

changing over time and whether it is conducive to scientific innovation.

Harkening to de Tocqueville, the authors note in their conclusion that the social and cultural environment in the United States—especially its recognition that individual achievement can have a social benefit—is ideal for science. But the current political environment, combined with rapid growth in one specific area of science (biomedical science) that seems particularly dependent upon political whims and morality, may not bode well for American science. Jason Owen-Smith's (Scott, McCormick, and Owen-Smith 2010) research on controversial human embryonic stem cell legislation and its impact on scientists and their careers is exemplary in this regard.

Xie and Killewald's efforts have produced an authoritative and indispensable evaluation of American science in education and in the labor force. Their devotion to empiricism, especially in light of a (ungrounded) policy debate, is highly commendable. While it leaves open many avenues for future research on other aspects of science (funding, quality, and the like), it fails to proffer a theory, or at least explanations, for the trends it uncovers. Why is American science declining in some respects but thriving in others? Why are other countries doing better in some respects? Without answers,

even tentative answers, to such "why" questions, the impact of this book may be unnecessarily limited.

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CRITICAL-RETROSPECTIVE ESSAYS

Age and Sociological Explanation: Expanding Horizons in the Study of Aging and the Life Course

DALE DANNEFER

Case Western Reserve University
dale.dannefer@case.edu

Scholars working in the sociology of age and the life course have always had a strong interest in the individual. The temporally-anchored fact of physical birth is widely assumed to be followed by a set of fixed, organismically driven imperatives of maturation and aging; as a corollary, social life and social structure must accommodate such processes of individual change over the life course. Social scientists' thinking about aging has developed in the context of such assumptions about the naturalness of aging, pervasive in both popular and scientific thought.

This conventional view of aging received a major challenge in the late 1960s and 1970s with the development of several lines of scholarship that defined the principles on which the sociology of age and the life course were founded. These principles established a new level of sociological significance for the phenomenon of age by demonstrating that many age-related patterns and outcomes were contingent upon cohort- and context-specific experiences (Elder 1999 [1974]), and by clarifying the importance of cohort analysis (e.g., Riley, Johnson, and Foner 1972). These works produced a fundamental challenge to the standard view of aging and made clear that age could not be understood entirely as a self-contained individual process. As a result, scholars within and beyond sociology suddenly began to recognize the relevance of social change, "history," cohort location, and other dimensions of social context as forces that influence individuals' physical and mental health (as well as more standard sociological domains like role and social status) over the life course, and at the cultural level, shape the very meaning and significance of age. These discoveries transformed social

Shared Beginnings, Divergent Lives: Delinquent Boys to Age 70, by John H. Laub and Robert J. Sampson. Cambridge, MA: Harvard University Press, 2006. 338pp. \$29.50 paper. ISBN: 9780674019935.

Lives in Science: How Institutions Affect Academic Careers, by Joseph C. Hermanowicz. Chicago, IL: University of Chicago Press, 2009. 323pp. \$60.00 cloth. ISBN: 9780226327617.

A Different Shade of Grey: Midlife and Beyond in the Inner City, by Katherine S. Newman. New York, NY: New Press, 2003. 306pp. \$26.95 cloth. ISBN: 9781565846159.

Social Policy and Aging: A Critical Perspective, by Carroll L. Estes. Thousand Oaks, CA: Sage Publications, 2001. 304pp. \$89.00 paper. ISBN: 9780803973466.

Market Friendly or Family Friendly?: The State and Gender Inequality in Old Age, by Madonna Harrington Meyer and Pamela Herd. New York, NY: Russell Sage, 2007. 227pp. \$35.00 cloth. ISBN: 9780871545985.

Mexican New York: Transnational Lives of New Immigrants, by Robert Courtney Smith. Berkeley, CA: University of California Press, 2006. 375pp. \$29.95 cloth. ISBN: 9780520244139.

Mismatch: Why Our World No Longer Fits Our Bodies, by Peter Gluckman and Mark Hanson. New York, NY: Oxford University Press, 2006. 285pp. \$45.00 cloth. ISBN: 9780192806833.

science discourse about aging. They catalyzed the development of large-scale longitudinal data sets, prompted the founding of ASA's section on Aging and the Life Course, and expanded the agendas of other professional organizations devoted to aging.

