

SECTION CULTURE



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Letter from the Chair

Vanina Leschziner



Hello Culture Section members!

I have the great honor and pleasure to begin this Letter from the Chair by announcing this year's Sociology of Culture Section Election winners and the Section Awards winners. I will also briefly report on the activities of the Culture Section since our March 2023 Newsletter. Our hard-working Newsletter Committee and Editors have put together another fantastic Newsletter, and I hope you will all enjoy reading it. Thank you to Hannah Wohl (Communications Committee Chair) and Newsletter Committee members Lisa McCormick, Ann Mullen, Jennifer Dudley, Anne Marie Champagne, and Derek Robey (webmaster), and Newsletter Editors, Elizabeth Trudeau (lead Editor for this issue), Man Yao, and Manning Zhang.

In this Newsletter, you will find information about our Culture Section Election Results and Awards winners, and all the Culture Section events at the upcoming 2023 ASA Annual Meeting. Our "Four Questions with..." Series has Anne Marie Champagne (Newsletter Committee) interviewing

Asia Friedman on her past research and hot-off-the-press books, *Mammography Wars: Analyzing, Attention in Cultural and Medical Disputes* (Rutgers University Press), and coedited volume *Interpreting the Body: Between Meaning and Matter* (Bristol University Press). Oded Marom reviews Gary Alan Fine's latest book *Fair Share: Senior Activism, Tiny Publics, and the Culture of Resistance* (University of Chicago Press). We have a report on the Culture and Contemporary Life Series Panel by Manning Zhang (Newsletter Editor). We close the newsletter with a set of announcements sourced by Hannah Wohl (Communications Committee Chair).

Sociology of Culture Section Election Results

We are fortunate to have a slate of fantastic incoming Section leaders. Congratulations to all incoming Section leaders!

Chair-Elect

Clayton Childress, University of Toronto
(1-year term begins in 2023)

Chief Operating Officer

Ming-Cheng M. Lo, University of California, Davis
(3-year term begins in 2023)

Council Members

Michaela DeSoucey, North Carolina State University
Natasha Warikoo, Tufts University
Laura K. Nelson, University of British Columbia
(3-year term begins in 2023)

Student Council Representative

Yesenia Vargas, University of Illinois at Chicago
(2-year term begins in 2023)

A big Thank You to everyone who was willing to run for office in the Culture Section this year, and for their commitment to the Section.

Sociology of Culture Section Awards

Our Culture Section awards committees have been hard at work reading all submissions and making selections. I'm delighted to announce the award winners for the Mary Douglas Award for Best Book, the Clifford Geertz Award for Best Article, and the Richard A. Peterson Award for Best Student Paper below.

Mary Douglas Award for Best Book

Co-winners:

Karen A. Cerulo and Janet M. Ruane, 2022. *Dreams of a Lifetime: How Who We Are Shapes How We Imagine the Future*. Princeton, NJ: Princeton University Press.

Raúl Pérez, 2022. *The Souls of White Jokes: How Racist Humor Fuels White Supremacy*. Stanford, CA: Stanford University Press.

Honorable Mention:

Noah Amir Arjomand, 2022. *Fixing Stories: Local Newsmaking and International Media in Turkey and Syria*. Cambridge, UK; New York: Cambridge University Press.

Committee Members: Terry McDonnell (Chair), Waverly Duck, Rebecca Jean Emigh, Amin Ghaziani, Fatma Gocek, Michael Rodríguez-Muñiz.

Clifford Geertz Award for Best Article

Winner:

Gary J. Adler Jr., Daniel DellaPosta and Jane Lankes, 2022. "Aesthetic Style: How Material Objects Structure an Institutional Field." *Sociological Theory* 40(1): 51-81.

Honorable Mention:

Eric W. Schoon, 2022. "Operationalizing Legitimacy." *American Sociological Review* 87(3): 478-503.

Committee Members: Iddo Tavory (Chair), Sharon Quinsaat, Jeff Sheng, Christina Simko, Yongren Shi, Talia Shiff.

Richard A. Peterson Award for Best Student Paper

Co-winners:

Tomás Gold, 2022. "Contentious Tactics as Jazz Performances: A Pragmatist Approach to the Study of Repertoire Change." *Sociological Theory* 40(3): 249-271.

Turgut Keskindürk, 2022. "Religious belief alignment: The structure of cultural beliefs from adolescence to emerging adulthood." *Poetics* 90: 101591.

Honorable Mention:

Sarah Larissa Combellick, 2023. "My Baby Went Straight to Heaven': Morality Work in Abortion Online Storytelling." *Social Problems* 70(1): 87-103.

Committee Members: Paul Joosse (Chair), Elisabeth Becker, Matteo Bortolini, Larissa Buchholz, Jun Fang, Meltem Odabas.

Congratulations to all the Culture Section Awards winners!

Thank you to all Culture Section Award Committee Members and Chairs for all of your work on these committees!

ASA Annual Meeting

We are fast approaching the 2023 ASA Annual Meeting, taking place on August 17-21 in Philadelphia. The conference program is already available online, and chair-elect Monika Krause and Programming Committee members Fabien Accominotti, Guillermina Altomonte, Omar Lizardo, Jaimie Morse, and Derron Wallace have put together an exciting set of section sessions. Below you'll find information about our sessions. For full conference program information, please visit the online program on the ASA website.

We have exciting news about our Culture Section Reception at the 2023 ASA Annual Meeting. Thanks to the hard work of Reception Committee

members Cresa Pugh (Chair) and Alexander Hoppe, we will have an off-site Reception, with an open bar and food. This will be a joint reception with the Theory Section on Sunday, August 20, the designated Culture Section Day for this year's ASA conference. The reception will be at Ladder 15 (1528 Sansom Street), a short walk from the Pennsylvania Convention Center. Please mark your calendars!

