
## LETTER FROM THE CHAIR

It is an honor to serve as the new Chair of the Altruism, Morality and Social Solidarity section. Transitioning into the chair's role was made much easier thanks to the leadership and guidance of Trish Snell Herzog, the past chair. Special thanks and recognition to Sarah Harkness for her service to our section for the past three years as secretary treasurer, and for helping to get Daniel Shank, our newly elected secretary treasurer, up and running.

My first task as chair of the section was to populate our standing committees, including the award committees. I suppose it is no surprise that members of the altruism section rose to the occasion. I want to thank the membership for your positive responses. The complete list of committees and committee membership is included in the newsletter.

I would also like to recognize and thank our publications committee who has been quite busy as of late. Scott Hamilton (Chair), Valentina Cantori, Ji Hye Kim, Kerby Goff, and Jundai Liu have developed a new section website and are in the process of populating it with content. I'm excited to see our web presence and engagement expand under their leadership. Stay on the lookout for our new podcasts that will be forthcoming this year.

Although it has been a long time since we've been able to get together to discuss the work of the section, I am optimistic we will be able to get together this August in Los Angeles for our Annual meeting. I hope to see you then. Until then, I hope you have a great summer.

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## IN THIS ISSUE



**Use this link : https://www.asa-amss.org/latest/amss-scholar-interviews or scan the QR code below to listen to a conversation with current Chair Melamed and Chair-Elect Dr. Edgell**

# ASA ANNUAL MEETING SECTION SESSIONS AND BUSINESS MEETING

## SESSION ORGANIZERS


**PENNY EDGELL, PHD**
University of Minnesota (CHAIR)-Elect



**SHAI M. DROMI, PHD**
EMAIL: shai.dromi@g.harvard.edu
WEBSITE: www.shaidromi.com


## CHAIR'S SESSION AMSS:
## INVITED PANEL ON THE MORAL IMAGINARY IN AMERICAN PUBLIC LIFE
## SAT, AUGUST 6, 8:00 TO 9:00AM

Panelists are invited to talk about how their work speaks to a core set of questions in contemporary American civic and political life: What kinds of moral obligations do we imagine that we have to others? What moral identities and commitments do we cherish, and how do we express them in community life, in social movements, and in our political behavior? How do we imagine what we have in common and what divides us, and what moral relationships do we envision both with those we imagine to be similar, and those we imagine to be different? How can the concept of "the moral imaginary" help sociologists better understand what unites and divides us? Finally, how can work in this area, going forward, be more sensitive to structural inequalities, fight against privileging white experiences and culture, and foster social justice?

Panelists:
Francesca Polleta, University of California-Irvine
Ruth Braunstein, University of Connecticut
Paul R. Lichterman, University of southern California

## OPEN SESSION AMSS:
## VALUE PLURALISM IN POLARIZED TIMES
## SAT, AUGUST 6, 10:00 TO 11:30AM

Across subfields, sociologists have long studied the ways individuals and societies balance multiple and mutually exclusive definitions of the moral good. Social psychologists have examined how individuals respond to a plurality of moral values; sociologists of religion have looked at the conditions that promote religious toleration between faith traditions; social movements scholars have studied coalition building and cooperation between movements despite fundamental disagreements; and economic sociologists, among others, have looked at how individuals negotiate different ways of establishing the value of commodities. In these polarized times, the papers in this session examine how individuals and groups maintain cooperation and a positive coexistence in face of fundamental value differences.

