

Social Problems Forum: The SSSP Newsletter

Editor Stephen R. Couch Center for Environment and Community Pennsylvania State University



A NOTE FROM THE EDITOR

This issue of *Social Problems Forum* is filled with interesting content. Kathleen Ferraro contributes an essay in the Presidential Reflections Series entitled “Sociology, Women’s Health and a ‘Culture of Life’.” Ken Kyle also considers the “culture of life” in an essay on Terri Schiavo and eating disorders. Michael DeCesare writes a comment on Kathleen Ferraro’s 2004 SSSP Presidential Address. And Claire Renzetti informs us about Philadelphia shopping.

Congratulations to the winners of the SSSP elections. We can look forward to benefiting from the work of an excellent group of officers and committee members.

This is my last issue as Editor of *Social Problems Forum*. I step down having been privileged to have served two three-year terms. I want to thank all who have contributed to the Newsletter during my tenure. Special thanks go to Michele Koontz and Tom Hood for their hard work and support, and to my Editorial Assistant, Anne Mercuri, who labored for six years doing the lion’s share of the technical work. I have enjoyed the experience of editing the Newsletter and look forward to watching it continue to evolve when a new Editor takes office in August.

Stephen R. Couch, Editor

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RESULTS OF THE 2005 GENERAL ELECTION

President Elect (2005-2006); President (2006-2007)
Valerie Jenness

Vice-President Elect (2005-2006); Vice-President (2006-2007)
Keith M. Kilty

Secretary (2005-2006)
JoAnn L. Miller

Treasurer (2005-2006)
Susan M. Carlson

Board of Directors (2005-2008)
Donald Cunnigen and Tracy L. Dietz

Student Representative of the Board of Directors (2005-2007)
Ingar P. Johnson

Budget, Finance and Audit Committee (2005-2008)
Gray Cavender

Committee on Committees (2005-2008)
Beth Mintz and Stephani A. Williams

Editorial and Publications Committee (2005-2008)
Peter J. Kivisto and A. Javier Trevino

SSSP RETURNS TO SAN FRANCISCO IN 2006

Since ASA's Council has decided to change the venue for the 2006 Annual Meeting from New York to San Francisco, SSSP will do the same. We will meet at the Stanford Court Hotel in San Francisco (August 4-6, 2006). We will meet at the Roosevelt Hotel in New York (August 10-12, 2007).

Sincerely,
The Executive Office

**August 12-14, 2005
Crowne Plaza Hotel
Philadelphia, PA**

**August 4-6, 2006
Stanford Court Hotel
San Francisco, CA**

**August 10-12, 2007
Roosevelt Hotel
New York, NY**

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Visit the SSSP Homepage – <http://www.sssp1.org>

We welcome essays, commentary and letters for consideration. Submissions by email or diskette using Microsoft Word given preference. **Copyright ©2005, Society for the Study of Social Problems.** The deadline for the next issue is October 21, 2005.



FROM THE EXECUTIVE OFFICE TOM HOOD

Michele Smith Koontz, Denise Knight and I had a busy May. The Budget, Finance and Audit Committee reviewed the 2004 audit and noted that our investment gains enabled the Society to finish the year with money in the bank. We continue to support community banks and credit unions with a portion of our investments. Revisions were recommended in the 2005 budget to reflect savings and increases in various categories. Thank you to our faithful Treasurer Susan Carlson for her long service to the Society on this committee as well as to Bruce Johnson, David Rudy, and Marino Bruce the current members. The diligent oversight of this committee makes possible many of the award programs and other activities of the Society.

Preparations for the 55th Annual Meeting of the Society for the Study of Social Problems in Philadelphia are nearing completion. The preliminary program should be in your hands by now. You can see for yourself the large number of presentations offered by members and useful workshops organized by the division chairs and members of the Program Committee. Our President Gary Alan Fine has invited an outstanding and provocative speaker who has already established a reputation for exploring with unsparing critical eye the unintended consequences of everyday technologies. Edward Tenner (check out his web site) will stimulate our members' creative impulses with what he has to tell us (if his books and articles are any sample).

Members who choose to attend this year's annual meeting are in for a treat because there are a number of firsts. Our newest divisions, "Institutional Ethnography" and "Global" have strong program sessions. Twenty-one different provocative films and videos will be screened at the film exhibit. Joshua Gamson and Mindy Stompler, members of the Program Committee, took a special interest in selecting films for this exhibit. People who elect to attend this year's banquet will receive a special personal treat above and beyond hearing the acceptance speech of the C. Wright Mills Award winner and other award winners. Another first is the sponsorship of the meeting bags by our publisher, The University of California Press. I have been a member of SSSP since 1978. This is the first meeting of the Society in Philadelphia in my memory. The historic sites near the hotel are so interesting that I plan to arrive a few days in advance to visit some of the places where "The First New Nation" was born.

The Long Range Planning Committee will meet again this year and I believe that we can expect to hear a report on their discussions at our business meeting. Just as the founding fathers of the United States gathered in Philadelphia to declare their independence, who knows what new courses of action might be proposed by rank and file members and the elected leaders of SSSP when we meet at our annual business meeting? (In that regard, do not forget to send your resolutions to Vice President Martha A. Hargraves, mhargrav@utmb.edu in advance of the meeting.) On Saturday, August 13, we are co-sponsoring a Plenary Session at ASA along with ABS and SWS on "Comparative Perspectives on the Rightward Turn in US Politics." The International Coalition Against Sexual Harassment (ICASH) workshop is scheduled for August 14-15 at our hotel.

On the last day of the meeting, our new officers will begin their work for SSSP. We want to extend our congratulations and thanks to the candidates who agreed to run in this election. Claire M. Renzetti begins her term as President and Valerie Jenness assumes the position of President-elect. Claire has done double duty this year by serving as Local Arrangements Chair while keeping up with her appointive duties as President-elect. Check out the

list of winners elsewhere in this issue and take a moment to thank our current and new officers for their work on behalf of our organization. The Society is only as strong as the work of its officers and members. Each year, I believe that SSSP becomes a little stronger as a group of scholars in pursuit of social justice.

MAKE YOUR HOTEL RESERVATIONS NOW BEFORE OUR ROOM BLOCK IS FULL. We are looking forward to setting a meeting record for attendance given the excellent turnout last year, the excellent quality of this year's program and the excitement reflected in members preparation for and participation in these meetings.

Tom Hood, Executive Officer

Call for SSSP Nominations

This year, we will be electing a President-Elect, a Vice-President Elect, regular and student members of the Board of Directors, members of the Budget, Finance, and Audit Committee, Editorial and Publications Committee, and the Committee on Committees. Please consider nominating a colleague or yourself for one of these offices. Nominations should include a brief description of the nominee's SSSP involvement and other relevant experiences. The Nominations Committee will meet at the Annual Meeting in Philadelphia, so all nominations should be submitted prior to July 31, 2005 to Carrie Yang Costello, Chair, Council of Special Problems Divisions at the following address:

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Department of Sociology, University of Wisconsin, Milwaukee
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Milwaukee, WI 53201
W: (414) 229-6942; F: (414) 229-4266; Email: costello@uwm.edu



*SUPPORT SCHOLARSHIP
 IN THE PURSUIT OF
 SOCIAL JUSTICE*

2005 CALL FOR RESOLUTIONS FROM THE MEMBERSHIP

SSSP resolutions constitute an important opportunity for our scholar-activist membership to publicly declare their sentiments, thereby creating a channel for greater visibility and more direct influence upon a variety of "publics," i.e., fellow activists, scholars, students, decision-makers, social action groups, voters, and others. Thus, as Vice-President this year, I am calling on the membership to submit resolutions for discussion, debate, and in some cases, passage. To do so, simply forward your resolution or your idea for a resolution to the appropriate SSSP Division Chair. When doing so, remember that proposed resolutions can serve as useful discussion points for SSSP members, helping to increase and enhance communication and activities during the long period between annual meetings.

Resolutions that are submitted to Division Chairs should contain a concise position statement concerning a social problem of urgent concern to the Division. In most cases, the resolution should include some sort of call for viable action on the part of the SSSP. This typically has involved a letter from the Board directed to some public entity, expressing concern, support, or protest. Feel free, however, to propose other forms of appropriate action.

It is the SSSP Vice-President's responsibility to serve as the facilitator for resolutions being sponsored by the Divisions as well as from individual Society members, making them available to the membership at the Annual Business Meeting. This year in Philadelphia, the resolutions process will be organized in a manner that promotes wider discussion prior to formal consideration at the 2005 Business Meeting. The process is as follows:

- On the first day of the meetings an open forum of discussion will be held, which is designed to encourage a political discussion of concerned members. At this meeting, each proposed resolution should be presented for membership discussion by the sponsoring Division's Chairperson (or designated representative) and adequate time for discussion will be properly allotted to each. To facilitate this process, all proposed resolutions should be made available to the SSSP Vice-President well in advance of the meetings such that the membership can be provided a print copy with their registration packet.
- Modifications and revisions will be considered during the open discussion forum that will meet in place of the annual meeting of the Resolutions Committee. All Division Chairs should plan to participate in this session or designate a proxy from their division if unable to attend. It is *essential* that someone be present who can speak to the substance of the proposed resolution.
- During the 2005 Annual Business Meeting, the resolutions will be presented (including any modifications or revisions) by the Vice-President as a package for approval for action by the attending membership. The membership will vote on proposed resolutions that were discussed and revised on the first day of the meeting. Experience shows that the Annual Business Meeting fails to provide sufficient time for a detailed discussion of resolutions. If objections from the floor are raised to any specific resolution at this year's Business Meeting, that resolution can, by majority vote of those present, be singled out from the package, and voted on separately. Those present can either support the resolution for approval as proposed or decide to table the resolution for further discussion at the subsequent year's annual meeting.
- We will attempt to make approved resolutions immediately available to the press. In addition, all approved resolutions will be submitted for publication in the Fall issue of the *Social Problems Forum*.

Members who wish to propose resolutions for consideration of the SSSP should submit them to a Division Chairperson (see <http://www.sssp1.org> for current contact information) or directly to the SSSP Vice-President at mhargrav@utmb.edu. I look forward to hearing your ideas.

Martha A. Hargraves, SSSP Vice-President 2004-2005

PRESIDENTIAL REFLECTIONS SERIES

Sociology, Women's Health and a "Culture of Life"

Kathleen J. Ferraro, Northern Arizona University

The challenges to pursuing social justice through sociology continue to become more formidable and labyrinthine. I have become increasingly distressed by the dominance of fundamentalist religious beliefs in public discourse. When even "hard" scientific knowledge is depicted as mere opinion—about evolution, human reproductive processes, and persistent vegetative states—what hope do sociologists have of making meaningful contributions to public perceptions of social problems? If our mutual commitment to social justice is to have any beneficial outcomes, we had better keep close tabs on the ways that sociological knowledge is being supplanted by religious doctrine in public debate. I am not suggesting that people's faith has no relevance to their sociology, or that it is possible or even desirable to separate politics and faith. What worries me is the replacement of ethical communication with religious rhetoric, particularly on the topics that engage SSSP members. I also fear that much of what is going on is obscured by media attention to sensational and individualistic stories, as well as our own very busy lives.