I begin by reviewing this 40-year old series of events because one might think that, in the decades since, the sociology of age and the life course should have moved far beyond these original discoveries, and made great progress in deploying the sociological imagination to stake out new explanatory terrain for sociology. Overall, this has not happened. Instead, cohort differences and related ideas often have functioned as an inoculation *against* extending our understanding of how society shapes individual aging. The strong appeal of reductionist, individual-level approaches has often seemed to *contain* the explanatory potentials of social forces while continuing to privilege individual-level explanation (Dannefer 2011). Especially in North America, the functionalist perspective that guided early scholars inhibited the development of critical and structural perspectives on aging. The traditional inclination to regard age-related phenomena as largely individual matters governed by the imperatives of biological aging on one hand and "agency" or choice-making on the other has survived largely unscathed, albeit often in nuanced forms. Thus, methodological and analytical progress associated with longitudinal data and cohort analysis was not matched by theoretical advances.

Nevertheless, some sociologically-grounded alternative approaches have begun to capture broad attention among age/life-course scholars. These include approaches that examine the role of the *institutionalized life course* and the age-graded structures of adulthood (rather than just the "long arm" of childhood and youth) to organize the lives of individuals, the intersection of age and other bases of stratification and inequality, especially associated with *cumulative dis/advantage* and related concepts, and *political economy* and *critical* theoretical approaches, especially in examining the intersection of age with gender, race, and class.

The works discussed here were selected because, in one way or another, each of

them manifests these signs of intellectual vibrancy in a book-length statement. As is often the case, several of these volumes are also relevant to other fields, such as criminology, family, and migration. One of them, *Mismatch*, heralds from beyond the bounds of the discipline of sociology. Yet these books legitimately share the claim of serving as excellent examples of what the field of aging and life course studies needs more of—sustained and careful treatments of key problems central to the task of developing a genuinely sociological approach to aging and the life course. Given space limitations, anthologies are excluded, even though several recent quality collections are devoted to specialized and timely topics for age and life course studies, including diversity (Daatland and Biggs 2006); cumulative dis/advantage (Crystal and Shea 2002); critical gerontology (Baars, Dannefer, Phillipson, and Walker 2006), and the transition to adulthood (Settersten, Furstenberg, and Rumbaut 2008).

The initial excitement of life course studies described above was predicated in large part on the demonstration that the sociohistorical context in which one grows up (e.g., Elder 1999 [1974]) decisively influences subsequent life course outcomes. This general "cause-effect" paradigm became a dominant theme of life course inquiry. Yet taken by itself, the logic of this approach is quite limited in sociological terms, because it restricts consideration of the role of social forces in shaping individual lives to what happens at or before "Time 1," and excludes from consideration the impact upon how individuals age of the ongoing power of complex and age-graded institutional structures that organize the adult life course—a practice which has been termed *time-one (T1) encapsulation* (e.g., Dannefer and Kelley-Moore 2009). T1 encapsulation means that the explanatory power of context is restricted to effects that occurred earlier in the life course. I begin with two exemplary studies that demonstrate the power of institutions and other social forces operating in adulthood, making clear the explanatory costs of T1 encapsulation.

John Laub and Robert Sampson's *Shared Beginnings, Divergent Lives: Delinquent Boys to Age 70* provides a superb example of life

course research that studies the conjoint effects of early life experiences and subsequent opportunities. The study entails a reinterviewing of men who were studied as delinquent boys in the 1940s by Sheldon and Eleanor Glueck, and follows on their earlier book also based on the Gluecks' research, *Crime in the Making* (Sampson and Laub 1995). *Shared Beginnings, Divergent Lives* provides a thorough consideration of competing explanatory approaches to the outcome of interest (criminal offending in adulthood), reviewing both psychological and social explanatory models, and bringing into focus the contrast between sociological modes of explanation and the array of reductionist approaches that have tended to dominate the field.

No one denies the importance of opportunity structures and other social forces in early life to shape individuals' values, aspirations, and activities. Although such forces were at play in the childhoods of these men, Laub and Sampson's detailed life-history data demonstrate that an adequate understanding of the forces shaping their lives in adulthood requires having detailed information on their circumstances in adulthood. Indeed, the analysis enables Laub and Sampson to offer a clarification and resolution to a longstanding debate concerning the etiology of criminality, which has been dominated by developmental or other forms of "childhood determinism" (typically emphasizing individual temperament combined with early family-related or other social problems). Beyond the importance of childhood experience, Laub and Sampson demonstrate the power of social forces in adulthood to alter the course predicted by early disadvantage. Specifically, a stable marriage (typically in synergy with a stable job) makes more likely a shift away from associates and networks comprising risk factors for a return to crime. For some, the discipline and skills provided by experience in the military were also important. These findings, which are essential to understanding variation in adult desistance, point clearly to the empirical and theoretical inadequacies of childhood-focused approaches to explaining crime, as well as of conventional "turning points" approach which emphasizes standard, maturational role transitions.

