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Message from the Chair



Catherine Corrigan-Brown

CBSM Section Chair

Professor of Sociology

The University of British Columbia

Dear CBSMers,

Spring is in the air! With the change of the season, it is an exciting time to think about all the other social change going on – in social movements, politics, and collective action.

These fascinating topics have been the focus of our online CBSM events this year. We have already had six events so far this year, covering a wide range of topics from celebrating our CBSM award winners to talking about cross national research in social movements, computational methods, BLM and immigrant rights, and LGBTQ activism. We have two remaining events coming up in May and June on Black Mobilization prior to BLM and Teaching Social Movements. I hope that you can all join us for these exciting events and share your insights on these topics with your colleagues.

We are putting on a full slate of six sessions at ASA Montreal. These sessions will cover a diversity of topics:

1. *Overcoming the Challenges of Field Research on Social Movements*
2. *Advances in Data and Methods for Collective Behavior and Social Movements Research*
3. *Understanding Variation in Right-Wing Mobilization*
4. *Faith in Activism: Exploring the Intersections of Social Movements and Religion*
5. *Music and Social Movements*
6. *Embodied Pleasure and Joy in Activism (Co-sponsored by Section on Sociology of Body and Embodiment)*

We will also have a vibrant set of roundtables, a business meeting, and (most fun of all) an off-site reception. I hope you can join us in beautiful Montreal and to see you all at these wonderful events.

Thank you to all the section council members, organizers, newsletter writers, and others who have contributed to making our section so vital. If there is anything a CBSMer knows, it is how to mobilize together for a cause. And, I am delighted to be a part of the team working with you all to highlight the amazing social movement research in our section.

See you in Montreal!
Catherine

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Featured Recent Advances in Collective Behavior and Social Movements

A Social Psychology of Protest

By Jacquélien van Stekelenburg and Bert Klandermans

Vrije University Amsterdam, The Netherlands

Introduction: Protest is typically rare behavior, yet the first decade of the twenty-first century has been named the era of protest. Successful protests bring masses to the streets, and the emergence of social media has fundamentally changed the process of mobilization. What protests need to be successful is demand (grievances, anger, and indignation), supply (protest organizations), and mobilization (effective communication networks). Motivation to participate can be instrumental, expressive, and identity driven, and politicized collective identity plays an important role in the dynamics of collective action. This volume brings together insights from social psychology, political psychology, sociology, and political science to provide a comprehensive and

up-to-date analysis of protest participation, particularly to the question of why some people protest while others do not. It is essential reading for scholars interested in the social and political psychology of individuals in action.

A Review by Catherine Corrigan-Brown: ‘A Social Psychology of Protest: Individuals in Action examines the critical question of why some people protest while others (who are often equally sympathetic) do not. Employing the authors’ signature individual-level focus, this book is the modern definitive statement on how we can understand the dynamics of ‘contextual contestation’ through examining how individuals perceive and interpret their structural conditions and move from sympathy to action. This book is sure to revolutionize the field like its predecessor, the groundbreaking Social Psychology of Protest (1997).’

Reference: van Stekelenburg J, Klandermans B. A Social Psychology of Protest: Individuals in Action. Cambridge University Press; 2023.
<https://www.cambridge.org/core/books/a-social-psychology-of-protest/8E4E37EC039062C0DD9EDDCE42F13BB3#fndtn-information>

Pathways to Global Justice: Turning Points, Media, and Palestine Solidarity among Diaspora Jews

By Emily Schneider

Department of Criminology and Criminal Justice,
Northern Arizona University

Pathways to Global Justice: Turning Points, Media, and Palestine Solidarity among Diaspora Jews examines the processes by which Jewish Americans become involved in Palestine solidarity activism through a case study of Jewish Voice for Peace. I find that American Jews tend to attribute their support for Palestine to historical events and media rather than planned activities such as interfaith dialogue and awareness-raising initiatives. In addition, despite popular perceptions that understand Jewish Americans' paths to supporting Palestinians as uniquely arduous, my data suggest that most Jewish activists in the Palestine solidarity movement did not go through major ideological transformations to arrive at their positions. Instead, support for Palestine appears to be more ideologically accessible to Jewish activists than previously theorized. These findings suggest that media can serve as a powerful force to reorganize diasporic commitments and generate transnational support for Palestinians. They also imply that Western support for anticolonial struggles in the Middle East is more likely to be won through accurately reporting on such events rather than more targeted interventions designed to change people's minds. While many social change organizations devote considerable resources to shifting the thinking of people who oppose their cause, my data suggest that such resources may be better spent mobilizing these groups' existing bases.