# OPEN SESSION AMSS: VALUE PLURALISM IN POLARIZED TIMES

## Papers and participants:

**Christians for the Common Good: A Case Study in Multicultural Evangelical Transpartisanship**

**Wes Markofski, Carleton College**

In racially, culturally, and religiously diverse nations such as the contemporary United States, practicing ethical democracy often requires individuals, groups, and organizations to build bridges and partnerships across different types of difference and disagreement. The practical realities of democratic politics and pluralism also often require groups to negotiate compromises and boundaries that fall short of the highest ideals and aspirations of their deeply held convictions. Even in the best circumstances, this is not easy to do. In the increasingly polarized, partisan, and divided United States, forging bridging partnerships and negotiating acceptable compromises is even more difficult. As central players in culture war struggles over gender and sexuality, science and secularism, racial integration and injustice, and the place of religion in public life, evangelical Christians have participated actively in the politicization and polarization of American public culture in ways that threaten ethical democracy. How do multicultural evangelicals, in light of these realities, engage religious, cultural, and political difference and disagreement in American public life, and to what ends? Drawing on original textual data and over six months of participant observation, this paper examines how Christians for the Common Good (CCG)—a faith-based political advocacy organization—engaged religious, cultural, and political difference and disagreement in their attempts to mobilize evangelicals and other Oregonians to "shape public policy for the common good" through anti-poverty, health care, and environmental legislation. The paper offers an inside view of how CCG decided which issues and partnerships to become involved in, which ones to avoid, and why, while addressing the tensions and challenges that arose from CCG's unusual religious and political identity.

**The Politics of Kindness**

**Shiri Noy, Denison University**

Kindness has become a common moral invective of our time, something we can "all agree upon." However, kindness may obscure more than it aids. Drawing on over fifty interviews with American adults this article examines the politics of kindness. Results reveal that Republicans and conservatives conceive of kindness as associated with lower government intervention and freedom of choice, an individualist understanding of kindness, while Democrats and liberals are more likely to understand kindness as care, associated with structures of care and reducing inequality. I argue that kindness has become a "cloaking floating signifier"—that is, one that is embraced universally but without a fixed meaning, often by those with sometimes diametrically opposed understandings of it. Further, because understandings of kindness are politically contingent it provides a veneer of agreement while glossing over increasing polarization. In this way, it is pernicious in that may deepen inequalities and disagreements while presenting a unified front. Ironically, the popular framing of kindness as a apolitical may exacerbate political polarization as different groups embrace the signifier without agreement on the signified.

# OPEN SESSION AMSS: VALUE PLURALISM IN POLARIZED TIMES

**Papers and participants (cont'd):**

**Engaging in classification struggles: A reflexive sociology of pandemic othering and polarization**
**Barbara Rothmuller, Sigmund Freud University**
Political polarization has become a problem in many societies during the COVID-19 pandemic. Drawing on Bourdieu's theory of classification struggles, this paper investigates the social dynamic of pandemic othering during the second lockdown in Austria and Germany at the end of 2020. There is a fine line between distancing and avoiding other people, and stigmatizing classifications can sometimes transform social distance into social exclusion. Based on the analysis of data from 2606 respondents who participated in an online survey, I find that stigmatizing behaviour was widespread and affected many more groups than previously identified. Binary logistic regression analyses show that the probability of stigmatizing behaviour increased when individuals were highly anxious about contracting the virus. The avoidance and exclusion of social groups merit further research, especially in the German-speaking context, where policies were primarily anxiety-based at the beginning of the pandemic. Negative classifications were directed at (1) 'anxious others' who feared an infection and demanded compliance with the preventive public health strategies, (2) 'contagious others' who were not able to comply with the regulations for various reasons or were exposed to a higher risk of infection on the job and (3) 'irresponsible others' who did not want to comply with the regulations and were blamed for their non-compliant behaviour. In times of crisis, polarized classification struggles mobilize social and sociological agents alike. The paper argues that sociologists must reflect more consciously on how their own classifications might aggravate societal classification struggles.

**Putting People over Politics: Explaining the Success of Relationship-Oriented Political Depolarization Efforts**
**Greg Wurm, University of Notre Dame**
Recent scholarship on large-scale philanthropy has focused on macro- or meso-level aspects, such as foundations' role in a democratic society and foundations' growing influence in domains such as education reform and public health. In contrast to this body of research, this paper zooms in to investigate the way wealthy donors publicly present themselves and their giving. Drawing on an analysis of the public letters written by the more than 200 billionaire signatories to the Giving Pledge, I use computational text network analysis (Bail 2016) to investigate what these ultra-wealthy philanthropists are saying, both to the world and one another, about their decision to sign the Pledge, thereby committing to give away at least half of their wealth during their lifetimes or upon their death. How do the ultra-wealthy present their philanthropic selves? In the language of Goffman, what lines do they take, what faces do they present, and what scripts do they create? Since the pledge letters were written between 2010 and 2020, a decade rife with public conversations about economic and other forms of inequality, the paper also investigates shifts and continuities in the letters over time and based on differing social and political contexts, such as prior to versus during the Trump presidency and before and after the rise of the Black Lives Matter movement. This paper seeks to contribute to an understanding of how, in an era of increasing political polarization and rapidly increasing economic inequality, ultra-wealthy philanthropists publicly present themselves, their motivations to give, and their goals of giving—and how these aspects of the presentation of a philanthropic self may converge or diverge based on the characteristics of the giver and the contemporary social context.