Sociology of Culture Section Sessions

Early Career Professionalization Panel: From Dissertation to Book (Invited Session), Sunday, August 20, 8-9am

Organizer: X. Amy Zhang, George Madison University

Section on Sociology of Culture Business Meeting, Sunday, August 20, 9-9:30am

Comparative and International Perspectives on Race and Culture (Invited Session, co-sponsored by Sociology of Culture and Race, Gender, Class), Sunday, August 20, 10-11:30am

Organizer: Derron Wallace, Brandeis University

Cultures of Expertise: Mediating Global Challenges, Sunday, August 20, 2-3:30pm

Organizer: Monika Christine Krause, London School of Economics

Section on Sociology of Culture Roundtable, Sunday, August 20, 4-5:30pm

Organizer: Guillermina Altomonte, New York University

Modeling Cultures (co-sponsored by Sociology of Culture and Mathematical Sociology), Monday, August 21, 8-9:30am

Organizers: Juan Pablo Pardo-Guerra, University of California-San Diego and Ronald L. Breiger, University of Arizona

Culture and the State, Monday, August 21, 10-11:30am

Organizer: Fiona Greenland, University of Virginia

The Sociology of Art and Art Institutions, Monday, August 21, 12-1:30pm

Organizer: Patricia A. Banks, Mount Holyoke College

Membership Committee

The Membership Committee (Marshall A. Taylor (Chair), Thomas Davidson, Asia Friedman, Khoa Phan Howard, Samantha Leonard, and Amy Zhang (council liaison) have been working on the Culture Section's Mentorship Program. They have already formed the new mentoring pods and are contacting mentors and mentees this week to let them know.

Culture and Contemporary Life Series

Since our previous Newsletter, the Culture and Contemporary Life (CCL) Series has had two fantastic panels. The CCL Committee (Fiona Greenland (chair), Annie Hikido, Michael O. Johnston, Miray Philips, Ana Velitchkova, and Juan Pablo Pardo-Guerra (council liaison) have once again brought together two excellent sets of scholars to discuss important social issues.

On March 1, we had a session on "**Belligerent Nationalism in Big Power Politics**," with a standout lineup of panelists with Olga Shevchenko (Williams College), Andreas Wimmer (Columbia University), and Xiaohong Xu (University of Michigan). They all relied on their respective expertise on the rise of nationalism to offer important insights on the rise of militarization and violence in the name of the nation, in particular among big powers such as Russia, China, and the United States. Anna Velitchkova (University of Mississippi) expertly moderated the panel, guiding the session with fantastic questions.

On April 17, we had a session on **“Theodicy and the Problem of Meaning,”** with another excellent lineup of panelists with Zeina Al Azmeh (University of Cambridge), Christina Simko (Williams College), and Biko Mandela Gray (Syracuse University). They discussed the question of theodicy and meaning and how these play out in very different contexts, relying on their respective research on the Syrian conflict, the 9/11 context and anti-Black violence in the United States. Miray Phillips (University of Minnesota) smoothly moderated the panel and probed speakers with questions about the meaning of suffering and the role of religious and secular beliefs regarding suffering.

You can read a report on the Belligerent Nationalism in Big Power Politics panel written by Manning Zhang (Newsletter Editor) for this Newsletter [here](#). You can watch the panel on “Belligerent Nationalism in Big Power Politics” [here](#) and the panel on “Theodicy and the Problem of Meaning” [here](#). If you want to check out older CCL sessions, you will find them all [here](#). Thank you to all the panelists and moderator, as well as to CCL Committee for all their exceptional work on these excellent panels!

The fourth and last CCL panel of the year, on **“The Body and Culture in a Post-Embodiment Age”** will be scheduled in the summer.

Thank you to the lead Editor for this issue, Elizabeth Trudeau, the Newsletter editorial team, and Newsletter Committee for putting together another great issue. I hope you enjoy reading it.

We will be back with our last Newsletter of the academic year in early August, just in time for the ASA Annual Meeting.

Wishing everyone a restorative summer break!

Vanina Leschziner

“Culture in Contemporary Life” Future Sessions

Session 4. Date TBA

The Body and Culture in a Post-Embodiment Age

This session will explore how media and medical technologies are changing the construction, conception, and presentation of the body. Panelists will consider whether we’ve arrived at a post-embodiment age, and what this means for how we understand cultures of the body.

More details for this session will be available later this summer.

To view recordings of previous sessions, please visit the [Culture Section webpage](#).

Exploring Attentional and Interpretive Diversity in Cultural Sociology

An Interview with Asia Friedman



Beginning in 2024, **Asia Friedman** (University of Delaware), along with two of her colleagues, will assume the editorship of *Sociological Forum*, the Eastern Sociological Society's flagship journal. Like her soon-to-be editorial predecessor Karen Cerulo, who has served as the journal's editor for more than fifteen years, Friedman brings a cognitive cultural perspective to sociological inquiry. In particular, the cultural patterning of human thought, attention, and perception comprise three focal points in the interpretive approach that Friedman takes to understanding the cognitive and sensory mechanisms underpinning processes of social

construction. In her distinguished award-winning book *Blind to Sameness: Sexexpectations and the Social Construction of Male and Female Bodies* (University of Chicago Press, 2013), Friedman developed a cultural-cognitive framework and vocabulary for theorizing how culturally informed conventions of perception and attention "filter" the way individuals (both blind and sighted) make gendered distinctions in their everyday lives. **Anne Marie Champagne** (Yale University) recently spoke to Friedman about her intellectual orientation in cultural-cognitive sociology, her further development of "perceptual filters," "cultural blind spots," and "attentional diversity" as analytical concepts, and about how each of these – and more – shape the interpretive lens she brings to bear in her latest work *Mammography Wars: Analyzing Attention in Cultural and Medical Disputes* (Rutgers University Press, June 2023) and, as coeditor, *Interpreting the Body: Between Meaning and Matter* (Bristol University Press, June 2023).