Reference: Schneider, E. (2021). Pathways to Global Justice: Turning Points, Media, and Palestine Solidarity among Diaspora Jews. *Arab Media & Society*, (32).
<https://www.arabmediasociety.com/wp-content/uploads/2022/02/En-1-Pathways-to-Global-Justice.pdf>

Mobilisation without Opportunity: The UK's 2020 Black Lives Matter Protests

By Benjamin Abrams

University College London, United Kingdom

It is often said that political opportunities shape the prospects of mobilization, but can movements defy this hypothesis and mobilize *without* opportunity? My recent article in the *European Journal of Cultural and Political Sociology* examines one such case, that of UK Black Lives Matter mobilization in 2020. During this period, the UK political system was substantially closed off to the movement, which lacked politically efficacious elite allies and sought to challenge a status quo supported by highly stable alignments among ruling elites, who enjoyed great repressive power.

Nonetheless, the UK's Black Lives Matter movement undertook a major wave of mobilization during the summer of 2020. I present three explanatory factors that may help explain such an instance of mobilization without opportunity: quotidian disruption; the diffusion of an 'opportune frame' from overseas; and a 'remaindering' of movement resources by organizers.

Quotidian disruption –a marked interference in people's daily routines – was a key contextual backdrop to UK Black Lives Matter mobilization in 2020. This took the form of approximately 2/3 of young people in employment experiencing increased biographical availability, and an even greater proportion of those in education or training. These highly biographically available groups were readily available for protest during the months of May and June 2020.

Helping further burgeon the success of mobilization efforts was the diffusion of an **opportune frame** from the US to the UK. The framing of movement activity readily incorporated Americanized movement demands such as police divestment and statue-removal, and made use of symbolic objects and contentious performances popularized in protests in the United States. By engaging with this

internationally diffused opportune frame – rather than domestic political opportunity structures – participants were able to direct their attention to an international political context that was generative of feelings such as outrage, hope, or confidence, and developed a sense of opportunity that defied a domestic structural analysis.

Simultaneously, an overwhelming volume of resources flowed into the UK BLM movement’s organizational avenues. This novel surge of material, human, cultural and moral resources vastly outstripped the capacity of (mostly) relatively small-scale movement organizations, some of which already had a substantial bulk of unused resources owing to a lull in racial justice protest in the UK and the ongoing presence of pandemic protest restrictions. The outcome was that, akin to a bookseller’s remaindered stock – **remaindered resources** were generously deployed because of the prospective difficulty of effectively retaining or managing them.

While these factors can help explain how and why mobilization may happen in the absence of a supportive political opportunity structure – as we saw in the UK’s 2020 BLM protests– it must be noted that this particular instance of inopportune mobilization was otherwise strongly supportive of the key role of political opportunity structures in shaping movement outcomes. Mobilization dramatically backfired, and movement activity became a pretext for revanchist policymaking and new repressive measures by the UK government. As one activist remarked, the movement emerged ‘in a worse position ... than we were prior to the [...] protests in the first place.’

Reference: Abrams, Benjamin; (2023) Mobilisation without opportunity: The UK’s 2020 Black Lives Matter protests. *European Journal of Cultural and Political Sociology* [10.1080/23254823.2023.2239328](https://doi.org/10.1080/23254823.2023.2239328)

When Black Movements Matter: Controlling Images and Black Lives Matter Protests in Media Attention to Police Killings

By Todd Lu

University of North Carolina at Chapel Hill

I investigate how the portrayal of armed Black criminality influences Black Lives Matter (BLM) protests and media attention to police-related deaths of Black individuals. Previous scholars have examined how intersecting media norms, political contexts, and movement infrastructure influence media attention to social movements (Amenta et al. 2019), but little research has examined whether perceived worthiness of movement claims shapes the capacity of protests to direct attention. Social movement scholars have not adequately accounted for the distinct cultural barriers confronted by ethnoracial minority-led social movements that must frequently align their claims with the cultural and moral dispositions of largely white audiences, journalists, and decision-makers (Bracey 2016; Oliver 2017). I assess one mechanism that conditions the disruptive capacity of BLM protests to generate media attention: the racialized and gendered controlling images that associate Black individuals with criminality and armed threats (Carlson 2019; Oliver 1994; Russell-Brown 1998). Controlling images are negative representations that reinforce existing hierarchies and normalize oppression for social groups along a matrix of domination (Collins 1999). Public discourse around police killings highlights the purported public threat of Black men to public order and law enforcement to justify police brutality (Freelon, McIlwain, and Clark 2016; Hirschfield and Simon 2010).