In the context of life course studies, this work clearly illustrates that a result of T1 encapsulation is a diminished grasp of the actual causal processes involved.

Joseph Hermanowicz's *Lives in Science: How Institutions Affect Academic Careers* similarly demonstrates the power of the institutional matrix of experience in adulthood to shape life-course outcomes, and it similarly demonstrates the value of longitudinal data. This volume is also a sequel; it is a 10-year follow-up of the author's initial study of 59 academic physicists at different ages and "career stages" (Hermanowicz 1998); 55 of the original 59 respondents were reinterviewed for the follow-up. Hermanowicz sampled physicists from universities selected to represent the top, middle, and lower tiers of NRC rankings in order to explore the effects of different academic contexts of career experience. Despite the focus on a single profession, it may be surprising that investigating life-course patterns in different types of institutional settings yields complex, albeit intricately ordered, differences in the patterning of life-course outcome. Hermanowicz discovers through his interviews that these three tiers of universities represent three different types of social worlds ("elite," "pluralist," and "communitarian") each tending to produce distinct life-course patterns with respect to work engagement, identity, and satisfaction—often in counter-intuitive ways. For example, his finding that late-career elite faculty are surprisingly disaffected and disengaged, reflecting quite a different trajectory from the less privileged groups, offers a lesson in the complex yet orderly connections between the structures of everyday life and life-course outcomes.

By following multiple cohorts over time and considering the differential impact of institutional location on the life-course patterns of each, *Lives in Science* offers a model of research that traces the long-term consequences in individual lives of specific forms of the institutionalized life course, and their intersections with age. It reveals complex dynamics of institutional stratification that are embedded within a set of structures that from a distance appear to be homogeneous, yet which determine life chances and patterns of change in individual

engagement and identity within a single profession.

While different in subject matter, these two studies make clear the impact of the age-graded institutions of adulthood on shaping subsequent outcomes in individual lives in ways that cannot be reduced to the experiences of youth. In both cases, earlier motivational and aspirational structures are shown in some instances to be reshaped, for better or worse, by the new opportunity structures of adulthood—whether in finding a stable job and marriage, or in dealing with the vagaries of academic institutions. While not without limitations, each of these studies thus yields fresh and important insights about how the institutions of adulthood shape the adult life course, and provide intriguing hypotheses for further exploration. They draw attention to key features of social reality that often go unappreciated: that the powerful and orderly effects of social forces on individuals are often difficult to discover because of unrecognized environmental variation (such as the differences in “career psychology” evident in Hermanowicz’s three academic worlds) and because of the intricacy of the effects of different institutional contexts, especially when those effects are extended through time.

It is lamentable that the sociology of aging and the life course does not have more such examples of research that contribute to specifying the linkages of the age-graded structures of adulthood and life-course outcomes. Clearly, as a field we have barely begun the task of understanding these dynamics. Yet when viewed with a broader sociological lens, it must also be recognized that these two exemplary studies also share some important limitations.

In addition to inevitable methodological issues that accompany longitudinal research, these studies share a limited theoretical perspective. Except for some scattered allusions to cumulative dis/advantage, neither of them offers much in the way of acknowledging the larger structural issues that form the macro-institutional context. What, for example, about the role of ideological factors (related, e.g., to credentialing and various forms of social capital) in sustaining and reifying the internally

stratified academic system that Hermanowicz describes? Despite its arguable relevance, neither study has much to say about the role of gender. It is true that, except for 4 of Hermanowicz’s 55 physicists, these are both studies of males. Yet that hardly means that gender issues are irrelevant to the lives being studied. For example, in view of the exceptionally successful careers of at least some of Hermanowicz’s female respondents, could it not have been worth drawing on the extensive literature on gender dynamics in the workplace and its cultural context? Beyond noting that feminists might question “who benefits” from their respondents’ marriages, Laub and Sampson give little attention to the likelihood that many of the men who have “gone straight” owe their “success” to the power of the ideology of domesticity. A similar issue arises with respect to their conceptualization of crime, where the focus is on these men’s “stake in conformity,” while the theoretical problems involved in conventional views of concepts such as deviance, social legitimacy and crime itself receive little attention. It is understandable, given the lifelong challenges faced by the men being studied and their often tenuous integration into mainstream society, that the authors do not explicitly address such problematic assumptions. To be sure, one cannot do everything in a single study. Yet the ways in which the dynamics analyzed by Laub and Sampson and Hermanowicz are themselves shaped by larger structural forces, warrant attention. In the context of life-course studies, the lack of consideration of broader structural issues follows the too-familiar tendency toward *microfication* (Hagestad and Dannefer 2001), focusing on the impact of proximate contextual experiences while neglecting the role of larger structural forces in shaping the everyday dynamics within which lives are played out.

