

SECTIONCULTURE



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Letter from the Chair



Photo: Terence E. McDonnell, University of Notre Dame

While this year may not have gone quite as I expected, it has been a real privilege serving as chair of the Sociology of Culture section. We’ve had to be creative to find different ways to connect with each other and accomplish the work of the section, but we’ve had great success serving members this year. Thanks to the efforts of the membership committee, the mentorship program has been a grand success and will continue into its second year with 44 volunteers. With the new Culture and Contemporary Life series we’ve extended our conversations beyond a single weekend in August. We’ve begun talks with the publications committee about ways to make the sections’ communications strategy more

engaging. We've also made strides on proposals from our Diversity and Inclusion committee. Beyond the initiatives already announced, we're working to establish a Race and Culture research network and assessing whether the section could offer research grants for BIPOC graduate students. We're hopeful to have news on all of these agenda items after our council meeting this weekend.

I'm so proud of the forward momentum we've made on these fronts. Section COO Clayton Childress, incoming-chair Ann Mische, and our incredible section council have made this important work a joy. I also want to celebrate all the wonderful ideas and passion that have infused the work of the section's various committees. Everyone really stepped up this year and prioritized the section when it would have been easy to let things slide. Thank you for your contributions to the section.

The 2021 Virtual ASA meetings are right around the corner. Put your weekend planning in our hands! On page 14 we've compiled a list of culture related events. There are too many to mention here, but let me highlight the panels put on by the Culture section. See you at these great panels (see details below):

"New Perspectives in Sociology of Art and Music: BIPOC Artists and Creative Agency"

"Culture and Morality in Times of Crisis"

"Between Collapse and Utopia: Foresight, Imagination, and Social Change"

"Culture and Computation in Theory and Practice"

Please make an effort to support the section and our colleagues' excellent research by attending panels this weekend. Special thanks to Ann Mische and her planning committee (Fatma Müge Göcek, Robin

Bartram, and Anna Skarpelis) who have done a wonderful job organizing them. Thanks also to all our organizers and participants for their contributions to the section.

Graduate students! Look out for a wonderful panel discussion on "Studying Culture in Times of Crisis: Methods and Approaches" organized by our council's graduate student representatives Nino Bariola and Samantha Leonard.

In this issue we've printed the winners of the Douglas, Geertz, and Peterson prizes, who will also be recognized at the Culture Section Business Meeting on August 7th. Manning Zhang has a new edition of our "Four Questions" series with Matthew Clair whose book *Privilege and Punishment: How Race and Class Matter in Criminal Court* is a co-winner of the Douglas Prize for Best Book. David L. Altheide has an essay on what he calls "Gonzo Governance"— a concept inspired by Hunter S. Thompson's style of new journalism. We also have a recap of our last Culture and Contemporary Life panel on "The Cultural Politics of Naming and Commemoration." Our annual job market profiles piece also appears in this issue— go and hire these excellent candidates from the Culture section. I'm sure they'll make wonderful additions to your department! Our newsletter editors have also published some stories from the COVID job-market— let's hope university budgets return to good health this coming job market season. Finally, we have announcements of new books and articles. Many thanks to the newsletter editorial team for putting together this pre-ASA issue in short order: Bo Yun Park (lead editor on this issue), Emma Brown, Manning Zhang, and Bambang Trihadmojo.

I'd also like to say thanks to council members Victoria Reyes, Gabi Abend, and Samantha Leonard who are all rotating off. I'm excited to see what Ann

Mische will do as chair and what new ideas incoming chair Vanina Leschziner and council members Jean Beaman, Amin Ghaziani, Juan Pablo Pardo-Guerra and Amy Zhang will bring to the section.

I hope your summers have been restorative and best wishes for the coming year. Finally, I want to say thanks for the opportunity to serve the section as Chair--it has been one of the great honors of my career thus far.

Culture Section Awards

Emma Brown (New York University)

On June 8, Section Chair Terry McDonnell announced the winners of the 2021 ASA Culture Section Awards. Congratulations to all!

The Mary Douglas Prize for Best Book

Co-Winners:

Fernando Domínguez Rubio. 2020. *Still Life: Ecologies of the Modern Imagination at the Art Museum*. Chicago University Press.

Still Life
Ecologies of the Modern Imagination
at the Art Museum

Fernando Domínguez Rubio



Figure 1. *Still Life: Ecologies of the Modern Imagination at the Art Museum* book cover

Fernando Domínguez Rubio is an Associate Professor in the Department of Communication, University of California, San Diego. In [*Still Life: Ecologies of the Modern Imagination at the Art Museum*](#), he delves into one of the most important museums of the world, the Museum of Modern Art (MoMA) in New York, to explore the day-to-day dilemmas that museum workers face when the immortal artworks that we see in the exhibition room reveal themselves to be slowly unfolding disasters.

Read his Q&A with Shiv Issar (ASA Science, Knowledge, and Technology Section) about the book [here](#).

Matthew Clair. 2020. *Privilege and Punishment. How Race and Class Matter in Criminal Court*. Princeton University Press.

Matthew Clair is an Assistant Professor in the Department of Sociology and (by courtesy) the Law School at Stanford University. His award-winning book [*Privilege and Punishment: How Race and Class Matter in Criminal Court*](#) shows how race and class

inequalities in the criminal legal system are embedded in and reproduced through the attorney-client relationship.

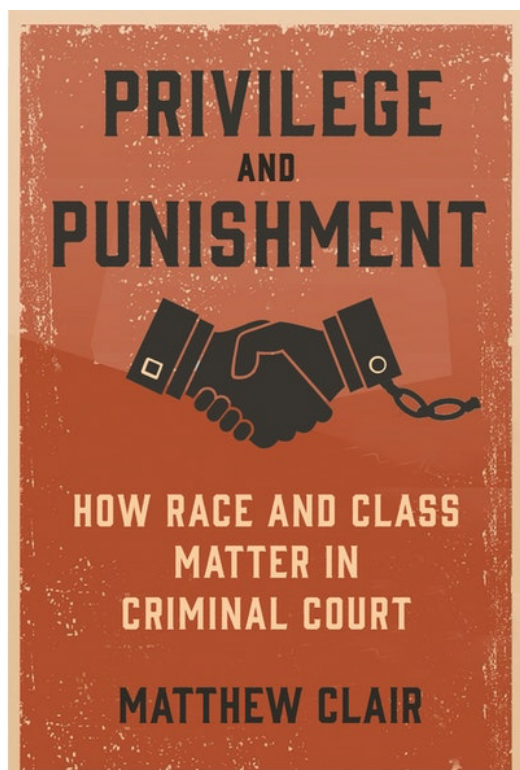


Figure 2. *Privilege and Punishment* Book Cover

Be sure to check out Four Questions for Matthew Clair in this issue of the Culture Section Newsletter.

Honorable Mentions:

Erin Metz McDonnell. 2020. *Patchwork Leviathan: Pockets of Bureaucratic Effectiveness in Developing States*. Princeton University Press.

Anne Warfield Rawls & Waverly Duck. 2020. *Tacit Racism*. University of Chicago Press.

Selection Committee: Larissa Buchholz (Chair) | Orly Clerge | Julia Sonnevend | Roi Livne | Derron Wallace | Christina Simko

The Clifford Geertz Prize for Best Article

Co-Winners:

Daniel DellaPosta, "Pluralistic Collapse: The 'Oil Spill' Model Of Mass Opinion Polarization" published in the *American Sociological Review*.

Kevin Kiley and Stephen Vaisey, "Measuring Change and Stability in Personal Culture Using Panel Data" published in the *American Sociological Review*.

Honorable Mention:

Craig M. Rawlings and Clayton Childress. "Emergent Meanings: Reconciling Dispositional and Situational Accounts of Meaning-Making from Cultural Objects" published in *The American Journal of Sociology*.

Selection Committee: Omar Lizardo (Chair) | Tim Hallett | Xiaohong Xu | Andrea Voyer | Yongren Shi | Beth Gharrity Gardner

The Richard A. Peterson Prize for Best Graduate Student Paper

Co-Winners:

Acosta, Laura. 2021. "Victimhood dissociation and conflict resolution: evidence from the Colombian peace plebiscite" published in *Theory and Society*.

Hart, Chloe Grace. 2021. "Trajectory Guarding: Managing Unwanted, Ambiguously Sexual Interactions at Work" published in *American Sociological Review*.