I want to use this space to call your attention to recent events where the federal and state governments have represented a religious minority's view of reproductive freedom and women's health. Recently, more than 6,000 representatives from governments and women's rights organizations met in New York to assess progress on the Beijing Declaration and Platform for Action on women's rights adopted at the U.N. World Conference on Women in 1995. The United States is one of the few nations in the world that has not ratified the U.N. Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) that emerged from that conference. Others who have not ratified include Iran, Somalia, and Sudan. At the meeting this March, the United States was represented by a delegation, appointed by President Bush, and led by Ellen Sauerbrey, a former Republican state legislator in Maryland and two-time unsuccessful candidate for governor. Sauerbrey is the United States Ambassador to the U.N. Commission on the Status of Women. In an address to United Families International, a conservative, anti-choice organization, Sauerbrey said "I always feel when I'm being introduced as a representative of the United Nations that I have to say I'm a conservative; I'm not a feminist." (<http://www.unitedfamilies.org/ellen.asp>, accessed April 3, 2005). She went on to explain that the European model of women working outside the home while the state cared for their children was "not the vision most Americans share." That is the vision embodied in the Personal Responsibility and Work Opportunity Reconciliation Act that mandates work for mothers to receive TANF benefits and terminates benefits for women who insist on staying home with their kids. The conservative family rhetoric of preserving mother-centered childcare is completely at odds with welfare reform, championed by Republicans and Democrats, which demands that mothers work outside the home. It is also inconsistent with the labor force participation of the majority of families in the United States. According to the Statistical Abstract of the United States, in 1999, 61.8 percent of wives with husbands present and kids under the age of three were in the paid labor force. The percentage for those with kids fourteen to seventeen was 78.7. Sauerbrey also said that she learned during her years as a legislator "every social ill that we were dealing with stemmed from children who were the product of broken homes." In addition to Sauerbrey, other delegates included Janet Parshall, conservative, religious talk show host and former special assistant to Beverly LaHaye, president of Concerned Women of America. On the website, Biblical Manhood and Womanhood, Parshall explains the biggest challenge of being a mother:

Well, the biggest challenge for me as a mother is how to respond to a culture that has tried to fingerprint my child's heart with something other than absolute truth... That's been very difficult for me, when the Word of God says one thing and the world tells them something else and to see that assault, that attack on their heart has been difficult. I've wanted to put myself in harm's way to stop the slings and arrows of the enemy from piercing their heart with these hellish perspectives and that's been a big challenge. (http://www.cbmw.org/resources/articles/parshall_from_heart.php, accessed April 3, 2005).

Perhaps Janet Parshall has not had to confront the challenge faced by so many women and men of actual physical violence against her children. The women described by Sharon Hays in her C. Wright Mills' Award winning book, *Flat Broke With Children* (Oxford, 2003), described other big challenges: working at manual labor with disabling injuries or health problems; caring for seriously ill children and aged parents while working minimum wage jobs; being raped while living on the streets. These women's interests, and yours, are being represented in the international forum by a woman whose greatest challenge as a mother was protecting her children's hearts from being "pierced" by ideas other than the "Word of God." The other members were Chad Bettes from Kansas, currently trying to obtain the private medical records of women who've had second-trimester abortions, Patricia Brister, chair of the Louisiana Republican Party and Susan Hirschmann, a Washington lobbyist and former chief of staff to Representative Tom DeLay (Katha Pollitt, "The Cheese Stands Alone," *The Nation*, March 21, 2005, p. 11). Carolyn Maloney, a Democratic Congresswoman from New York, and long-time participant in the U.N. conferences and domestic struggles for women's rights, was denied participation in the delegation.

The goals set by the Beijing Platform have been undermined by the deterioration in the global economy and the increase in militarism and religious fanaticism since 1995. According to Women's Environment and Development Organization (WEDO) in *Beijing Betrayed*, "Many women in all regions are actually worse off than they were ten years ago (quoted in Pollitt, p. 11)." One simple goal, setting aside 30 percent of government seats for women, has been implemented by fourteen countries. In the last national U.S. election, a new record was set for women's participation in Congress—15%. Having women in political offices is not a guarantee that they will represent pro-woman policies, but it is ironic that the United States has a lower female political representation rate, even at its all-time high, than Rwanda (49%), Mozambique (30%) or South Africa (30%).

With the dramatic problems of increased poverty, lack of health care, violence, and soaring rates of HIV, the United States' delegation chose to block approval of the platform by introducing an amendment. The amendment was endorsed only by Egypt and Qatar, although both countries quickly reversed their support. On the first day of the meeting, during the first order of business, the United States proposed to amend the platform to include the statement that the documents "do not create rights or legally binding obligations on States under international law, including the right to abortion." The delegation showed ironic interest in shaping international law to reflect a narrow view on abortion, given that the United States has ignored international law and sentiment regarding the invasion of Iraq. The relevance of international law seems to wax and wane depending on the purpose at hand. Since the overwhelming majority of attendees rejected the amendment and insisted on original wording that treats abortion as a public health issue, Sauerbrey withdrew the amendment and the original platform was reaffirmed. The views of the current administration, however, were clearly announced to the rest of the world.

President Bush has adopted policies and signed legislation that support what he terms a "culture of life." In a speech given January 24, 2005 to the 32nd annual March for Life, he said, "We're making progress in Washington. I've been working with members of the Congress to pass good, solid legislation that protects the vulnerable and promotes the culture of life." (National Catholic Reporter On Line, accessed April 3, 2005, www.nationalcatholicreporter.org/washington/wnb012705.htm). The legislation includes the ban of "partial birth" abortions, and new laws against those who harm or kill a pregnant woman. The President's "culture of life" also includes the international gag rule that has eliminated critical funding for family planning to any international organization that performs abortions or refers patients to abortion services. Funding is also tied to promoting sexual abstinence until marriage and pressing for the criminalization of prostitution. The PEPFAR campaign, devoting \$15 billion to the fight against HIV/Aids, requires that "33% of the total be spent on promoting abstinence, not condoms, as the best method of disease prevention." (Suzanne Goldenberg, "In Sex as in War, the Republican Right Imposes its Agenda," *The Guardian Weekly*, April 1-7, 2005:3). The loss of funds has dramatically reduced basic health care, including HIV protection and contraceptives, for women in 16 developing countries. Whatever your personal views on abortion, a "culture of life" surely must include something besides anti-abortion legislation and abstinence education. Maybe a minimum wage that brings all full-time workers above the poverty level? Maybe a federal

budget that enhances health and education, rather than cuts \$19 or \$20 billion, from Medicaid, child welfare and Headstart? Is the death penalty part of a culture of life?

Last week, the Arizona State Legislature passed HB 2541, a “right of conscience” bill that protects pharmacists and other healthcare professionals who refuse to supply emergency contraception, any medication leading to abortion, or contraceptives, based on religious or moral grounds. At least 26 other states are considering similar legislation this spring. Those supporting such legislation argue that a woman can always get her prescription filled somewhere else. That is certainly far from the truth for women living in small towns or rural areas, especially women without transportation. Contrary to the statements of proponents of “conscience” bills, emergency contraception pills (ECPs) are not abortifacients. According to Ellertson, et al., the use of ECPs could prevent an estimated 1.7 million unintended pregnancies and 800,000 abortions a year (Charlotte Ellerson, et al, “Extending the Time Limit or Starting the Yuzpe Regimen of Emergency Contraception to 120 Hours,” *Obstetrics and Gynecology* 101, 2003: 1168-71). Yet many pharmacists do not want to fill prescriptions for ECPs under the false assumption that they are a form of abortion. Women also report being denied birth control pills by pharmacists who do not believe in birth control.

The “culture of life” being imposed through legislation, manipulation of funding, and obstruction of international human rights, health and environmental campaigns can be challenged by an alternative model of citizenship and social life. The culture of scholarship, intellectual debate and respect of difference lies at the heart of democratic deliberation. It is this culture that we must continue to promote and nurture, in our classrooms, research, and activism. The success of SSSP in using sociology in the pursuit of justice depends on our energetic confrontation with those who reject this culture of scholarship and attempt to establish the “absolute Truth” for us all.

M.A. IN COMMUNITY PSYCHOLOGY AND SOCIAL CHANGE PENN STATE HARRISBURG

The graduate program in Community Psychology and Social Change leads to a master of arts degree with concentrations in Children, Youth and Family; Environmental Issues; and Individualized Studies. The nontraditional program emphasizes planned social change, and is based on both sociology and psychology. The program equips students with skills useful in coping with the multifaceted problems facing communities. Students learn to assess problems at the level of communities or organizations, to plan and implement possible solutions to these problems, and to evaluate the effectiveness of the solutions. Learning takes place both in courses and in a master's project that usually entails fieldwork and the writing of a master's paper.

For further information, contact Stephen R. Couch, Graduate Program Coordinator (src@psu.edu; 717-948-6036).

**On Intellectual Collaborators and Resistors:
A Response to Ferraro's 2004 SSSP Presidential Address**

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ABSTRACT

This paper offers a brief critique of Kathleen Ferraro's 2004 SSSP Presidential Address. I demonstrate that Ferraro bases her Address on precisely the kind of "simplistic dichotomy" of which she confesses suspicion, and which, by definition, cannot contribute to meaningful sociological analysis. By dichotomizing intellectuals into those who resist the State power structure and those who collude with it, the author falls into the very conceptual trap that she warns readers against. A dichotomous conceptualization of intellectuals' engagement with the State during times of crisis not only fails to move beyond mere description of that engagement, but fails to even describe it accurately or fully. I argue that sociologists cannot stop at simply classifying intellectuals into dichotomous categories, and point out the futility of doing so. Instead, we need to address some fundamental sociological questions about intellectuals' differential reactions to times of crisis.

Like SSSP Past-President Kathleen Ferraro (2005:12), I am suspicious of "any argument based on simplistic dichotomies, on either the right or the left." That is why I have serious reservations about the argument she presents in her 2004 Presidential Address to the SSSP. Ferraro takes what is ostensibly an analytic inquiry into intellectuals' differential responses to the Third Reich, Cold War, and Vietnam eras, and reduces it to an incomplete description of intellectual colluders and resistors. I demonstrate in this paper that, in so doing, Ferraro falls into the very trap she warns her readers to be aware of. Through the presentation of several examples of intellectuals past and present who cannot be comfortably classified as *either* colluders *or* resistors, I argue that intellectuals *simultaneously* collude with *and* resist the State. I conclude by posing questions that will lead us toward a deeper and more nuanced understanding of intellectuals' differential reactions to times of crisis.

Ferraro's primary interest seems to lie "in knowing what factors encouraged collusion and what factors supported resistance and dissent among intellectuals" during the Third Reich, Cold War, and Vietnam eras (p. 2). As she points out, "Some intellectuals in these time periods reinforced ideologies of good and evil while others risked their careers and lives to dissent" (p. 2). Careful readers cannot help but notice that Ferraro has created, in the fourth paragraph of her Address, one of the "simplistic dichotomies" she later warns against in her fourth-to-last paragraph (p. 12). On one side, she claims, have been the intellectuals who colluded with the State; on the other have been those who resisted.

I maintain that it is not that simple. In fact, one of Ferraro's own examples indicates that it is not. She refers to Martin Heidegger quite casually as a "philosopher-turned-Nazi" (p. 4) and, more seriously, as "the most notorious intellectual collaborator" with the Nazis (p. 5). She then goes on to point out, however, that Heidegger refused to put his name on a petition endorsing Hitler's rule that 300 of his colleagues signed. Ferraro also notes that Heidegger left his elected post as rector of Freiburg University after just one year—presumably because he was ambivalent about his

position vis-à-vis Hitler and the Nazis. The author's own example, then, deflates her argument that the matter of intellectuals' participation in war is as clear-cut as collaborators versus resisters.

The failure of Ferraro's simplistic dichotomy to explain intellectuals' motivations in times of crisis can also be demonstrated by the equally notorious case of Knut Hamsun. According to his biographer, people typically know two things about the Nobel Prize-winning Norwegian writer: "that he wrote *Hunger*, and that he met Hitler" (Ferguson 1987:1). Though generally loathsome of liberalism, Hamsun led a relatively apolitical life until the 1930s. It was then that he began publicly defending Hitler's and Mussolini's policies. Being in his 70s at the time, it was merely odd to some, but profoundly disturbing to others in the international intellectual community, that Hamsun would unabashedly align himself with Nazis and Fascists. Isaac Singer (1967:xi), for example, in an Introduction to *Hunger*, called it "a sad day for many of Hamsun's followers" when a picture of the writer greeting Hitler appeared in the newspapers. In a 1935 letter to Rene Schickele, Thomas Mann (1971:241) went much further in judging Hamsun's decision to join Norway's National Socialist Party: "The Hamsun case, or shall I say Hamsun's decline, has upset me too. What incomprehensible crudity! By this beastly step, he has certainly damaged his reputation both with his contemporaries and with posterity."