Such is not the case with Kathryn Newman’s *A Different Shade of Grey: Midlife and Beyond in the Inner City*. Primary data for Newman’s book consist of 100 intensive interviews conducted with a randomly chosen subsample of New Yorkers who participated in a survey (n=900) of minority urban dwellers conducted by the MacArthur Foundation’s MIDUS (Midlife in the United

States) program. From the beginning, Newman places detailed accounts of her respondents’ lives in national and historical contexts, situating individual narratives within macro-level dimensions of social structure as well as change, from the Great Migration to contemporary data on the role of ethnicity and gender in the distribution of resources nationally. This provides a broad context for the accounts of her respondents which, for many, cover experiences of migration earlier in their lives, as well as their experiences of racism and sexism along the way.

Although not explicitly formulated as a life-course study, *A Different Shade of Gray* addresses the widely-remarked need in aging and life course scholarship to capture the diversity of experiences of age and to understand its sources. The importance of doing so for the received wisdom of the field becomes immediately evident, as the experiences of Newman’s respondents quickly call into question some standard generalizations and assumptions of the sociology of aging and the life course: that financial hardship has declined among seniors, that “aging in place” and “age integration” are desirable conditions for older people, and the notions of an institutionalized, tripartite life course and an emergent “third age” of extended post-retirement health and prosperity. Even the most economically stable and successful of Newman’s respondents give voice to a constant experience of stress, often deriving from the immediate financial, caregiving, and other needs of children, grandchildren, and others. Such demands make painful incursions into efforts to care for oneself and one’s own future needs, leading many of these respondents to anticipate retirement with apprehension. Although added to such familial and interpersonal stressors are the deterioration of neighborhoods and attendant safety and quality-of-life concerns, a major theme running throughout Newman’s account is the inclination of her respondents to focus on individual agency—both in assigning responsibility to themselves and others for some of life’s difficulties, and also in the proactivity with which they approach difficult challenges.

Newman’s portrayal of these often-daunting everyday struggles offers compelling evidence

of how the effects of social stratification are amplified with age: “Education, employment, income, family formation and health all point in one direction: poor minorities start out with many strikes against them, and the strikes build up over time” (p. 53). Her respondents provide vivid examples of aging as a process of cumulative disadvantage, sometimes with literally life-altering consequences. “What is the most telling marker of inequalities between middle-aged and elderly Americans of different racial and ethnic groups? The answer has to be health” (p. 51). The chapter “Old Before Our Time” documents graphically the scope of premature encounters with health issues typically associated with aging, including cardiovascular problems, diabetes, arthritis, and cancer. *A Different Shade of Gray* makes clear the necessity of making race, gender, and economic stratification integral to an understanding of aging, and powerfully depicts, as numbers cannot do, what this means in the daily lives and struggles of individuals who face these challenges.

A macro-level approach to both social theory and social policy analysis is the starting point for Carroll Estes and associates’ *Social Policy and Aging: A Critical Perspective*. “A new level of ugly and unforgiving partisanship over the past decade has engulfed social policy on aging as reflected in extremely intense power struggles over the two bedrock entitlement programs for the elderly—Social Security and Medicare,” Estes writes (p. 231). What is most striking is how apt this assertion seems in 2013—even more than when *Social Policy and Aging* was published in 2001. This volume remains significant, because it considers age from an explicitly articulated political economy framework, applying this perspective to age, the life course, demographic trends, and related policy domains including not only health care and pensions but the non-profit sector. Estes rightly notes the neglect of both gender and of macro-level forces in a wide array of theoretical approaches popular in life-course scholarship, including activity and disengagement theories, age stratification, constructivism, and recently developed notions of successful and productive aging. Although political economy and

related theoretical perspectives are treated quite briefly, Estes makes the case for more systematic attention to the genderedness of aging, as well for studying the potentials of social policy to impact individual aging.