Selection Committee: Carly Knight (Chair) | Rachel Skaggs | Marshall Taylor | Jeff Swindle | Erin Johnston | Jaleh Jalili

Four Questions for Matthew Clair

Manning Zhang (Brandeis University) interviews **Matthew Clair** (Stanford University) on not only his new prize-winning book *Privilege and Punishment: How Race and Class Matter in Criminal Court*, but also his opinions about cultural sociology. Beyond the classical four questions, Manning also added questions about Professor Clair's academic path.

Manning Zhang: Could you tell us about your personal history? How did you become interested in sociology, especially cultural sociology?

Matthew Clair: As an undergraduate at Harvard, I was actually a government concentrator. And so, my first encounter with sociology was later in undergrad, maybe as a junior or senior, in Larry Bobo's classes. Professor Bobo taught several classes in African and African American studies and sociology, and I just found them so fantastic and illuminating. Typically, they were seminars with small groups of people. We would read one book a week. The work we read—including Mary Pattillo's and Karyn Lacy's books—provided a sociological framework for understanding my life experiences as a black person in the United States. Growing up in the South, I had my own personal experiences with race and inequality. But being able to see experiences like mine systematically gathered and theorized was really powerful. Early on in undergrad, I read a lot of work by James Baldwin, who was a prolific writer and thinker. But sociology added empirical rigor to a lot of his insights. I began to fall in love with systematic investigation of social life through interviews and ethnographic observation.

The other thing I'll say is, after college when I was thinking about going to graduate school, I was working for an economist in New York, and—perhaps unintentionally—that experience made me

even more intrigued by the sociological imagination, if you will. That year, I encountered the work of Michèle Lamont. I read *The Dignity of Working Men*. Then I started to understand the importance of cultural sociology, how the drawing of moral boundaries between groups mattered and maintained the dignity of those within the boundary but reproduced racial inequality through exclusion of those outside the boundary. After reading Michèle's work, I applied to sociology graduate programs. I matriculated at Harvard again, but as a sociology PhD student. As a graduate student, my committee included Larry and Michèle. But Michèle was actually my main mentor and the Co-Chair of my dissertation along with Devah Pager. Their work and thinking has had a profound influence on my own.

Manning Zhang: Could you elaborate a bit more on Professor Lamont's influence on your work?

Matthew Clair: Yeah. She has been very influential. Not only with respect to my thinking and theoretical engagement with boundaries and cultural processes, but also with encouraging me to—whatever I'm studying—ask myself what my empirical findings are a case of and how they can broadly contribute to cultural sociology. She has expanded my ability to see how theoretical ideas can be generatively applied across subfields within sociology. So yeah, Michèle

has been very influential as a wonderful mentor, advisor, and co-author.

Manning Zhang: Do you find the transition among different social science majors difficult for you? Like, from political science to economics and then to sociology.

Matthew Clair: I learned that different disciplines within the social sciences have very different presuppositions about how the world works, even when it comes to similar topics, such as racial inequality. They use different methodological approaches and also take for granted differences in how we might assume the average human behaves. I don't think the transition was too difficult. I was quite open to learning as much as I could about these disciplines, and the economist I worked for—Peter Blair Henry—was such a generous mentor, even though he probably could tell early on that economics was not for me. But I did find that I had a preference, which was what I found in sociology, the way that sociology understands and thinks about human behavior as constrained by broader social forces, whether they be cultural or structural—even culture itself is a structuring force of course.

Manning Zhang: How does culture, or cultural sociology, influence your thinking and in terms of research topics and settings?

Matthew Clair: My work engages more so with cultural sociology than what I think of as the sociology of culture. I am more interested in people's meanings and micro-level interactions—how they reflect, reproduce or challenge equality, as opposed to being interested in cultural products. I find the study of cultural objects interesting, but the way that culture works in my thinking is sort of thinking about how meaning and interaction impact the ways institutions generate and maintain inequality. The

theoretical traditions I engage with most would be following from Bourdieu, such as Annette Lareau's, Jessica Calarco's, Prudence Carter's, and Tony Jack's work.

In my book *Privilege and Punishment*, I'm interested in examining the attorney-client relationship and how this relationship reproduces inequality within and beyond courts. One thing that's important to me in this book is acknowledging and theorizing cultural fluidity within groups and within individuals across time and interactional situations. I'm not just drawing on the work on cultural capital theory, but also, I draw on relational sociology or relational theory, such as the work of Mustafa Emirbayer, Donald Tomaskovic-Devey, and others. Their work helps me to explain something that I found surprising in my specific setting—the cultural styles of interaction among defendants in court were quite malleable from case to case, depending on the particular relationship the defendant created with their lawyer. Defendants' styles of engagement weren't always consistent across their lives, which revealed to me how cultural styles of interaction are based on immediate access to various resources, such as social ties and money, not necessarily based on long term dispositions that are rooted in childhood socialization, which Bourdieu and others might have us assume. On average, middle-class people interact differently with their lawyers than working class people, but this is not because they were socialized in their childhood to interact with lawyers in one way or another, but more precisely because they have different likelihoods of accessing social and economic resources that enable them to build positive relationships with lawyers and that also result in different kinds of treatment by lawyers and judges. Some long-term things still mattered, though, such as whether they grew up in neighborhoods where there was intense police

surveillance and racism, which contributed to deep-seated distrust of the legal system for some.

Manning Zhang: Could you tell us a bit more about your interest in cultural sociology over sociology of culture?

Matthew Clair: Yeah, you know, interestingly, I actually started out in graduate school studying sociology of culture. In the first year, I studied people who were editors at literary magazines, engaging with Bourdieu's work on the literary field, and thinking about how the editors adapted to the infusion of digital technologies and how it shaped the logic of the field. I was engaging with a wide range of critical theory on the culture industries and interdisciplinary approaches to neoliberalism. It was interesting to me for a time, and I love to read literary magazines still today.

But then, the summer after my first year of graduate school, in 2013, George Zimmerman was not convicted of murdering Trayvon Martin. And I went to protests and rallies and became very interested in understanding the culture of the legal system. So that was how I moved away from an interest in the production of cultural products to an interest in understanding meanings and interactions within the legal system. I take a perspective from cultural sociology to better understand inequality under the law.

So, my interest shifted because I saw an immensely harmful social problem that I couldn't look away from, and I wanted to know more to figure out how to contribute, from a sociological perspective, to fixing the problem. I think for many scholars that's the case. You may have some interest from childhood, or from college, but then, when you go to graduate school, maybe you work with a professor who's interested in something and has resources to

fund you, or you see a major social calamity and then that really shifts what you want to devote the rest of your career to trying to figure out.

Manning Zhang: How do you envision the future of cultural sociology? What excites you most?

Matthew Clair: I think the future of cultural sociology is bright. There are two main things that really excite me. One is how culture and social change interact. Cultural sociology is often interested in offering one explanation for the reproduction of inequality. But I see growing interest in understanding how culture can help to change unequal systems, not just reproduce them. I think a lot of people are working in the intersection of culture and social movements within sociology. Personally, I'm increasingly interested in understanding how everyday people on the ground resist inequality collectively. Cultural forms, such as narratives and frames, could help to explain social changes.

The Black Lives Matter movement very powerfully draws on narratives, and it frames cases of police violence in a way that can motivate collective action. If we look at the case of George Floyd from last spring, we can see that his murder provided a narrative that galvanized, at least for a period of time, a multicultural movement against racial injustice and police brutality. But the framing matters a lot. Many activists framed George Floyd's murder as evidence that policing fundamentally needed to be abolished. Other actors framed it differently. Prosecutors framed this as a story of one bad apple police officer, whose actions were an aberration rather than something integral to policing.

My most recent work is drawing on the lineage of Du Bois in relation to sociology. Many sociologists don't really think of Du Bois as a cultural sociologist. But I

think his work on the phenomenology of race and racialized subjectivity has a lot to offer cultural sociology and cultural sociological theory. I've been inspired by the important work of Karida Brown and Jose Itzigsohn. In a new paper titled "Criminalized Subjectivity: Du Boisian Sociology and Visions for Legal Change" in *Du Bois Review*, I draw on Du Bois's oeuvre to theorize what I refer to as the concept of legal envisioning. Legal envisioning is a social or cultural process whereby criminalized people and communities imagine and then work toward building alternatives, both within the law and then also outside of the law. Scholars can seek to explain legal envisioning, and we can also study how it explains other social phenomena. I'm really interested in understanding the emancipatory potential of everyday people's collective culture in bringing about legal change.