As she does with Heidegger, Ferraro might simply brush Hamsun aside as a collaborator with the State. But Hamsun's motivations and actions belie something more complex than an unthinking collusion with Nazis or Fascists. By some accounts, senility had begun to take its toll on his mental faculties; by others, Hamsun's famous megalomania had simply reached new heights; by still others, he carried with him an intense dislike for England and the English people, which he demonstrated by unquestioningly aligning himself with Germany during the War (Ferguson 1987). In the final analysis, it seems that Hamsun cannot be categorized so easily as solely a collaborator with the State. For we also know that he publicly defended Jews, and was by all accounts significantly less of an anti-Semite than other prominent intellectuals of his time (Ferguson 1987).

Whether Hamsun or Heidegger were fully or even definitively pro- or anti-Nazi—in other words, collaborators or resisters—can never truly be known. What should be of more importance to today's scholars and intellectuals is the context that shaped how these thinkers defined, and continually redefined, their beliefs and attitudes during times of crisis. Given the examples Ferraro uses, and the numerous other historical examples of intellectuals' tendency to shift political and ideological positions or even to simultaneously occupy two positions, one wonders how the author reached her conclusion that intellectuals have simply either a) reinforced State ideologies of good and evil or b) fought against them. History is filled with examples of intellectuals who have been ambivalent about their position in times of crisis; who have sided with one group, only to switch their allegiance; who have occupied two positions at once; and who have been unable to decide on a position at all. As Karabel (1996:209) has pointed out—in an article that Ferraro cites—"there are often factors that make [intellectuals'] relationship with the powers-that-be a complex and ambivalent one." Surely this type of relationship cannot be summarized with a dichotomy. We must ask why intellectuals have made the decisions they did, rather than stop at simplistic categorizations and imposed definitions of this or that intellectual as a colluder or a resister.

But this is precisely where Past-President Ferraro stops. She passionately asserts that only those public intellectuals who have taken a clear and consistent position *against established power structures* are worthy of the label of "resistor." The list she presents is long, and includes Edward Said, Victor Klemperer, every member of the Frankfurt School, founders and members of the SSSP, and various sociologists. These individuals were indeed "openly, fiercely critical" (p. 9) of existing power structures—and not of any old "power structure," but of the adherents of *particular* power structures; namely, devotees to the Third Reich, proponents of the Cold War, supporters of the Vietnam War, and backers of the current Bush administration.

The problem, of course, is that collaboration with, and resistance against, power structures are not so easily defined in every time of crisis. Consider as an example the American Revolutionary War. No one can question the Englishman Thomas Paine's allegiance to the newly-formed colonies (Russell 1957). In one view, the author of *Common Sense* and *The Rights of Man* was a collaborator with the emerging United States. In this sense, he was an

ally of one power structure. From another perspective, Paine was simultaneously a resistor against another power structure: England. So which was Paine, collaborator or resistor? It does not much matter to me. My point, rather, is a fundamentally sociological one: that intellectuals' collaboration and resistance, and how we define and judge them, are relative and contextual. It is a point we miss by identifying as a collaborator anyone who does not criticize State power, and as a resistor, anyone who does.

Consider Dr. Martin Luther King, Jr. as another example. King's open and articulate resistance of the U.S. power structure of the late 1950s and 1960s is well-known and beyond debate. From boycotts to marches to protests, King's defiance of State power would become an enduring symbol of the civil rights movement. What we can debate, however, is the extent of King's simultaneous collaboration with the existing power structure. King's critics have argued that he was simply a tool of the white, racist State. Perhaps it was Malcolm X who articulated this perspective most forcefully during a 1963 interview with Kenneth B. Clark: "*White* people follow King. *White* people pay King. *White* people subsidize King. *White* people support King. But the masses of black people don't support Martin Luther King, Jr. King is the best weapon that the white man . . . has ever gotten in this country" (Clarke 1969:176-77). To Malcolm X, at least, King was no resistor of the existing power structure.

So was King a collaborator or a resistor? It seems clear that he, Heidegger, Hamsun, Paine, and other intellectuals of the past were not purely one or the other. They were both. Passing judgment on them, narrowly defining them as *either* collaborators *or* resisters—these are not the tasks of sociologists. Rather, our job is twofold: to understand how and why past intellectuals came to particular positions, switched their positions, or failed to come to any position at all; and to recognize the implications and consequences of their decisions. We should take the same approach to studying today's intellectuals. For just like our predecessors, each of us is neither fully a collaborator with State power nor a resistor of it. We are both at the same time.

For instance, many sociologists resist the current War on Terror as unjust and imperialist, yet some of those same scholars gladly accept millions of dollars in grant money from the Department of Homeland Security (DHS) to establish university-based terrorism research centers (cf., Ebner 2005). The criminologist who heads the University of Maryland's new Center of Excellence for Behavioral and Social Research on Terrorism and Counter-terrorism remarked with pride, "This may be the social science equivalent of the Manhattan Project." And a sociologist at one of the Center's partner sites exclaimed, "This new center award is a very important one and a real accomplishment for sociologists!" (p. 1). A second example of intellectuals' ambivalence about their relationship with the existing power structure comes from Ferraro herself: "Today, *once again*, while [SSSP conference attendees] discuss social problems within . . . relatively luxurious accommodations, across the street, people are hustling to find food and a place to clean up and sleep" (p. 1, italics mine).

Past-President Ferraro would be hard-pressed to classify the social scientists at the University of Maryland or at the 2004 SSSP annual meetings as *either* collaborators *or* resisters. For they, like all past and present scholars and intellectuals, are both. We engage in collaboration with the power structure of the State at the very same time that we participate in resistance against it—sometimes actively, sometimes tacitly and passively, but more often than not simultaneously. It is not as simple, then, as categorizing some intellectuals as purely collaborators and others as purely resisters.

Ferraro's dichotomy also minimizes or ignores altogether the equally important work undertaken by intellectuals who struggled to come to a position, or who tended to switch positions, and cannot therefore be comfortably labeled collaborator or resistor. The Saids and Klemperers of the world are quite rare. The Heideggers, Hamsuns, Paines, and Kings are much more common. Intellectuals are different from lay people in one fundamental regard: they feel they have a duty to actively participate in, and publicly comment on, the times in which they live. But in so doing, they become like everyone else—many come to a definite position early on, some struggle to arrive at their positions, some occupy two or more positions at the same time, and many more oscillate between positions. We should be reluctant to unquestioningly hold up any of these groups as resisters while dismissing others as collaborators, sell-outs, or legitimators of State power.

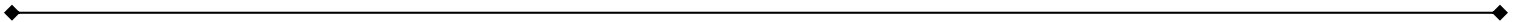
Instead, we should do precisely what Ferraro sets out, but ultimately fails, to do. We should try to understand “the economic, political, and cultural contexts in which intellectuals have worked.” Of course, it is more difficult to come to terms with the reasons behind intellectuals’ positions than it is to label and judge them as a collaborator or a resistor. But we must accomplish the former, and not content ourselves with engaging in the latter. Ferraro herself correctly warns us of “passing easy judgment on people whose situations are not accessible” (p. 2). She comes dangerously close, however, at the end of her Address, to ignoring her own warning where she writes with evident pride of “the newest generation of sociologists, muckrakers, and hell-raisers” (p. 12).

These individuals’ situations are not accessible to many of us. Rather than judge them, then, we should inquire into the contexts of their respective actions, as Ferraro herself suggests doing. We might ask, for example, of ourselves as sociologists, of the muckrakers, of the hell-raisers, of SSSP conference attendees, and of the social scientists currently involved in the university-based DHS research centers: What general factors compel intellectuals to collaborate? To resist? What is it about the culture of the academy or the intelligentsia that pushes individuals toward collaboration and resistance? How is intellectuals’ collaboration and resistance shaped under advanced capitalism, democracy, and the knowledge that the U.S. is the only superpower remaining on the planet? In what ways are intellectuals’ collaboration and resistance products of this particular time period in U.S. and world history? Karabel (1996) has outlined eight conditions under which intellectuals are most likely to oppose State power, but sociologists are still a long way from a theory of intellectuals and politics that fully addresses the questions posed here.

For the sociological study of intellectuals, the importance of asking and answering these types of questions cannot be overstated. For once we rest content with dichotomizing intellectuals into State collaborators and resisters, we force each other to take sides, to allow ourselves to be categorized simply as one or the other. In the process, we limit ourselves to some very *unsociological* explanations for intellectuals’ behavior: The resisters resist because they are morally or intellectually superior, or because they are somehow able to see through “the truth” propagated by the State; and the colluders collude because they are misguided, immoral, or just plain wrong. Too often, sociologists like Ferraro have taken the easy way out and insisted that intellectuals who are not “openly, fiercely critical” of State power are wrong—whether these people are Nazi collaborators, Cold Warriors, supporters of the Vietnam War, or Bush backers. To take that position, however, is to fall into the trap that Ferraro sees so clearly, yet ultimately succumbs to anyway: dichotomizing intellectuals into us and them, good and evil, I and the Other.

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**How the “Culture of Life” Masks a Culture of Death:
Terri Schiavo & Eating Disorders**

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Clearly, Terri Schiavo’s fate and the events surrounding her death have captured the imagination of the nation. Politicians, media pundits, religious authorities and common citizens joined in the public spectacle. Consider my local paper, the *Harrisburg Patriot-News* as a case in point. Four days after her death on March 31, 2005, six of nine letters to the editor, one of five editorials and three of seven articles under section A’s “Nation” heading on April 3rd were devoted to Terri Schiavo. I suspect this coverage parallel’s that of many newspapers and media venues across the nation.

Given such coverage, one might anticipate that the discussion was comprehensive, complex, and multi-layered. However, judging from the ten readings on this particular day, this was not the case. April 3rd’s articles reported on: contention over the handling of Terri’s body and over the autopsy following her death (Chachere, 2005); political fallout of Congressional intervention in the matter (Polman, 2005); and the views of local professors and medical professionals on the Schiavo case (Warner, 2005). The columnist argued that the courts were right to uphold the Florida law that gives spouses the authority to make decisions on behalf of their spouses as Michael Schivao did. Moreover, the appropriate place to take up such morally charged matters is in the legislature through the creation of laws, not through judicial review (Davenport, 2005). The letters to the editor raised a number of other claims and points. For example, only God has the right to make such life and death decisions. By taking Schiavo’s life, the courts communicate that we should abandon the hope that God gives us for change in the future. There are parallel’s between our deciding what constitutes a life worth living and Nazi legal and social practices leading to the Holocaust. Congress overstepped its bounds in intervening as it did. And both the Schiavos and the Schindlers deserve our sympathy and compassion (see Austin, 2005; Emler, 2005; Mathusheski, 2005; Robey, 2005; Rossman, 2005; Shirey, 2005).

Taken together, these ten readings suggest that it is appropriate to consider the Schiavo case from the personal, family, moral, and legal perspectives. Still, most of the discussion followed one of two broad themes. Many voiced concerns with our society’s willingness to let Terri Schiavo die, some proclaiming it barbaric and others suggesting that it is not in keeping with our nation’s Christian heritage. Indeed, our nation’s need to support a “culture of life” became the mantra of politicians and pundits on the right. Many others objected to the government’s meddling in the private lives of citizens and of the U.S. legislative and executive branches overstepping their authority and encroaching on the jurisdiction of state government. Despite these disparate concerns, both themes served to advance a conservative political agenda. Clearly the “culture of life” talk serves as a way to energize the fundamentalist religious base of the Republican party. Similarly, objections about the need to protect states’ rights speak to the libertarian wing of the Republican party, even if such objections are raised by Democrats, liberals or left-leaning pundits.

