



A Note from the Chair

It's springtime, when our fancy turns lightly to thoughts of the upcoming ASA annual meeting. Thanks to Program Chair Jess Calarco, we have an excellent program for NYC, with paper sessions on Children and Youth in a Changing World; Children, Youth and Institutions; and Power and Inequality in the Lives of Children and Youth, along with nine roundtables in our roundtable session. Section Day is Tuesday, August 13th, the final day of the meeting, but ... it's New York! Stick around and explore the city for a day or two (preferably at non-conference-hotel prices).

We are still working out the details of our joint section reception with the Section on Crime, Law and Deviance, but will be sure to publicize it widely once the arrangements are locked down.

As someone who also studies the sociology of education, I've long been interested in where courses with sociological content are taught. Some sociology of education courses are taught in sociology departments, whereas others are taught in education departments and schools. There likely is just as much variability in the teaching of courses that feature children and youth. Some of our members make their institutional homes in sociology departments, but we also have colleagues in departments of human development and family studies, population centers, schools of education, policy schools, Latinx studies, and aging programs, to name just a few.

For those of you who teach about the sociology of children and youth, how does your institutional home shape the topics you deem most important? What do you teach, and why? I would love to begin compiling recent syllabi and other instructional resources to inform our ongoing understanding of the contours of our field, and its institutionalization.

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And, I think creating a repository of resources could benefit all of us. The ASA TRAILS website is pretty thin on children and youth, with most of the posted syllabi and other resources about a decade old.

If you are teaching about the sociology of children and youth, please send me a copy of your syllabus, and any other instructional materials you're willing to share, at amp155@tc.columbia.edu.

Finally, a word about our membership. At the end of March, we had 307 current section members, one more than last year at this time. More than a quarter of our members are students. This is true of many sections, as students are engaged in what Jean Lave and Etienne Wenger have referred to as "legitimate peripheral participation," gradually moving towards the center of the field as they engage in our community in increasingly direct ways. Our membership committee, Kelly Balistreri and Mary Kate Blake, will be reaching out to you to identify colleagues and students who you think would benefit from section membership. This year, student membership in ASA is \$51, and student membership in our section is only \$5! Let's do what we can to get as many students—and associate and regular members—participating in the life of our section.

All the best,

Aaron Pallas



OFFICERS AND COMMITTEE MEMBERS

Mission Statement:

The purpose of the Section on Children and Youth is to encourage the development and dissemination of sociological perspectives on children in the areas of research, theory, policy, practice, and teaching. Here, the term “children” includes every human being from infancy through the transition to adulthood.

Chair: Aaron Pallas, *Teachers College, Columbia University*

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2019 ASA Program and Sessions: Jessica Calarco (*Indiana University*), chair

2019 Distinguished Career Award: Robert Crosnoe (*University of Texas, Austin*), chair; Christopher Wildeman (*Cornell University*), Tyrone Forman (*University of Illinois, Chicago*), Karin Martin (*University of Michigan*)

2019 Graduate Student Paper Award: Sarah Ovink (*Virginia Polytechnic Institute and State University*), chair; Heidi Gansen (*Northwestern University*), Joanne Golann (*Vanderbilt University*), Matt Rafalow (*Google*), Emily Rauscher (*Brown University*)

2019 Outstanding Scholarly Contribution (Article) Award: Kara Joyner (*Bowling Green State University*), chair; Anthony Jack (*Harvard University*), Monica Kirkpatrick Johnson (*Washington State University*)

MEET THE SCHOLAR: EVE EWING

Anna Mueller asked Eve Ewing the following questions about writing *Ghosts in the School Yard*, working for Marvel Comics, and authoring a children's book.

AM: Your book, *Ghosts in the Schoolyard*, came out to rave academic and lay reviews, including a comment from NPR calling it “superbly written and researched...at once poignant and deeply troubling.” Could you tell us about the book and your inspiration for writing it?

EE: The book comes from my dissertation research, which in turn was inspired by my own experiences of loss and uncertainty when the school where I had taught grades six through eight was slated for closure as part of the 2013 mass school closings in Chicago. I wanted to better understand the relationship between this policy decision and the history of racism and segregation in Chicago. I also wanted to provide a useful tool for teachers, community members, and young people to have a framework for thinking and talking about school closures and education policies more generally. And I wanted to provide an accessible text for people at all academic levels—undergrads, graduate students, and faculty members—to think through what racism actually is, how we talk about it, and the implications of that discourse or silence.