The other thing that excites me is actually within the sociology of culture. I am excited about the growing work focusing on digital technology and cultural production, like Forrest Stuart's new book *Ballad of the Bullet*, which is a wonderful example of studying digital technology in relation to cultural production, the meaning that people invest in the act of production, and how its racialized and classed. Here we are looking at social media production and the aspirations of young, marginalized people of color trying to make a life in late capitalism by commodifying performances of violence and ghetto

stereotypes. It's a winner-take-all system, which makes the prospects of economic survival through social media dim. Tech companies profit from online videos rather than the actual people who are producing online content. Ashley Mears also has some very recent work looking at content creators and how they manage to go viral online and how they separate their popularity, like making absurd videos that get thousands of likes, from their interest in maintaining their status as artists within a restricted field of production. It's an interesting topic at the intersection of economic and cultural sociology.

Manning Zhang: Do you have anything to share with young scholars and graduate students?

Matthew Clair: That's a hard one. I guess the main thing that I'd want to say to graduate students is to remain open. Oftentimes, graduate students feel pressure to stick with whatever proposal or idea they came to graduate school thinking they'd work on. And maybe they've gotten a grant or started working with a professor. That's great. But don't let that constrain your intellectual creativity. If you happen to be inspired, like I was, by something else, then follow that passion and see if it's something you see yourself committing your intellectual energy to for a long time. Once you get into the thick of it, you realize how complex your topic is and that you could spend the rest of your life trying to figure it out. Make sure it's something that you really care about.

Essay

Gonzo Governance

David L. Altheide (Arizona State University)

Fantasy and reality. The great Japanese baseball player Shohei Ohtani (now with the Los Angeles Angels), who is an outstanding pitcher as well as a powerful hitter, was inspired by a fictional character [Goro Shigeno](#), a heroic figure in Japanese comics. In a mediated world, we should not be surprised when the publisher of the comic requested that Ohtani provide an endorsement for the sequel. Ohtani wrote, “Goro’s passion made me love baseball even more.” A real person speaks to a fantasy. Baseball aside, we are living in fantastic times. These are media times. Donald Trump arose from a fantasy—aka Reality TV—then transmuted real democratic institutions through what I call Gonzo Governance.

The election of Donald Trump as President of the United States in 2016 and his defeat in 2020 launched destructive acts against democracy and civility. The former President followed a mediated self-aggrandizing script and narrative of *destruction and salvation*: He *damaged* the role and institution of a democratically elected president with [Media Logic](#) and the politics of fear and promoted himself as the *salvation* for the country. Gonzo Governance has continued as his claims, threats, destructive policies, and institutional changes in voting, managing elections, and the civic culture were adopted by members of Congress and state and local officials.

His rise from a reality TV star to a disruptive President, and then his refusal to concede defeat in 2020, received extensive mass media and digital media coverage. Donald Trump spread fear and

misinformation through thousands of lies and tweets. *Media Logic* refers to the way in which various media define, organize, and present material, as well as how audiences participate, expect, interpret, and use information. The media environment and new information technologies that are personal, visual, and instantaneous were foundational for audiences to be receptive to Trump’s nationalist slogans, derogatory epithets, memes, and politics of fear.

Gonzo, or breaking the mold of a conventional activity, was popularized by [Hunter Thompson’s](#) deviant-drugged-edgy lifestyle and approach to journalism, who inspired a more participatory nature of the “[new journalism](#).” [Sociological](#) and [communication](#) researchers argue that a key feature of a Gonzo perspective is that individual actors use mass and social media to rail against a fearful disorder that needs drastic correction: Underlying it all is a sub-text of pervasive fear. *Gonzo is justified by a perceived crisis and a breakdown in institutional and conventional means of dealing with a problem or issue, whether in journalism, criminal justice sentencing, or social organization.* A dramatic resolution is offered that resonates with an audience who shares the sense of disorder. The solution is extraordinary—even deviant, illegal or immoral--breaking boundaries and violating the parameters of social and discursive participation within a community of actors, typically promoting raw emotional meanings and symbols. Gonzo rhetoric requires attention-grabbing bold action that only the savior can provide—in our case, Donald Trump.

Donald Trump did to the body politic and democracy what Hunter Thompson did to conventional journalism.

The 2020 Presidential election was the first election in U.S. history without a peaceful transfer of power. Donald Trump unleashed and directed crude nationalism, petty bigotry, and xenophobia against global efforts to curtail climate change, nuclear proliferation, and human rights. With vulgar language he seethed disinformation, rejected facts, science, and entrenched values about progress, equality, and disqualified election results. His platform of fear, inuendo, lies, incompetence, and fraud were sustained by a network of digital media propaganda, right-wing radio, and Fox News.

The Trump Administration's bulldozing of significant democratic institutions, practices, and rituals extends to the amorphous—but very significant—civic culture. [Civic Culture](#) in general refers to citizens' everyday life experiences, expectations, habits, and sentiments about the functioning of government and their place in it. Many political scientists, social theorists, and political communication scholars emphasize that civic culture is the foundation for political sensibility, awareness, and involvement. Donald Trump, in word and deed, negated values, affinity, knowledge, identities, and practices essential for a democratic civic culture, including what he opposed and promoted. These have been damaged in the American body politic. Trump's Gonzo Governance undermined basic democratic rituals and routines, including voting, conceding election outcomes, and the peaceful transfer of power. Sociological and communication studies help locate the Gonzo President within a cultural-entertainment-commercial-political-digital media matrix. Sociologists have stressed the significance for social order and societal emotional well-being of affirming—rather than attacking—rituals, including

those basic to government inquiries and elections (Collins, 2005; Durkheim, 1951, 1954; Goffman, 1959, 1967, 1971). President Trump's gonzo actions ridiculed and degraded respect for significant symbolic occasions and events. For Goffman, rituals connect oneself to larger social values in social situations:

“ritual is a mechanism of mutually focused emotion and attention producing a momentarily shared reality, which thereby generates solidarity and symbols of group membership, and “represents a way in which the individual must guard and design the symbolic implications of his acts while in the immediate presence of an object that has a special value for him (Collins, 2005, p. 17).”

A mediated Donald Trump was that object for many supporters. The challenge is to clarify how routine and significant symbolic rituals were negated by Trump's theatrical propaganda that was suited for digital media. Key to Trump's success and effectiveness is the communication process linking information technology and formats that are familiar to audience.

The Trump presidency shifted the public perception of threat from Islamic terrorists to domestic terrorists and expanded the impact of the terrorist narrative on everyday life. The President did not regard white nationalists and the insurrectionists who stormed the U. S. Capitol as terrorists. But his intensive use of digital media cast protesters, federal law enforcement, government officials, and those who voted against him as domestic enemies. The emerging transition from a defeated Gonzo President to putative Gonzo Governance is marked by elected officials refusing to accept 2020 election results and by renewed efforts to restrict voting in future elections and to stigmatize public health

measures and vaccines combatting the pandemic. His repetitive tweets and sworn fealty recast Donald Trump into a digital meme, who could still exist as a victorious President supported by millions of followers and members of Congress administering Gonzo Governance. In a prescient awareness of the future impact of Media Logic on journalism and politics, Hunter Thompson quipped, “Yesterday’s weirdness is tomorrow’s reason why.” Fictional character [Goro Shigeno](#) and President Donald Trump would surely agree.

References

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Reports: “The Cultural Politics of Naming and Commemoration”

by Manning Zhang (Brandeis University)

On May 27th, the Culture Section of American Sociological Association held the fifth, also the last event of *the Culture and Contemporary Life Series*. **Robin Wagner-Pacifci** (The New School) moderated the discussion. **Fiona Greenland** (University of Virginia), **Angela Gonzales** (Arizona State University), and **Christina Simko** (Williams College) served as panelists. The event took a theme “The Cultural Politics of Naming and Commemoration.” Here are highlighted remarks from the discussion.

Angela Gonzales

General attitudes towards (re)naming practices

- It’s inherently a political act to name and label people and places because naming practices can potentially erase cultural distinctiveness in many levels.
- The right of claiming is behind name-claiming acts.

