session will feature authors reflecting on their own perspectives and work on American culture. Presentations will examine ideological and political background assumptions shaping choice of concepts, epistemological positions, and conclusions. Papers might include a) autobiographical or personal reflections on how authors see their relationship to American institutions, and b) considerations of "extra-theoretical" factors conditioning their own and opposing theoretical approaches to both American culture and "culture" in general.

Organizer: Robert Dunn, Dept. of Soc. & Social Services, California State Univ. at Hayward, Hayward, CA 94542. Phone (510) 885-2121; Fax (510) 843-4161, email: rdunn@haywire.csuhayward.edu

3) *New Developments in Organizational Culture*

This study will focus on new contributions to the study of organizational culture. Authors may concentrate on a single dimension of organizational culture or a more wholistic vision of it: structures, processes and manifestations of organizational culture, and/or how organizational environments reflect and shape organizational culture. All papers are welcome. preference will be given to theoretically in-

forming empirical contributions.

Organizer: Christena Nippert-Eng, Dept. of Soc. Sciences, Illinois Inst. of Technology, 3255 S. Dearborn, Room 214, Wishnick Hall, Chicago, IL 60616, Phone (312) 567-6812; fax (312) 567-6812, email: nippert@charlie.cns.iit.edu

4) *Media and Arts in Post Industrial Culture*

Papers are solicited which examine all aspects of the convergence between the electronic media and the arts. How has the role of the artist shifted in working with new media? To what degree does corporate control now dictate terms of patronage? How has the look and sound of art changed? How do audiences experience cultural fusions? What meaning (s) will "art" have in the 21st century? Papers addressing these and related topics are welcome.

Organizer: Steven C. Dubin, Social Science Division, SUNY, Purchase College, 735 Anderson Hill Road, Purchase NY 10577-1400, Phone (914) 251-6620; fax (914) 251-6603

5) *The Individual Experience of Culture*

We invite papers on the sociology of personality, cognition, the emotions, identity, or any other topic that exemplifies the widening and differentiation of the old "culture-personality" perspective on social psychology. We give priority to two kinds of submissions: papers addressing political aspects of culture and their impact on the individuals, and empirical work addressing the way personality, cognitions, emotions, and identity are enabled and constrained by culture.

Organizers: Magali Sarfatti-Larsen, Temple U/U Urbino, Robin Wagner-Pacifici, Swarthmore C. Send papers to: Dept. of Soc./Anthro, Swarthmore College, Swarthmore, PA 19081, Phone (610) 328-8638; Fax (610) 328-7754, email: rwagner@swarthmore.edu

6) *Refereed Roundtables*

Organizer: Mark D. Jacobs, Dept. of Soc., George Mason Univ., Fairfax, VA 22030, Phone (703) 993-1440; fax (703) 993-1446 email: mjacobs@gmu.edu

Section Prizes 1999

Our section President, Michael Schudson, has issued some preliminary information regarding the committees for the 1999 book and article competitions. Further information will be forwarded as it becomes available.

Best Book Award

Doug Hartmann, Dept. of Sociology, Univ. of Minnesota (Committee Chair); Chandra Mukerji, Communications Dept., UC San Diego; Yasemin Soysal, Dept. of Sociology, Univ. of Essex (Committee Members).

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Best Article Award

Ann Bowler, Dept. of Sociology, Univ. of Delaware (Committee Chair); Nina Eliasoph, Dept. of Sociology, Univ. of Wisconsin (Committee Member; one member yet to be announced.)

Best Student Paper

Marshall Battani, Dept. of Sociology, Vassar (Committee Chair); Amy Binder, Dept. of Sociology, USC (Committee Member; one member yet to be announced.)

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