Missing in this debate generally and in these features particularly was sufficient consideration of the historical, social and cultural context underpinning this matter, matters that should have been taken up loudly by Democrats, liberals and others concerned with larger issues of social justice. Indeed, only two of the ten pieces appearing April 3rd specifically consider the relation between this individual event and the greater social and cultural milieu (Matusheski, 2005; Rossman, 2005). Yet even in these two, the social and cultural settings were considered in light of how these individual decisions will affect the society, not the other way around.

Nowhere was mention, let alone discussion, of what precipitated Terri Schiavo’s fall into a persistent vegetative state, her apparent bulimia – Terri’s husband won a malpractice civil judgment against her health care providers for their failure to diagnose her bulimia despite her obvious symptoms (see Campos, 2005; cf. Breed, 2005). At a minimum, such an admission would have afforded us an opportunity to discuss the pervasiveness and dangers of eating disorders in the U.S. But more than that, it would have opened the door to discussion of the social and cultural climate that girls and women find themselves in today. It might have led to discussion of our society’s unrealistic notions of feminine beauty. It might have sparked consideration of our society’s obsession with thinness. It might have provoked debate about the appropriateness of our society’s

sexual objectification of prepubescent girls. And in so doing, public discussion of these matters might have afforded Terri Schiavo's death new meaning.

Indeed, such matters are of no small importance. Women and men, young and old, rich and poor, are all susceptible to eating disorders, although women and those who are younger are disproportionately affected – the U.S. Department of Health and Human Service's Office on Women's Health (2000) reports that "more than ninety percent of those with eating disorders are women," and that "all socioeconomic, ethnic and cultural groups are at risk." The American Psychiatric Association Working Group on Eating Disorders (2000) estimates that 1.1 percent to 4.2 percent of all U.S. females suffer from bulimia in their lifetimes. It estimates that .5 percent to 3.7 percent suffer from anorexia in their lifetimes. Also, different researcher teams have estimated that between 2 percent and 5 percent of Americans experience binge-eating disorder in any given 6-month period (Bruce & Agras, 1992; Spitzer et al., 1993).

Clearly, these statistics are cause for alarm, but they are even more disturbing when the consequences of these disorders are considered. In a 1995 article appearing in the *American Journal of Psychiatry*, researcher P. F. Sullivan reviewed 42 scholarly studies of patient mortality, and found 178 deaths in 3,006 eating disorder patients. Of those fatalities, 54% were from complications brought about by eating disorders and 27% were from suicide related to eating disorders. Moreover, Sullivan estimated that the mortality rate among people with anorexia is 0.56 percent per year. This is approximately 5.6 percent per decade; that is about 12 times greater than the annual death rate due to all causes of death among 15-24 year old females in the U.S.

As reported at The Mount Sinai Eating and Weight Disorders Program website, a number of maladies may develop as a result eating disorders. Those suffering from anorexia may experience: growth retardation (among children), cardiac and kidney dysfunction, gastrointestinal difficulties, loss of menstrual periods and infertility, osteoporosis (bone density abnormalities), dehydration and electrolyte imbalances, dental erosion, constipation and abdominal pain, and intolerance of cold. Those suffering from bulimia may experience: dehydration and electrolyte imbalances, swollen salivary glands, gastrointestinal disturbances, dental deterioration, menstrual irregularities, dehydration, and cardiac irregularities and even heart attacks as was seemingly the case with Terri Schiavo.

But in fairness to Terri Schiavo, we should ask what causes eating disorders? There is widespread agreement in the medical and scientific professions that there is no sole cause for eating disorders. Physicians and scientists suggest that numerous factors underlie eating disorders including emotional and personality disorders, genetics and biological factors, and cultural and family pressures. Clearly though, concerns about weight and body shape underlie all eating disorders, and such concerns vary across cultures. In other words, eating disorders do not occur universally, suggesting that culture plays a great role in eating disorders. For example, in a study conducted in 2003, M. Reich found that recent immigrants from Bosnia and Herzegovina who relocated to the U.S. because of the war and first generation Bosnian-American women and girls quickly succumbed to American ideals of thinness as beauty and that they experienced eating disorders at a significantly greater rate than their peers in Bosnia and Herzegovina.

Thus, while it may be impossible or possibly unethical for society to address the genetic factors that underpin eating disorders (eugenics programs come to mind here), addressing social and family pressures seems not only possible, but necessary. This is especially the case if one is serious about promoting "a culture of life."

Our society's obsession with thinness is neither healthy nor natural. Consider that the image of the desirable woman in the U.S. has changed dramatically in the last 50 years. Marilyn Monroe gave way to Twiggy as the ideal feminine body type; i.e., the standard of female beauty in the U.S. became the prepubescent female body. As G. B. Forbes et al. point out in an article appearing in a 2001 issue of the journal *Sex Roles*, this shift in the desirable "has been paralleled by women's decreasing satisfaction with their bodies, increasing concerns with weight loss, and a large increase in eating disorders" (cf. Garner, 1997). Moreover, it is important to note that this shift did not occur naturally. As J. Zimmerman (1997) reports, it has been and continues to be supported by a multi billion-dollar-a-year beauty industry set on selling particular visions of the feminine and of feminine beauty.

Given these realities, those who grieve for Terri Schiavo should stop hesitating to take a forceful stand on these issues. As the Brian Darling memo suggests (see Allen 2005), the terms of debate about Terri Schiavo were manipulated for political advantage by those on the far right. While it is unconscionable that anyone would condone the use of Terri Schiavo as a political pawn, once the "culture of life" rhetoric was introduced in association with Terri Schiavo, the narrowness of that rhetoric should have been challenged vehemently. So for example, in response Eleanor Rossman's letter to the editor in which she wrote that "every individual life has infinite value," that "when we make laws/decisions affecting those who are not capable of making their own plea for life, like babies in the womb or hospice-bound handicapped, we should do so with the utmost care,

always looking to protect the weak,” that “there is a conspiracy in this culture to dehumanize human life,” and then compared Terri Schiavo’s fate with that of the victims of Nazi Germany “because we can exterminate those whom [sic] we successfully distance from ourselves because they don’t meet an arbitrary standard of ‘valuable life,’” we should ask, aren’t our society’s ridiculous standards of beauty dehumanizing little girls and women generally? We should ask, don’t adolescent girls and women encouraged to starve themselves and or to binge and purge in order to be desirable – even to the point of death as was the case of Terri Schiavo – deserve our “utmost care” as well? We should ask, why are such concerns so often posed to pregnant women and those charged with caring for invalids, but so rarely posed to society generally? What makes unborn fetuses and invalids more valuable than girls and women generally? Why the double standard?

Similarly, those who claimed this was a personal matter should be challenged as well. For example, in answer to newspaper editor Dale Davenport’s confession that he was infuriated by “congressional action to transfer the legal issues of [Terri Schiavo’s] care from the state courts of Florida into the federal court system” thus making “all Americans a party to what was, as it should have been, a personal issue for the Schiavo and Schindler families” and his assertion “I do know . . . that we in central Pennsylvania are not responsible for her death,” we should respond, doesn’t society bear some responsibility since it was in pursuit of social acceptability (read thinness) that Terri Schiavo engaged in behavior ultimately leading to her death? In holding up prepubescent girls as the standard of beauty for women and teen girls and in spending billions of dollars a year advertising that standard, isn’t society at least partially responsible when some women and girls cross over the line in pursuit of that standard? If so, how can we in central Pennsylvania not be at least partially responsible? But the more important question, the question that we should raise in honor of the memory of Terri Schiavo and other victims of eating disorders is, how can we as a society discourage teens and women from engaging in unhealthy practices in pursuit of unrealistic and ultimately undesirable standards of beauty and femininity?

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**Shop ‘til You Drop:
A Very Personal, Completely Non-random Sample of Philadelphia Shops and Galleries
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Colleagues who know me well suggested I share some of my favorite shopping spots with conference goers this year. Those who work with or visit me in Philadelphia, or who have traveled with me, know that I always have on hand a list of local stores and galleries – complete with addresses, phone numbers, and business hours – that I frequent or want to check out. While many people hate shopping, I enjoy it. Finding the perfect gift for a friend or a special souvenir for a child back home is exhilarating, and anyone who has ever seen me snag a bargain could only describe my countenance at that moment as raptured. So, happily, I share some of my favorite Philly haunts.

Center city Philadelphia has a full array of nationally-known department stores and specialty shops, many of which can be found in The Gallery at Market East. Strawbridge & Clothier, one of the anchor stores at The Gallery, is now Philadelphia’s oldest department store, founded in the 1860s by two Quaker merchants. My favorite downtown department store, though, was always John Wanamaker, just across the street from city hall. There is a Lord & Taylor in the building now, and even if you hate shopping, it’s worth a visit to this registered historic landmark. During my childhood, my parents would take me to Wanamaker’s at Christmas time to visit Santa and to watch the spectacular light and fountain show in the Grand Court, while someone played the world’s largest pipe organ. Free organ concerts are still given Monday-Saturday at 11:30 am and 5:30 pm. Although I haven’t been inside Wanamaker’s in years, a walk past the building is enough to make me feel my Dad’s hand in mine and recall what it was like to feel 10 feet tall sitting atop his shoulders.

More interesting than the department stores and shopping malls is the Reading Terminal Market, right across from the Convention Center at 12th and Arch Streets. It was founded in 1892 under the Reading Terminal Train Shed. There are about 80 stalls selling mostly food and representing a variety of ethnic traditions, but there are also merchants selling plants, clothes, funky jewelry, and kitchen and household items. The RTM is open every day from 8 am to 6 pm, but Amish and Mennonite farmers who bring fresh produce and baked goods from Lancaster County are there only Wednesday-Saturday.

If you’re in the mood for more market shopping, don’t miss a visit to the Italian Market in South Philadelphia (9th St. from Wharton to Christian Streets.). This is the largest outdoor food market in the United States, where you can find delicious cheeses, pasta, and pastries. There are stores that sell other items besides food, but the food is really the top attraction here along with the cultural experience. Some families have had shops here – or have shopped here – for several generations.

Had enough to eat and need to walk it off? Head to the Old City area where galleries are plentiful, especially along N. 2nd and N. 3rd Streets. Two of my favorites are The Clay Studio (139 N. 2nd St.) and The Works Gallery (303 Cherry St.). As its name implies, The Clay Studio features original work by local, national and international clay artists. The Works Gallery shows pieces in a variety of media including fiber, metal, glass, and clay. Also worth a visit are Tribal Home (56 N. 3rd St.), which specializes in antique African artifacts; Flotsam and Jetsam (149 N. 3rd St.), which has antique as well as contemporary pieces; and Indigo Arts (151 N. 3rd St.), which features ethnic and folk art from Asia, Africa, and the Americas. Hot Soup (26 S. Strawberry St.) is the city’s only glassblowing studio and gallery; you can watch a demonstration or, better yet, sign up for a workshop. If you prefer wood to glass, The Wood Turning Center (501 Vine St.) is an internationally acclaimed venue for lathe-turned objects; the center has a resource center as well as a gallery and museum store.

Speaking of museum stores, Philadelphia has numerous museums with wonderful collections (see the Fall 2004 issue of *Social Problems Forum*) – and wonderful gift shops. One of my favorites is the National Museum of American Jewish History (55 N. 5th St.), which has beautiful Judaica and fabulous spice boxes. The Philadelphia Museum of Art (26th and Ben Franklin Parkway) has several gift shops in a wide range of prices. The University

Museum of Archeology and Anthropology (University of Pennsylvania, 32nd and Spruce Streets.) is also not to be missed – not for the shop, but for the incredible artifacts on view, including one of the finest Egyptian collections in the country.

All of the museum shops also have terrific books and exhibition catalogs for sale. Other bookstores among my favorites are the American Institute of Architects (AIA) Bookstore (17th and Sansom Streets.), which has an extensive selection of books on architecture, of course, but also on interior design, as well as landscaping and gardening, and a terrific selection of children's books; Giovanni's Room (345 S. 12th St.), a great feminist bookstore with an excellent selection of lesbian fiction and nonfiction; and House of Our Own (3920 Spruce St.), worth the cab fare for the outstanding selection of political books, magazines and newspapers.