# Morality infuses ideas about reporting victimization to authorities - but not always in the way we might presume

by Kelly Fong, Georgia Tech University

**Why do people hesitate to alert state authorities when they suspect someone else is being harmed?** The standard answers focus on deficits: weak social networks, low levels of trust, social disorganization, anomie.

But the low-income mothers I interviewed offered a different perspective. I asked if they had ever reported another family to Child Protective Services (CPS), which responds to reports of child abuse and neglect. The vast majority of respondents emphatically distanced themselves from this behavior. “I would never,” many repeated. As one added, “If nobody’s dying, leave them alone.” Another professed that even if she saw a mother “like, really, really abusing” a child, “I’m not gonna call.” Others were ambivalent, saying they would report instances of serious harm, but expressing reservations at the same time.

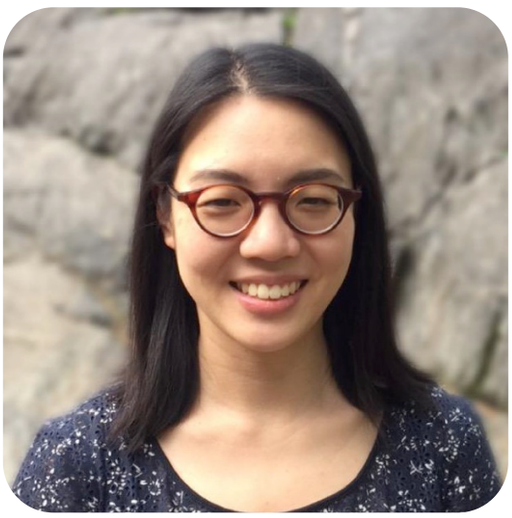
As I probed, I kept hearing the same explanations: My interviewees empathized with the other mothers they might report. As one told me, “I’m a mom, and I know how it feels for someone to do that.” Their responses illuminated the role of altruism, morality, and social solidarity in attitudes and behaviors that some might frame as counter to the social compact. Many interviewees constructed not reporting concerns about children to authorities as the moral choice. I share these findings in an article recently published in Social Problems, which draws on in-depth interviews with 74 low-income mothers in Providence, Rhode Island.
Consistent with theories of legal cynicism, interviewees decoupled CPS from child protection, emphasizing that calling CPS would not necessarily keep children safe. Seeing CPS as ineffective and sometimes even harmful for children, acting altruistically – to prevent harm to children – could mean declining to notify CPS.

Beyond the consequences of reporting for children, the low-income mothers I interviewed were highly attuned to the feelings and experiences of other mothers they might report. For interviewees, motherhood was everything. Given their commitments to their children and their own social positions, they identified with other mothers subject to stigmatization, marginalization, and the threat of child removal. They understood calling CPS as an act of judging another mother’s parenting and jeopardizing her custody of her children – among the most injurious things one could do. Across race and ethnicity, interviewees empathized with the prospect of precarious motherhood, readily imagining how they themselves would feel if reported.

This empathy intensified the emotional and moral stakes of calling CPS. “I don’t wanna see somebody in pain,” said one mother, explaining her resistance to reporting. “I don’t wanna see somebody get their kids taken away because if that was me, I’ll be hurt, and I would probably wanna kill myself, ‘cause your kid is the only thing that makes you happy.” Another reflected, “I wouldn’t do it [report] ‘cause I wouldn’t want nobody to do it to me. The way I feel about my kids, I feel like – I don’t know if every mother feel that love for they kids, but, to me, it would break my heart to see the separation.”