- Claiming identity does not confer to the individual but actually it’s something that is bestowed upon them from a larger group of people, such as a tribe, or a nation itself.

Contextualize naming and commemoration

- E.g., there are gains and losses when using traditional tribal names to name places during exhibitions.

Fiona Greenland

General attitudes towards (re)naming practices

- We live in a moment when renaming happens constantly.
- Materiality is attached to the renaming processes.
- The collectivity in affirming, recognizing, and responding to a name is undermined by the name-claiming acts.

Contextualize naming and commemoration

- The request of renaming has become a heavy burden upon its seekers, due diligence into in-depth historical documents for example.

The binaries in naming practices

- The binaries do not only exist as specific and inclusive labeling, or informal and formal naming, but also exist between the local and the state, the family and the public, the youth and the adult, etc.

Christina Simko

General attitudes towards (re)naming practices

- In the case of Syria, the role of collectivity keeps coming up in conversations around identity-building, colonialism, nationalism, authoritarianism, etc., in local community.
- There are subtle differences between labeling an event by date and by place.
 - To name an event by date, such as 911, suggests that there will be a stoppage of that date in that moment into the future and the date will be recognized by a broad core activity.
 - To name an event by place implies that the sphere of relevance is smaller and indicates the persons involved and the forms of future memorialization.

Contextualize naming and commemoration

- E.g., the war memorial removal controversy across the Southern localities was not

simply a local process but also involved with the state-level legislature.

The binaries in naming practices

- It's necessary to transform the binaries into a continuum and to highlight the process through which an informal name becomes formalized.

During the Q&A session, **Terry McDonnell** asked if we would witness a decline in commemoration because of the rise of contestation and political risks and if the commemoration and naming will look different. **Angela Gonzales** said that the commemoration would continue and even increase, with more amplified contestation around. **Christina Simko** agreed and added that there will be a proliferation of critical stories, which will intensify the contestation around the commemoration. **Fiona Greenland** stressed the differences between the personal, everyday commemoration and the bureaucratic, machinery ones. She envisioned that people who wield power will pay increasing attention to the representation in the commemoration acts.

Hannah Wohl asked why some sites of atrocities do not become places of commemoration, plantations used for leisure in particular. **Fiona Greenland** and **Christina Simko** addressed this question by noting their personal observation. **Robin Wagner-Pacifici** related it to the amplification of legitimate constituencies and responded to **McDonnell's** question by affirming that commemoration will not diminish in the future.

The Culture Section of American Sociological Association curated *the Culture and Contemporary Life Series* as a new initiative to explore the pressing social issues of our time through a cultural perspective and examine how cultural sociology can inform these issues. The series of events took place once every four to six weeks during the past months in 2021. The May 27 event featuring "The Cultural

Politics of Naming and Commemoration” concluded the series for the academic year.

Panelists

Fiona Greenland is an assistant professor of sociology at the University of Virginia. She was a classical archaeologist for ten years, and she studies the construction of cultural heritage and the uses of antiquities in contemporary politics and markets.

Angela Gonzales is an associate professor and Faculty Head of Justice & Social Inquiry in the School of Social Transformation at Arizona State University. Over the past decade, Gonzales has engaged in several community-based research projects on the Hopi Reservation. Her research integrates the fields of Development Sociology and American Indian

Studies with empirically driven community-based research.

Christina Simko is an Assistant Professor of Sociology at Williams College and the author of *The Politics of Consolation: Memory and the Meaning of September 11* (Oxford University Press, 2015). She specializes in cultural and historical sociology, with an interest in collective crises, memory and trauma.

Robin Wagner-Pacifici is a university professor affiliated with the Department of Sociology at The New School for Social Research. Her work analyzes society's response to violent events, including events identified as terrorist in nature. In addition, she has examined how society remembers traumatic experiences in its past by erecting memorials to such incidents

ASA 2021 Virtual Annual Meeting Culture Section Events

by Emma Brown (New York University)

For more information, please see the [online program](#). All times listed are in Eastern.

Saturday, August 7

12:45-1:15 PM

Business Meeting (1371)

Organizer and Chair: **Terence E. McDonnell**,
University of Notre Dame

1:15-2:10 PM

Graduate Student Professionalization Panel (1470)
Studying Culture in Times of Crisis: Methods and Approaches

This panel will be an opportunity for students to learn best practices in teaching and research from culture scholars. Invited panelists will share their expertise on the application of the concepts, methodologies, and theoretical perspectives from the sociological study of culture to topics of wide-ranging sociological interest. This year's theme is "Studying Culture in Times of Crisis: Methods and Approaches". The COVID-19 pandemic has upended academic production in multiple ways. This panel will explore methodological and theoretical

approaches to studying culture in times of crisis, from current crises like COVID-19 and climate change to past crises of war, health, and politics. Through this panel, we will explore approaches, cases, and concepts for doing sociology in challenging data-collecting situations and studying culture as a dimension of crisis and unsettled times.

Organizers and Presiders: **Samantha Leonard**, Brandeis University | **Nino Bariola**, The University of Texas at Austin

Panelists: **Aliza Luft**, University of California-Los Angeles | **Jelani Ince**, Indiana University | **Craig M. Rawlings**, Duke University | **Caitlyn Collins**, Washington University-St. Louis

4:15-5:40 PM

New Perspectives in Sociology of Art and Music: BIPOC Artists and Creative Agency (1717)

This panel showcases sociology of culture's engagement with, but also neglect of, Black, Indigenous, and people of color artists and their work. In the spirit of emancipatory sociology, we invite submissions from scholars whose projects, methods, and ideas affirm BIPOC contributions to the arts (broadly construed). We also welcome papers that examine the institutional, market and political structures that shape and are shaped by the creative productions of BIPOC artists, writers, musicians, and performers.

Organizer: **Patricia A. Banks**, Mount Holyoke College | Presider: **Fiona Greenland**, University of Virginia

Be Weary: Racialized Emotional Labour in Creative Careers. **Kim de Laat**, Brock University; **Alanna Stuart**, Independent scholar | Can the Micro and Macro Reconcile? Giving Meaning to Diversity in

the Curatorial Process. **Tania R. Aparicio**, New School for Social Research | Engaging Organizational Stakeholders in Cultural Equity: DEI Grantmaking Practices of U. S. Local Arts Agencies. **Daniel B. Cornfield**, Vanderbilt University; **Rachel G. McKane**, Vanderbilt University; **Meagan Rainock**, Vanderbilt University; **Hannah Ingersoll**, Vanderbilt University; **Tulasi Iyengar**, Vanderbilt University | Where do Geniuses Come From? The Dialectical Relationship Between Social Status and Artistic Insight. **Rebecca Jean Emigh**, University of California-Los Angeles; **Johanna Hernandez Perez**, UCLA

Sunday, August 8

10:00-10:45 AM

Council Meeting (2068)

11:00 AM - 12:25 PM

Culture and Morality in Times of Crisis (2117)

Whether we interpret an action as right or wrong depends on culture — culture in action, culture in situations, and culture in perceptions and relationships. Yet how does culture matter in crisis? And how, specifically, does it matter for morality? This panel will discuss cutting-edge work on culture and morality in times of crisis, seeking to provide a new lens on the relationship between “settled” and “unsettled” times (Swidler 1986) and ideas about right and wrong. We welcome research that examines local, national, cross-national, and global understandings of culture and morality, and we especially welcome scholarship by and about members of underrepresented groups and their experiences. All theoretical and methodological approaches are welcome, as well.

