

# ESSENTIAL METHODS IN SYMBOLIC INTERACTION

**Edited by** Shing-Ling S. Chen

STUDIES IN SYMBOLIC  
INTERACTION

**VOLUME 60**

# ESSENTIAL METHODS IN SYMBOLIC INTERACTION

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EDITED BY

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United Kingdom – North America – Japan  
India – Malaysia – China

Emerald Publishing Limited  
Emerald Publishing, Floor 5, Northspring, 21-23 Wellington Street, Leeds LS1 4DL

First edition 2025

Editorial matter and selection © 2025 Shing-Ling S. Chen.  
Individual chapters © 2025 The authors.  
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**British Library Cataloguing in Publication Data**

A catalogue record for this book is available from the British Library

ISBN: 978-1-83662-019-8 (Print)  
ISBN: 978-1-83662-018-1 (Online)  
ISBN: 978-1-83662-020-4 (Epub)

ISSN: 0163-2396 (Series)



INVESTOR IN PEOPLE

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**Michael A. Katovich** is a Professor of Sociology in the Department of Sociology and Anthropology at Texas Christian University. He has written on diverse subjects, linked to the concepts and theoretical tenets that emerged within the new Iowa School of Symbolic Interaction.

**Joseph A. Kotarba**, PhD, is a Professor of Sociology at Texas State University, where he directs the *Music Across the Life Course Project*. He also serves as Lead Ethnographer and Evaluation Researcher for the Institute for Translational Sciences at the University of Texas Medical Branch-Galveston. He received the George Herbert Mead Award for Lifetime Achievement from the Society for the Study of Symbolic Interaction and the Society’s Charles Horton Cooley Award for Best Book in the Symbolic Interactionist Tradition for *Baby Boomer Rock ‘n’ Roll Fans* (Rowman & Littlefield, 2013). He is currently studying the experience of music in the AI era and the culture of the translational science movement. His latest book is

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**Natalia Ruiz-Junco** is an Associate Professor of Sociology at Auburn University. She works in the areas of social theory, social psychology, sociology of emotions, social movements, and qualitative methodology. She has a long-standing interest in interpretive and pragmatist theories. She is the coeditor of *Updating Charles H. Cooley: Contemporary Perspectives on a Sociological Classic* (Routledge, 2019), the *Routledge International Handbook of Interactionism* (Routledge, 2021), and *People, Technology, and Social Organization: Interactionist Studies of Everyday Life* (Routledge, 2024).

**Christopher J. Schneider**, PhD, is a Professor of Sociology at Brandon University. His research focuses on how developments in media and technology contribute to changes in social interaction and social control. Dr Schneider has written or collaborated on eight books and has published dozens of scholarly journal articles, book chapters, and essays. His most recent books are *Doing Public Scholarship: A Practical Guide to Media Engagement* (Routledge, 2024) and *Defining Sexual Misconduct: Power, Media, and #MeToo* (coauthored with Stacey Han-nem) (University of Regina Press, 2022). *Defining Sexual Misconduct* received the 2024 Midwest Sociological Society's Distinguished Book Award and an Honorable Mention for the 2023 Cooley Award, given for notable book in symbolic interaction, from the Society for the Study of Symbolic Interaction. *Defining Sexual Misconduct* was also listed in *The Hill Times'* Best Books of 2022. Dr Schneider has received award recognition for his research, teaching, community service, and contributions to public scholarship. More recently, he is the 2024 recipient of Brandon University's Board of Governors Award for Excellence in Community Service and the 2022 recipient of Brandon University's Senate Award for Excellence in Research.

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**Dirk vom Lehn** is a Professor of Organization and Practice at King's Business School, King's College London. His research primarily is concerned with examining the organization of action and interaction in museums and optometric practices using video-recordings as principal data and ethnomethodology as analytic attitude. He also conducts studies in the development of ethnomethodology. Dirk's latest publication are the monograph *Peopling Marketing, Organization, and Technology: Interactionist Studies in Marketing Interaction* (Routledge, 2024) and the edited collection *People, Technology, and Social Organization: Interactionist Studies of Everyday Life* (Routledge, 2023; with Will Gibson and Natalia Ruiz-Junco).