Mothers’ empathetic justifications for non-reporting emerged inductively. In designing the study, I was not particularly focused on altruism and morality, but the centrality of these issues soon became clear. Indeed, developing effective public policy requires attention to what people understand as moral and why. The state relies on community members to intervene in situations of harm, designating agencies like CPS and the police as its formal response to victimization. Billboards tug at people’s sense of morality in encouraging them to alert CPS about children at risk of harm. But listening to mothers highly exposed to CPS themselves offers another perspective. With CPS reporting connoting scrutiny of and threats to motherhood, decisions that might be seen as immoral become, in another light, expressions of kinship and social solidarity.

Without a morally acceptable alternative to CPS, children and families may not receive the help they need, underscoring the importance of developing and investing in alternative supports to bolster mothers’ formal or informal interventions with other families. Moreover, low-income mothers’ sense of moral responsibility to other mothers – even those they do not know personally or well – and their desire to protect other mothers from judgment, emotional trauma, and family separation often go unrecognized. Their commitment to motherhood in marginalized communities constitutes an important resource to leverage and support.

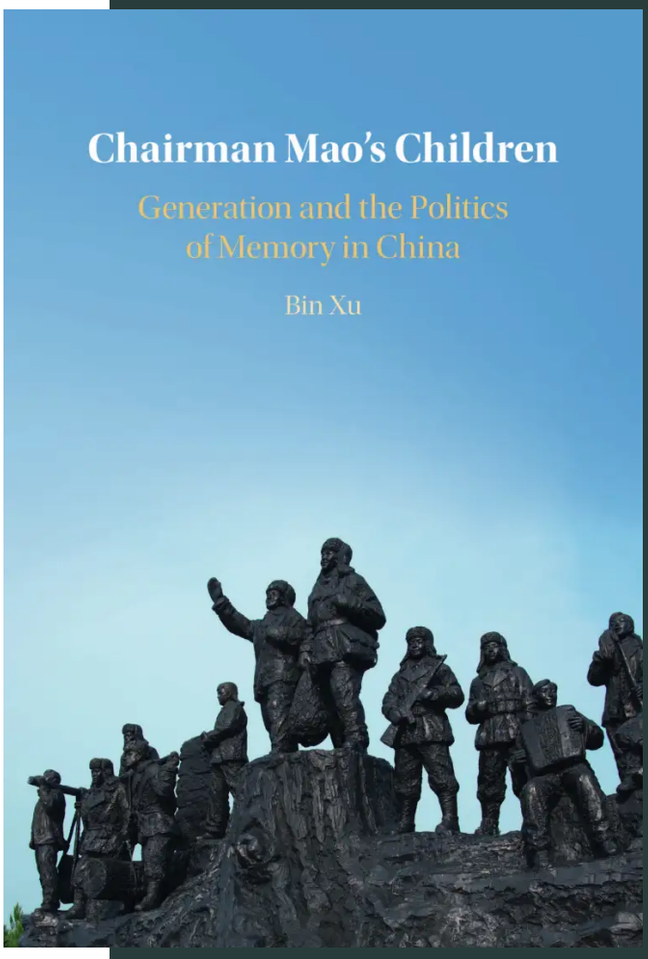


**Kelley Fong** is an assistant professor in the School of History and Sociology at Georgia Tech. Her primary research and teaching interests include poverty, inequality, social policy, social services, children and youth, education, and family life. Her current research on the U.S. child protection system draws on administrative data as well as qualitative fieldwork with mothers, child welfare agency staff, and professionals mandated to report child maltreatment. She is developing a book manuscript based on this research. Other research projects examine school choice and residential decision-making.

Book Spotlight:

# CHAIRMAN MAO'S CHILDREN: GENERATION AND THE POLITICS OF MEMORY IN CHINA

**Book Spotlight Submitted for**
**Bin Xu, Emory University**




In this new book, Bin Xu addresses an issue of contemporary public importance and theoretical significance, generation and memory, particularly how a generation comes to terms with their "difficult past," a tragic or controversial event that they have collectively experienced and have shaped their life courses. Such events include wars, crises, social upheavals, and, in this case, large-scale forcible migration. The key questions these generations often ask include: How should we remember our personal past in light of our collective experience of such a difficult and even traumatic event? Are we victims, heroes, perpetrators, winners, or losers? These issues pertaining to generation and memory are important because they represent the heart of C. Wright Mills's "sociological imagination": the intersection between personal biography and history. Through examining generation and memory, we can "understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals" (Mills 1959, 5).