Anne Marie Champagne: What drew you to cultural sociology? Can you briefly describe your intellectual trajectory and how it led you to your current disciplinary wheelhouse?

Asia Friedman: My interest in cultural-cognitive sociology can be traced directly to Eviatar Zerubavel's cognitive sociology class, which I took in 2002 as a second-year doctoral student. When I began the PhD program in sociology at Rutgers, I was convinced that I was pretty narrowly interested in gender, specifically in what at the time I was calling feminist "biophobia" in reference to the way that sexed biology had been ignored in constructionist gender theory. I knew I wanted to explore this problem and what might be done about it, but I was still uncertain what approach I should take. I enrolled in Zerubavel's cognitive sociology class expecting it to be interesting but tangential to my research interests. Instead, it was there that I arrived at the particular angle on the subject that ultimately became my dissertation project and first book.

The set of concepts he presented in that class, particularly attention and inattention, proved a unique and productive way to conceptualize the social construction of sex that had not yet entered the conversation in either gender studies or the sociology of the body.

Anne Marie Champagne: In your book *Blind to Sameness: Sexexpectations and the Social Construction of Male and Female Bodies* (Chicago University Press, 2013), you explore how "categories of the mind" establish mechanisms of attention and inattention, such as "filters" and "blind spots," that construct individuals' experiences of bodily sex. What are perceptual filters and cultural blind spots, and how are they implicated in how people experience or interpret categories of identity such as gender?

Asia Friedman: My arguments in *Blind to Sameness* are rooted in the fundamental idea

that human attention and perception are selective, and that culturally available categories of thought play a significant role in directing what we select for focus as well as what we do not attend to or perceive. When using the metaphor of a perceptual filter, I specifically had in mind a mental “strainer” through which perceptual stimuli pass before being consciously perceived, a mechanism that simultaneously lets in culturally meaningful details while sifting ... the culturally irrelevant. The filter metaphor specifically directs us to ask questions about the details to which we attend and, arguably more significantly, about those that go unnoticed.

When applying this approach to analyzing sexed bodies, the question becomes, what features of human biology do we pay attention to and ignore when we see bodies as male or female? What I show in the book is that such an approach reveals a significant amount of human biological sameness that is normally not noticed and that, if taken into account, holds the potential to disrupt the notion of binary biological sex. In work where I analyze the construction of race in terms of cultural attention and inattention, I similarly highlight the significant, normally unacknowledged, biological commonalities among bodies classified as of different “races.”

Anne Marie Champagne: In your new book, *Mammography Wars: Analyzing Attention in Cultural and Medical Disputes* (Rutgers University Press, June 2023), you explore how social actors – doctors, patients, and the broader public – construct contradictory understandings of the relevance and meaning of mammography. What characterizes a “mammography war,” and what led you to this topic as a cultural sociologist?

Asia Friedman: Arguably no medical screening has been more studied than the mammogram.

Yet breast cancer screening remains one of the most deeply contested topics in medicine, and disagreements have basically revolved around the same questions for several decades, primarily whether or not to screen women age 40–49. The conflict is also quite emotional, with notable judgment and anger directed at each side by the other; hence, the title, *Mammography Wars*. Collectively, these three observations – the large amount of research, the largely unchanged terms of the debate, and the highly charged tone – also suggested to me the need for a better understanding of the discourse and epistemological structure of the debate itself. In light of this, in the book I analyze the cognitive structure of the mammography wars, drawing on concepts from the sociology of attention to frame the conflict as an attentional battle rather than a strictly scientific disagreement over the data. I map the attentional norms of relevance and patterns of attention and inattention that conceptually and rhetorically organize the debates. I also recast the two dominant competing perspectives in terms of “attentional types,” which I identify as interventionism and skepticism.

Anne Marie Champagne: For those of us who are unfamiliar with the sociology of attention as a subfield, could you describe its relationship to cultural sociology as well as its particular usefulness as an analytical framework for studying social conflict?

Asia Friedman: I understand the sociology of attention as embedded in the broader field of cultural-cognitive sociology, which treats both thinking and sensory perception as social phenomena, in part by analyzing variations and patterns in thought and perception and linking them to social norms. Recognizing attention as a process and mechanism of social construction is essential for understanding variations in

cognition and sensory perception. Attention can be defined as the selection of certain features or details among those technically available to us, whether mentally or perceptually.

At the core of any sociological understanding of attention is some concept of an attentional collective, group, or subculture, all of which drive analytic focus to social influences – social influences on our patterns of attention and the processes of attentional socialization that underpin attentional norms and conventions. Through this socialization process, we learn not only what we should pay attention to but what we should ignore. Thus, our sense of what is “relevant” and “irrelevant” is a key part of attentional socialization.