I test how victims’ armed status moderates the effect of BLM protests on media attention to Black policing deaths. I employ negative binomial regression analysis on a novel dataset that combines coverage of 678 Black individuals killed by police between July 2014 and December 2016 in over 300

print media; characteristics of Black individuals killed by police; BLM protest event data; 2010 Census county-level demographic statistics; and the presence of local anti-police brutality organizations and local political party representation. Comparing pre- and post-Ferguson protests, I find that media coverage among non-armed Black individuals increased from 41.3 percent to 59.0 percent. Non-armed Black individuals compared to armed Black individuals receive over twice as many daily print media articles. I also find individual armed status moderates the capacity of local BLM protests to channel media attention to Black individuals. While BLM protests direct attention to all nearby Black policing deaths, each additional local BLM protest garners 2.83 times more daily media articles among non-armed individuals compared to only 1.57 times more among armed individuals. Differential effects of BLM protests indicate the controlling image of the “armed Black criminal” is consequential in shaping movement outcomes on attention. Finally, neither political contexts nor organizational presence influences media attention to Black police killings, which run counter to prior works (Amenta et al. 2019). Grassroots organizations (Taylor 2016) and spontaneous mobilizations (Snow and Moss 2014), both of which characterize BLM, rely more on the agenda-setting power of protests. My findings underscore the need for movement scholars to account for how controlling images and racialized threats influence the trajectory, outcomes, and repression of marginalized groups’ political advocacy and movement activity.

Reference: Lu, Todd. Forthcoming. “When Black Movements Matter: Controlling Images and Black Lives Matter Protests in Media Attention to Police Killings.” *Mobilization: An International Quarterly*.

Organizing informal workers on a global scale: Comparing a global union federation and a global informal worker organization network

By Chris Tilly

Department of Urban Planning, UCLA

With globalization and the precarization of work, efforts have increased to build global labour alliances among formal workers on the one hand and to organize informal workers on the other. These two endeavours overlap. Global labour organizations have taken on a growing role in organizing and advocating for informal workers. I explore this overlap by comparing two global labour federations: one arising from heterogeneous networks of informal workers—the International Domestic Workers Federation (IDWF)—and a longstanding one of formal employees that has increasingly attempted to include informal workers—the Building and Wood Workers International (BWI).

For both cases, I draw on secondary literature; archival material; semi-structured interviews with experts on and staff of these federations, plus a meeting with a small group of BWI leaders; and observations of IDWF and BWI events.

This comparison yields two striking findings. First, despite contrasting environments and historical legacies, the two federations show much convergence in strategy. Second, they clearly differ in their degree of adherence to the standard trade union model, due to differences in assets and challenges.

Strategically, both federations have sought to advance labour standards for informal workers globally through their influence over global governance institutions, from the International Labour Organization to FIFA. They have done so while pursuing similar goals: boosting their membership and pushing national governments to institutionalize and enforce stronger labour rights.

The two federations also show striking parallels in power resources. The BWI leans more toward institutional power through its large, well-heeled and long-established affiliates in wealthy countries, which frequently play institutionalized roles and are longstanding participants in global governance institutions. In contrast, the IDWF leans more toward societal power, appealing to the sympathies of powerful political actors and broad audiences by advocating for a particularly vulnerable and excluded group of workers. But for both federations, much of their power arises at the fuzzy interface between institutional and societal power.

To some extent, these convergent outcomes reflect the availability and effectiveness of strategies and resources. They also reflect the current outsider leaderships of both federations.

The federations also show notable differences. Given its heterogeneous roots and history of bottom-up organizing, the IDWF readily accommodates varied organizational forms and centers leadership development practices. In contrast, the BWI remains organizationally constrained by its long history of conventional trade unionism, frustrating leaders who wish to organize informal workers by exploring new organizational templates and innovative approaches.