AM: On top of your outstanding academic work, you are involved in a substantial number of artistic endeavors (including writing the *Ironheart* series for Marvel Comics and books on poetry!). How do your sociological training and research and your artistic work inform each other?

EE: I often say that I am the least capable person of answering this question, because in my brain all of these things are kind of jumbled together. They manifest in different ways in the world, but they are all engaged in a similar set of questions and concerns. I think the best way that I can describe it is that all of these works draw on modes of close looking and inquiry. The poet's job and the social scientist's job are to look closely at the things that other people take for granted, and ask why they are the way they are.

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AM: I am really excited about your forthcoming children's book. I am always on the hunt for books for my nieces and nephews that also teach deeper lessons about how the social world works. What was your inspiration for writing a children's book and can you tell us a bit about it?

EE: Thank you! I love literature for young people and I always expected that I wanted to write some eventually, but didn't plan for it to be so soon. It's just that a character came into my head and she refused to leave and so I had to write it all down. The book is called *Maya and the Robot* and it's about a young girl who, through happenstance, becomes best friends with a sort of hodgepodge refurbished robot she finds in the back of the corner store in her neighborhood. In terms of deeper themes, without revealing too much, it's also about the way that gun violence affects communities beyond just the nuclear family, the way that we struggle in our culture to deal with mourning and loss, and the ways that we are all accountable to our communities and that our work has meaning beyond each of us as individuals. But in a way that I hope is engaging, fun, meaningful, and relatable for kids between the ages of seven and eleven or so years old.



Marvel's Ironheart

AM: There have been many debates recently about the relationship between sociology and social action/activism and how we can use our research and knowledge to effect change. What sorts of choices (e.g., professional and/or practical) have you had to make in order to be the sociologist inside and outside of academia that you want to be?

EE: I'm really befuddled by this debate. The first thing is that I am inspired by the Black intellectual tradition, which has always married theory, empirics, and social engagement with a variety of publics. The second, related thing is that I don't understand what it would mean for someone to *not* be concerned with the way their work has an impact on the world. What would it mean to do work on, say, incarceration, or poverty, or educational injustice, and proclaim to be somehow neutral? As though these are issues where there are multiple reasonable sides to take on within any sort of ethical or moral framework? And the third, related thing is that for me, caring about social issues is *why* I entered academia. The purpose of rigorous study and inquiry, to me, is to make people's lives better. That's why I'm here. So I have a hard time engaging with those kinds of debates at face value or in good faith.

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Any time you are engaged in any kind of knowledge production, that project is inherently a political project and an ideological project. None of us, no matter what folks may think, are actually capable of producing apolitical work, because we live and breathe and move in a dynamic social and political context. The question is, how do we make intentional decisions about the kind of political impact our work may have? To me, thinking through those questions isn't "activism," and I don't identify as a "scholar-activist." I identify as a scholar who cares about who my work helps or hurts, and who cares deeply in particular about the liberation of Black people.

I like the way you framed the second part of the question. I would reframe it just slightly and say that I am trying to move through the world as a certain type of *person*. An inquisitive person, an accountable person, a courageous person, a kind person, a hard-working person. I believe it's an incident of good fortune that my efforts at striving toward those dispositions also strengthens my sociological work.

AM: What is next on your agenda (academic and non-academic)?

EE: I've got some projects cooking that I'm pretty excited about. This past year I've been working on a study of how middle school students understand and make use of concepts of consent in their interpersonal interactions, and I'm going to be working on a couple of papers related to that. I'm also beginning research for my next academic book project, which will be about Black out-migration from Chicago and a reframing of what people refer to as the "inner city." The working title is *Outer City Children: Chicago at the End of the Black Century*.