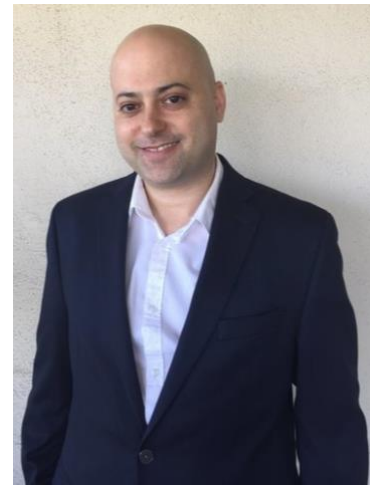
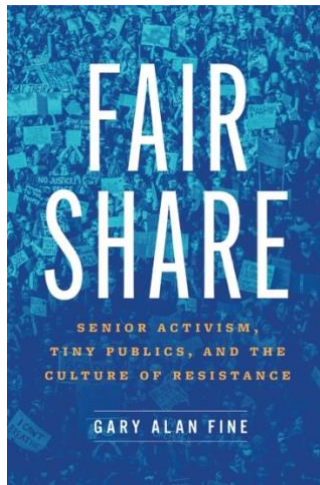
With respect to the usefulness of “attention” as a framework for analyzing cultural conflicts, because relevance is socially defined, basic questions about whether a detail, concept, or piece of evidence should be regarded as relevant become sources of significant conflict. It therefore can be analytically productive to reframe cultural conflicts as attentional battles, which is what I have done in *Mammography Wars*. As a focal concept, “attentional battle” draws out instances where relevance is contested, where differences in attention are called upon to polarize a disagreement, or where one group attempts to marginalize or discredit another’s attentional norms. The sociology of attention takes as a starting point the notion that all attention presupposes inattention. Engagement with such exclusions across differences of perspective can help facilitate awareness of and accountability for one’s patterns of inattention. Rather than treating any one perspective in isolation, the concept of attentional battle emphasizes the rhetorical and cognitive organization of a conflict as a whole, thereby fostering the recognition of, among other things, the attentional common ground shared

between otherwise polarized patterns of attention. Furthermore, since attentional conflicts are intrinsically comparative, reframing cultural conflicts as attentional battles correspondingly highlights a diversity of possible interpretations.

Anne Marie Champagne: Speaking of interpretation, it serves as an organizing theme for your coedited volume *Interpreting the Body: Between Meaning and Matter* (Bristol University Press, June 2023). How has the interpretive lens of cultural sociology organized your own approach to studying bodies and embodiment?

Asia Friedman: I have a longstanding interest in thinking through new analytic approaches for studying the social construction of the body, which is part of why I was drawn to the *Interpreting the Body project*. Many have pointed out that the term “construction” has problematic connotations when it comes to bodies and matter more generally because it suggests that matter is created out of nothing but cultural ideas. As a result, we sometimes see cultural sociologists using more qualified language like “social shaping,” “social structuring,” or “social framing.” Interpretation as a concept prompts the analyst to examine *how* patterns of social salience lead us to perceive some aspects or details of the body as notable or more important than others. In this way, interpretation can be conceptually linked with attention to reveal the attentional topography of the body’s materiality. One important benefit of this approach, which directly engages with the body’s materiality via attention and inattention, is that it avoids lapsing into overly textual and disembodied accounts of the social construction of the body, which has been correctly identified as a limitation of many theories of the body that followed the linguistic turn in the social sciences.

Fair Share by Gary Alan Fine
Book Review by Oded Marom



By Oded Marom
PhD Candidate, Department of Sociology
University of Southern California

In his new book, *Fair Share: Senior Activism, Tiny Publics, and the Culture of Resistance*, Gary Fine takes on two distinct, yet related tasks. First, the book seeks to solve an original empirical puzzle regarding senior citizens and political action. Seniors in America, Fine tells us, face a curious predicament. On the one hand, they are well-positioned to become civically active. Having fewer obligations for family care or career advancement and being in much better health than at any time in the past, elderly Americans have the time and the capacity to pursue an extended career in civic participation. And they do not lack motivation either. Seniors already demonstrate their public commitments with high rates of voting, contribution to campaigns and charities (they are the wealthiest age group), and participating in their Churches. And yet, on the other hand, seniors represent a social category often dismissed, marginalized, and even oppressed in social movements. If motivation, time, and money are the civic resources that seniors have in abundance, their elderly status denies them the opportunities to utilize these resources effectively. The puzzle Fine is trying to solve, therefore, is about how and when seniors manage to garner political power, despite these unfavorable conditions.

The empirical challenge with answering this question, as Fine explains, is to explain those

features of seniors' culture, interaction, and relations that permit this apparent coexistence of power and powerlessness. To do so, Fine draws on the analytical approach he developed in his previous book, *The Hinge*. In *The Hinge*, Fine advanced the claim that civic order depends on the local relations that people form and that connect their personal circumstances and motivations to structural societal forces. To put his argument simply, people's motivations are formed in local settings. Therefore, to understand how individuals connect to social institutions, we should focus on the local groups and places in which people create systems of recognized meaning and establish rules of order and dispute. For this purpose, Fine suggested four meso-level analytical strategies, or themes, to reveal how the micro- and macro-level are linked. And whereas *The Hinge* offered a medley of exemplary cases to illustrate the use of this analytical approach, here in *Fair Share*, Fine takes on the task – the second task in this book – of demonstrating how these analytical strategies can be utilized to solve one illusive puzzle by fully and deeply engaging with one case study of a senior citizens movement in Chicago.

The advantages of this approach are revealed through the seven empirical chapters of the book, illustrating vividly how seniors' unique circumstances come into play in their daily dynamics of civic participation, and how those

translate into unique challenges – but also opportunities – for gaining political influence. Thus, for example, in Chapter 1, “Causes, Commitment, And Culture,” Fine shows how common tropes about elders’ cognitive and behavioral competencies limited the range of emotions activist seniors could display in public protest. Rather than expressing anger or outrage, standard to many protest events, elders opted to publicly express fear, an emotion that offered more room for empathy and bore less risk of stigma.