As I noted at the outset, this sampling of Philadelphia retailers is purely personal and in no way representative of all the city has to offer. For more choices, ask Philadelphians at the meetings to suggest their favorite shopping venues, or just strike out on your own to funky South St. or to antiques row (Pine St.) or hop in a cab to eclectic Manyunk. Happy browsing!

BOOK ANNOUNCEMENTS



Judith Lorber (Professor Emerita, Brooklyn College and Graduate School, City University of New York) has published a new book, *Breaking the Bowls: Degendering and Feminist Change* (W.W. Norton, 2005) and the third edition of *Gender Inequality: Feminist Theory and Politics* (Roxbury, 2005). In October-November 2004, she was a Fulbright Senior Specialist Visiting Scholar at Carl von Ossietzky University, Oldenburg, Germany.

Robert J. Stevenson has published *A Mexican Border Prostitution Community During the Late Vietnam Era: La Zona*. New York: The Edwin Mellen Press. Spring, 2005. 223 pp. Bibliography. Index. [www.mellenpress.com]. Winner of the *Adele Mellen Prize* for its distinguished contribution to scholarship.

**International Coalition Against Sexual Harassment
2005 Conference – Program in Brief
August 14, 2005
Crowne Plaza Hotel, Liberty A**

- 8:00 **Registration**
8:30 **Welcome:** Michele Paludi
8:45 **Keynote Address:** Howard Kallem: Recent Developments in Sexual Harassment Law
 Moderator: Carmen Paludi, Jr.
9:45 **Academic and Workplace Sexual Harassment: Cultural Considerations**
 Moderator: Janet Sigal
- Panel Presentation:** Expanding Sexual Harassment Research to Include Diverse Populations and Intersecting Forms of Harassment
Chair: NiCole T. Buchanan
- 9:45 NiCole T. Buchanan: Incorporating Race and Gender in Sexual Harassment Research: The Racialized Sexual Harassment Scale
10:15 Mindy E. Bergman: Ethnicity as a Moderator of Sexual Harassment
10:45 Tamara A. Bruce and Ann Marie Ryan: Sexual Orientation Harassment in the Workplace: What is it and How Well Do Traditional Harassment Paradigms Explain it?
11:15 Lauren F. Lichty, Dayna Tatabe, Emily Dworkin, Mikhila N. Humbad, Brynn R. Pollick, and NiCole T. Buchanan: A Qualitative Exploration of Youth Sexual Harassment
- Presentations**
11:45 Eros DeSouza: Issues Related to Same-Sex Harassment in the United States and the World
12:15 Ayelet Giladi: Sexual Harassment or Play? Perceptions and Observations of Young Children's Experiences in Kindergarten and Early Schooling in Israel
12:45 Rashida Valika: Sexual Harassment at Workplace: A Case Study of Karachi, Pakistan
- 2:15 **Sexual Harassment: Complaint Resolution Techniques**
Roundtable Presentations and Discussions
 Moderator: Susan Strauss
- Table 1 Joan Marshall: Purdue University School of Liberal Arts Sexual Harassment Advisors' Network
Table 2 Karen Collins: Stigmatization and Sexual Harassment in the Workplace: Implications for Handling Complaints
Table 3 Rudy Nydegger: Counseling As a Means of Corrective Action
Table 4 Carmen Paludi, Jr.: Risk Management Strategies for Dealing with and Preventing Sexual Harassment in Educational Institutions and Workplaces
- 3:15 **Sexual Harassment and Power Revisited**
Presentations
 Moderator: Susan Fineran
- 3:15 William Schweinle and Carol Cofer: Men's Empathic Bias, Empathic Inaccuracy and Sexual Harassment
3:45 John Markert: Social Eclipses and Reversion to Type: Sexual Issues Confronting American Men and Women Working in Strongly Patriarchal Societies
4:15 Phoebe Morgan and James Gruber: Work, Power and Sexual Harassment
- 4:45 **Panel Presentation:** SASH to ICASH: A 14 Year Retrospective
 Moderator: Phoebe Morgan
- Participants:
 Kimberly Cook, Susan Fineran, James Gruber, Michele Paludi and Nan Stein
- 5:45 **Concluding Remarks**
9:00 **Conversation Hour and Networking**
 Elephant and Castle Pub, Crowne Plaza Hotel (Cash Bar)

**International Coalition Against Sexual Harassment
2005 Conference – Program in Brief
August 15, 2005
Crowne Plaza Hotel, Liberty A**

- 8:00 **Registration**
- 8:15 **Welcome:** Carmen Paludi, Jr.
- 8:30 **Invited Speaker:** Bernice Sandler: The National Disgrace of K-12 Peer to Peer Sexual Harassment: Innovative Strategies for Prevention and Handling
Moderator: NiCole Buchanan
- 9:30 **Sexual Harassment of Children and Adolescents: From the Research Laboratory to Social and Legal Change Presentations**
Moderator: Phoebe Morgan
- 9:30 Susan Fineran and James Gruber: Sexual Harassment of Working Teens
10:00 Lauren F. Lichty: Indirect Sexual Harassment Experiences of Middle School Youth
10:30 Stefanie Goebel: School Peer Sexual Harassment and Teen Dating Violence: What are the Connections?
11:00 Nan Stein: Gender Safety in U.S. Schools
11:30 Jennifer Drobac: “Developing Capacity” Adolescent “Consent” at Work, At Law, and in the Sciences of the Mind
- 12:00 **Invited Panel:** Sexual Harassment and Bullying: Incidence, Psychological Dimensions, and Implications for School Policy, Procedures and Training
Moderator: Michele Paludi
- Participants:
Eros DeSouza, Susan Fineran, James Gruber, Carmen Paludi, Jr. and Nan Stein
- 2:15 **Keynote Address:** Billie Wright Dziech: Sexual Harassment: Then and Now
Moderator: Michele Paludi
- 3:15 **Sexual Harassment Research, Theory, and Advocacy: Current Controversies Roundtable Presentations and Discussion**
Moderator: Darlene C. DeFour
- Table 1 Susan Pinker: The Media as an Educational Tool
Table 2 Lisa Huebner: “It’s Part of the Job:” Meanings of Sexual Harassment in Care and Service Labor
Table 3 Tamara A. Bruce: Sexual Assault as a Form of Sexual Harassment: Are We Muddying the Waters?
Table 4 Eros DeSouza: Research Methodologies for Collecting Incidence Data
Table 5 Paula Lundberg-Love: Research on Emotional Sequelae of Sexual Harassment
- 4:15 **Invited Panel:** Future Issues in Sexual Harassment Research, Counseling, Training, and Advocacy
Moderator: Michele Paludi
- Participants: Eros DeSouza, Rudy Nydegger, Carm

WELCOME NEW MEMBERS

The Society for the Study of Social Problems would like to welcome members who have joined since January, 2005:

Rose-Marie Aikas
Binta Alleyne
Gabriel Aquino
Arizona State University
William Armaline
Matthew R. Aronson
Enka Laine Austin
Robyn K. Autry
Jim Baird
Nicholas Bakken
Nicole Balan
Rachel Bandy
Dina Banerjee
Patricia Banks
Martin Banks, Jr.
Ola Barnett
Carleen R. Basler
Debbie Becher
Barbara Beck
Katherine R. Belcher
Alexis Anne Bender
Dana Berkowitz
Frances Bernat
Susan K. Berry
Jessica Beyer
Carol F. Black
Michele Bogue
Jennifer Bost
Mark Braun
Japonica Brown-Saracino
Michelle Budig
Fran Lisa Buntman
Jessica L. Burke
Mary E. Byrnes
Karen Callaghan
Ginevra Caltagirone Guarducci
Cynthia S. Carrington
C. Michael Carter
Shawn a Cassiman
Diego O. Castro
Cory M. Caswell
Lisa Catanzarite
Kim Cattat Mayer
Sibel Cekic
Christopher Chase-Dunn
Pranab Chatterjee
Dale D. Chitwood
Jin Young Choi
Carl Christensen
Julie Collins
Casey J. Cornelius
Nele Cox
Martha Crum
Angela Cunningham
Ebonie L. Cunningham
Mari Dagaz
Colette Daiute
Heather Dalmage
Ritalinda M. Dandrea
Chris L. Darling
Natalia Deeb-Sossa
Nicholas Delsordi
Anuradhika A. Devi
Alexis I. M. Dewaele
Maria-Elena D. Diaz
Yngve Digemes
Kathryn Dilworth
Chuck Ditzler

Michael Dreiling
Sasha R. Drummond
Jason P. Dunnington
Duncan M. Dwyer
Richard Edgar
Nicole E. Esparza
Wayne C. Evens
Tekisha Everette
Matthew B. Ezzell
Lisa Fein
Arian Ferrer
Maria J. Ferrera
Laura Finley
Lara Foley
Chris Forde
Christopher R. Freed
John Frias
Miyuki Fukushima
John S. Fumari
Gennifer Furst
Jackie Gabriel
Lorraine Gabrielson
Billie Gastic
Jacinta Gau
Alexandra Gerber
Rachelle Germana
Raj Ghoshal
Gregory C. Gibson
So'nia Gilkey
Alexander B. Goldman
Guadalupe Margarita Gonzalez
Hernandez
Jose Roberto Gonzalez Hernandez
Antonio Gonzalez-Prendes
Lauri J. Grace
Judith Grant
Rebecca A. Green
Arthur Greenberg
Heather M. Griffiths
Randolph Grinc
Stephan F. Groschwitz
Gabriela M. Guazzo
John Gulick
Samantha Gwinn
Ella Haley
Sophia E. Hammett
Christina Hanhardt
Robert L. Hawkins
Rebecca Hayes
Tracey M. Hayes
Gary L. Heath
Deborah Henderson
Marc O. Herkenrath
Lindy Starr Hem
Diana Hernandez
Carson C. Hicks
Anthony Hill
Kimberly Holmes
David Hopping
Emily Horowitz
Matthew O. Howard
Alison Howell
Jane Hoyt-Oliver
Matthew W. Hughey
Melanie Hulbert
Kisha Huling
Michelle Inderbitzen
Mukaria Itangata
William Jawde
Aggie Jenkins
Deborah Johnson
Dominique E. Johnson
Kenneth Johnson
Mary Ann Kanieski
Victoria Kaplan
Kiran Katira

Laura Kelly
Favian Kennedy
Linda J. Kim
Charis E. Kubrin
Dae-Hoon Kwak
Christopher P. Larsen
Heather Laube
Jodie M. Lawston
Allison Lee
Andrea M. Leverentz
Li-Fang Liang
Tery G. Lilley
Iteti Lima
Travis W. Linnemann
Cameron D. Lippard
Andy Lowry
Ryan D. MacDonald
Heather MacIndoe
Kristine C. Macomber
Christine Mallinson
Raymond Maratea
Bruce Marino
Mason Martin
Airin D. Martinez
Etsyko Maruoka-Ng
Mika Maruyama
Richard Scott Marx
Leslie A. Mason
Lorna Mason
Jaime McCauley
Sara I. McClelland
Stephanie J. McClelland
Rachel McGinnis
Stacy McGoldrick
Kathryn McGovern
Joyce McKnight
Martha McMahan
Neal McNabb
Peggy Meade
Ginger Melton
Tatjana Meschede
Joseph Michael
Roslyn Mickelson
Karima Mohammed
Torin Monahan
Barbara A. Morrell
Lori A. Muccino
Ray Muhammad
Jennifer L. Mulder
Brad A. Myrstol
Erin L. Nabors
Cheryl G. Najarian
Khyati S. Nayak
Naomi Nichols
Maurice Nins, Jr.
Sandra G. O'Neil
Vanessa Ochoa
Roxanne T. Omelas
Syprose Owaja
Leslie Paik
Seri Palla
John Pandiani
J. Walter Paquin
F. Dale Parent
Jacquelynn M. Parent
Jennifer S. Payne
Lori A. Peek
Ellen Pence
Javier Pereira Bruno
Harry Perlstadt
Brea L. Perry
Nickie Phillips
David J. Piacenti
Ann Pikus
Thomas Pinhey
Lashawnda Latrice Pittman