(Photo by Nolis Anderson)

Eve L. Ewing is a sociologist of education and a writer from Chicago. She is the author of *Ghosts in the Schoolyard: Racism and School Closings on Chicago's South Side*. She is also author of *Electric Arches*, which received awards from the American Library Association and the Poetry Society of America and was named one of the year's best books by NPR and the *Chicago Tribune*. She is the co-author (with Nate Marshall) of the play *No Blue Memories: The Life of Gwendolyn Brooks*. She also writes the *Ironheart* series for Marvel Comics. Ewing is an assistant professor at the University of Chicago School of Social Service Administration. Her work has been published in *The New Yorker*, *The Atlantic*, *The New York Times*, and many other venues.

"IT'S NOT FAIR"

Jessica Calarco talks privileged parents, their children, and moral education

"It's not fair." If you spend time with kids, you probably hear those words a lot. And for adults, it's easy to respond with "Life isn't fair." But for kids growing up with privilege, that response is problematic.

It's problematic, because when a privileged kid says, "It's not fair," what they almost always mean is "I'm not getting what I want." So if an adult responds with "Life's not fair," what the kid hears is "You're not getting what you want, and that's not fair."

That response teaches privileged kids to see fairness only through their own eyes. To ignore the real injustices that exist in the world, or, maybe worse, to see their own inconveniences as equally "unfair."

The recent [college admissions scandal](#) suggests that privileged kids—and privileged parents—may have a broken sense of what's fair. Court documents revealed that dozens of celebrity and CEO parents cheated to get their kids into "top" colleges—by paying for fake test scores, fake learning disabilities, and even fake athlete profiles.

But the kids in those families weren't just innocent victims of their parents' crimes. [George Caplan](#), one of the fathers named in the indictment, described how he (and other affluent parents) tried to game the system of [legal accommodations](#) for students with learning disabilities. Caplan arranged for his daughter to be evaluated for a learning disability and then coached her to "Be stupid" during the test. Having a diagnosed learning disability would qualify Caplan's daughter for extra time on tests. Not just on the SATs but on every test she took in high school and in college. And that extra time would give Caplan's daughter a chance at higher grades and higher scores. Caplan's daughter knew she didn't have a learning disability, but she played along. And she got what she wanted in the end—a spot at a top school.

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“IT’S NOT FAIR” (CONT’D)

As Shamus Khan’s research shows, the kids of celebrities and CEOs have long had a broken sense of what’s fair. But they’re not alone. Plenty of mundanely privileged kids—the kids of lawyers and doctors and even college professors and teachers—have a broken sense of fairness, as well.

As I describe in my book, middle- and upper-middle-class white kids see themselves as above the rules. They demand support and attention far in excess of what's fair or required. They break rules with impunity. When they get caught, they try to talk their way out of punishment. And they often succeed.

They succeed because of the power of their privilege. Because teachers and school administrators are afraid of what privileged kids (and privileged parents) will do if privileged kids aren’t allowed to win the game.



As one of the working-class white parents I interviewed explained:

Parents here don’t make their kids accountable or responsible for anything. They do everything for their kids. Everything. It’s ridiculous. They don’t make their kids responsible for anything. I remember when I was a kid that if something happened at school, the teacher would call and tell our parents, and we would be scared to death and we wouldn’t do it again. It doesn’t seem like that anymore. It seems like the teachers here are afraid of the parents.

That parent was right. The teachers I worked with were afraid of the parents—or at least the privileged parents. And that’s because saying “no” to privileged parents (or privileged kids) came with real risks.

For teachers, saying “no” often resulted in a deluge of emails, complaints to the principal, or even threats from parents about getting lawyers involved. One teacher I worked with was even “blacklisted” by a group of privileged parents—they wrote letters requesting that their children not be placed in that teacher’s class in fifth grade, and one privileged parent even pulled her son out of that teacher’s class and had him moved to a different class one week into the school year. Why? Because the teacher was seen as “unresponsive” to parent requests.

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Those risks extended to principals and superintendents, as well. In the schools I studied, privileged parents spent countless hours volunteering and raised tens of thousands of dollars annually for the PTAs. They also supported the schools during fights with the school board over resources and teacher pay. And their children's high test scores helped maintain the schools' status as "good" schools. If the schools said "no" to privileged parents or privileged kids, they risked losing those critical resources and support.

Given those risks, it's not surprising that schools and teachers say "yes," even when they want to say "no." And of course, no one likes to be told "no." But when privileged kids hear nothing but "yes," they feel entitled to "yes." And they bristle at hearing "no."