Market Friendly or Family Friendly?: The State and Gender Inequality in Old Age, by Madonna Harrington Myer and Pamela Herd, builds on the work of Estes and associates as well as others in the political economy tradition, documenting in detail the extent and scope of the gendered basis of inequality among older people. While the book is important for this analysis alone, it is presented only as background for the principal arguments, which concern (a) how observed inequalities are regulated by policies, and (b) the implications of various policy proposals advocated from both right and left (hence, "market friendly vs. family friendly") for the future distribution of resources, and especially with respect to inequality.

Such problems are inevitably moving targets, shifting with demographic change as well as the vagaries of politics and policy formulation. One popular and upbeat retort to such a bleak picture is that improvements in female work status and earnings will mean that women's current economic disadvantage will not extend into the future. Harrington Myer and Herd cast serious doubts on such optimism, demonstrating that the prosperity of some high-earning women has been offset by low and even declining earnings opportunities for a large subpopulation of women at the bottom of the income distribution, with regressive policy proposals threatening to add further disadvantage.

While both Newman and Estes and associates note the role of marital status in late-life gender inequalities, Harrington Myer and Herd give it special prominence—pointing out that elders living alone are more than four times more likely than married women to be in poverty, and detailing how the societal distribution of resources that regulates this condition is anchored in social policies. They propose specific policy changes, such as restructuring Social Security to recognize unpaid labor and (more controversially) eliminating spouse/widow benefits. The specificity of their proposals, and of their

analysis of the likely effects, are a reminder that individual lives cannot be understood adequately in terms of daily experience, familial relations, and individual decision-making alone. While such micro-level realities are always important, they are situated within parameters of possibility defined by macro-level forces.

In *Mexican New York: Transnational Lives of New Immigrants*, Robert Courtney Smith employs a life-course approach to understanding the dynamics of migration. While the issues faced by immigrants have been a focus of research on aging and the life course elsewhere (e.g., Phillipson, Ahmed, and Latimer 2003), Smith's study is unique in several ways relevant to the life course. Most centrally, it is a study that spans 15 years, making an intersection with life-course issues in the lives of his respondents unavoidable. The 15-year time period of the study reveals the importance of life-course transitions and changes in a way that more typical, short-term studies could not (see Black 2010 for another example of the potential life-course relevance of long-term ethnographic work).

The focus of Smith's work is, as his title suggests, not migration per se but *transnational lives*. His respondents have institutionalized a pattern of regularly spending time both in the Mexican village of the senior generation's origin and in New York City—a life pattern that often creates two sets of overlapping networks and different presentations of self, if not identities. These shared tensions are experienced differently by first- and second-generation transnationals. Not surprisingly, gender again emerges as a contested domain in this complex of relationships. For example, both males and females find encouragement to enact traditional and sharply differentiated sex roles in Mexico, generating a set of role definitions and interpersonal dynamics that are (especially for second-generation women) unacceptable and implausible in New York, thus creating sustained issues of identity and role distance.

The extended time period also makes possible a detailed examination of the intersection of individual lives with the formation and endurance of new life-course institutions. It allows time for Smith to observe

such institutions being created and/or transplanted (especially for youth—ranging from gangs to the Ticuani Youth Group, a newly formed cultural association). The conditions under which new institutions of the life course are created and sustained is a key theoretical question for the study of age and the life course that goes beyond the institutions themselves. Such structures have the potential to produce a normative sense of age and to use age to bring order to individual lives. Whether or not the institutions that Smith describes survive (a matter that is far from clear at the conclusion of the book), the attempt to construct and maintain institutions that he describes offers a provocative case for those interested in the process of institutionalization (and deinstitutionalization) of the life course, especially in its intersection with individual life-course change.

In *Mismatch: Why Our World No Longer Fits Our Bodies*, biologists Peter Gluckman and Mark Hanson describe what they term a life-course approach to health as involving "... at least three aspects to consider: the various strands of inheritance, the environment experienced during development and the environment now being faced" (p. 193). This statement recognizes the importance of both the crucial events of the early life course, as well as an individual's subsequent and present experience. For sociologists, the significance of this book is its deliberateness in importing social forces into the biology of development and aging. It offers a provocative view of epigenetics as a domain within which social and environmental characteristics can influence gene expression, with decisive implications for health outcomes. A featured example involves a Barker-like effect of nutritional deprivation in infancy, which permanently sets metabolic parameters to survive in a food-scarce environment. When followed by exposure to abundant cheap calories in the teenage years and early adulthood, this is hypothesized to be a pre-recipe for obesity. For sociologists, the correctness of this specific argument (which despite supporting evidence remains controversial) is less significant than is the causal logic of offers. In sharp contrast to the dominant view of the burgeoning social science literature on gene-environment interactions, they point to the importance of social forces