Organizer and Presider: **Aliza Luft**, University of California, Los Angeles

Coping with Corrupted Systems: Moral Negotiations in the Hinterlands of Evaluation. **Jacqueline Ho**,

Cornell University; **Malte Ziewitz**, Cornell University | Moral economy and the social semiotics of the Covid-19 crisis. **Till Hilmar**, Bremen University | Proximity and Moral Action: Diaspora Communities Helping from Afar during the West African Ebola Outbreak. **Ryann Manning**, University of Toronto | Risky Behaviors and Moral Judgments in a Politicized Pandemic. **Taylor Paige Winfield**, Princeton University; **Janet Xu**, Princeton University

12:45-2:10 PM

Roundtables

Organizers: **Laura Acosta**, Northwestern University | **Audra Dugandzic**, University of Notre Dame | **Rachel Keynton**, University of Notre Dame | **Bridget J. Ritz**, University of Notre Dame | **Michael Rotolo**, University of Notre Dame

Table 1: Production and Reception of Culture (2347) | **Table 2: Intersectionality** (2348) | **Table 3: Embodiment, Gender, and Sexuality** (2349) | **Table 4: Meaning and Metaphor** (2350) | **Table 5: Macro Cultural Change** (2351) | **Table 6: Social and Institutional Change** (2352) | **Table 7: Culture and Inequality** (2353) | **Table 8: Meritocracy** (2354) | **Table 9: Culture in COVID and Crisis** (2355) | **Table 10: Culture and Emotion** (2356) | **Table 11: Narratives** (2357) | **Table 12: Memory and Futures** (2358) | **Table 13: Cognition** (2359) | **Table 14: Organizations** (2360) | **Table 15: Visual Methods** (2361)

2:30-3:55 PM

Between Collapse and Utopia:

Foresight, Imagination, and Social Change (2516)

Alongside the multiple disruptions of the past year - including the global pandemic and racial justice uprisings -- many commentators have noted

possibilities for transformation. With futures uncertain, how do people imagine possibilities for change? Between the two poles of dystopian collapse narratives and utopian visions of a world transformed, there is a lot of unexplored cultural space. Arguably this "in between" space of foresight and action is critical for determining personal and institutional pathways. This is the space of "emergent strategy" (to borrow a phrase from writer and activist Adrienne Maree Brown), linking actions in the present to longer term temporal horizons. This panel will explore how narratives of foresight, future-making, and transformation are caught up in social and political change efforts, from community and institutional reforms (at local, national and transnational levels) to radical or populist movements informed by utopian or apocalyptic visions. We invite papers examining the promise and pitfalls of these kinds of future imaginaries, particularly amidst neoliberal, autocratic, and ethno/racial supremacist advances worldwide. We welcome research on the intersections and (sometimes) clashes between different timeframes, as well as between kinds and levels of imaginaries (economic, political, personal, racial, gendered, nationalist, environmental, etc.). We also hope to consider how debates and struggles over contending futures shape social and political change efforts, sometimes in unexpected ways.

Organizer and Presider: **Ann Mische**, University of Notre Dame

Temporality, Valence, and Metaphor in the Imagination of Possible Futures: Imagining Society After Same-Sex Marriage. **Peter Hart-Brinson**, University of Wisconsin-Eau Claire | (Un)Certain Death: Envisioning the Future through Climate Change's Impacts on Public Health. **Mallory Fallin**, Northwestern University | Not in this Lifetime: Black Millennial Reflections on Impacts of the Black Lives

Matter Movement. **Simone Nicole Durham**, University of Maryland, College Park | Dollarized dreams: currencies, crisis, and refugee futures in Lebanon. **Samuel Dinger**, New York University | Enabling Hope in a Better Future: Braiding Cultural Repertoires when Facing Uncertainty. **Shira Zilberstein**, Harvard Sociology; **Michèle Lamont**, Harvard University; **Mari Sanchez**, Harvard Sociology

4:15-5:40 PM

Culture and Computation in Theory and Practice (2716)

This panel seeks to bring together papers by theorists and critical empirical sociologists with those by software designers and other practitioners. Substantively and epistemologically, the panel is open to all areas of sociological inquiry that speak to “culture in computation” or “computational cultures.” This may include critical approaches to computational methods; ethnographic studies of software development or tech companies; new computational approaches to studying culture; or theorizing what’s cultural in algorithms, software, methods, and their application across fields. We are also open to broader survey papers, for example, on cultures within different schools of computational social scientific thought, or with a substantive focus on questions of pressing social interest, like misinformation, inequality, race and gender. Papers will be chosen by how well they fit together as a panel, so the above keywords are merely suggestions of what might be a good fit; they are not meant to exclude other possible approaches.

Organizers: **Anna Katharina Skarpelis**, Harvard University | **Marshall A. Taylor**, New Mexico State University

Presider: **Matt Rafalow**, Google

Algorithmic Fields, Drama, and Extremization Among Vegan Influencers. **Angele Christin**, Stanford University | Centralized Enrollment Algorithms, School Choice, and Contested Meanings of Fairness in New Orleans School Admissions. **Maria Akchurin**, Loyola University-Chicago; **Gabriel Chouhy**, Tulane University | Formally Comparing Topic Models and Human-Generated Qualitative Coding of Physician Mothers’ Experiences of Workplace Discrimination. **Sheridan Stewart**, Department of Sociology; **Adam S Miner**, Department of Psychiatry and Behavioral Sciences, Stanford School of Medicine; **Meghan C Halley**, Center for Biomedical Ethics, Stanford School of Medicine; **Laura K. Nelson**, Northeastern University; **Eleni Linos**, Department of Epidemiology and Population Health, Stanford University | Theoretical foundations and limits of word embeddings: what types of cultural meaning can they capture? **Alina Arseniev-Koehler**, University of California Los Angeles

Other Culture-related Sessions

Saturday, August 7

- 11:00 AM - 12:25 PM Regular Session. Culture and Identity: Panel 1 (1128)
- 12:45-2:10 PM Regular Session. Popular Culture from the Margins: Representation, Discrimination, and Performance (1328)
- 2:30-3:55 PM Regular Session. Culture and Narrative (1528)
- 4:15-5:40 PM Regular Session: Culture and Identity: Panel 2 (1728)
- 4:45-5:40 PM International Migration Refereed Roundtables. Table 9: Immigrant Culture and Communities (1855)

Sunday, August 8

- 2:30-3:55 PM Regular Session. Shaping Cultures, Shaping Us (2528)

- 3:00-3:55 PM Global and Transnational Sociology Roundtables. Table 3: Culture and Identity Formation (2649)
- 3:00-3:55 PM Global and Transnational Sociology Roundtables. Research Cluster 1: Arts, Culture, and Religion (2657)
- 4:45-5:40 PM Theory Section Roundtables. Table 8: Approaches to Culture and Emotions (2868)

Monday, August 9

- 11:00 AM - 12:25 PM Section on Organizations, Occupations and Work. Organizational and Occupational Community, Culture, and Change (3118)
- 12:45-2:10 PM Section on Sociology of Sex and Gender Roundtable. Men, Masculinity, and Digital Culture (3354)
- 2:30-3:55 PM Regular Session. Sociology of Culture I (3522)
- 2:30-3:55 PM Regular Session. New Insights on the Professions: Interrogating the Role of Culture (3525)

- 4:15-5:40 PM Regular Session. Sociology of Culture II (3722)
- 4:15-5:40 PM Regular Session. Political Culture: Is Collective, Effective Political Will Possible? (3731)
- 4:15-5:40 PM Open Refereed Roundtables. Table 14: Social Sites of Cultural Difference (3750)
- 4:45-5:40 PM Marxist Section Roundtables. Table 2: Culture (3864)

Tuesday, August 10

- 1:15-2:10 PM Section on Environmental Sociology Roundtables. Table 6: Culture & Social Capital (4452)
- 1:15-2:10 PM Section on Environmental Sociology Roundtables. Table 14. Gender, Culture and Embodiment (4460)
- 4:45-5:40 PM Sociology of Religion Roundtables. Table 2: Rituals, Culture, and Performance (4848)

Job Market Profiles

Andrea Sempertegui

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Andrea Sempertegui is an interdisciplinary researcher. His work focuses on struggles over territory and natural resource extraction, indigenous politics, popular feminist movements, and decolonial thought in Latin America. Dr. Sempertegui received her Ph.D. in Sociology from

the Justus Liebig University, Gießen, Germany. She is currently serving as a visiting instructor in Anthropology and Sociology at Lafayette College, the US.

Publications:

Sempértégui, Andrea (2020). "Decolonizing the Anti-Extractive Struggle: Amazonian Women's Practices of Forest-Making in

Ecuador.” *Journal of International Women's Studies*, 21(7), 118-134.

Sempértegui, Andrea. 2021. “Indigenous Women's Activism, Ecofeminism, and Extractivism: Partial Connections in the Ecuadorian Amazon.” *Politics & Gender* 17(1):197–224.

Anna P. Hidalgo

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Anna P. Hidalgo is a scholar of gender, sexuality, race, and culture. Her research examines the resourceful and creative ways that people cope with the marginality they experience in everyday life. She undertakes this work using an intersectional and transnational lens. Her dissertation explores how people cope with structural and personal disappointment in their lives by enacting fantasies.