So if you're the parent of a privileged kid, or if you work with privileged kids, don't be afraid to say "no." And when they (inevitably) respond with "It's not fair," acknowledge what they're feeling, but challenge their meaning of "fair."

What does that look like? As the parent of a four-year-old, I can give you plenty of examples. The other day, for example, she demanded a second snack, and I told her "no"—she'd have to wait until dinner. Stomping her foot, she glared at me and insisted: "It's not fair!" And here's what I said in response:

"You're not getting what you want. But that doesn't make it unfair. Fair is when everyone gets what they need, and when everyone has the same chance to get what they want."

And of course, that wasn't the beginning or the end of the conversation. That night at bedtime, for example, we read Maddi's Fridge, a beautiful (and not overly preachy) book about friendship and about families struggling with food insecurity. And we talked about privilege and about the difference between wants and needs.

And some might argue that it's not fair to put all that on a four-year-old. But I'd say instead that avoiding those conversations is what's really not fair. Avoiding those tough conversations isn't fair to the other four-year-olds who don't have the privilege of being blissfully unaware.

But avoiding those tough conversations also isn't fair to my four-year-old—because she needs to understand the inequalities that exist in the world. And she needs to understand where she stands in that unequal system. And she needs to understand what she can do to make the system fair.

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“IT’S NOT FAIR” (CONT’D)

Essentially, I’m arguing that kids, and especially privileged kids, need what Durkheim calls a “moral education.” They need to be taught to believe in the public good. To be good citizens. To care about the collective as much as they care about themselves.

Some kids are getting that kind of “moral education” at home. As I’ve found in my research, parents from marginalized groups coach their kids to be respectful and responsible. To put a bright line between right and wrong. In an interview, Ben, a student from an upwardly mobile family, talked about his disdain for classmates who would ask teachers to check their work on tests before turning them in (something I saw regularly in the classrooms I observed). As Ben noted:

I never really did that. Because I think that’s kind of like asking someone to do it for you. But they want to get a good grade, I guess. And I want to [do that too], but I think it’s kind of cheap. Like, it’s your work, you have to do it. Instead of having the teacher check to see if it’s wrong. And so I’ve definitely gotten a lot wrong.

Even when the deck was stacked against them, the marginalized kids I observed were reluctant to cheat to get ahead. And yet, marginalized kids are also the ones being targeted for “moral education” at school.

They’re the ones who go to the kinds of “no-excuses” schools Joanne Golann describes in her research. And as scholars like Carla Shedd and Victor Rios have shown, they’re also the ones being disproportionately punished for breaking the rules.

Privileged kids, meanwhile, don’t appear to be getting that same moral education. At home or at school. Unlike Ben, for example, the more privileged kids I interviewed didn’t seem to see anything wrong with getting teachers to check their work on tests. Or asking for extensions on assignments. Or talking their way out of punishment when they forgot their homework or got caught running in the halls.

And so I would argue that we need to be asking: Why aren’t privileged kids getting that same moral education? And what would it take to teach them? That kind of moral education might not be what privileged kids (or privileged parents) want. But that doesn’t make it unfair.



Jessica Calarco is an associate professor of sociology at Indiana University and the author of *Negotiating Opportunities: How the Middle Class Secures Advantages in School* (Oxford 2018). Her work also has appeared in such journals as the *American Sociological Review* and *Social Psychology Quarterly*. She has received a number of awards for her scholarship, including the Distinguished Early Career Award from the ASA Children and Youth Section and the Doris Entwisle Early Career Award from the ASA Sociology of Education Section.

THE CHANGING NATURE OF WHAT'S COOL IN SCHOOL

Lilla Pivnick on the influence of college-going
on high school social hierarchies



Getting into college seems harder than ever before.

As an alum college interviewer, I am often astounded by the caliber of prospective college students I talk to who are not only at the top of their classes but also competitive athletes, state-recognized musicians, and start-up founders.

Colleges across the country have seen massive increases in applicants and rapidly decreasing admittance rates. Take, for instance, my alma mater—Rice University—which has seen a 30% increase in applications between the 2018 and 2019 application cycles. At the same time, admissions rates have dropped from 16% in 2015 to 11% in 2018. From a layperson's perspective, it does seem that college admission is an increasingly more competitive feat.