PART A

ESSENTIAL METHODS IN SYMBOLIC  
INTERACTION

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# INTRODUCTION

Natalia Ruiz-Junco

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## ABSTRACT

*This piece introduces the present volume in Studies in Symbolic Interaction. It discusses each of the volume's contributions and provides an assessment of interactionism's current engagement with methods. The volume shows that interactionists are not limited to the use of methods informed by interactionist frameworks, while presenting a rich canvas of methods that are aligned with interactionism.*

**Keywords:** Interactionism; methodology; interactionist frameworks; sociology; history of knowledge

A markedly intense preoccupation with method has been characteristic of the modus operandi of sociologists for decades (Swedberg, 2012). Since the beginning of American sociology as an academic discipline, methodology has progressively become the critical pursuit of a discipline whose theoretical perspectives are fragmented and not unified (Ross, 1991; Turner & Turner, 1990). The present volume shows that improvements in methods do not have to come at the expense of advancement in theory when it comes to interactionism.

Interactionists have consistently sustained a strong interest in methodology, the most apparent manifestation of which is the enduring popularity of Herbert Blumer's (1969) statement about symbolic interactionism's "methodological position," a statement that has turned into a symbol of belonging for the interactionist community (see Ruiz-Junco et al., 2023).<sup>1</sup> This volume is thorough in its coverage of interactionist methods, even if, due to space limitations, not all relevant methodological approaches could be included.<sup>2</sup> This volume, however, constitutes a rich canvas of multiple interactionist engagements with methods, and invites us to study social life using qualitative and quantitative approaches.

In the first contribution, Michael A. Katovich promotes laboratory research from an interactionist and qualitative perspective. Katovich's point is that "examining social action, qualitatively, as simultaneously processual and

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Essential Methods in Symbolic Interaction

Studies in Symbolic Interaction, Volume 60, 3–7

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ISSN: 0163-2396/doi:10.1108/S0163-239620250000060001

structured, can occur in conjunction with creating dramatic scenarios in laboratory settings.” Katovich traces the historical significance of laboratory studies in social psychology and discusses their limitations. By contrast, he describes the New Iowa School (NIS) as an interactionist approach that utilizes experiments and audio-visual data to examine how people in small groups coordinate their actions in purposive and emergent ways. His contribution contains valuable illustrations of laboratory research undertaken following NIS postulates, revealing the usefulness of such method for studying a plethora of research questions, including how the aligning of individual lines of action connects to consequential patterns of collective action.

Dirk vom Lehn offers us a brilliant investigation into the theoretical and methodological connections that exist between ethnomethodology, founded by Harold Garfinkel, and the New Iowa School (NIS), created by Carl Couch. These two research programs, vom Lehn argues, have in common their desire to explore how social order is constructed through social interaction. They share an aim to unearth “generic principles of social life” and the use of audio-visual data in their analyses. In addition, both programs are interactionist. Comparing these two research trends, vom Lehn notes that Garfinkel was influenced, among others, by Alfred Schutz’s phenomenology, while Carl Couch was inspired by Manford Kuhn, Meadian pragmatism and Simmelian sociology. Despite the resemblances between ethnomethodology and NIS, vom Lehn expresses concern regarding the lack of fruitful engagement between them. As the author notes, NIS scholars were somewhat critical of ethnomethodology, and Garfinkel and his followers did not engage with NIS scholarship. Thus, vom Lehn’s account suggests an image of two ships crossing paths at night. He believes both scholarly communities should consider changing this image, especially now that some ethnomethodologists are immersed in a move toward “the scientification of interactionist analyses,” and a psychological laboratory research. In conclusion, vom Lehn urges ethnomethodologists and NIS scholars to fully embrace their common theoretical lineage, as well as the Society for the Study of Symbolic Interaction.

Tony Bryant and Carrie Friese pen the third contribution. These authors walk us through the history of Grounded Theory (GT), from the creation of the method to the discrepancies between two of the founders of the approach (Anselm Strauss and Barney Glaser) to the establishment of several recognizable branches of GT. In discussing the disagreements that led to the proliferation of GT approaches, the authors discuss how the different trainings of the founders, Strauss and Glaser (in Chicago and Columbia, respectively), may have been important factors contributing to the severance of their collaborative relationship. As Bryant and Friese note, the end of the Strauss–Glaser collaboration signified the subsequent creation of two distinctly different approaches to grounded theory, with “Classic Grounded Theory” renouncing the roots of the method in interpretive social science, and Straussian grounded theory, constructivist grounded theory, and situational analysis, affirming, with different degrees of explicitness, their solid theoretical affinity with interactionism. In fact, the authors consider interactionism and GT a theory-methods package, as GT adopts three distinct pillars of

interactionism: denial of “the spectator view of knowledge” in favor of the social construction of knowledge; “open-mindedness” bolstered by a sort of phenomenological bracketing of one’s assumptions; and abduction, introduced by C. S. Peirce and engaged by other interactionists, such as Anselm Strauss and Kathy Charmaz. Beyond providing a detailed historical account of the method’s permutations and theoretical developments, this piece elaborates on three postulates of GT based on Blumer’s (1969) famous three premises. Bryant and Friese argue that GT is intrinsically driven by an interactionist sensibility and by a pragmatist desire for liberation and social transformation. Indeed, as these authors put it, “A key feature of Pragmatism, and by implication SI, is the concern for knowledge to serve the project of emancipation.”