as a constantly operative influence on gene expression, which opens a potential horizon of potential for sociological explanation of life course outcomes. A second important point is their argument that the long-term significance of events in early childhood (nutrition in this case) is contingent upon later life events. Thus, understating age and life course outcomes should not pit childhood against effects of social structure in adulthood, but rather requires an understanding of the interaction of the two. In this, they simultaneously avoid T1 encapsulation and illustrate its costs. While these authors are not alone among biologists offering this important and challenging suggestion to the social sciences, their "life-course biology" offers a clear and systematic statement elaborating its potential implications for the sociology of age and the life course.

The books discussed here are indicative not only of the range of substantive topics, but also of the multiple levels of problem framing and analysis that coexist within the sociology of aging and the life course. As suggested by the kinds of interdisciplinary potentials represented in *Mismatch*, it is a field poised to explore possible important and heretofore unrecognized modes of social causation. At the same time, it is a field beginning to expand and enrich understanding of the broader effects of social structure on the organization of the life course, and as well as upon the institutionalized life course itself. In one way or another, the volumes discussed here stand as examples of advancing knowledge along one or more of the intellectual pathways in need of exploration.

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The Normal Science of Queerness: LGBT Sociology Books in the Twenty-First Century

JOSHUA GAMSON
University of San Francisco
gamson@usfca.edu

Generic human time is admittedly catching up to me, but gay sociology is on such a sped-up clock that just a few years after I was a whippersnapper I found myself a veteran. It's not just me. Given the rapidity with which lesbian, gay, bisexual, and transgender (LGBT) statuses, communities, and politics have changed, works that captured a new phenomenon in their time—for instance, my own 1990s study of LGBT populations and images within tabloid television talk shows—often become historical snapshots shortly after they are published. The field, like the populations on which it focuses, has grown and changed at sometimes dazzling speed.

When I entered the academy in the 1980s and 1990s, lesbian-, gay-, bisexual-, and transgender-focused sociology¹ was just past its infancy and in a big growth spurt. These were critical years for the field in a double sense: developmentally crucial and driven by critique. The activism of the 1960s and 1970s had helped to generate political ideas and a culture of outness that found its way into the academy, often in the person of openly lesbian and gay sociologists. The study of homosexuality had been effectively pushed beyond the field of "deviance," where it had long been boxed. As feminist, ethnic-, and racial-studies scholars had been doing in a variety of arenas (including sociology), these folks pointed out blind spots, distortions, and holes in various sociological subfields. They began to redress the relative invisibility within sociology—and outright misrepresentation—of sexuality-based communities, identities,

¹ By LGBT sociology, I mean here scholarship on LGBT-related topics by sociologists. Plenty of non-sociologists have done and are doing sociologically relevant work on LGBT topics, but for the sake of clarity I'm restricting myself to those trained in this discipline.

The Dividends of Dissent: How Conflict and Culture Work in Lesbian and Gay Marches on Washington, by Amin Ghaziani. Chicago, IL: University of Chicago Press, 2008. 419pp. \$27.50 paper. ISBN: 9780226289960.

God, Sex, and Politics: Homosexuality and Everyday Theologies, by Dawne Moon. Chicago, IL: University of Chicago Press, 2004. 281pp. \$30.00 paper. ISBN: 9780226535128.

Invisible Families: Gay Identities, Relationships, and Motherhood among Black Women, by Mignon R. Moore. Berkeley, CA: University of California Press, 2011. 298pp. \$27.95 paper. ISBN: 9780520269521.

Dude, You're a Fag: Masculinity and Sexuality in High School, by C.J. Pascoe. Berkeley, CA: University of California Press, 2007. 227pp. \$26.95 paper. ISBN: 9780520252301.

Drag Queens at the 801 Cabaret, by Leila J. Rupp and Verta Taylor. Chicago, IL: University of Chicago Press, 2003. 256pp. \$27.50 cloth. ISBN: 9780226731582.

Courting Change: Queer Parents, Judges, and the Transformation of American Family Law, by Kimberly D. Richman. New York, NY: New York University Press, 2010. 267pp. \$22.00 paper. ISBN: 9780814776988.

The Stranger Next Door: The Story of a Small Community's Battle over Sex, Faith, and Civil Rights, by Arlene Stein. Boston, MA: Beacon Press, 2002. 267pp. \$19.00 paper. ISBN: 9780807079539.