Their access to financial resources differs markedly. Domestic workers earn little, limiting membership dues. Domestic worker organizations generally advocate for all domestic workers but only recruit a small subset as members. Thus, the IDWF struggles to secure sufficient funding and must meet the priorities of external funding bodies. The BWI, in contrast, receives healthy dues streams from large affiliates, given their greater legal protections and the important role of large contractors in construction markets.

Navigating the barriers each federation faces is key not just to the BWI and the IDWF but also, more broadly, to the prospects for organizing globally to defend informal and precarious workers.

Reference: Chris Tilly, “Organizing informal workers on a global scale: Comparing a global union federation and a global

informal worker organization network,” *Relations Industrielles/Industrial Relations* 78(2), 2023. <https://www.erudit.org/fr/revues/ri/2023-v78-n2-ri09111/1109484ar/>

Fair Share: Senior Activism, Tiny Publics, and the Culture of Resistance

By Gary Alan Fine
Northwestern University

Fair Share is a deeply researched ethnographic portrait of progressive senior activists in Chicago who demonstrate how a tiny public wields collective power to advocate for broad social change.

If you’ve ever been to a protest or been involved in a movement for social change, you have likely experienced a local culture, one with slogans, jargon, and shared commitments. Though one might think of a cohort of youthful organizers when imagining protest culture, this powerful ethnography from sociologist Gary Alan Fine explores the world of senior citizens on the front lines of progressive protests. While seniors are a notoriously important—and historically conservative—political cohort, the group Fine calls “Chicago Seniors Together” is a decidedly leftist organization, inspired by the model of Saul Alinsky. The group advocates for social issues, such as affordable housing and healthcare, that affect all sectors of society but take on a particular urgency in the lives of seniors. Seniors connect and mobilize around their distinct experiences but do so in service of concerns that extend beyond themselves. Not only do these seniors experience social issues as seniors—but they use their age as a dramatic visual in advocating for political change.

In Fair Share, Fine brings readers into the vital world of an overlooked political group, describing how a “tiny public” mobilizes its demands for broad social change. In investigating this process, he shows that senior citizen activists are particularly savvy about using age to their advantage in social movements. After all, what could be more attention-grabbing than a group of passionate older people determinedly shuffling through snowy

streets with canes, in wheelchairs, and holding walkers to demand healthcare equity, risking their own health in the process?

Reference: Fine, Gary Alan. *Fair Share: Senior Activism, Tiny Publics, and the Culture of Resistance*. University of Chicago Press, 2023. Chicago Scholarship Online, 2023. <https://doi.org/10.7208/chicago/9780226823829.001.0001>.

Revolution and Witchcraft: The Code of Ideology in Unsettled Times

By Gordon C. Chang
Western Illinois University

How do social movement ideas go wrong? My recent study, *Revolution and Witchcraft: The Code of Ideology in Unsettled Times* (Palgrave MacMillan, 2023), considers this question through a focus on the domain of complex cognition.

Powerful ideas can captivate people’s intellectual and imaginative capacities, constructing often surprising emotions and solidarities. Although many social movement researchers choose to incorporate ideas into their analyses, the factor of ideas is engaged on quite a delimited basis—often via something more operationalizable, such as schemas, frames, narratives, and arguments.

Revolution and Witchcraft works at the methodological extreme in analyzing ideas, seeking to treat complex ideas as *sui generis* entities. While it analyzes keywords, frames, arguments, stories, images, slogans, proverbs, and more, it seeks to show how they interrelate with one another in the context of a system (that is, an “idea system”). The book utilizes three cases—Europe’s witch hunts, the Mao Zedong-era “revolutionary” episodes, and the early campaign of the U.S. War on Terror, to demonstrate how a whole set of infrastructures often underpins the systematic generation of ideas. Each case is associated with an elaborate idea system that has a distinct, ornate structure. Each case reveals multitudinous components arranged

into intricate compositions, allowing social actors to take part in microscopic “codification” processes of generating ideas. But humans are not completely dictated by these systems. Each case shows how actual, creative people—people who possess varying levels of codification capabilities (and social power)—can push the potentials of idea systems to their limits, even altering how the cognitive systems work.