Chapter 2, “Coming of Age,” particularly engages with the explicit ways old age plays out in protests. As Fine shows, age is a double-edged sword. On the one hand, for example, seniors were limited in their ability to join long marches in harsh weather and had to take extra precautions in preparation for possible clashes with law enforcement. On the other hand, police tended to treat elderly protesters with relative leniency, even when those engaged in disruptive acts of civil disobedience. Then again, encounters with the police were not necessarily something the activist seniors always hoped to avoid. As Fine shows in the third chapter, “Where the Actions Are,” such encounters carried a particular badge of honor for elderly protesters and made for a powerful image to garner public attention. While clashes with authorities may rattle excitement for any activist, putting your body on the line takes on a whole new meaning when your body is that of an eighty-year-old woman in a wheelchair.

Seniors also have a much richer and more complex relationship with the past. Seniors’ activism was colored by their experience, not only within their current movement, but of living during historical moments of protest and political change. In Chapter 4, “Movement Memories and Eventful Experiences,” Fine shows how seniors’ biographic memories weaved together historical events, personal narratives, and shared experiences into powerful common emotions that fueled collective action. Yet again, those powerful memories stood in stark contrast to their owners’ growingly weakening bodies. As the fifth chapter, “Staff Power and Senior Authority,” shows, health constraints required activist seniors to leave much of the responsibility over managing their movement to younger staff, some of whom struggled to

accommodate for the needs and temperament of the older members. This conflict between members and staff, Fine admits, is not uncommon for organizations that aim to be both grassroots and professionally organized. But ironically, in the seniors’ movement, members’ acknowledgment of their health-related limitations made them more willing to delegate authority to the young, reducing such conflicts and allowing the organization to run relatively smoothly.

Disparity between the young and the old also colors the sixth and seventh chapters, which focus on questions of diversity within the movement, and its relationship with the broader political world, respectively. For example, issues of gender and the use of pronouns raised by young staff encountered confusion and even pushback from elderly members. And on a broader scale, struggles to incorporate causes such as senior housing or social security in the agenda of national coalitions served to remind activist seniors of their limited influence and marginal position within the wider activism cosmos.

Throughout these chapters, Fine walks the reader through the colorful and often messy world of senior activism. His analytical approach captures the complex and often nuanced ways age becomes meaningful in civic participation. As the reader learns, capacities and opportunities for political power are not pre-given, but are formed through the ongoing interactions and relationships between members, staff, and the political environment. For this reason, this book would not only interest those who care about senior activism. Rather, it offers a powerful illustration of how a cultural analysis of small groups can uncover the mechanisms that shape and distribute power across civil society. In this sense, the book can be said to succeed in its two tasks: First, it shows the reader how, in civic groups, age is far from just a number. It is a quality that manifests in varied ways with diverse, sometimes contradictory effects. And second, it offers a vivid illustration of how to apply a powerful analytical approach for reexamining classic sociological variables and unpacking the intermedial sphere in which people and structure meet and where the links between them gain substance and meaning.

Culture in Contemporary Life Series: Belligerent Nationalism

Report by Manning Zhang

Moderator

Ana Velitchkova, University of Mississippi

Panelists

Olga Shevchenko, Williams College;
Andreas Wimmer, Columbia University
Xiaohong Xu, University of Michigan



On March 1, 2023, the Culture Section of the American Sociological Association held a live discussion themed “Belligerent Nationalism in Big Power Politics,” as the second event of this year’s Culture and Contemporary Life Series. Ana Velitchkova (University of Mississippi) moderated the discussion. Olga Shevchenko (Williams College), Andreas Wimmer (Columbia University), and Xiaohong Xu (University of Michigan) participated as panelists.

You can watch the recording of this event on [YouTube](#). Here are highlighted remarks from the discussion.

The first question focused on how we could better understand the contemporary practices of violence in the name of the nation especially in the case of Big Powers, which was represented by the rivalry between the United States and the Soviet Union during the Cold War era. It also questioned what are some significant manifestations of Belligerent Nationalism today. **Olga Shevchenko** addressed Benedict

Anderson’s definition of a nation as an imagined community and sees belligerence as an answer to deny legitimacy of the overlap between this community and territory. She raised an interesting question about how we should see the relationship between nationalism and imperialism. Shevchenko also drew attention to the state and highlighted diverse forms of violence. She argued that Russia’s aggression against Ukraine can be seen as a way to distract or redirect the focus of attention from internal political or economic problems. **Xiaohong Xu** denied that belligerent nationalism should be seen as a natural expression of geopolitics. He pointed out that in history, the change of power status did not always lead to heightened nationalism. **Andreas Wimmer** agreed with Xu’s argument and added that today grand political ideology has fallen apart, and the old framing of the opposition between liberalism and communism does not work as well. Nationalism is a legacy narrative of the era of the Big Power rivalry.

The second question was about how the contemporary socio-political context influences belligerent nationalism. **Xiaohong Xu** suggested that four theories can help answer this question: (1) Lenin's theory that capital competition amidst declining profitability could lead to heightened tensions and even conflict between big powers; (2) Polanyi argued that Fascism is a society's counter-movement in a pathological form as a response to the erosion led by the market, war, and conflict are two of such pathological forms; (3) Gramsci's theory that the alignment between the state elites, and social conservative classes or paramilitary groups tend to rely on violence to reinforce its existence; (4) and Benedict Anderson's communication revolution theory, which highlights people's need to use violence to feel connected to a larger imagined community. Xu also called attention to the relationship between nativism and nationalism in past decades. **Andreas Wimmer** addressed the shift from empire to nation-states, during which anti-imperial, belligerent nationalism was usually framed in ethnopolitical terms such as the citizenship. Wimmer argued that the Russia-Ukraine conflict is part of the last wave of this transition regarding the collapse of the Soviet Union. He also argued that belligerent nationalism is influenced by both neo-nationalism in today's multi-polar world and the insecurity, precarity, and downward mobility brought about by economic globalization. **Olga Schevchenko** seconded Wimmer's point and added that the Russia-Ukraine war reflects the traumas of the 1990s and the post-Cold War frustrations with the unfulfilled promises of democracy. She gestured to Mitchell A. Orenstein's argument in the book *Taking Stock of Shock* that the post-socialist transition has been more significant than the Great Depression. It took the economy 17 years to recover from the 1989-level of production, which fueled the resentment and the nationalist turn, as well as the rise of authoritarian populism and xenophobia in countries, to be externalized and reorientated towards the "collective West".