The difficulty of getting into the right school and the importance of college-going more generally are often discussed in the media in terms of meddling parents who overschedule their children's calendars with extracurricular activities or take more drastic measures to ensure their children gain admission to the colleges of their choice. Less, attention, however has been paid to how competitive college admissions also shape the opportunities youth have to identify themselves, find friends, and otherwise navigate the high school social landscape.

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The wide array of college-level courses and extracurricular opportunities available to high school students has indirectly shaped the high school social landscape. Although classes and clubs are attractive to colleges, they are also important avenues by which youth are clustered into peer crowds that share similar characteristics, activities, and values (e.g., college aspirations). These peer crowds are the location of much of the identity work, friendship formation, and social ranking that are developmentally important for adolescents. In the current demographic moment when college-going is more consequential for later life prospects and high school offerings are more diverse than ever before, peer crowds that value college-going are likely to increase in number and in social status.

In a study published in 2018 in the *Journal of Adolescent Research*, my colleagues and I set out to map the current high school landscape given the increased focus on college-going that characterizes adolescents' current reality. We were particularly interested in the ways in which college-bound students—an ever-growing, diverse subset of adolescents—experience their high schools.

We find that college-bound youth do indeed identify multiple “college-bound” crowds, including familiar crowds like the Smarts, who have historically been viewed as college-bound, and the Populars and Jocks, who have only recently developed a newfound focus on college.

Several other “college-bound” crowds are newer on the scene, including the Fine Arts and Good-Ats, who are not just academically gifted but also “good at” other extracurricular activities (e.g., swimming, chess, dance). This crowd may be a response to adolescents diversifying their activities to become more attractive to colleges looking for “well-rounded” applicants, not just the highest scoring youth.

We also see that adolescents who were themselves college-bound see explicitly college-focused crowds as higher on the social hierarchy than other—and consequentially “counterculture”—crowds like the Emo/Goths and Druggie/Stoners, among others.

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Although college-bound students may see crowds without normative college aspirations less favorably, they do not view all college-bound crowds as having similar status. For example, Smarts are relegated to the bottom of the totem pole, compared to Populars, Jocks, and Good-Ats, who occupy similarly high positions in the high school food chain. This hierarchy suggests that it isn't enough to just have high test scores; adolescents ascribe more status to those college-bound youth who have interests beyond the classroom, which may also translate into higher odds of getting into competitive colleges.



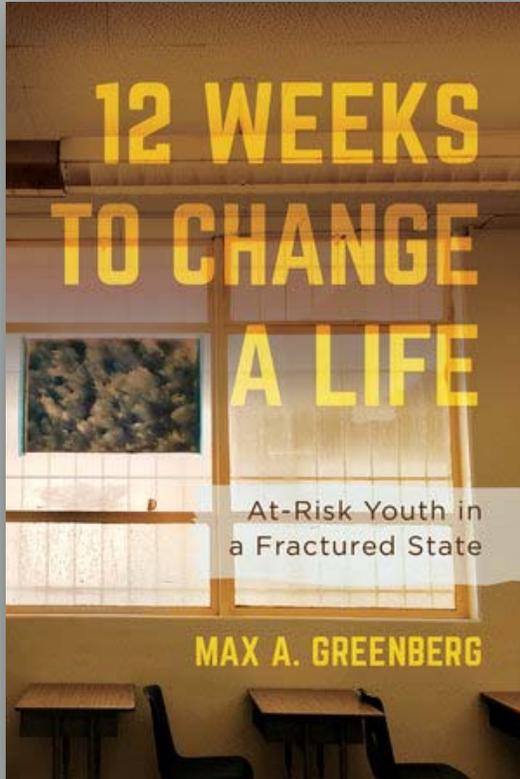
Are these changes in high school peer crowds and social hierarchies solely the perceptions of college-bound youth?

Maybe. But as more and more students have their eyes on attending college and as college admissions become increasingly more competitive, the perceptions of college-bound youth will likely become increasingly important in shaping what is considered “cool in school” and what activities youth choose to cultivate over others.



Lilla Pivnick is a fourth-year graduate student in sociology at the University of Texas at Austin and a NICHD Pre-doctoral Research Trainee at the Population Research Center. Her research interests include gender and health, demography, education, and children and youth. Her work examines the ways in which high school peer crowds have changed over time and how adolescents use peer crowd heuristics to make sense of their social worlds.