Revolution and Witchcraft engages the classic work *The Crowd*, written by Gustave Le Bon in 1895. Le Bon has been criticized for his portrayal of the crowd as a mindless collective, giving little credit to the intellect of “the masses,” or any public reasoning process during social movements. Despite such criticisms, his unsettling book nonetheless stands as a relevant classic. Therefore, *Revolution and Witchcraft* does not dismiss Le Bon’s observations entirely. Rather, *Revolution and Witchcraft* shows a realistic picture of what might be going on in some disturbing historical moments, such as the peaks of the European witch-hunts or the Chinese Cultural Revolution. In the realistic picture, the “masses” (i.e. the public) can be highly intelligent, even if they exemplify a mixture of rigorous and callous reasoning. These activities are often afforded or guided by a powerful “idea system” equipping ordinary actors with prevalent sense-making and linguistic devices, allowing for elaborate ideas to be developed and justified. In this picture, the historical actors—whether elite, bureaucratic, or street-level ones—who could activate the idea systems skillfully, could assert disproportionate control of people’s ideas and their mentalities. Yet, when an idea system runs into states of strain and malfunction, social members are entrapped within interactional contexts that are perilous as well as turbulent.

In sum, the book seeks to recover ideas as *sui generis* entities in social analysis. By its explicit

effort to develop a “codification” model of ideas, this book can improve the research programs in many social movement cases where complex idea systems and sense-making activities are involved as causal explanations. It can also precipitate new dialogues among scholars interested in framing and collective reasoning. A free PDF copy of the book is accessible via the book website: www.codeofideology.com.

Reference: Chang, G. C. (2023). *Revolution and Witchcraft: The Code of Ideology in Unsettled Times* (p. 415). Springer Nature.

Concept Spotlight: New Directions in the Study of Occupational Activism

By Gabby Gomez, Jessica L. Schachle-Gordon,
Jonathan S. Coley
Oklahoma State University

Scholars of collective behavior and social movements typically focus on organized groups that deploy extra-institutional tactics such as protests, sit-ins, or rallies in their attempts to bring about social change. However, an exclusive focus on such groups and activities can obscure other methods of bringing about social change, including *occupational activism*, a concept first introduced by Dan Cornfield, Jonathan Coley, Larry Isaac, and Dennis Dickerson in 2019.

Cornfield et al. (2019) define occupational activism as “socially transformative individual and collective action that is conducted and realized through an occupational role or occupational community” (p. 217). By drawing on oral history interviews with veterans of the Nashville civil rights movement, they demonstrate how workers can carry out their job responsibilities in ways that contribute to social change. In light of the changing worker and mobilization landscape, it is important to advance

this concept to understand how worker context may shape occupational activism. Oklahoma State University PhD candidates Jessica Schachle-Gordon and Gabby Gomez are actively extending this new and exciting concept of occupational activism through their dissertation research.

Jessica’s dissertation research examines Oklahoma teachers’ responses to two state laws intended to prevent K-12 educators from teaching certain messages (e.g., that one race is superior to others) or about certain topics (e.g., about sexual orientation or gender identity). Considering these teachers are working in a politically contentious environment where they feel as if they have little autonomy, it is important to understand how Oklahoma teachers are navigating these constraints. In interviews with current Oklahoma K-12 public school teachers, she has found that teachers are engaging in occupational activism by continuing to teach about diverse topics and introducing social justice and equity practices at their schools. Through this research, Jessica has developed a new typology of occupational activism that centers the experiences of K-12 educators. Some of her early findings were reported in a co-authored article published in *Work and Occupations* (Coley and Schachle 2023).

Gabby’s dissertation research examines the lived experiences of healthcare practitioners who have taken up weight-inclusivity in their work in response to a burgeoning body of research demonstrating the harms associated with weight-centric healthcare, such as poor care, stress, and healthcare avoidance. Through in-depth interviews, Gabby finds that these practitioners carry out their occupational responsibilities in ways intended to enhance patient care and improve health outcomes (see early findings in Gomez forthcoming). These practitioners are removing the shame and blame from healthcare interactions and advancing health equity and social justice by

rejecting the pathologization of fat in their practice and providing weight-neutral recommendations or treatment plans to patients. By empowering their patients to demand weight-inclusive care from other providers and by giving presentations about weight-inclusive healthcare to colleagues and trainees, these practitioners stand to effect broad cultural change within the medical fields.

Together, these works highlight an important and unique form of social change that scholars may miss if they exclusively focus on activism by organized social movement groups. However, there is still much we do not know about the prevalence of occupational activism, the conditions in which occupational activism emerges and flourishes, and the outcomes of occupational activism. The literature on occupational activism is still in its infancy, and we encourage scholars to engage with this concept in their research (see Coley and Schachle 2023 for potential avenues for future research).