The fourth contribution comes from Christopher J. Schneider and David L. Altheide, who introduce Qualitative Media Analysis (QMA) as a qualitative method to analyze documents (e.g., video and images) focused on meanings, processes, and symbolic phenomena. Schneider and Altheide provide us with helpful illustrations on how to conduct research using this approach. A significant takeaway of their chapter is an outline of 12 methodological activities that researchers should follow while doing QMA research projects. These activities, or “steps,” include spotting a research problem, recognizing the idoneous media sources for the research question at hand (e.g., Facebook), choosing the unit of analysis (e.g., a post), and defining other key aspects of the research process (e.g., the “protocol” or “data collection sheet”). The authors demonstrate throughout their paper that this method cannot be understood without reference to three interactionist postulates: the emphasis on society as an interpretive process of people constructing definitions of the situation; the push for the dissolution of the subject/object dichotomy; and the focus on processual analysis. They also recommend researchers to develop “an open mind” in their systematic search for “relevant meanings and emphases.”

Joseph A. Kotarba contributes a methodological reflection on a specific subfield of sociology. Kotarba identifies a conceptual repertoire for the interactionist study of music, providing us with methodological insights about how to conduct research in this area. As Kotarba states, “Music is a ubiquitous feature of everyday life.” In his repertoire of concepts, Kotarba integrates several interactionist ideas; among them, self, community, scene, and authenticity. Kotarba does not conceive of these concepts as mere ideas, but rather as interactionist tools coupled with interpretive methods used to study music in everyday life. As an illustration, he shows how he applied the concept of subculture in his ethnographic study of rave parties, collaborating with other researchers (graduate students) in an effort to use the “multi-perspectival approach.” This emphasis on perspectival knowledge has its roots in George H. Mead’s (2015 [1934]) interest in the organization of perspectives and is a central feature of interactionist ethnographic research (Prus, 1996).

Finally, Jeffery T. Ulmer completes this impressive showcase of interactionist methodological reflections. Ulmer offers a compelling portrait of interactionism as a perspective aligned with empiricism and scientific inquiry and opposed to positivism. He argues that quantitative methodology and statistical analysis have

a considerable role in interactionist theorizing in general, and in abductive analyses in particular, because of their value in examining “outcomes of social interaction processes.” He stresses how statistics can be a tool in explaining social context, thus moving beyond micro-sociology. For Ulmer, “using statistical analyses (...) to guide and inspire qualitative data collection to uncover causal mechanisms” can be paired with Peirce’s abductive approach.

Readers can draw several lessons from this collection. I am going to mention only four. The first is that interactionists can improve their use of methods, and thus, their analysis of social life, by (re)engaging in productive dialogs with existing interactionist traditions (see Katovich, and vom Lehn, in this volume). The second is that interactionists can benefit from using and developing a diversity of methods, even if these have been extensively used by positivists and others whose epistemological stance is at odds with interactionist sensibilities (see Ulmer in this volume). The third is that interactionists must remain creative and open-minded throughout all phases of the research process, including engaging in casual, everyday conversations in the field (see Kotarba in this volume). Similarly, Kathy Charmaz (2004, p. 987), a well-known interactionist methodologist, encouraged us “to create a space where the unexpected can occur” (Charmaz, 2004, p. 987). The last one is that interactionists must re-pragmatize their research by adopting the pragmatist principle to use research to transform the social world, and to inform future action based on research findings (see Bryant and Friese, and Schneider and Altheide, in this volume).

In sum, interactionism is a tradition of multiple perspectives (vom Lehn et al., 2021). Interactionists are not committed to use a specific method; rather, they use a wide array of methods, and their interactionist frameworks shape the methods covered in these pages (e.g., grounded theory, laboratory research, qualitative media analysis). The present contributions help us (re)discover this exciting methodological legacy, and convincingly persuade us to develop it in the future.

## NOTES

1. Of course, classic interactionists such as Charles Cooley (see Shalin, 1986) made substantial contributions to qualitative methodology before Blumer’s foundational statement.

2. For instance, there are interactionist approaches to theorizing that contain important methodological lessons (see, e.g., Zerubavel, 2020), and methodological approaches that have been employed and even embraced by interactionists (Ruiz-Junco & Vidal-Ortiz, 2011; see also Ruiz-Junco & Vidal-Ortiz, 2023) that do not appear in this collection.

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