BOOKS BY SECTION MEMBERS



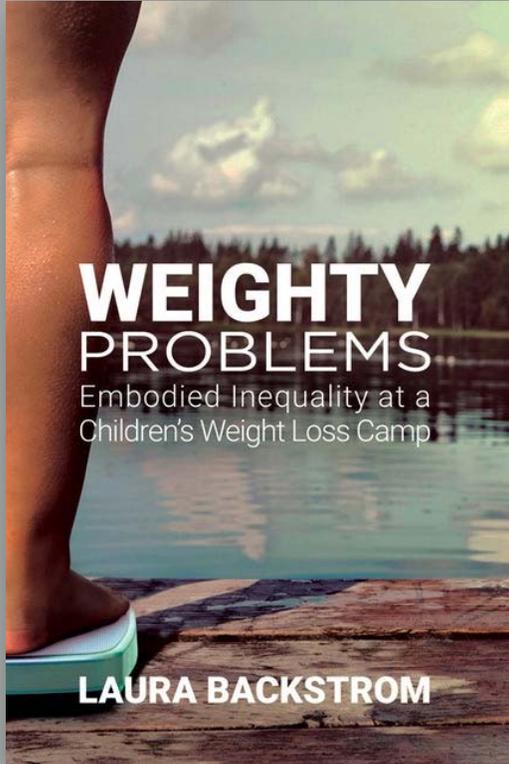
Click [here](#) for more information.

Max A. Greenberg

Twelve Weeks to Change a Life: At-Risk Youth in a Fractured State. University of California Press, 2019.

Hailed as a means to transform cultural norms, interpersonal violence prevention programs have reached nearly two-thirds of high school students in the United States today. *Twelve Weeks to Change a Life: At-Risk Youth in a Fractured State* explores the consequences of this slow-rolling policy revolution for the young people marked for intervention. Drawing on over three years of fieldwork in schools across Los Angeles, as well as historical research into shifting approaches to youth policy, Greenberg shows how statistical surveillance enables new ways to think about and act on harm, giving rise to the social category of at-risk youth and in turn shaping the identities and relationships of young people and state actors alike. Going beyond the narrow stories told about at-risk youth through data and in policy, Greenberg sketches a vivid portrait of young men and women coming of age and forming relationships in a world of abiding harm and fleeting, fragmented support. At the same time, Greenberg maps the minefield of historical and structural inequalities that program facilitators must navigate to build meaningful connections with the youth they serve.

BOOKS BY SECTION MEMBERS



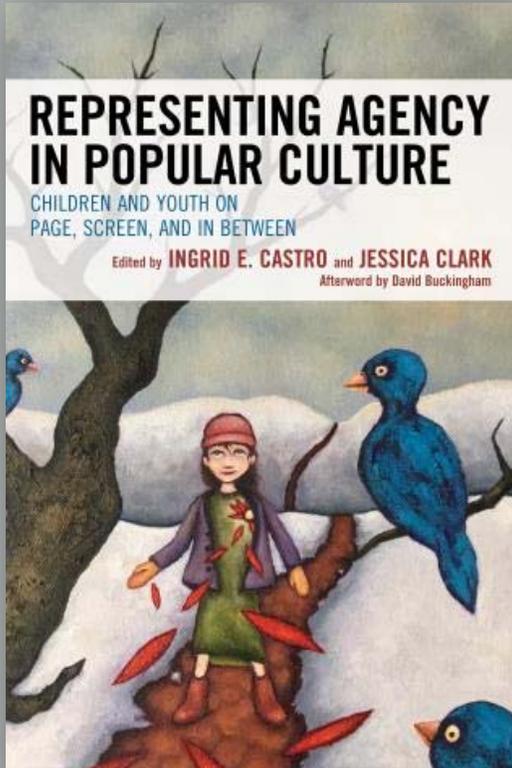
Click [here](#) for more information.

Laura Backstrom

Weighty Problems: Embodied Inequality at a Children's Weight Loss Camp. Rutgers University Press, 2019.