Reference: Coley, Jonathan S., and Jessica L. Schachle. 2023. "Occupational Activism and the New Labor Activism: Illustrations from the Education Sector and an Agenda for Future Research." *Work and Occupations* 50(3): 420-427.

Cornfield, Daniel B., Jonathan S. Coley, Larry W. Isaac, and Dennis C. Dickerson. 2019. "Occupational Activism and Racial Desegregation at Work: Activist Careers after the Nonviolent Nashville Civil Rights Movement." *Research in the Sociology of Work* 32(1): 217-248.

Gomez, Gabby. Forthcoming. "Practicing Weight-Inclusive Healthcare in a Weight-Centric Field: An Examination of the Barriers Faced by Weight-Inclusive Healthcare Practitioners in the U.S." *Fat Studies*.

Whites Against Supremacy? Shared Interest Organizing in New Movement Times

By Chandra Russo
Colgate University

The past fifteen years have seen major shifts in United States racial politics. Resurgent white nationalism has made significant inroads into the mainstream while the Movement for Black Lives marks a newly consolidated and highly visible iteration of the centuries-long Black Freedom struggle. During roughly this same time period, Showing Up for Racial Justice (SURJ) has emerged as the largest national effort attempting to organize in predominantly white communities around a liberation agenda led by Black, Indigenous and People of Color (BIPOC).

Through a case study of SURJ, I ask a question of long-standing significance to scholars and activists: *how to bring white people into antiracist action in a way that is politically impactful, enduring and principled*. Original data include 54 interviews with SURJ participants and their BIPOC partners, along with close to one hundred hours of participant observation in group meetings and campaign activities over the past three years. I triangulate my findings with tens of news stories, videos, webinars and pieces of journalism created by and about the organization.

Racial justice leaders are quite clear that dismantling white supremacy will require the involvement of as many people as possible, including whites. This aligns with scholarship suggesting that broader movement coalitions portend greater impacts. White people continue to hold outsized social, political and economic power and have been repeatedly recruited to align with their whiteness at the cost of subordinated racial groups' safety, dignity and welfare. It thus behooves us to examine efforts to bring white people into US-based racial justice efforts, where their numbers have always been exceedingly small and their participation often fraught.

As one of its innovations, SURJ adopts a "shared interest" organizing approach, which suggests that while white supremacy exacts its greatest toll on communities of color, it does great harm to all people, including whites. This is a departure from the more singular focus on white privilege and consciousness-raising, which has been dominant in many white antiracist spaces for decades, often in

ways that are individualizing and depoliticizing. The shared interest approach is also distinct from efforts to organize the working class by ignoring white racism, as SURJ explicitly frames white supremacy as a central pillar upholding intersectional oppressions.

All movement strategies require trade-offs, and shared interest organizing is not without potential perils. Nevertheless, I find there are important benefits in re-casting antiracism as a set of collective practices that work to change systems rather than a grouping of personal qualities that are the purview of a rare and practiced few. Instead of asking white activists to forge an ideal, moral self, the shared interest approach seeks to bring a broader base of white people into concrete political action that betters the lived conditions of a multiracial majority, however imperfect and still emergent such action might be.

Recommended reading: Clemons, Jared. 2022. “From ‘Freedom Now!’ To ‘Black Lives Matter’: Retrieving King and Randolph to Theorize Contemporary White Antiracism.” *Perspectives on Politics* 1–15.

Fording, Richard, and Sanford Schram. 2020. *Hard White: The Mainstreaming of Racism in American Politics*. NYC, NY: Oxford University Press.

Hill, Herbert. 1996. “The Problem of Race in American Labor History.” *Reviews in American History* 24(2): 189–208.

King Jr, Martin Luther. 1968 [2010]. *Where Do We Go from Here: Chaos or Community?* Boston: Beacon Press.

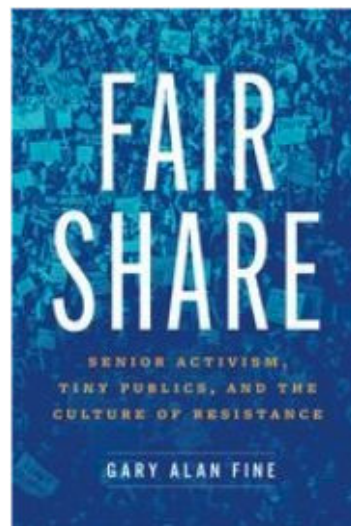
Leonardo, Zeus. 2004. “The Color of Supremacy: Beyond the Discourse of ‘White Privilege.’” *Educational Philosophy and Theory* 36(2):137–52.