The third question was about culture: How does the culture of nationalism play a role in the resurgence of belligerent nationalism? **Andreas**

Wimmer contends that certain nationalisms have embedded narratives of victimization by maligning foreign powers and memories of national trauma. These narratives provide the fertile ground for belligerent nationalism because they justify war-mongering sacrifice to redress the "wrongs" in the past. **Olga Schevchenko** suggested that there are at least two forms of nationalist culture in Russia, including the recognizably exclusive ethnic constructions of "Russianness" and an expansionist imperialism that does not target any particular territory. **Xiaohong Liu** talked about the gendered victimization discourse that framed the nation as a "mother" being violated by an external power. These discourses reflect insecure masculinity in the face of rising feminism.

The last question was about the panelists' opinions on how de-escalation, as well as cultural and institutional resources, can be managed and mobilized to counter belligerent nationalism. **Olga Schevchenko** used the Russia-Ukraine war to indicate that de-escalation may not be a fair option. She also pointed out that the current national citizen political attitude survey in Russia does not provide a solid measurement for belligerent nationalism. In her opinion, some forms of professional solidarities can cut across boundaries of national belonging. **Xiaohong Xu** argued that the redistributed politics would help address the economic barriers experience by the marginalized, working-class people, and would hopefully build up the bottom-up civic life which has been declining when the extreme form of nationalism is rising. He agreed that internationalism and a highlight of the common challenges, such as climate change and the feminist revolution, can help curb belligerent nationalism. Xu also mentioned the possibility of democratic regulation to curb the externalization of nationalism on social media. **Andreas Wimmer** shared his reflections on his earlier point of victimization nationalism and argued that the "victors" nationalism is also significant, which motivates people to go to war. Regarding the question of how to counter belligerent nationalism, he suggested three major pathways: (1) constructing a social world with chances for

upward social mobility or at least curbing the downward mobility, which basically drains the pool of voters from which neo-nationalists draw their support; (2) recognizing the legitimate security interests of rising powers including Russia and China, with a balance with the demands for self-determinations of smaller States and minorities; (3) Establishing a non-belligerent form of nationalism.

Two questions were raised in the Q&A session, where panelists discussed their opinions about the relationship between the authorities and the minorities within a nation, and the apocalyptic narratives in the popular mobilization for War, which is stated in Philip Smith's book *Why War*.

The following CCL event was scheduled on Apr 17th at 1 pm central time, with the theme of "Theodicy and the Problem of Meaning". We will have a report on this panel in our next issue.

Bios of Participants

Dr. Olga Shevchenko is Paul H. Hunn '55 Professor in Social Studies at Williams College and does research on the issues of memory, photography, culture, and consumption in post-socialist Russia. Her forthcoming book, *In Visible Presence: Soviet Afterlives in Family Photos* (MIT Press, 2023), co-authored with Oksana Sarkisova, looks at Soviet-era domestic photo archives as moving targets of the Russian state's memory politics, as well as points of contestation

and possibility for the generational and individual efforts to grapple with the past.

Dr. Andreas Wimmer is Lieber Professor of Sociology and Political Philosophy at Columbia University. His research brings a long-term historical and globally comparative perspective to the questions of how states are built and nations formed, how racial and ethnic hierarchies form or dissolve in the process, and when this will result in conflict and war.

Dr. Xiaohong Xu is Assistant Professor at the University of Michigan. His research lies in the intersection of comparative historical sociology, cultural sociology, and political economy. He has investigated and published on patterns of contention in revolutionary China as well as state formation in early modern Europe. His current research focuses on the dynamics of politicization and depoliticization in modern China, ranging from the Communist revolution to the prodemocracy protests in contemporary Hong Kong.

Dr. Ana Velitchkova is Assistant Professor of Sociology & International Studies at the University of Mississippi. She is a global sociologist with an interest in theory. Her mixed-method research covers three areas: 1) Transnational social movements, civil society, and community; 2) Violence; and 3) Citizenship, global inequality, and migration.

Announcements

The Eastern Sociological Society held its annual meeting in February organized around the theme "Dignity and Society." Sessions covered a wide range of topics of particular interest to scholars of culture including "Identity, Power, and Caste in Science Fiction," "Cultural Politics," and "Voices, Meaning, and the Media."

Call for Papers

Third Annual Du Boisian Scholar Network (DBSN) Virtual Gathering at the University of Michigan, Ann Arbor, August 10 – 13, 2023.

"Globalizing Social Science of Race and Empire in Contemporary Education: Pedagogy, Performance, Praxis"

This August, the Third Annual Du Boisian Scholar Network convening will be hosted virtually by the University of Michigan Ann Arbor. In the spirit of Du Boisian sociology, the central theme of this year is community-engaged pedagogy which specifically refers to protocols of problem formulation, data collection, analysis, and distribution, situated in the complex political agency of racialized, criminalized, disenfranchised, undocumented, and migrant communities. By teaching and learning "modernity" as a legacy of settler colonialism, racial capitalism, and nationalism, this conference is a call for sharing critical interventions that leverage local and global community-engaged ways of knowing and being "human" in the classroom.