Many parents, teachers, and doctors believe that childhood obesity is a social problem that needs to be solved. Yet, missing from debates over what caused the rise in childhood obesity and how to fix it are the children themselves. By investigating how contemporary cultural discourses of childhood obesity are experienced by children, Laura Backstrom illustrates how deeply fat stigma is internalized during the early socialization experiences of children. *Weighty Problems* details processes of embodied inequality: how the children came to recognize inequalities related to their body size, how they explained the causes of those differences, how they responded to micro-level injustices in their lives, and how their participation in a weight loss program impacted their developing self-image. The book finds that embodied inequality is constructed and negotiated through a number of interactional processes including resocialization, stigma management, social comparisons, and attribution.

BOOKS BY SECTION MEMBERS



Click [here](#) for more information.

Ingrid E. Castro and Jessica Clark (editors)

Representing Agency in Popular Culture: Children and Youth on Page, Screen, and In Between. Lexington Books, 2019.

Representing Agency in Popular Culture addresses the intersection of children's and youth's agency and popular culture. As scholars in childhood studies and beyond seek to expand understandings of agency, power, and voice in children's lives, this book places popular culture and representation as central to this endeavor. Core themes of family, gender, temporality, politics, education, technology, disability, conflict, identity, ethnicity, and friendship traverse across the chapters, framed through various film, television, literature, and virtual media sources. Here, childhood is considered far from homogeneous and the dominance of neoliberal models of agency is questioned by intersectional and intergenerational analyses. This book posits that there is vast power in popular culture representations of children's agency, and interrogation of these themes through interdisciplinary lenses is vital to furthering knowledge and understanding about children's lives and within childhood studies.

30% off list price when purchased through publisher [website](#) with code: LEX30AUTH19

ARTICLES AND ANNOUNCEMENTS

NEW PUBLICATIONS

Barnes, Liberty. "Holiday Gifting at a Children's Hospital: Sacred Ritual, Sacred Space." *Journal of Contemporary Ethnography*. First published December 26, 2018. <https://doi.org/10.1177/0891241618820110>

Every Christmas season, children's hospitals in the United States are flooded with gift donations. Businesses, service organizations, and the public deliver carloads of new toys, puzzles, games, books, electronics, sports equipment, art supplies, cosmetics, blankets, and clothing for sick children. The practice is so common and widespread that donors rarely ask whether they may donate, what types of donations are welcome, and when and where they should deliver their donations. Based on ethnographic observations of holiday gifting at University Children's Hospital, a nationally ranked pediatric hospital on the West Coast, the purpose of this paper is to investigate the implicit cultural beliefs that guide holiday gifting practices. Eschewing the popular rhetoric of American hyper-consumption and hedonism, I use a Durkheimian framework to argue that holiday gifting in children's hospitals is a sacred ritual. The data presented describe the wide-ranging variety of donors—from Boy Scouts to nightclub strippers—who journey to the hospital bearing gifts. Drawing on sacred conceptualizations of childhood and gifting in American culture, I argue that children's hospitals are more than medico-scientific institutions. They represent sacred unifying spaces and the heart of their local communities where individuals and organizations come to privately and publicly reaffirm their moral commitments to society through holiday gifting.

Castro, Ingrid E. 2019. "Suspicious, Petty, Jealous: Stereotyping Young Women's Friendships in College." Pp. 75-91 in *Cinema U: Representations of Higher Education in Popular Film*, edited by K. Kline and R. Laist. Fourth Horseman Press.

This chapter connects 18-25 year-old women's beliefs about their friendships to recent portrayals of college women's friendships in sororal films. According to interviewees, women can potentially have special friendships with other women, but these relationships are often tainted by competition, dishonesty, and unreliability. Since these young women assert that their friendships with other women are characterized by cattiness, jealousy, and distrust, they often eschew best friendships or believe friendships with men are emotionally and socially easier while in college. Turning to four sororal movies released in the 21st century—*The House Bunny* (2008), *Sorority Wars* (2009), *Pitch Perfect* (2012), *Pitch Perfect 2* (2014)—I assert these recent films depict supportive, goal-based competition instead of malicious, individual-based competition between college-aged women. Taking a great leap forward, none of the films portrayed women competing for the romantic attentions of men. While interviewees never stated that women could be "too close," the *Pitch Perfect* franchise continues to stereotypically link close friendships between women to latent lesbianism. Interestingly, I find that in all four films, stereotypes of women as mean, petty, and backstabbing are reflected in the older generation (mentors, mothers, commentators, alumnae, etc.), not the younger.