McGhee, Heather. 2021. *The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together*. New York: One World.

Recent Publications

Fine, Gary Alan. *Fair Share: Senior Activism, Tiny Publics, and the Culture of Resistance*. University of Chicago Press, 2023.

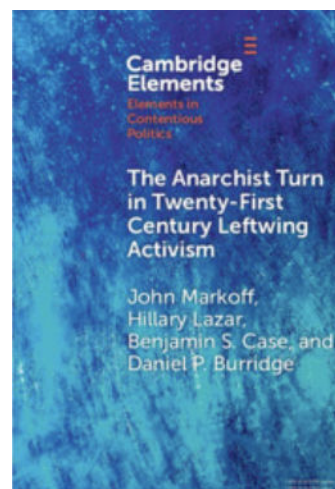
<https://doi.org/10.7208/chicago/9780226823829.001.001>.



Lu, Todd. Forthcoming. “When Black Movements Matter: Controlling Images and Black Lives Matter Protests in Media Attention to Police Killings.” *Mobilization: An International Quarterly*. [[PDF Pre-Print Manuscript](#)]

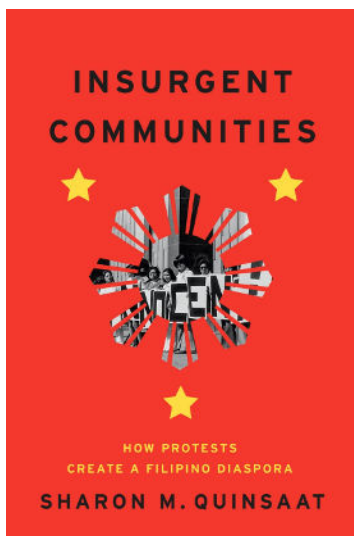
Markoff, J., Lazar, H., Case, B. S., & BurrIDGE, D. P. (2024). *The Anarchist Turn in Twenty-First Century Leftwing Activism*. Cambridge: Cambridge University Press.

<https://www.cambridge.org/core/elements/anarchist-turn-in-twentyfirst-century-leftwing-activism/>



Wimberley, Dale W., Pallavi Raonka, Talitha Rose, Sofia Sabirova, and Sasha Gheesling. 2024. "The US Student Antisweatshop Movement's Presence and Success at the Campus Level: Impacts of Collective Identity Strength and Network Density." *Sociological Inquiry*.
<https://onlinelibrary.wiley.com/doi/epdf/10.1111/soin.12584>

Quinsaas, Sharon M. 2024. *Insurgent Communities: How Protests Create a Filipino Diaspora*. Chicago: The University of Chicago Press.
<https://press.uchicago.edu/ucp/books/book/chicago/1/bo211461142.html>



CBSM Upcoming Events

May

- **Black Mobilizations pre BLM – Organizer: George Waddington - Details: to be confirmed over email.**

June

- **Teaching Social Movements - Organizer: Megan Booker Details: to be confirmed over email.**

Other CBSM-related events

1: Course - The Tisch College Community Research Center (TCRC) at Tufts University welcomes applicants for this one-week summer course on *Participatory Action Research*.

In this course, participants will learn how to employ Participatory Action Research (PAR), an approach to data collection that emphasizes (a) the full participation and leadership of members of the research population in each stage of the project; (b) the co-production of knowledge between formal researchers and community members; and (c) collaborative social action that improves the well-being of the research population. In this course, we will engage with different theories about how knowledge is created, learn about the principles of PAR and how to apply them in a range of research projects, and work in small groups to workshop the application of PAR in participants' own projects. This training is appropriate for those planning to conduct research with vulnerable populations, including academic faculty and researchers, postdocs, graduate students, those with research roles in NGOs or public institutions, and undergraduates working on a thesis or other large research project.

Date and Time: Monday, June 10 to Friday, June 14, 2024, 12:30pm to 4:30pm EST

Location: Zoom

Cost: \$500

Registration Link:

<https://universitycollege.tufts.edu/courses/browse/participatory-action-research#section-40064>

*Scholarships may be provided based on need and availability. For more information on scholarships or about the course, please email anjuli.fahlberg@tufts.edu.