Throughout his career, W.E B DuBois engaged in love and solidarity across local and global movements, a decision which eventually led to his arrest, trial, and arraignment at the age of eighty-three. In addition to social scientific histories, and international legal briefings, DuBois wrote poetry, short stories, and fiction. By emphasizing contradictions in Du Bois' career as a scholar, politician, and multi-media artist, this gathering takes a critical approach to the politicization of pedagogy, arguing that education for colonial subjects has always been, and will continue to be a collective means and ends toward freedom from empire, freedom to love.

This year's theme, "*Globalizing Social Science of Race and Empire in Contemporary Education: Community-Engaged Pedagogy, Performance, Praxis*," is a response to, and denunciation of 1) contemporary censorship of critical race theory in primary and secondary schools; 2) the rising costs of higher-education; and 3) the neoliberal treatment of professional degrees as privileged commodities, to be exchanged for market value in an 'objective' marketplace and passed down by elites. The Gathering situates DuBois within multiple, intersectional, intramural traditions of scholar activists who articulated racism as a global, rather than national, problem. In doing so, we bring attention to DuBois' own double-consciousness, writing across civil rights and human rights frameworks in *An Appeal to the World: A Statement on the Denial of Human Rights to Minorities in the Case of Citizens of Negro Descent* (1947), and later, *We Charge Genocide: The Crime of Government Against the Negro People* (1951).

Please consider submitting an abstract of no more than 300 words by 1 June 2023. We are accepting abstracts for four kinds of proposals: (i) visual and/or performance art; (ii) panel sessions (up to three speakers); (iii) teaching workshops; and (iv) individual papers. Monolingual and

multilingual submissions are encouraged. If selected, participants will have an opportunity to contribute to a special issue in *Frontiers*, edited by the organizers.

At this three-day virtual conference, each day has its own theme:

1. **Day 1: "Contextualizing and Contesting DuBois"** offers attendees an interdisciplinary, intersectional, international introduction to Du Boisian theory and methods, and is best fit for traditional paper presentations, panels and poster boards on work already published.
2. **Day 2: "Constructing Community-engaged Knowledge"** is best suited for ongoing and unpublished work, where participants get real-time feedback on interdisciplinary and intramural course syllabi, research projects or book proposals using Du Boisian theory and methods.
3. **Day 3: "Celebrating Creative Agency"** will host a visual and performing arts show, honor past and future organizers of DBSN, and announce the location of the 2024 DBSN Gathering.

Submission link can be found [here](#). The form closes **1 June 2023** at 5pm. Potential topics include:

- Crime and Criminology in Colony and Post-Colony
- Racism, Classism, Casteism and Racial Capitalism
- Ethnic and Black Studies
- National and International Law
- War and Peace
- Mentorship: Myths and Realities
- Women, Gender, and Sexuality
- Climate Change, Environmental and Reproductive Justice
- Culture and Performance Studies
- Immigration, Emigration, and Migration
- Indigenous feminisms (theory, history, and methods)
- Pan-Africanism, Communism, Socialism, and the Nation-state
- Orality, Testimony, and Witness
- Comparative studies (genocide, literature, history, culture)

Poetics: Duality in the Study of Culture and Society

In light of the imminent fiftieth anniversary of "The Duality of Persons and Groups," we seek contributions that reflect upon the importance of Breiger's concept and offer trailblazing insights into the future by introducing new ways duality can be exploited *beyond* persons and groups.

Guest editors:

- **Dr. Andrew Davis**, North Carolina State University, apdavis5@ncsu.edu
- **Prof. Omar Lizardo**, University of California – Los Angeles, olizardo@soc.ucla.edu
- **Dr. Kyle Puetz**, University of Virginia, kp3ds@virginia.edu

Special issue information:

Transcending its initial origins as the algebraic formalization of the Simmelian insight that people can be understood as intersections of the groups to which they belong, and groups intersections of their members, the concept of duality (*Breiger 1974*) has proven one of a “few true breakthroughs in the human sciences” (*Lee and Martin 2018:28*). Duality has become an effective means of resolving persistent dualisms in social-scientific thought (e.g., subject/object, culture/structure) by enabling the investigation of how seemingly opposed orders are mutually constitutive. Important lineages of research on cultural production, consumption, and evaluation are grounded in the premise that categories of persons are defined by the cultural objects (e.g., songs or films) they make or choose, and categories of cultural objects are defined by the categories of persons who make and choose them. The principle of duality underlies research illustrating how processes of coordination and polarization in political contexts can be described in terms of actors’ increasing convergence or opposition vis-à-vis sets of purposes, tactics, or beliefs. Breaking with the Weberian directive to locate cultural meanings within actors’ subjectivities, research exploiting the duality of symbol and practice illustrates how meanings are constituted within material regimes of practice. Duality provides the conceptual infrastructure for ecological theories explaining the emergence and transformation of organizational and cultural forms via reference to their competition over potential members or audiences. The duality of habit and quality serves as the foundation to John Levi Martin’s proposal for a cognitively and phenomenologically valid theory of action. Methodological work exploiting the duality of cases and variables reinterprets linear regression in such a way to move beyond the logic of counterfactualism and highlight regression’s unexpected affinities with methods drawing upon alternative logics of causal explanation. And, more recently, duality has been presented as a crucial tool for cultural analysts to interrupt the hermeneutic circle by grounding cultural meanings in relations among persons.

