If nations are merely the result of coordination dynamics, as was implied in Chapter 2, do they lack any cultural content? Is the coordination on national membership like coordinating on which side of the road to drive on, or whether it is best to pronounce ‘controversy’ with its accent on the first or second syllable? This chapter attempts to answer these questions by introducing a Janus-faced approach to the study of culture. It argues that coordination issues of language do not rule out that cultural equilibria embed worldviews. Languages (and other cultural categories) reproduce practices that reflect common knowledge beliefs and points of concern. It is for this reason that culture is ‘Janus-faced’. On the one face, culture provides symbolic resources that permit coordination and control; on the other face, culture embeds common knowledge beliefs that are transmitted across generations.

Looking at the military as an organization, this chapter shows that the EU plays a modest but not inconsequential role in the integration of armed forces across Europe. The most conspicuous efforts on the part of the EU have involved capacity building, especially the creation of political-military bodies in Brussels and the launch of military operations under
a twelve-star flag. The EU has also been involved in some regulation by stealth, notably through Council-driven benchmarking that have set new norms for European armed forces. Using a demand-supply framework, it is argued that EU military integration was a response by state actors to tangible organizational and symbolic challenges. Following the end of the Cold War, military planners have looked to the EU as a way to legitimate armed forces reform, while diplomats and elected national officials have pushed for EU military initiatives as a tool of European diplomacy.

Race as a Set of Symbolic Resources
Debbie Becher
in Race and Real Estate

Highly publicized conflicts about eminent domain for urban regeneration have seemingly erased race from public discussion by focusing on white property owners, despite a longer publicized history of African-American encounters with the policy. This chapter argues that in public fights over real property, race can and should be understood broadly as a symbolic resource. The chapter explores three ways race can be a symbolic resource with black cases and faces, demonstrating that by understanding race as a symbolic resource and by differentiating how it is used, we can see what we otherwise might not: how people typically disadvantaged can use race to combat racial inequalities, and how and when they might succeed. These concepts allow for a better understanding of this chapter’s empirical study: an examination of how race mattered in a mostly African-American, South Philadelphia neighborhood fight over eminent domain in the late 1990s and early 2000s.

Memory in Old Age
Dieter Ferring
in Handbook of Culture and Memory

This chapter focuses on memory within the context of human aging. It starts with a conception of aging that highlights the interplay of
genetics, lifestyles, and culture as fundamental dynamics underlying the aging process as well as its impact on memory functioning. The chapter then focuses on the context of ontogenesis and describes central concepts of memory structure and functioning in a lifespan perspective highlighting the adaptive function of memory use. Building on this, the chapter elaborates the dynamic interplay and the role of memory in the self-regulation of the aging self. Finally, the chapter places memory in the context of two aspects of culture, differing between assistive culture providing knowledge and technology resources and culture as representing symbolic resources that help in the collective and individual construction of meaning.