This general topic is addressed through an examination of a historically significant case: the "send-down" program in China, one of the largest forcible migration programs in human history, in which the Chinese state sent about 17 million youths to the frontiers, villages, and farms in the 1960s and 1970s. The "sent-down" youths spent 6-10 years away from their families, and the experience resulted in significant delays of their life courses and other long-lasting impacts, such as lack of education and lower socioeconomic status. This "sent-down youth" generation, including China's leaders today, have been struggling to come to terms with their difficult past in various representations of memory, including life stories, literature, exhibits, museums, and commemorative activities.

They strive to reconcile their longing for recognition with the controversies over the send-down program and the Cultural Revolution. The state uses their memories, especially the leaders' sent-down experiences, to construct the official "China dream" narrative. The memories, however, marginalize those still suffering from legacies of the program and shun self-reflections on their moral-political responsibilities.

In this book, Xu provides a fine-grained analysis of this generation of "Chairman Mao's children," caught between the political and the personal, past and present, pride and trauma. The book also enriches

**Book Spotlight (cont'd)**

the theoretical understanding of generation, politics, and memory by highlighting intra-generational differences in memory and the understudied roles of class and group. Central to their various personal biographies, Xu argues, is their class positions in the present and their habitus formed in their formative years. Therefore, this perspective also advances the social scientific understanding of generation and memory by creatively combining Pierre Bourdieu's theory of class, especially habitus, and Karl Mannheim's theory of generation, a combination that can solve some important theoretical issues in the field of collective memory study. Drawing on an in-depth empirical and theoretical analysis, Xu also contemplates some ethical and political issues, including social inequality and historical responsibility.

This book is based on a decade-long (2007–2018), multi-stage, mixed-method project. In writing the book, Xu uses the extensive data collected from 124 in-depth interviews about the zhiqing's life history and other issues, many ethnographic observations that lasted from several hours to a week, thousands of press reports, numerous archival materials, personal texts, and literary works. Xu describes, analyzes, and explains memories of the zhiqing generation, in several time periods, at different levels, and in various forms, including their life stories, literature, exhibits, museums, and commemorative activities. With this mountain of data and, more importantly, his long-time, on-the-ground interactions with the zhiqing, Xu attempts to offer a vivid picture of their passions, struggles, and dilemmas.

In Chapters 1 and 2, Xu uses qualitative and quantitative analyses of the life history interviews with the zhiqing to describe and explain various patterns of their autobiographical memory. Their autobiographical memory varies greatly, and the variation can be explained by "class," including their present class positions and their chushen and habitus formed in the Mao years. Chapter 3 focuses on various patterns of literary memory in the 1980s and later and shows that the pattern of "the good people but the bad event" became dominant. The variations and trend in the literary memory can be explained by the interplay of several factors: the dominant realism and unusual dynamics in the literary field in the 1980s, major authors' habitus, the lower-class position of the returning zhiqing, and the state's political use of the Maoist past. Chapter 4 examines "sites of memory": the exhibits in the 1990s and museums since the 2000s. Xu shows that memory entrepreneurs and dynamics of cultural production fields result in a pattern of representation centered on "the people but not the event." Such a pattern, however, provokes even more public debates than expected. Chapters 5 and 6 focus on generation and memory in group interactions. In Chapter 5, Xu describes different patterns of group memory – including "socialist nostalgia," "rightful resistance," and "the people but not the event" – which are manifested in narratives, symbols, rituals, speech norms, and other practices. Xu explains those patterns by examining the interaction between memory entrepreneurs' class positions and habitus and their group processes. Chapter 6 focuses on intergroup activities. As the activities are booming, conflicts and tensions also emerge along the fault lines of class and ideology, and the cultural influence of this generation outside their memory field is limited. In the Conclusion, Xu returns to where he began. He first discusses how the research presented in this book can help us understand the Chinese state's official memory of President Xi Jinping's zhiqing experience. After a brief capitulation of the major arguments, Xu ends the book with a discussion of the political ethics of the zhiqing generation's memory, the normative goal of the book, to reflect on the ethical issues in similar cases of memory.