Drawing on an ethnography of transnational intimate relationships in a Peruvian coastal town, she shows how fantasy operates as a type of future-making that enables people to opt out of socially and structurally constrained conditions. She further demonstrates how class, race, and gender shape and limit these processes. This research will contribute to our understanding of how fantasy animates everyday life and provide a framework for understanding other instances in which fantasy emerges as a generative response to experiences of marginality and constrained possibilities.

In an earlier project, Anna examined how scholars of color, women, and people from low-income backgrounds navigate social and cultural closure within academia through mastering hidden curriculums and leveraging their relationships with academic gatekeepers and brokers. This research

argues that explanations for inequality that focus on “pipeline” problems fall short and help us to gain a clearer understanding of the persistent inequality in academia.

Publications:

Hidalgo, Anna. “Rethinking Female Sex/Romance Tourism.” (In Progress)

Hidalgo, Anna. “Social and Cultural Closure and the Persistence of Inequality in Academia.” (Under Review) Hidalgo, Anna and Shamus Khan. 2020. Blindsight Ethnography and Exceptional Moments. *Etnografia e Ricerca Qualitativa* 2: 185-193.

White Hughto JM, Hidalgo A, Bazzi A, Reisner S, Mimiaga M. 2016. “Indicators of HIV-risk resilience among men who have sex with men: A content analysis of online profiles.” *Sexual Health* 13: 436-443.

Dustin Wayne Mabry Kiskaddon

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Dustin Wayne Mabry Kiskaddon finished his PhD in the Spring of 2021. His ethnographic research employs the sociology of embodiment, bodies, and body labor to understand and explain people at work. His dissertation, *Blood and Lightning: The Embodied Production of a Tattooer*, is the first sociological account of tattooing to stem from direct experience becoming a tattooer. It employs auto-ethnographic description to explain how becoming a tattooer can shape a person's physical, mental, emotional, and moral life. His committee included sociologists Laura Grindstaff, Maxine Craig, and Mary Kosut—scholars who remain mentors while he transforms his dissertation into a book manuscript.

Dr. Kiskaddon has published in academic volumes and with the San Francisco Museum of Modern Art. He's an associate editor of *Theory and Society*, a Lecturer of Sociology with his degree-granting institution, the University of California, Davis, and he remains a working tattooer in Oakland, California.

Publications:

Kiskaddon, Dustin. 2021. "Tattooers at Work: An Emotional and Permanent Body Labor." Pp. 306-315 in *The Routledge Companion to Body Politics*. Edited by Maxine Craig. New York: Routledge.

Kiskaddon, Dustin. "But Wasn't He Drunk? Research Among the Intoxicated." *Ethnographic Marginalia*. (Forthcoming)

Kiskaddon, Dustin. 2018. "Plenty of Skin." *Open Space, SFMOMA*.
<https://openspace.sfmoma.org/2018/05/plenty-of-skin/>

Gordon Brett

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Gordon Brett is a Ph.D. Candidate in the Department of Sociology, the University of Toronto, Canada. His research examines how cognitive processes and social and cultural life interrelate. This includes examining how cognition shapes creativity and human behavior in social contexts, how people develop patterns of thought and action, and how the cognitive sciences can improve sociological theory and research.

Gordon's dissertation, *The Embodied Dimensions of Creativity*, examines how improvisational theatre troupes collaboratively create new jokes, characters,

stories, and scenes in real-time, drawing on interview and observational data with experienced improvisers from the Toronto improv scene. From this data, he develops an account of how creativity emerges out of interactions between cognitive processes, corporeal and material states and conditions, and the social and cultural environment. His research is published or forthcoming in *Sociological Science*, *Poetics*, *Social Psychology Quarterly*, *Sociological Forum*, and *Journal for the Theory of Social Behaviour*.

Publications:

Leschziner, Vanina, and Gordon Brett. 2021. "Have Schemas Been Good to Think With?" *Sociological Forum*. (Forthcoming)

Brett, Gordon, and Andrew Miles. 2021. "Who Thinks How? Social Patterns in Reliance on Automatic and Deliberate Cognition." *Sociological Science* 8: 96-118.

Brett, Gordon, Daniel Silver, and Kaspar Beelen. 2020. "The Right Tool for the Job: Problems and Solutions in Visualizing Sociological Theory." *Journal for the Theory of Social Behaviour* 50(2):223-248.

Leschziner, Vanina, and Gordon Brett. 2019. "Beyond Two Minds: Cognitive, Embodied, and Evaluative Processes in Creativity." *Social Psychology Quarterly* 82(4):340-366.

Brett, Gordon. 2017. "Reframing the Violence of Mixed Martial Arts: The Art of the Fight." *Poetics* 62 (2017): 15-28.

Heidi Nicholls

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Website: -

Heidi Nicholls is a historical sociologist of race and settler colonialism. Her dissertation, *Whiteness at the Edges of U.S. Empire: Settler Indigenization in*

Virginia and Hawaii, compares how settler colonists use the social and scientific constructions of whiteness to further settler colonial processes. Providing evidence from historical archives, media, and visual mediums, this dissertation demonstrates how theological, statist, and biological notions of whiteness have worked in tandem historically as settlers made false claims to indigeneity and attempted to dismiss Indigenous sovereignty and relations to land.

Borrowing from postcolonial relationalism, Heidi traces how whiteness as a racial ideology is constructed through connections between metropole and colony, colony as metropole, and back again as newly annexed territories are conscripted into genealogies of race and empire. Her forthcoming article in *Political Power and Social Theory* explains how the U.S. state and military actors attempt to culturally re-signify Kanaka Maoli and Hawaii as American, and how various movements resist these processes.

Heidi has taught courses in postcolonial sociology and on the racial politics of the U.S. Empire. She currently holds fellowships with the Religion, Race, and Democracy Lab and the Society of Fellows at the University of Virginia.

Publications:

Nicholls, Heidi C. 2021. "Colonial and Decolonial Resignification: U.S. Empire-State Sovereignty in Hawai'i." *Political Power and Social Theory*. (Forthcoming)

"Theories of Degeneration: Racial Teleologies on the Eastern Seaboard and in Oceania" (In Progress)

"Colonial Duplicity: The Many Faces of U.S. Empire" (In Progress)

Nicholls, H.C. and Matt Ito. 2020. *Kū Kia'i Mauna: Mauna Kea, Protecting the Sacred, and the Thirty Meter Telescope*. Religion, Race and Democracy Lab. University of Virginia. <https://religionlab.virginia.edu/projects/kukia%ca%bbi-mauna-mauna-kea-protecting-the-sacred-and-the-thirty-meter-telescope/>

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Jason C. Muller's research interests entail sociological theory, globalization, protest and social change, political economy, post-colonial Africa, culture and knowledge production, and continental philosophy. His research primarily explores macro political, economic, and ideological structures, and how they touch down and are contested in concrete circumstances. He has applied this framework to conduct case studies on a variety of issues, from studying the drivers behind the emergence of the al-Shabaab insurgency in Somalia, to the conditions of postmodernity that birthed the OK Boomer, a meme in the US.

Jason's dissertation uncovers the drivers of forced population displacement, for the sake of accessing diamond deposits, in two different cases in Southern Africa, speaking to issues of predatory extractive economies, post-colonial statehood, and global discourses on, clean/conflict diamonds. He also has several ongoing research projects on protests for racial and Indigenous justice, in the US and abroad.

Publications:

Mueller, Jason C., and John McCollum. 2021. "A Sociological Analysis of OK Boomer." *Critical Sociology*. (Online first). DOI:

<https://doi.org/10.1177/08969205211025724>

- Mueller, Jason C. 2020. "Political, Economic, and Ideological Warfare in Somalia." *Peace Review* 31(3): 372-380.
<https://doi.org/10.1080/10402659.2019.1735174>
- Mueller, Jason C. 2019. "What Can Sociologists of Globalization and Development Learn from Nicos Poulantzas?" *Progress in Development Studies* 19 (4): 284, 303.
<https://doi.org/10.1177/1464993419860953>
- Mueller, Jason C. 2018. "The Evolution of Political Violence: The Case of Somalia's Al-Shabaab." *Terrorism and Political Violence* 30(1): 116-141.
<https://doi.org/10.1080/09546553.2016.1165213>

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Kevin Kiley is a cultural sociologist and quantitative methodologist with a focus on understanding the development of political, moral, and cultural beliefs over the life course. Dr Kiley received his Ph.D. from Duke University. His dissertation work developed statistical methods to measure change and stability in survey response over time, employing these methods to adjudicate theoretical debates in cultural sociology. One project, published in the *American Sociological Review*, explored whether cultural change is more likely to be driven by people actively updating their beliefs and behaviors in the face of new information or by people forming stable dispositions after early socialization. A second project quantifies the prevalence of ambivalence across a range of topics and adjudicates its social,

cognitive, and cultural causes. Other work explores whether competing models of belief systems accurately predict belief change over time.