ARTICLES AND ANNOUNCEMENTS

NEW POSITIONS

Patricia (Trish) Snell [Herzog](#) recently joined the [IU Lilly Family School of Philanthropy](#) as the [Melvin Simon Chair of Philanthropy and Associate Professor of Philanthropic Studies](#). In Fall 2019, Herzog will be teaching an online graduate-level course entitled, NextGen Tech and Social Change.

CALL FOR PAPERS

Population Research and Policy Review is now accepting research briefs. More information is at this [link](#).

These shorter, more data-centric articles complement the longer and more conceptually organized research articles published in the journal. Other major demography and population science journals, as well as interdisciplinary journals that feature demographic research, provide opportunities for this type of publication. We are very excited to offer this option for submissions to *PRPR*. This new publication type presents scholars working within and across different social science disciplines a new outlet for publishing demographic research that is innovative and policy relevant but does not lend itself to a full-length article.

ARTICLES AND ANNOUNCEMENTS

CALL FOR PAPERS (CONT'D)

International Conference: 'Investigating Childhood Inequalities'

20–21 November 2019; Durkheim Amphitheatre, Sorbonne, Paris

<https://inegalenfance.sciencesconf.org/>

This conference seeks papers addressing the following issues, among others:

- To what extent does the issue of childhood inequalities lead to the revision of earlier concepts, methods and theories? How does a child-focused approach transform our understanding of inequalities introduced during the socialization process, and which also exist within families, schools, peer groups, cultures and the media? How does taking into account the voice of children impact our perception of these inequalities? In fact, can the problematic of childhood inequalities be successfully analysed using traditional methodologies and adopting lines of questioning?
- To what extent are conceptions of childhood inequalities dependent on national and local contexts? And to what extent are local variations in the conceptions of childhood and inequality more broadly affected by globalization (economic, cultural, legal, etc.)?
- How does the observation of precarious and irregular childhood situations allow us to transform the normative standards associated with childhood?
- How can we best link the social stratification of parents and childhood indicators to adopt a granular approach to childhood inequalities? How do such inequalities lead us to reconsider social stratification? How do these approaches connect to issues in terms of disability, gender and discrimination?
- How do we reconcile the differences between how age categories are defined by public policies (early childhood to late youth) and their variable geometries when considering inequalities?
- How should we approach socialization if we seek to avoid both the theoretical aporia of the self-determination of children and the deterministic intergenerational reproduction of inequalities? How do we reconcile the agency of children with the existence of social determinants?
- To what extent does adopting a long-term perspective allow us to modulate our understanding of the mechanisms that produce inequalities? Do in-depth ethnography, intergenerational comparisons, longitudinal cohort studies and historical analysis shed new light on inequalities?
- To what extent does investigating generational practices—especially cultural ones—help us to rethink the idea of inequality?

(Continued on next page)

ARTICLES AND ANNOUNCEMENTS

CALL FOR PAPERS (CONT'D)

SUBMISSION GUIDELINES

Paper proposals should follow the guidelines below:

- First name, last name of the author(s)
- Affiliated institution(s)
- Email address
- Title of proposed paper
- Keywords (5 maximum)
- Abstract of the paper (2,000 characters including spaces) presenting the issue being examined, the data on which the analysis is based, the methodological and disciplinary approaches used and the main conclusions reached. The bibliography should contain no more than 5 references.
- Please send proposals (French or English) in MS Word format through the dedicated website <https://inegalenfance.sciencesconf.org/>. Proposals shall be reviewed by a double-blind scientific committee.

TIMELINE

- Deadline for submitting proposals: 15 June 2019
- Feedback provided to authors by the scientific committee: by 15 July
- Dates of the conference: 20–21 November 2019

CONFERENCE IS FREE WITH PRIOR REGISTRATION

COMMUNICATION AND PUBLICATIONS COMMITTEE

This issue of the Sociology of Children & Youth Newsletter was prepared by members of the Communication and Publications Committee:

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For the Summer 2019 Children & Youth Newsletter...

Please send submissions to Ann Beutel at ambeutel@ou.edu

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