Proposals could address the following topics, among others:

- Duality in cultural networks (*Basov 2020; Pachucki and Breiger 2010*)
- Duality in processes of cultural production, consumption, and evaluation (*Godart 2018; Goldberg 2011; Lizardo and Skiles 2016; Puetz 2017; Vlegels and Lievens 2017*)
- Duality in contentious politics (*DellaPosta 2020; Fuhse, Stuhler, Riebling, and Martin 2020; Mische and Pattison 2000; Ring-Ramirez, Reynolds-Stenson, and Earl 2014*)
- The duality of symbol and practice (*Mohr and Duquenne 1997; Friedland, Mohr, Roose, and Gardinali 2014; Adler, DellaPosta, and Lankes 2022*)
- Duality and ecological explanation (*McPherson 1983; Mark 1998*)
- Duality and theories of action (*Martin 2011*)
- The duality of cases and variables (*Breiger 2009; Melamed, Breiger, and Schoon 2014; Breiger and Melamed 2015; Rambotti and Breiger 2020*)

We are particularly interested in submissions that anticipate novel avenues of research by applying the concept of duality to new phenomena or use it to reimagine well-worn concepts in sociology (à la Lizardo’s [2014] work on cultural omnivorousness). Because we want to illustrate the breadth of uses to which duality can be put, we seek submissions across multiple methods and substantive areas in sociology.

Manuscript submission information:

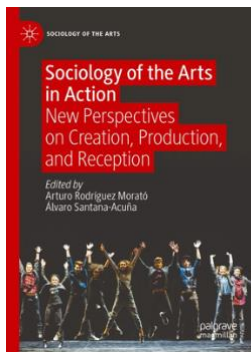
Interested authors should submit an abstract of approximately 500 words to the guest editors at 50duality@gmail.com by **July 1, 2023**. The guest editors will notify the authors with their decisions by **August 1, 2023**.

Full papers should be submitted to *Poetics* by **November 1, 2023**. Editorial decisions will be made in accordance with *Poetics*' anonymous peer review process.

New Books

Rodríguez Morató, Arturo, and Alvaro Santana-Acuña (eds.). 2022. *Sociology of the Arts in Action: New Perspectives on Creation, Production, and Reception*. Palgrave Macmillan. <https://link.springer.com/book/10.1007/978-3-031-11305-5>

This edited collection carries out an extensive coverage of the sociology of arts' most characteristic thematic areas (production, creation, the artwork, and reception) across an important range of artistic fields, from the most traditional to the more unusual. It makes an argument for the theoretical creativity and empirical expansion that characterizes the study of contemporary sociology of the arts. Such



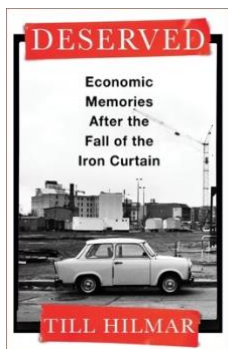
creativity is present in the increasingly predominant approach to a sociology of the arts in action, in all areas of inquiry within the discipline. The range of theoretical paradigms evoked is rich, analysing several of the most important theoretical frameworks currently handled in the discipline (Bourdieu, Becker, Peterson, ANT), and combining them with the works of many other influential contemporary specialists (De Nora, Hennion, Lamont, Menger and Born et al.). The book also establishes links to less known theoretical frameworks and some from different fields including economic sociology, microsociology, ethnomethodology, semiotics, and cultural history. The volume argues that Spanish-speaking scholars are now at the forefront of new developments in the field of the sociology of the arts, and is the first effort to gather research by these influential Spanish-language scholars in

a single volume for an English-language audience.

Hilmar, Til. 2023. *Deserved: Economic Memories after the Fall of the Iron Curtain*. Columbia University Press.

<https://cup.columbia.edu/book/deserved/9780231209793>

After the fall of the Iron Curtain, people across the former socialist world saw their lives transformed. In just a few years, labor markets were completely disrupted, and the meanings attached to work were drastically altered. How did people who found themselves living under state socialism one day and capitalist democracy the next adjust to the changing social order and its new system of values?



Till Hilmar examines memories of the postsocialist transition in East Germany and the Czech Republic to offer new insights into the power of narratives about economic change. Despite the structural nature of economic shifts, people often interpret life outcomes in individual terms. Many are deeply attached to the belief that success and failure must be deserved. Emphasizing individual effort, responsibility, and character, they pass moral judgments based on a person's fortunes in the job market. Hilmar argues that such frameworks represent ways of making sense of the profound economic and social dislocations after 1989. People craft narratives of deservingness about themselves and others to solve the problem of belonging in a new social order.

Drawing on in-depth interviews with engineers and care workers as well as historical and comparative analysis of the breakdown of communism in Eastern Europe, *Deserved* sheds new light on the moral imagination of capitalism and the experience of economic change. This book also offers crucial perspective on present-day politics, showing how notions of deservingness and moral worth have propelled right-wing populism.

New Articles

Harvey, Peter Francis. 2023. "‘Everyone Thinks They’re Special’: How Schools Teach Children Their Social Station." *American Sociological Review*. <https://doi.org/10.1177/00031224231172785>

Jasso, Guillermina. 2021. "The Methods and Surprises of Sociological Theory: Ideas, Postulates, Predictions, Distributions, Unification." Pp. 17-36 in Seth Abrutyn and Omar Lizardo (eds.), *Handbook of Classical Sociological Theory*. New York, NY: Springer. https://doi.org/10.1007/978-3-030-78205-4_2

Jasso, Guillermina. 2022. "Notes on the History of Social Science Research: In Celebration of Its 50th Anniversary." *Social Science Research*. 108:102780. <https://doi.org/10.1016/j.ssresearch.2022.102780>

Leader Maynard, Jonathan and Aliza Luft. 2023. "Humanizing Dehumanization Research." *Current Research in Ecological and Social Psychology*. <https://doi.org/10.1016/j.cresp.2023.100102>

Zilberstein, Shira, Michèle Lamont, and Mari Sanchez. 2023. "Recreating a Plausible Future: Combining Cultural Repertoires in Unsettled Times." *Sociological Science*. <https://doi.org/10.1016/j.socscimed.2022.114890>