Dr. Kiley is currently serving as a postdoctoral scholar at the University of Iowa where he employs computational methods to understand how the culture of online communities evolves. He has a strong interest in teaching quantitative and computational methods at both the graduate and undergraduate levels.

Publications:

- Vaisey, Stephen, and Kevin Kiley. 2021. "A model-based method for detecting persistent cultural change using panel data." *Sociological Science*.
- Kiley, Kevin, and Stephen Vaisey. 2020. "Measuring Stability and Change in Personal Culture Using Panel Data." *American Sociological Review* 85(3): 477-506.
- Kiley, Kevin. "Ambivalence Is Everywhere: Quantifying Opinion Behavior Across Topic Domains." *American Journal of Sociology*. (Revise & Resubmit)

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Michael Rotolo is a Ph.D. Candidate in the Department of Sociology at Notre Dame. His research examines the origins, development, and outcomes of morality, including political views, religious views, future aspirations, and notions of "the good life" and life's purpose. His current work focuses on American adolescents, young adults, and families and engages cutting-edge research on culture, cognition, and emotion.

Michael's book, *Religious Parenting: Transmitting Faith and Values in Contemporary America* (Princeton University Press 2020), coauthored with Christian Smith and Bridget Ritz, explores American parents' strategies, experiences, and beliefs regarding religious transmission to their children using hundreds of in-depth interviews with parents from around America.

His dissertation, "Seeking the Good Life: The Moral Development of Young People in America," examines how young Americans develop their moral and ideological views, drawing on longitudinal interview and survey data collected over 10 years from the National Study of Youth and Religion (NSYR). One of his recent chapters examines the development of Christian nationalist ideology on the far-right. Another focuses on the development of "Extremely Liberal" ideology on the far left.

Michael holds an M.A. in Sociology from Notre Dame, an M.Div. from Princeton Theological Seminary, and a B.A. in Religious Studies from the University of North Carolina at Chapel Hill. He is also a graduate of the North Carolina School of Science and Mathematics.

Publications:

Rotolo, Michael. 2021. "Culture Beneath Discourse: A Conceptual Model for Analyzing Nondeclarative Cultural Knowledge." *American Journal of Cultural Sociology*. (Forthcoming)

Rotolo, Michael. 2021. "Moral Religiosities: How Morality Structures Religious Understandings during the Transition to Adulthood." *Sociology of Religion* 82(1):63-84.

Rotolo, Michael. 2020. "Religion Imagined: The Conceptual Substructures of American Religious Understandings." *Sociological Forum* 35(1):167-188.

Smith, Christian, Bridget Ritz, and Michael Rotolo. 2020. *Religious Parenting: Transmitting Faith and Values in Contemporary America*. Princeton: Princeton University Press. (Equal authorship)

Rotolo, Michael. "Fight-or-Flight for America: The Development of Christian Nationalist Ideology during the Transition to Adulthood." (Under Review)

Rotolo, Michael. "The Perceptual Bases of Morality and Politics: A Tripartite Model of Political Orientation." (Under Review)

Miray Wadie Philips

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Miray Wadie Philips is currently a PhD Candidate in Sociology at the University of Minnesota, Twin Cities. In 2019-21, she was a visiting research scholar at the School of Advanced International Studies at Johns Hopkins University. She received her BS in Psychology and Sociology from the University of Michigan, Ann Arbor.

Grounded in the sociology of religion, migration, human rights, and knowledge, Miray's interests revolve around understanding how communities make sense of discrimination and violence at the intersections of religion and human rights, transnationally. Her dissertation, *Politics of Persecution: Contested Advocacy on Middle East Christians in US Foreign Policy*, examines how conservative American Christians mobilized around the "Persecuted Church" in the Middle East, and the

transformative impacts of this polarized advocacy on both Coptic and Egyptian diaspora mobilization in the wake of the Arab Spring.

Based on ethnographic fieldwork in Washington, DC, Miray examines fragmented advocacy by International Religious Freedom organizations, Egypt advocacy and research organizations and Coptic lobbies, and their consequences for contested US politics and policies towards Egypt. Her research has been supported by the Louisville Institute, the Center for Arab American Philanthropy, the Global Religion Research Initiative at Notre Dame, as well as the Center for Holocaust and Genocide Studies, the Human Rights Program, the Graduate School, and the Sociology Department at the University of Minnesota. Her public writing can be found at Egypt Migrations, the Tahrir Institute for Middle East Policy, and the Society Pages.

Publications:

Philips, Miray. "We love martyrdom, but we also love life": Coptic Cultural Trauma between Martyrdom and Rights. (Revise & Resubmit)

Philips, Miray. "The Garden of Faith is Under Threat: Religious Freedom Advocacy for the "Persecuted Church" in the Middle East." (In Progress)

Philips, Miray. "Knowing Christian Persecution: Technologies of Truth, Knowledge Entrepreneurs, and the Quantification of Persecution." (In Progress)

Savelsberg, Joachim and Miray Philips. "Filtering the Filtered in News Media: Reporting on the Armenian Genocide in Legal, Political, and Commemorative Field Events." (In Progress)

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Our Nigeria News Magazine, Abuja

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Moses A. Uyang is a development and humanitarian aid worker. His work revolves around human rights, peace and development. He has actively campaigned against female genital mutilation and child carriage. Moses has authored two books and some poems.

Moses speaks French and holds a BA in Education from the Catholic University of Eastern Africa, Nairobi, Kenya. He currently seeks a scholarship opportunity to pursue an advance degree in international development, international studies, or related fields.

Publications:

Abubakar, Akanimo, Uyang, Iorte, and Jimoh, ed.
2020. *The Nation Builders at 60: A Compendium of 60 Nation Builders at 60.*
Federal Capital Territory: Sprezzatura Publishing.

Uyang, Moses. 2016. *The Trek.* Ado-Ekiti. king Julius Publishers.

Noah Amir Arjomand

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Noah Amir Arjomand received his PhD in Sociology from Columbia University. His dissertation research was supported by the National Science Foundation (NSF) and Institute for Turkish Studies. Dr. Arjomand has been the Mark Helmke Postdoctoral Scholar in Global Media, Development, and Democracy at Indiana University, Bloomington, since 2018. The position is co-sponsored by the

National Endowment for Democracy and the Center for International Media Assistance.

Dr. Arjomand's research interests center around culture and media, with a regional focus on the Turkic and Persianate world. His first book, *Fixing Stories: Local Newsmaking and International Media in Turkey and Syria*, will be published by the Cambridge University Press in the Spring of 2022. The book is an ethnography of news fixers: local guides and interpreters who assist foreign journalists. He explains the roles and strategies of fixers and how they manage the powerful but precarious position of cross-cultural brokers between reporters and sources. Further information about the book can be found at this link: <https://www.cambridge.org/core/books/fixing-stories/3A0E3C4880CBDC00252AEC4EBE11B9E2>.

Dr. Arjomand is also a documentary filmmaker and photographer. His first feature-length film, *Eat Your Catfish*, offers an ethnographic exploration of the lives of a family affected by disability and chronic illness. The film is in a late stage of post-production and has received support from Field of Vision, Cinereach, Catapult Film Fund, Sheffield DocFest MeetMarket, and the Istanbul Film Festival, Meetings on the Bridge forum. He has designed and taught courses on media and the Middle East at the Indiana University. He is also prepared to teach classical and contemporary theory, qualitative methods, global and transnational sociology, work and organizations, the sociology of disability, and visual sociology. Dr. Arjomand's current CV is available upon request.

Publications:

Arjomand, Noah A. Forthcoming 2022. *Fixing Stories: Local Newsmaking and International Media in Turkey and Syria*. Cambridge University Press.