About the instructor: Dr. Anjuli Fahlberg, Assistant Professor of Sociology at Tufts University, has been conducting PAR for the last ten years in her work on urban violence and social movements in Latin America.

She is Co-Director of the PAR-based [Building Together Research Collective](#) in Rio de Janeiro, Brazil. She's used PAR in ethnographic fieldwork, interviews, surveys, and content analysis and has trained and mentored over 100 researchers at universities and community-based organizations to conduct PAR in their own work.

Announcements

Call for Papers for the Mobilization-SDSU Conference

Join us for the next Mobilization-SDSU conference on Strategy and Influence: Movements, Media, and Parties, July 8-9, 2024!

We are planning another major international gathering of scholars in San Diego on July 8-9, 2024. Previous conferences confirm the popularity of more smaller collegial gatherings of 100 plus engaged scholars—a perfect size for relaxed discussion, schmoozing, and intellectual engagement on topics that interest you. We will ponder topics of this year's theme and its impacts theoretically and methodologically — especially in these challenging times. We invite all section members to attend, from the established scholars to the newest innovators and thinkers. The theme this year is “Strategy and Influence: Movements, Media, and Parties.” We will organize paper sessions on other topics, as submissions cluster. We will find a place for your current research. Please plan to join us for a collegial and engaging gathering. Attendees often say, “This is my favorite conference.

To present a paper, please submit your abstract and register by **April 30, 2024** at the link below. Organizers will place papers in appropriate thematic sessions. In addition to the conference theme of **Strategy and Influence: Movements, Media, and Parties**, research papers for the open-submission

sessions are welcome on a variety of topics trending in our field. Organizers will accommodate submissions by assigning registrants' papers to thematic sessions. We look forward to another engaging and collegial gathering this year.

Register and submit your abstract at:

https://mobilizationconference.sdsu.edu/abstract_submission.html

Best regards,

Hank Johnston

The Legacy of W.E.B. Du Bois: Crossing Boundaries for Social Justice

The Sociology Department at Brown is sponsoring a W.E.B. Du Bois conference, “The Legacy of W.E.B. Du Bois: Crossing Boundaries for Social Justice,” **May 3-5, 2024**. The conference will focus on Du Bois' work, overall, with a social justice emphasis. A unique dimension of the conference will be to mentor and support Brown HUG (historically underrepresented groups) students as well as non-Brown students. Students will interact with top Du Boisian scholars from the U.S. and abroad. Please consider this email an invitation for faculty, postdocs, and students at your institution to attend and participate in concurrent sessions as well.

The conference will include free breakfast and lunch each day, and two receptions, one on Friday and one on Saturday. Students can register free; non-student registration is \$100. There are also a limited number of student travel stipends. Here is the link to the Du Bois Conference webpage, Call for Papers form, and registration portal.

Please contact conference co-organizers Julian Culver (julian_culver@brown.edu) and Sandra Barnes (sandra_barnes@brown.edu) if you have questions about the conference or registration process.

Alternative Futures and Popular Protest Conference

Alternative Futures and Popular Protest is an international, cross-disciplinary conference on social movements, protest and cognate topics. It has drawn participants from over 60 countries, whether based in departments of sociology, politics, cultural studies, psychology, economics, history, geography or elsewhere. Discussions are marked by a long-established spirit of collegial and comradely participation, making for a friendly meeting ground between academia and activism.

The 2024 conference will be held in Manchester on 17-19th June. For more information visit: <https://www.movements.manchester.ac.uk/afpp-2024-call-for-papers/about-afpp/>

Next Issue of Critical Mass

Highlight your accomplishments for the job market!

Are you going on the sociology job market this year? Do you have students who are going on the market? The Summer issue of *Critical Mass* is devoted to highlighting the accomplishments of junior social movements scholars. The issue will be published in early August.

To publish your profile, please provide the following:

- *Photograph (optional)*
- *Current affiliation*
- *List of up to 10 representative publications (including forthcoming publications and works in progress) in ASA or APA format*
- *200-word candidate statement in 1st person*
- *Website and email address*

Please send all materials to *Critical Mass* co-editors David Su and Ana López Ricoy at cbsmnews@gmail.com by **July 1, 2024**.