Article Highlight:

# THE ROAD WORTH TAKING, THE LIFE WORTH LIVING, AND THE PERSON WORTH BEING

In an article published in Tourist Studies, Netta Kahana explores the moral dimensions of volunteer tourism, a practice in which tourists volunteer while on holiday to aid impoverished communities (Wearing, 2001). Volunteer tourism is positioned at the intersection of two seemingly conflicting pastime activities: traveling, which largely revolves around self-oriented aspects (e.g., self-fulfillment), and volunteering, which revolves around society-oriented aspects (e.g., aid). Moreover, volunteer tourism unfolds against a backdrop of economic inequality that is grounded in historic power relations between Global North and Global South, as volunteers are largely unskilled young adults from the Global North who usually volunteer in the Global South.

As a practice combining traveling with volunteering, volunteer tourism presents a potent site for exploring tourists' moral perceptions. However, in the academic literature on the subject, moral meaning is usually relegated to an ancillary component of experience and is often couched in binary normative terms of "positive" and "negative," "benevolent" and "egoistic."

One line of studies, which displays volunteer tourism in a positive light, considers it as an altruistic activity that creates a platform for turning imaginaries about the sorrows of others beyond physical, national, and cultural borders into an action attempting to help them. In contrast, critical studies question the altruistic essence of volunteer tourism and highlight self-serving aspects of the practice. In order to move from this binary and normative discussion, the article utilizes a formalist approach to morality, attuned to the new sociology of morality, and explores what volunteers' tourists attribute moral worth to in the practice of volunteer tourism and why. Based on findings taken from 42 narrative interviews with Israelis volunteer tourists, the article shows how the higher moral worth attributed to volunteer tourism relates to one's self-cultivation through self-investigation and self-development, rather than to responsibility for others.

Unlike popular frameworks of analyzing volunteer tourism, the article does not understand volunteers' self-cultivation within the neoliberal idea of the self as a business and volunteering as a means of improving the "business" (e.g., CV enhancement), because interviewees categorically rejected any association between volunteering and instrumental motivations. Moreover, only two out of the 42 interviewees said that volunteering was mentioned in their university admission interviews, stressing that they volunteered regardless of any future ambitions.

Instead of the neoliberal framework, the article suggests understanding the strong emphasis on self-cultivation in light of what the Canadian philosopher Charles Taylor (1992) calls 'the ethics of authenticity'. According to Taylor, being true to yourself is a moral principle and a contributing factor to a full existence in modernity. This principle turns the notion of authenticity—being true to oneself—into a moral imperative which requires active self-investigation and self-development.

The article shows the different ways this moral principle recurs in interviewees' narratives revealing their wider moral perceptions about the road worth taking, the life worth living, and the person worth being, and highlights volunteer tourism's role in sustaining these perceptions. Interviewees deemed tourism and volunteer tourism in particular as an arena of self-expression, which also stimulates self-inquiry and leads to self-cultivation, and positioned it next to other social arenas conducive to expressing and cultivating true self, in which they have operated during their life course (i.e., youth movement).

The organic connection interviewees draw between these arenas reflects their beliefs about a life worth living—a life of self-investigation and self-development, which leads to better connections to one's self and eventually to cultivation of a worthy and thus moral personhood. In this life course, volunteer tourism's moral worth is derived from perceivably unique settings in which the practice takes place. Interviewees described volunteer tourism as an excursion outside of one's regular sphere of life, where experience of material authenticity is possible. This exposure to unfamiliar landscapes stimulates self-inquiry, eventually leading to an experience of existential authenticity.

Alongside describing self-inquiry and self-expression as the means of cultivating moral personhood, interviewees presented social awareness, caring and curiosity as the characteristics of a moral person. Interestingly, interviewees mentioned these when referring to characteristics they wished to further cultivate within themselves or when describing their volunteering peers, with whom they also share a strong sense of familiarity.

The interviewees' similar life courses and moral views reveal how notions attributed to the moral person reflect a certain lifestyle with some class overtones. Volunteer tourists tend to come from an affluent middle-class background, thus the moral characteristics they mention reflect class sentiments; yet these were not presented as excluding criteria. For interviewees these characteristics are universally applicable. Indeed, encouraging the locals to develop these characteristics within themselves was seen as the volunteering's main contribution to the local community. This view of their contribution raises the question if the projection of the aforementioned characteristics onto the locals constitute a form of colonialism and cultural coercion.