Michael C. Ponder
Elaine M. Power
Justina C. Powers
Eden-Renee Pruitt
Gretchen Purser
Nicole Rafter
Janine Ralston
Janet M. Rankin
Julietta Raymond
Deirdre A. Royster
Andrew H. Ruffner
Bill Sanders
Gregory M. Scott
Stephanie Sears
Heather Shay
Diana M. Shepherd
Molly Simmerman
Lacey E. Sischo
Mario Small
Eryka R. Smith
Anne Spozza
Evelina W. Sterling
Robert J. Stevenson
Eric A. Stewart
Jennifer Macy Sumner
Stephen Sweet
Debra Swoboda
Tiffany Taylor
Argelia A. Tejada
James Thing
Damien Thompson
Gerry Tierney
Rebecca Tiger
Mohammad T. Tirmazi
Brian Christopher Tongier
Carol Ann Traut
Elisabeth Valenzuela
Maria Eva Valle
Wim Van Den Bergh
Frédéric Vandermoere
Thomas L. Vanvaley
Michael G. Vaughn
Margaret Weigers Vitullo
Leah Vosko
Jack Wackwitz
Mary E. Walker
Ying Wang
Brian W. Ward
Michael M. Wehman
Kelly Welch
Darren L. Wheelock
Patricia Widener
Andrew R. Wilczak
Amy C. Wilkins
Dianne Williams
Monica E. Williams
Peggy Wireman
Hong Xue
Qiang Yan
Jacqueline Zalewski

CONTEMPORARY JUSTICE REVIEW CALLS FOR PAPERS

Drugs, Healing, and the Expansion or Repression of Human Consciousness

The editors of *Contemporary Justice Review* would like to invite scholars from all disciplines and endeavors to submit an essay title/abstract for a special issue on *Drugs, Healing, and the Expansion or Repression of Human Consciousness*.

We are looking for original articles on the value of drugs such as marijuana, LSD, mescaline, and related hallucinogens for healing personal ills and developing social consciousness. This would include anthropological research on the long-held value of hallucinogens in community rituals. Of particular interest is the history of LSD from valued change agent (with prisoners, for example) to felonious legal substance despite evidence to support its healing properties for depression and other psychological ailments (cf. the life of actor Cary Grant).

Authors might wish to examine the CIA's research on LSD in the Fifties to determine its value as a pharmacological weapon in the cold war as well as the campaign of both the CIA and FBI to suppress the use of consciousness-expanding drugs by subcultures in the Sixties.

Articles might also focus on U.S. policies to control and suppress the production of drugs in foreign countries while failing to provide alternative economic incentives (cf. Bolivian peasants) and, in some instances, competing with a country's economy so as to make the production of drugs a necessity (cf. the "food for peace" program). In this regard authors might wish to expand upon the writings of Noam Chomsky regarding the "war on drugs" as a method of population control and an ally to terrorism. New York's Rockefeller Drug Laws might serve as a domestic example.

We welcome contextual work on the role of pioneers in the experimentation of consciousness-expanding drugs such as Albert Hoffman, Timothy Leary, Allen Ginsberg, Alfred Lindesmith, Howard Becker, and Aldous Huxley. Relatedly this might include analyses of the work of social scientists (e. g. criminology, sociology, criminal justice, and psychology) which supports the state in the suppression of drugs rather than "communities" exploring the value of drugs as a source of pleasure, consciousness-expansion, and pain relief. Some scholars might like to critically examine the kinds of projects for which universities and other institutions are currently being funded by governments.

Other areas of interest are: an analysis of the speciousness of the origin and continuing rationale for government-sponsored "just say no" programs; the pros and cons of the limited, legal use of marijuana in the Netherlands; the denial of marijuana to medical patients who choose to self-manage their pain and suffering; and the government's threat to doctors who suggest marijuana as a valuable alternative to commercially-produced analgesics. In all the above areas, reviews of important books and films are also welcome as submissions.

Titles and abstracts should be sent to *CJR* Assistant Editor, Diane Simmons Williams at <dsw27@earthlink.net> by June 15, 2005. Inquiries about other proposals might be made of Diane or *CJR* Editor-in-Chief, Dennis Sullivan (gezellig@global2000.net). Notification of acceptance will be made by July 15, 2005. The finished essays (circa 25 typed double-spaced pages or fewer) will be due January 31, 2006 for inclusion in upcoming issues of *CJR*.

ASSOCIATION FOR HUMANIST SOCIOLOGY ANNUAL MEETING

The Association for Humanist Sociology (AHS), Annual Meeting, will be held October 26-30, 2005 at the Tampa Riverfront Hotel (formerly, the Radisson Riverwalk) in Tampa, Florida. The theme of this year's meeting is Nonviolence and the Struggle for Social Justice. It will take place as we begin to commemorate the 50th anniversary of the launching of the Montgomery bus boycott. The keynote address will be given by Congressman John Lewis of Georgia. Mr. Lewis was one of the most important figures of the civil rights movement, taking on leadership roles in the lunch counter sit-ins in Nashville, the Freedom Rides through the south, and other pivotal events of that era. Like other AHS meetings, this one will offer participants a wide range of opportunities for stimulating intellectual exchange and camaraderie with other progressive scholars, teachers and activists. We invite proposals for papers or sessions related or unrelated to this year's theme. Submission deadline is June 10. Send all proposals to Dennis Kalob, Program Chair, at dkalob@nec.edu or Dept. of Sociology and Social Work, New England College, Henniker, NH 03242.

CALL FOR EDITOR RACE IN SOCIETY

The Publications Committee of the Association of Black Sociologists welcomes applications for the next editor of **RACE IN SOCIETY**. The editor serves a three-year term. Your application should include a preliminary discussion of the monetary and/or in-kind resources your institution would provide to the editor, including office space, furniture, networked computers, printer(s), telephone and e-mail access, graduate student assistance stipend(s), and faculty release time. Additional items that should be discussed are expenses for photocopying, postage, supplies, a managing editor (including summer salary), and funding for a book review editor(s) and summer staff. Applicants should send a letter of application, curriculum vita, and documentation of institutional support by **July 15, 2005**. Members of ABS are encouraged to apply and/or nominate colleagues who might be encouraged to apply. Please send applications and nominations to: *Donald Cunnigen, Department of Sociology-Anthropology, University of Rhode Island, Kingston, RI 02881-0808*. For more information, contact Donald Cunnigen, ABS Publications Committee Chairperson, at: Dcunn@uriacc.uri.edu

Research in the Sociology of Work Volume 17: Work Place Temporalities

The global, 24/7 economy and the organizational changes it has generated have enormous implications for the organization, experience and use of time in the workplace. In addition to eroding the boundary between home and work, creating time pressures, the need for businesses to compete in a 24/7 global economy has problematized time in the workplace. Volume 17 of *Research in the Sociology of Work* will include manuscripts that examine empirically and/or theoretically, all aspects of time in the workplace. Research from sociology, business related disciplines and economics are welcome. Both empirical work using any appropriate research methodology and theoretical work are welcome. Deadline for submissions is December 15, 2005.

Contact for Work Place Temporalities volume:

Professor Beth Rubin

Department of Sociology

University of North Carolina-Charlotte

9201 University City Blvd.

Charlotte, NC 28223-0001

barubin@email.uncc.edu

**PLAN TO ATTEND THE FILM EXHIBIT
AT THE SSSP ANNUAL MEETING, AUGUST 12-14, 2005**

The film exhibit is sponsored by AndersonGold Films, Bullfrog Films, California Newsreel, First Run/Icarus Films, Lost Heritage Productions, Media Education Foundation, New Day Films, TV2 Danmark and Women Make Movies. Information about film rentals and purchase will be available at the conference. **The film exhibit will be held in the Germantown Room, 8th floor.**

BUOYANT**Shown: Friday, August 12 from 5:30pm - 6:00pm****Sunday, August 14 from 10:40am - 11:10am**

This documentary intertwines the story of the Padded Lilies, a troupe of fat synchronized swimmers, Archimedes, the Greek mathematician obsessed with floating bodies, and the inventor of the “Drystroke Swimulator” to investigate, proclaim and celebrate the fact that fat floats! *Buoyant* draws attention to its own surface and leaves us with the exuberant possibility of a fat body that literally and culturally rises, like cream, to the top. **(Available from Women Make Movies, 28 minutes)**

BUTCH MYSTIQUE**Shown: Friday, August 12 from 12:25pm - 1:00pm**

This ground-breaking documentary exposes the thoughts, passions, concerns, and rules of African American butch-stud identified lesbians. Women from varying backgrounds—mothers, activists, artists—share raw powerful and intimate thoughts on being outside the norm, being strong, butch-identified, and being themselves.

(Available from New Day Films, 35 minutes)**EVERY MOTHER'S SON****Shown: Sunday, August 14 from 8:30am - 9:30am**

In the late 1990s, three victims of police brutality made headlines around the country: Amadou Diallo, the young West African man whose killing sparked intense public protest; Anthony Baez, killed in an illegal chokehold, and Gary (Gidone) Bush, a Hasidic Jew shot and killed outside his Brooklyn home. *Every Mother's Son* profiles three New York mothers who unexpectedly find themselves united to seek justice and transform their grief into an opportunity for profound social change.

(Available through AndersonGold Films, 60 minutes)**FEBRUARY ONE****Shown: Sunday, August 14 from 3:05pm - 4:10pm**

In one remarkable day, four college freshmen changed the course of American history. *February One* tells the inspiring story surrounding the 1960 Greensboro lunch counter sit-ins that revitalized the Civil Rights Movement and set an example of student militancy for the coming decade. This moving film shows how a small group of determined individuals can galvanize a mass movement and focus a nation's attention on injustice. **(Available from California Newsreel, 61 minutes)**

IN THE NAME OF LOVE**Shown: Sunday, August 14 from 9:35am - 10:35am**

What's motivating the thousands of Russian women who sign up with agencies to meet and marry American men? From the gray skies of St. Petersburg to sunny California ranches, we see the financial and emotional pros and cons of exporting one's heart.

(Available from New Day Films, 58 minutes)**KEEP NOT SILENT****Shown: Sunday, August 14 from 11:15am - 12:10pm**

Keep Not Silent boldly documents the clandestine struggle of three women fighting for their right to love within their beloved Orthodox communities in Jerusalem. All three are pious, religiously committed women. All three are lesbians, and members of a secret support group

called “Ortho-dykes.” **(Available from Women Make Movies, 52 minutes)**

MAID IN AMERICA**Shown: Sunday, August 14 from 2:00pm - 3:00pm**

They clean other people's homes and raise other people's children - often leaving their own families behind. There are more than 70,000 domestic workers from Latin America working in Los Angeles today. Three years in the making, *Maid in America* follows the lives of three such women, each with distinct backgrounds, working situations, and aspirations. **(Available from Women Make Movies, 57 minutes)**

O HERÓI (THE HERO)**Shown: Friday, August 12 from 8:30am - 10:10am**

O Herói (The Hero) is the story of Angola, a nation torn apart for forty years of uninterrupted war, and now trying imperfectly but courageously to piece itself back together. It is also the story of a city, Luanda, like so many in the Third World, trying to absorb the millions of people displaced by civil strife and global economic change. After a thirteen year national liberation struggle against the Portuguese colonialists ended with independence in 1975, Angola plunged immediately into a brutal civil war. The national MPLA government, backed initially by Cuba and the Soviet Union, and the UNITA rebels, supported by the U.S. and the South African apartheid regime, remained locked in conflict until 2003, long after the end of the Cold War itself.

(Available from California Newsreel, 97 minutes)**ONE WEDDING AND A REVOLUTION****Shown: Sunday, August 14 from 12:15pm - 12:35pm**

On February 12, 2004, the mayor of San Francisco ordered city officials to allow gay and lesbian couples to get married. Pioneering activists Del Martin and Phyllis Lyon, celebrating their 51st anniversary, had the privilege of being the first couple to tie the knot. *One Wedding and a Revolution* goes behind the scenes at the mayor's office during the frantic days leading up to February 12th, and into city hall, with exclusive footage of this momentous historical event.