Arjomand, Noah A. Revise and resubmit pending. "Sociological Fiction: Using Composite Characters in Narrative Ethnography."

Arjomand, Noah A. and Ali Ghazinejad. Under review. "Awareness Systems or Echo Chambers? Latin American Journalists' Usage of Twitter as a Newsgathering Tool."

Arjomand, Noah A. 2017. "Every Turk is Born a Soldier," *Public Culture* 29(3):418-432.

Arjomand, Noah A. 2014. "The Struggle for Kabul's Libraries," *Public Culture* 26(3): 378-392.

Arjomand, Noah A. 2016. "Afghan Exodus: Smuggling Networks, Migration and Settlement Patterns in Turkey," *Afghanistan Analysts Network Dispatch*.

Arjomand, Noah A. 2015. "The Folly of Double Government: Lessons from the First Anglo-Afghan War," *Afghanistan Analysts Network Discussion Paper*.

Arjomand, Noah A. 2013. "Eagle's Summit Revisited: Decision-Making in the Kajaki Dam Refurbishment Project," *Afghanistan Analysts Network Thematic Report*.

Arjomand, Noah A. 2016. "Inside Turkey's Media Crackdown," *Dissent*, April 28.

Arjomand, Noah A. 2016. "Nobody Knows How Many Have Died in the Turkey-PKK Conflict," *Bullshitist*, September 1.

Scott Westenberger

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Prior to coming to Stanford, Scott Westenberger worked as a military intelligence analyst. He received a specialized training in social network analysis and

counter-insurgency operations. In the military, one of the main goals of this work was to understand how seemingly random, micro-level terrorist acts can trigger macro-level disruption with strategic-level effects.

At Stanford, Scott's research has continued to focus on uncovering the mechanisms by which micro-level social activity yield macro-level social change, but the outcome variable is now much more benign. Today, his work focuses on the wildly unpredictable world of fads and fashions. Throughout his dissertation, Scott attempt to uncover demand-side mechanisms and processes relevant to understanding macro-level popularity fluctuations and consumption trends, with the goal to better understand the rise and fall of popularity in pop culture markets like music and movies. His research agenda includes topics on social networks, social influence, and the structure and evolution of "taste."

Publications:

- Westenberger, S. 2021. "Drifting to the top? Disentangling mechanisms influencing the turnover rate of popular music." *The Journal of Mathematical Sociology*.
<https://doi.org/10.1080/0022250X.2021.1956918>
- Westenberger, S. 2021. "Interacting Influence: A Survey Experiment Examining the Impact of Reviewer Partisanship and Education on Media Consumption Intentions." (Under Review)
- Westenberger, S. 2021. "No Decline Online: Internet Use Explains Post-1992 Decline of Omnivorous Music Consumption in the United States." (Under Review)
- Westenberger, S. "The Success of the Renaissance Band in a Cultural Market." (Submitted)
- Westenberger, S. "Researchers and their Research: Examining the Interplay of Boundary-Spanning Producers and their Products." (In Progress)

Graduate Students' Stories in Getting Jobs during COVID19 Pandemic

During the onset of the pandemic, academic job market appeared to be less promising. Many institutions and universities suddenly stopped hiring new talent. Nevertheless, a number of graduate students managed to land themselves in desirable positions upon graduating. In this section, we have three students sharing their inspirational stories.

"At the height of the pandemic, my supervisor and I published a short paper about how COVID19 exacerbated inequality in online library takeout. The massive positive response we got from this research gave me the confidence to pursue postdoc funding for more research about libraries' role in social stratification. My supervisor and I were lucky enough to get the

funding for the project. Having the certainty of a job post-PhD has enabled me to take the time to take care of my two young kids when they needed it, without dreading the employment implications this might have (at least in the short-term).”— **Ea Hoppe Blaabæk** (University of Copenhagen)

“I started graduate school in the midst of protests in August 2014 and, without skipping a beat, I applied to tenure-track jobs in the midst of protests in summer 2020. To begin and end my graduate career in this fashion conjured a bitter taste in my mouth. It was a challenge to daily negotiate the stressors that accompany anti-Blackness in this country along with the pending uncertainty of the job market. And yet, I was not alone during the entire process. I am most appreciative, and cannot overstate the importance, of a supportive village— family, friends, and a wonderful committee-- who continually reminded me of the "why" and, without hyperbole, helped to keep my soul intact. My village truly came through for me; they edited my market materials, listened (sometimes painfully) to multiple versions of my job talk and, when the time came, helped me negotiate my offer. Despite everything that was happening at the time, I felt supported and prepared, which helped me to remain calm during Zoom interviews and hold true to myself. Although the rewards from the market accrue to the individual, this is, without question, an endeavor that requires collective efforts. I am thankful to find gainful employment and am dedicated to helping others do the same in my new position at the University of Washington.”— **Jelani Ince** (Indiana University, Bloomington)

“I am not sure my experience will be of any help, inspiration or consolation to those who struggle to find employment but, yes, I got hired by Boston University in the middle of the pandemic. I could say it was a case of especially good fit between my geographical preference, scholarly interest and the department's teaching and research needs. Then again, ‘fit’ may be the hollowest of justifications for hiring and especially, not hiring a person. As such, I would have rejected it outright if I had gotten the short end of the stick. All I can do is express my great joy and appreciation for having found a job— or, rather, a job having found me— without trying to take any credit for it other than, apparently, being the right person in the right place. That is not false humility; it's the best epistemological evaluation I can offer.”— **Jonathan Mijs** (Boston University)

Announcements

New Book Summary

Bowen, J. R., Dodier, N., & Duyvendak, J. W. 2021. *Pragmatic inquiry: Critical concepts for social sciences*. New York, NY: Routledge

This book examines a range of critical concepts that are central to a shift in the social sciences toward 'pragmatic inquiry,' reflecting a twenty-first century concern with particular problems and themes rather than grand theory.

Taking a transnational and transdisciplinary approach, the collection demonstrates a shared commitment to using analytical concepts for empirical exploration and a general orientation to research that favors an attention to objects, techniques, and practices. The chapters draw from broad-based and far-reaching social theory in order to analyze new, specific challenges, from grasping the everyday workings of markets, courtrooms, and clinics, to inscribing the transformations of practice within research disciplines themselves. Each contributor takes a key concept and then explores its genealogies and its circulations across scholarly communities, as well as its proven payoffs for the social sciences and, often, critical reflections on its present and future uses.

This carefully crafted volume will significantly expand and improve the analytical repertoires or toolkits available to social scientists, including scholars in sociology or anthropology and those working in science and technology studies, public health, and related fields.

New Books

Skotnicki, Tad. 2021. *The Sympathetic Consumer: Moral Critique in Capitalist Culture*. Stanford: Stanford University Press

Xu, Bin. 2021. *Chairman Mao's Children: Generation and the Politics of Memory in China*. Cambridge: Cambridge University Press. doi:10.1017/9781108934114

Jung, Moon-Kie, and João Helion Costa Vargas, eds. 2021. *Antiblackness*. Durham: Duke University Press.

Wohl, Hannah. 2021. *Bound by Creativity: How Contemporary Art is Created and Judged*. Chicago: University of Chicago Press.

New Articles

- Mueller, Jason C. and John McCollum. 2020. "A Sociological Analysis of 'OK Boomer'." *Critical Sociology*. <https://doi.org/10.1177/08969205211025724>.
- Smångs, Mattias. 2021. "The White Working Class and the Legacy of the 1960s Ku Klux Klan in the 2016 Presidential Election." *The ANNALS of the American Academy of Political and Social Science* 694(1):189–204. doi: 10.1177/00027162211019679.
- Chica, Christina Marie. 2021. "Toward a sociology of global comparative placemaking." *Sociology Compass*. <https://doi.org/10.1111/soc4.12911>.
- Jasso, Guillermina. 2021. Inequality and Justice. Pp. 209-243 in Seth Abrutyn and Kevin McCaffree (eds.), *Theoretical Sociology: The Future of a Disciplinary Foundation*. New York, NY: Routledge. <https://doi.org/10.4324/9781003141372>.
- Jasso, Guillermina. 2021. "Analyzing Migration Restriction Regimes." *Frontiers in Sociology* 6:610432. <https://doi.org/10.3389/fsoc.2021.610432>.
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