These potentialities also bothered the interviewees, who stressed that the development of a moral personhood cannot occur by external force but only through the locals' own will to inquire and develop themselves, i.e., the will to follow the moral imperative of authenticity. Because cultivation of moral personhood is achieved through a personal inquiry and development, according to the interviewees, there is no danger of cultural coercion. Such a view, however, overlooks structural difficulties, such as living in poverty, which may make it difficult for locals to pursue the moral imperative of authenticity.

Authenticity is one of the prevalent concepts in tourism and volunteer tourism literature. The quest for authenticity, whether it is related to a physical object or existential experience, is one of the driving forces behind tourism as a social action. By relating morality, authenticity and volunteer tourism, the article offers a new understanding of the role tourism can play in peoples' moral lives—an 'ideal' arena to aspire to follow the ethics of authenticity. The article also shows how the moral imperative of authenticity allows volunteers to counter the danger of cultural coercion, but at the same time to obscure some dimensions of inequality between Global North and the Global South.

References

Taylor, C. (1992) The ethics of authenticity. Cambridge, Mass: Harvard University Press.

Wearing, S. (2001) Volunteer Tourism: Experiences that Make a Difference. Wallingford: CABI International.

Listen to our AMSS Podcast episode with the author Netta Kehana

ARTICLE HIGHLIGHT

# MEMBER ANNOUNCEMENTS

**Listen to our AMSS podcast episode** with Matthew Baggetta, Associate Professor of Sociology at Indiana University, where he talks about his work within civil societies and the article: Baggetta M, Bredenkamp DM. Systematic Social Observation in the Study of Civil Society Organizations. Sociological Methods & Research. 2021;50(4):1694-1724. doi:10.1177/0049124119826148
EPISODE URL: https://www.asa-amss.org/latest/amss-podcast-scholar-interviews

**AMSS Members could be interested in The Cooperation Colloquia** (URL: https://amsterdamcooperationlab.com/ac3/) which are a series of online talks on interdisciplinary cooperation research. The series is sponsored by the Amsterdam Cooperation Lab at the Vrije Universiteit Amsterdam (PI Daniel Balliet), the Personality and Social Psychology Group at the University of Copenhagen (PI Ingo Zettler), and the Chair of Economic Psychology at the University of Vienna (PI Robert Böhm).

With the Cooperation Colloquia, they aim to provide a forum for recent research on cooperation in humans and other animals. The series is interdisciplinary and international by design. The colloquia feature speakers working in a wide range of disciplines (anthropology, biology, economics, psychology, etc.) and with a variety of methods (lab and field experiments, ethnography, experience sampling, computational modelling). We are especially committed to a diversity of speakers, including those who may otherwise face barriers to speaking at departmental colloquia.

# MEMBER PUBLICATIONS AND PUBLICATIONS OF INTEREST

**Baggetta M, Bredenkamp DM. 2021.** Systematic Social Observation in the Study of Civil Society Organizations. Sociological Methods & Research. 50(4):1694-1724. doi:10.1177/0049124119826148

**Bartram, Robin. 2021**. "Cracks in broken windows: how objects shape professional evaluation." American journal of sociology 126, no. 4: 759-794.

**Goff, Kerby, Eric Silver and Inga Dora Sigfusdottir. 2022**. “Academic Orientation as a Function of Moral Fit: The Role of Individualizing Morality.” Sociology of Education 95(2): 153-170.

**Frye, Margaret, and Anna Woźny. 2021.** "Moralizing the Production and Sale of Student Papers in Uganda." American Sociological Review 86, no. 3: 430-464.

**Frost, Jacqui, and Penny Edgell. 2022.** ""I Believe in Taking Care of People": Pushing Back against Rationalized Institutions with a Logic of Care." Poetics 90: 101593.

**Luft, Aliza and Sue Thomson. 2021.** “Race, Nation, and Resistance to State Symbolic Power in Rwanda Since the 1994 Genocide.” Global Historical Sociology of Race and Racism, Political Power and Social Theory. 38: 105-134

# SECTION LEADERSHIP

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