(Available from New Day Films, 19 minutes)**THE OVERSPENT AMERICAN: WHY WE WANT WHAT WE DON'T NEED****Shown: Saturday, August 13 from 4:55pm - 5:30pm**

In this powerful video, Juliet Schor scrutinizes what she calls “the new consumerism” – a national phenomenon of upscale spending that is shaped and reinforced by a commercially-driven media system. She argues that “keeping up with the Joneses” is no longer enough for middle and upper-middle class Americans, many of whom become burdened with debilitating debt as they seek to emulate materialistic TV lifestyles. **(Available from Media Education Foundation, 32 minutes)**

**PEACE, PROPAGANDA, AND THE PROMISED LAND
U.S. MEDIA & THE ISRAELI-PALESTINIAN CONFLICT****Shown: Saturday, August 13 from 3:30pm - 4:50pm**

Peace, Propaganda and the Promised Land provides a striking comparison of U.S. and international media coverage of the crisis in the Middle East, zeroing in on how structural distortions in U.S. coverage have reinforced false perceptions of the Israeli-Palestinian conflict. This pivotal documentary exposes how the foreign policy interests of American political elites – oil, and a need to have a secure military base in the region, among others – work in combination with Israeli public relations strategies to exercise a powerful influence over how news from the region is reported.

(Available from Media Education Foundation, 80 minutes)

RED ROAD**Shown: Saturday, August 13 from 1:35pm - 2:25pm**

Barry (Whitecap) Hambly was born in 1967 on Carry the Kettle First Nation in Saskatchewan. When he was four, his mother, Darlene Whitecap, ran from the reserve and an abusive relationship, taking Barry and his three siblings with her to Regina, 100 km to the west. A victim of alcohol abuse, the 24-year-old mother would soon lose her children when social agencies intervened. This era, known as the "Sixties Scoop," saw thousands of aboriginal children adopted into non-Native homes. Some children remained in Canada while others were sent to the U.S. and around the globe. While some have called it "assimilation," many claim the "scoop" era to have been a cultural genocide. *Red Road* shadows Barry Hambly's journey, returning to Saskatchewan to confront his past and meet his birth mother. (Available from Lost Heritage Productions, 46 minutes)

SPIN THE BOTTLE: SEX, LIES & ALCOHOL**Shown: Friday, August 12 from 11:35am - 12:20pm****Sunday, August 14 from 4:15pm - 5:00pm**

Spin the Bottle offers an indispensable critique of the role that contemporary popular culture plays in glamorizing excessive drinking and high-risk behaviors. Award-winning media critics Jackson Katz and Jean Kilbourne contrast these distorted representations with the often disturbing and dangerous ways that alcohol consumption affects the lives of real young men and women. Illustrating their analysis with numerous examples, Katz and Kilbourne decode the power and influence these seductive media images have in shaping gender identity, which is linked to the use of alcohol. Nowhere is this link more cause for concern than on America's college campuses. (Available from Media Education Foundation, 45 minutes)

STILL DOING IT: THE INTIMATE LIVES OF WOMEN OVER 65**Shown: Friday, August 12 from 10:15am - 11:10am****Sunday, August 14 from 12:40pm - 1:35pm**

Flying in the face of this culture's extreme ageism, *Still Doing It* explores the lives of older women. Partnered, single, straight, gay, black and white; nine extraordinary women, age 67-87, express with startling honesty and humor how they feel about themselves, sex, and love in later life and the poignant realities of aging. Outspoken for their generation, these women mark a sea change. Women over 65 are the fastest-growing segment of the population and in 2011, when the baby boomers begin to turn 65, their numbers will swell. *Still Doing It* looks at this society's complex relationship to women and aging with surprising and revelatory results. (Available from New Day Films, 54 minutes)

THE TAKE**Shown: Friday, August 12 from 1:40pm - 3:10pm**

In suburban Buenos Aires, thirty unemployed auto-parts workers walk into their idle factory, roll out sleeping mats and refuse to leave. All they want is to re-start the silent machines. But this simple act - "the take" - threatens to turn the globalization debate on its head. In the wake of Argentina's spectacular economic collapse in 2001, Latin America's most prosperous middle class finds itself in a ghost town of abandoned factories and mass unemployment. The Forja San Martin auto plant had been dormant until its former employees took action. They're part of a daring new movement of workers who are occupying bankrupt businesses and creating jobs in the ruins of the failed system. (Available from First Run/Icarus Films, 87 minutes)

THIRST**Shown: Friday, August 12 from 4:20pm - 5:25pm**

Global corporations are rapidly buying up local water supplies, and communities face losing control of one of their most precious resources. Looking at tensions in Bolivia, India, and Stockton, CA, *Thirst* reveals how water is becoming a catalyst for explosive community resistance to globalization. Focusing on one of the 21st century's greatest issues, this film is a piercing look at the conflict between public stewardship and private profit, where activists claim that water is a human right and corporations declare it is a commodity. (Available from Bullfrog Films, 62 minutes)

TOMBOYS! FEISTY GIRLS AND SPIRITED WOMEN**Shown: Friday, August 12 from 1:05pm - 1:35pm****Saturday, August 13 from 5:35pm - 6:05pm**

Are tomboys "tamed" once they reach adolescence? This spirited and inspiring documentary celebrates four real-life tomboys of all ages: an African-American teenager Jay Gillespie; firefighter Tracy Driscoll; lesbian artist/boxer Nancy Brooks Brody; and the 94 year old political activist, "Granny D.," making the connection between the rebel girl and spirited woman gloriously clear. (Available from Women Make Movies, 28 minutes)

WAR FEELS LIKE WAR**Shown: Friday, August 12 from 3:15pm - 4:15pm****Sunday, August 14 from 5:05pm - 6:05pm**

War Feels Like War is a compelling account of the brutalities of 21st Century war, told through the eyes of independent journalists. The film documents the lives of reporters and photographers who subverted military media control to get access to the real Iraq War. The film records their frustration, fear, shock and horror as they fight their way to Bagdad. They are the lucky ones. Ahead of them some journalists are killed in the conflict. Behind them others become part of a media circus trapped in Kuwait. The authorities try to placate them with organized daytrips which end in farce, frustration, and cynicism. (Available from TV2 Danmark, 59 minutes)

WET DREAMS AND FALSE IMAGES**Shown: Friday, August 12 from 11:15am - 11:30am****Sunday, August 14 from 1:40pm - 1:55pm**

Dee-Dee, a Brooklyn barber and self-proclaimed "booty expert," covers his wall with magazine cut-outs of women. He wishes that real women could look more like the images on his "wall of beauty." However, when Dee-Dee is introduced to the art of photo-retouching, his perceptions of beauty are called into question. This documentary uses humor to raise serious concerns about the marketplace of commercial illusion and unrealizable standards of physical perfection. (Available from New Day Films, 11 minutes)

WHERE DO YOU STAND: STORIES FROM AN AMERICAN MILL**Shown: Saturday, August 13 from 12:30pm - 1:30pm**

After a quarter century of struggle, mill workers in Kannapolis, North Carolina won the single largest industrial union victory in the history of the South. *Where Do You Stand* is a new documentary film about the rise and fall of an American town and the epic struggle of the people who live there. In the process, it tells the story of the dramatic changes in labor and demographics, in the nature of corporations, the rise of multinationals, and changes in the American South in the post-industrial age. (Available from California Newsreel, 60 minutes)

WHY WE FIGHT**Shown: Saturday, August 13 from 2:30pm - 3:25pm**

Why We Fight is an inside look at the anatomy of the American war machine, examining how a force so potentially counter to the balance of a democratic society influences American life. Amid the upheaval of the Iraq War, the film follows the personal stories of a group of characters in America's military family. They are its soldiers and its victims. Its dreamers and its disillusioned. Ultimately, the film's goal is to move beyond the headlines about how the Iraq war was waged to the deeper question of why - why does America fight? Time and again, why does she seem inclined toward war against an ever changing array of enemies? What are the forces - economic, political, ideological - that shape and propel American militarism? Where do they meet? And what role does the individual play? (Available from TV2 Danmark, 55 minutes)

YOU ARE CORDIALLY INVITED TO
the RECEPTION HONORING OUR PAST PRESIDENTS

and the

AWARDS BANQUET

at the

Crowne Plaza Hotel
1800 Market Street

Saturday, August 13

RECEPTION: 7:15pm - 8:00pm

BANQUET: 8:00pm - 10:00pm

AWARDS TO BE PRESENTED

SSSP Division Awards: Winners of various student paper competitions and other division awards will be announced.

C. Wright Mills Award: For a distinguished book that exemplifies outstanding social science research and an understanding of the individual and society in the tradition of C. Wright Mills.

Lee Founders Award: For recognition of significant achievements that have demonstrated continuing devotion to the ideals of the founders of the Society and especially to the humanistic tradition of the Lee's.

Racial/Ethnic Minority Graduate Scholarship: This \$12,000 scholarship is given annually for support of graduate study and commitment to a career of scholar-activism.

Social Action Award: This award is given to a not-for-profit organization in the Philadelphia area in recognition of challenging social inequalities, promoting social change, and/or working toward the empowerment of marginalized peoples.

Join us for a catered reception with a cash bar honoring our past presidents. The reception is *complimentary* to all SSSP members and will be hosted by the pool. In the event of rain, the reception will be held in the foyer/pre-function area, 2nd floor. A special thanks to the Department of Sociology and the Weinberg College of Arts and Sciences of Northwestern University for their financial contribution to the reception.

The Awards Banquet will be held in Liberty A and B. The buffet will feature: gorgonzola and pine nut spring mix salad with sweet peppers and black olives; herb roasted red potatoes; grilled asparagus and roasted peppers; grilled shrimp wrapped with prosciutto; California chicken and spinach torta pie; pepper crusted carved top round with a horseradish-dijon sauce; penne pasta primavera in a beurre blanc sauce; assortment of cakes and tarts and freshly brewed coffee and tea. A vegan dish will be available for those who request one. A cash bar will be available. Come celebrate with your friends and colleagues and enjoy the evening!

**The reception honoring our past presidents is *complimentary* to all members.
 The cost of a banquet ticket is \$40 per person.**

**A limited number of banquet tickets will be sold in the registration area.
 Those with advance reservations will receive their ticket/s with their registration materials.**

**ANNOUNCING THE
FINALISTS for the
2004 C. WRIGHT MILLS AWARD**

Karen V. Hansen, *Not-So-Nuclear Families: Class, Gender, and Networks of Care*, Rutgers University Press

Phyllis Moen and Patricia Roehling, *The Career Mystique: Cracks in the American Dream*, Rowman and Littlefield Publishers, Inc.

Katherine S. Newman, Cybelle Fox, Wendy Roth, Jal Mehta, and David Harding, *Rampage: The Social Roots of School Shootings*, Basic Books

Nicole Raeburn, *Changing Corporate America from Inside Out: Lesbian and Gay Workplace Rights*, University of Minnesota Press

Chris Rhomberg, *No There There: Race, Class, and Political Community in Oakland*, University of California Press

Mario Luis Small, *Villa Victoria: The Transformation of Social Capital in a Boston Barrio*, University of Chicago Press

Katherine V. W. Stone, *From Widgets to Digits: Employment Regulation for the Changing Workplace*, Cambridge University Press

Edward E. Telles, *Race in Another America: The Significance of Skin Color in Brazil*, Princeton University Press

**The C. Wright Mills Award will be presented on
Saturday, August 13 at the Awards Banquet.**

C. WRIGHT MILLS AWARD COMMITTEE

Wendy Simonds, Chair, Georgia State University
Lisa Brush, Chair-Elect, University of Pittsburgh
Steven Barkan, University of Maine
Sherry Cable, University of Tennessee
Mitch Duneier, Princeton University
Karyn R. Lacy, University of Michigan
John D. McCarthy, Pennsylvania State University
Jodi O'Brien, Seattle University
Joachim J. Savelsberg, University of Minnesota

Dear Annual Meeting Presenters and Organizers:

Mental Health Resources is in the process of organizing a combined book exhibit for the 55th Annual Meeting of the Society for the Study of Social Problems, taking place August 12-14, 2005, at the Philadelphia Crowne Plaza Hotel.

We would like to provide you with the opportunity to suggest titles that you feel would be pertinent to your presentation or of interest to the attendees. Be sure to include your personal bibliography, as well as old favorites and new discoveries.

Please share this information with your co-presenters, as we would like to hear from all who are participating. Send your response to adrienne.mhr@verizon.net by July 1, 2005.

Thank you for your attention to this matter. We will do our best to include your recommendations in our exhibit.

Sincerely,
 Adrienne Burger
 Administrative Assistant
 Mental Health Resources
 Phone(518)943-3559
 Fax(518)943-7793
adrienne.mhr@verizon.net

THE SOCIETY FOR THE STUDY OF SOCIAL PROBLEMS - 55TH ANNUAL MEETING

- Crowne Plaza Hotel - Philadelphia, PA - August 12-14, 2005

**Book on-line at www.atcmeetings.com/sssp
 Follow the links to find:**

NEW TRAVEL DISCOUNTS & RESERVATIONS:

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Travel Dates: 8/9/05 - 8/17/05



Association Travel Concepts

Phone: 800-458-9393

FAX: 800-362-3153

E-Mail: fares@atcmeetings.com

WEB: www.atcmeetings.com/sssp

*Tickets purchased at least 60 days prior to departure receive a 10% off coach and 15% off first class. Tickets purchased less than 60 days prior to departure receive 5% off coach and 10% off first class. Service fees apply to completed reservations. ATC hours of operation are 9:00am - 7:30pm EST.

● www.atcmeetings.com/sssp

Why should I stay at the SSSP convention hotel during the Annual Meeting?

Our members ask this question frequently. Another hotel may be cheaper or closer to the ASA hotel. A friend may offer to share a room at another hotel. Staying at the SSSP convention hotel saves the Society money. Please consider these reasons.

In order to secure favorable sleeping room rates and to avoid paying high meeting room rental costs, SSSP must guarantee with the hotel that our members will occupy a certain number of room nights. To honor our contract, we must have 770 sleeping room nights reserved by July 25, 2005.

In the event that we do not meet our sleeping room guarantee, the hotel will charge us an additional fee for using the meeting rooms in which we hold our sessions.

The “room pick-up” actual rooms occupied, during the days of our contract, by SSSP members has implications for the final hotel bill. Terms of the contract grant the Society a number of complimentary rooms used to house officers and other volunteers who give their time to the organization work required to keep the Society functioning. In the event that our “room pick-up” is low, we must pay for these rooms.

Hotels review our “room pick-up” history when we request a bid for holding a future annual meeting. A favorable record (meeting or exceeding our room block) helps the hotel feel assured of a certain level of income. Hotels make their money by having as full occupancy as possible. Saving rooms for convention goers who do not occupy them means that they may have an empty room that could have been sold to someone not attending the convention.

Members attending the convention should reserve a room for the nights they will attend and honor the reservation. This action helps save the Society money and improves the experience.

Staying at the convention hotel provides many advantages. The banquet takes place at the conference hotel, as do the special receptions, most parties, and special events. You have the opportunity to renew acquaintances with other members and meet the newcomers. Informal gatherings are easy to arrange because the largest proportion of the members will stay at this hotel.

So ... please stay ...

by Thomas C. Hood, Executive Officer



**The Society for the Study of Social Problems
55th Annual Meeting Registration
August 12-14, 2005
Crowne Plaza Hotel, 1800 Market Street, Philadelphia, PA
(Program Participant Deadline: Program participants must preregister by May 31.)**

Last Name: _____ First/Middle Name: _____

Work Affiliation(s) for badge: _____

Check here if you would like to be identified as working outside academia so that you may meet other engaged non-academics.

Preferred Mailing Address: _____

Work Phone: _____ Home Phone: _____ Email: _____

Make your hotel reservation at the Crowne Plaza Hotel and preregister for the Annual Meeting no later than July 15 in order to have your name entered in a contest. The winner will receive a room upgrade and welcome amenity (at the Crowne Plaza Hotel) courtesy of SSSP. The winner's name will also appear in the final program.

*REGISTRATION FEES (US DOLLARS): Check one	<u>Preregistration (until July 15)</u>	<u>On-Site</u>
<input type="checkbox"/> Member Registration Including Banquet	\$135	\$150
<input type="checkbox"/> Member Registration Only	\$95	\$110
<input type="checkbox"/> Student/Unemployed Member Registration Including Banquet	\$60	\$80
<input type="checkbox"/> Student/Unemployed Member Registration Only	\$20	\$40
<input type="checkbox"/> Non-Member Registration (for non-exempt presenters who do not wish to become members)	\$145	\$160
<input type="checkbox"/> Non-Member Student Registration (for non-exempt student presenters who do not wish to become members)	\$70	\$90

GUEST REGISTRATION: One guest registration is permitted with each full registration category above. Guest registration provides a name badge only (name only, no affiliation). Any guest who wants full access to SSSP sessions or special events and a program packet must register individually and pay the full registration fee and membership dues.

<input type="checkbox"/> Guest (name badge only)	\$10	\$20
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Guest Badge: _____
Last Name
First Name

ADDITIONAL BANQUET TICKET/S: Saturday, August 13, 8:00pm - 10:00pm, tickets \$40 each _____
 Check here for a vegan entree.

DONATE A BANQUET TICKET PROGRAM:
 Donate a banquet ticket to a deserving graduate student, foreign scholar, or scholar-activist, tickets \$40 each _____

5th ANNUAL AIDS FUNDRAISER:
 Friday, August 12, 9:00pm - 11:00pm, tickets \$15 each (Students and new members will receive a complimentary ticket.) _____

AIDS FUNDRAISER RAFFLE TICKET/S: tickets \$5 each _____
 There will be a raffle for a two-night hotel stay at the Crowne Plaza Hotel, the 2005 SSSP conference hotel, which you can apply to your bill at the conclusion of the meeting. You do not have to be present to win. The winner will be announced at the AIDS Fundraiser.

***MEMBERSHIP DUES:** You must be a current member to attend the Annual Meeting. **If you are already a 2005 member, skip this section.**

_____ Life Members, Emeriti, before 1989	\$0	_____ \$25,000-\$34,999	\$65
_____ "New" Emeriti, beginning in 1989	\$35	_____ \$35,000-\$44,999	\$75
_____ Students	\$20	_____ \$45,000-\$54,999	\$90
_____ Unemployed	\$20	_____ \$55,000-\$64,999	\$105
_____ First Year Employment after Ph.D.	\$35	_____ \$65,000-\$74,999	\$120
_____ First Time Professional Member	\$35	_____ \$75,000 & up	\$135
_____ \$24,999 and under	\$50	_____ Life Membership	\$1,200

OVER GRAND TOTAL (from all above selections) _____

Make check or money order payable, in **US DOLLARS** to SSSP or provide credit card authorization below.

Credit Card Type: Mastercard Visa

Credit Card Number / Exp. Date _____
Signature (**mandatory**)

Office Use Only: Date _____ Initials _____ Authorization #: _____

DEADLINE: Forms and payments must be postmarked by/faxed no later than July 15 to be eligible for the preregistration discount. Preregistration ends on July 15. Any forms received after July 15 will be processed at the on-site rate. **All program participants must preregister by May 31 in order to have their names listed in the final program.**

REFUND POLICY: Registration fees will be refunded to persons who notify us prior to July 15. Once the final program is printed and participant packets have been prepared, the cost of processing the participant has occurred. Unfortunately, under no circumstances will SSSP issue refunds for no-shows.

ACCESSIBILITY SERVICES: Registrants with disabilities may request accessibility services such as sign language interpreters, sighted guides, accessible accommodations, etc., to facilitate their full participation in the Annual Meeting. If you need accessibility services, please check the box below. The Administrative Officer will contact you about service arrangements.

Accessible Services Request: _____

DONATE A BANQUET TICKET PROGRAM: Some members purchase extra banquet tickets for graduate students, foreign scholars, and scholar-activists. Please check the box below if you are interested in applying for a complimentary ticket. Donated tickets will be distributed on a first come/first served basis. SSSP will notify all recipients no later than July 15.

I would like to be considered for a complimentary banquet ticket.

Please indicate your classification. Graduate Student Foreign Scholar Scholar-Activist

MEETING MENTOR PROGRAM: Would you like to participate in the meeting mentor program? If so, the Lee Student Support Fund Committee will pair you with a mentor and provide you with his/her contact information no later than June 30.

Yes No If yes, list your areas of interest. _____

Would you be willing to serve as a mentor for a graduate student or new faculty member?

Yes No If yes, list your areas of interest. _____

ROOMMATE MATCHING SERVICE: Would you like to participate in the roommate matching service? If so, the Executive Office will send you a list of those who are interested in sharing a room no later than June 30. Please indicate your smoking preference.

Yes No Smoking Non-smoking

RETURN FORM WITH PAYMENT IN US DOLLARS TO:

SSSP, University of Tennessee, 901 McClung Tower, Knoxville, TN 37996-0490; or fax to (865) 689-1534 (**credit card payments only**); or register online at <http://www.sssp1.org> (**credit card payments only**).

GENERAL INQUIRIES SHOULD BE SENT TO:

Michele Smith Koontz, Administrative Officer
SSSP, University of Tennessee, 901 McClung Tower
Knoxville, TN 37996-0490
Work: (865) 689-1531; Fax: (865) 689-1534; Email: mkoontz3@utk.edu
<http://www.sssp1.org>

***Requests for exemption from meeting registration and membership dues must be approved by: Tim Diamond, Program Co-Chair, tdiamond@ryerson.ca or PJ McGann, Program Co-Chair, pjmcgann@umich.edu or Gary Alan Fine, President, g-fine@northwestern.edu. When sending an email, please place SSSP in the subject line.**



MAKE YOUR HOTEL RESERVATIONS TODAY! CALL TOLL-FREE @ 1-800-2CROWNE

GROUP: THE SOCIETY FOR THE STUDY OF SOCIAL PROBLEMS

DATE: AUGUST 9-16, 2005

**ROOM RATE: \$119.00 Single/Double
\$139.00 Triple/Quadruple**

***Rates are exclusive of all tax. Room types are limited and are assigned based on availability at the time of booking.**

With Every Room:

Crowne Plaza has 445 guest rooms that are spacious and comfortable. Offers guest amenities such as voice mail, wireless internet access, complimentary coffee/tea, iron/ironing board, hairdryer, Nintendo games and a well lit work area. In addition, the Crowne Plaza offers express check out, room service, and valet covered parking. Guests are invited to enjoy our outdoor pool and fitness center at no additional cost. You may dine privately in your room with room service or enjoy the Elephant & Castle Pub.

How to Make Reservations:

Please call 1-800-2CROWNE or 215-561-7500 (ask for the reservations department) to make your reservation. Be sure to request **The Society for the Study of Social Problems'** room rate.

Cut-off Date:

Reservations must be confirmed by Sunday, July 25th, 2005 to guarantee your negotiated group rate. Reservations received after this date or if the room block is filled prior to that date, are subject to availability and rate increase. Rates are subject to prevailing taxes at 14%.

Reservation Guarantee:

Guestroom reservations must be guaranteed with a major credit card. Cancellation policy is 6:00pm day of arrival to avoid a penalty equal to the first nights room and tax. Check-in is 3:00pm and Checkout is Noon.

**Crowne Plaza Hotel—Philadelphia Center City
1800 Market Street
Philadelphia, PA 19103
Hotel Direct 215-561-7500 ♦ Fax 215-561-2556
www.philadelphia.crowneplaza.com**

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