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Evelina Akimova

Sociology



Dr. Akimova's website

Dederichs, K., & Akimova, E. (2025). Who remains single? Educational gradients in long-term singlehood across ethnic groups. *Journal of Marriage and Family*. https://doi.org/10.1111/jomf.70017

Who Remains Single? Educational Gradients in Long-Term Singlehood Across Ethnic Groups

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Keywords: education | ethnicity | gender | immigrants | mate selection | singlehood

ABSTRACT

Objective: To compare the prevalence of long-term singlehood and its educational gradient .

Background: Educational gradients in singlehood vary with countries' prevalent gender roles, and European societies increasingly include ethnic minorities originating from countries with more traditional gender roles. This study investigates whether the prevalence of singlehood and its educational gradient differ between ethnic majority and minority groups and whether opportunity structures are shaping any such differences.

Method: Using full-population register data from the Netherlands, this study examines educational gradients in the risk of entering one's first co-residential union (i.e., cohabitation or marriage) between ages 18 and 45, while also exploring differences and temporal shifts in opportunity structures. A rich description including non-parametric Kaplan–Meier curves is provided for women and men of Dutch, Turkish, and Moroccan origin who were born in the Netherlands or abroad between 1977 and 1983.

Results: Long-term singlehood is more common among ethnic minorities. University education is associated with lower singlehood rates among men of all groups and Dutch-origin women, but with higher singlehood rates among women of Turkish and Moroccan origin. This reversed educational gradient can partially be attributed to the limited availability of coethnic university-educated male partners.

Conclusion: The interplay of individual preferences, endogamy norms, and the structural availability of educational and ethnic ingroup partners affects who remains single in ethnically diverse societies.

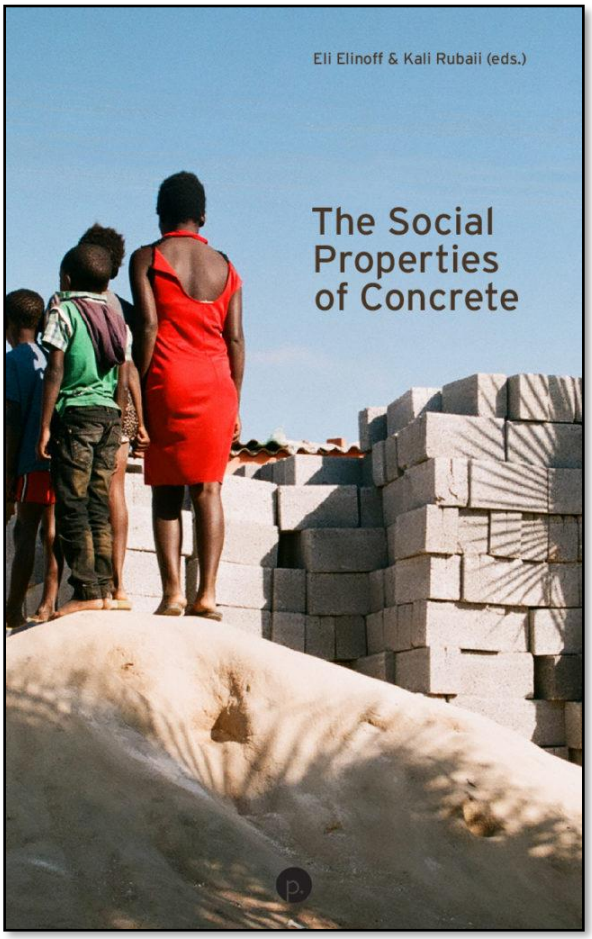
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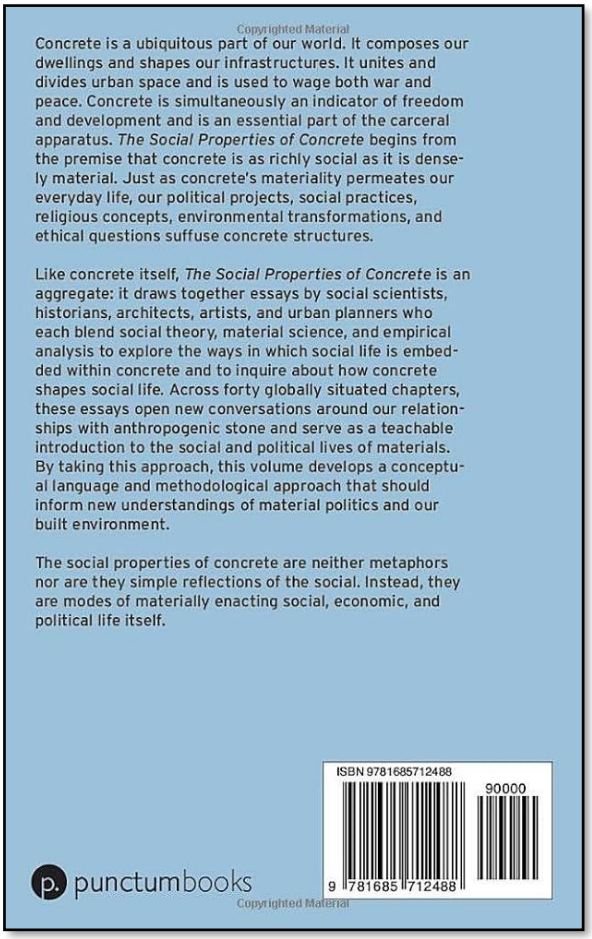
Anthropology



Dr. Rubaii's website

Elinoff, E., & Rubaii, K. (Eds.). (2025). *The social properties of concrete*. Punctum Press. https://punctumbooks.com/titles/the-social-properties-of-concrete/




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Concrete is a ubiquitous part of our world. It composes our dwellings and shapes our infrastructures. It unites and divides urban space and is used to wage both war and peace. Concrete is simultaneously an indicator of freedom and development and is an essential part of the carceral apparatus. *The Social Properties of Concrete* begins from the premise that concrete is as richly social as it is densely material. Just as concrete's materiality permeates our everyday life, our political projects, social practices, religious concepts, environmental transformations, and ethical questions suffuse concrete structures.

Like concrete itself, *The Social Properties of Concrete* is an aggregate: it draws together essays by social scientists, historians, architects, artists, and urban planners who each blend social theory, material science, and empirical analysis to explore the ways in which social life is embedded within concrete and to inquire about how concrete shapes social life. Across forty globally situated chapters, these essays open new conversations around our relationships with anthropogenic stone and serve as a teachable introduction to the social and political lives of materials. By taking this approach, this volume develops a conceptual language and methodological approach that should inform new understandings of material politics and our built environment.

The social properties of concrete are neither metaphors nor are they simple reflections of the social. Instead, they are modes of materially enacting social, economic, and political life itself.

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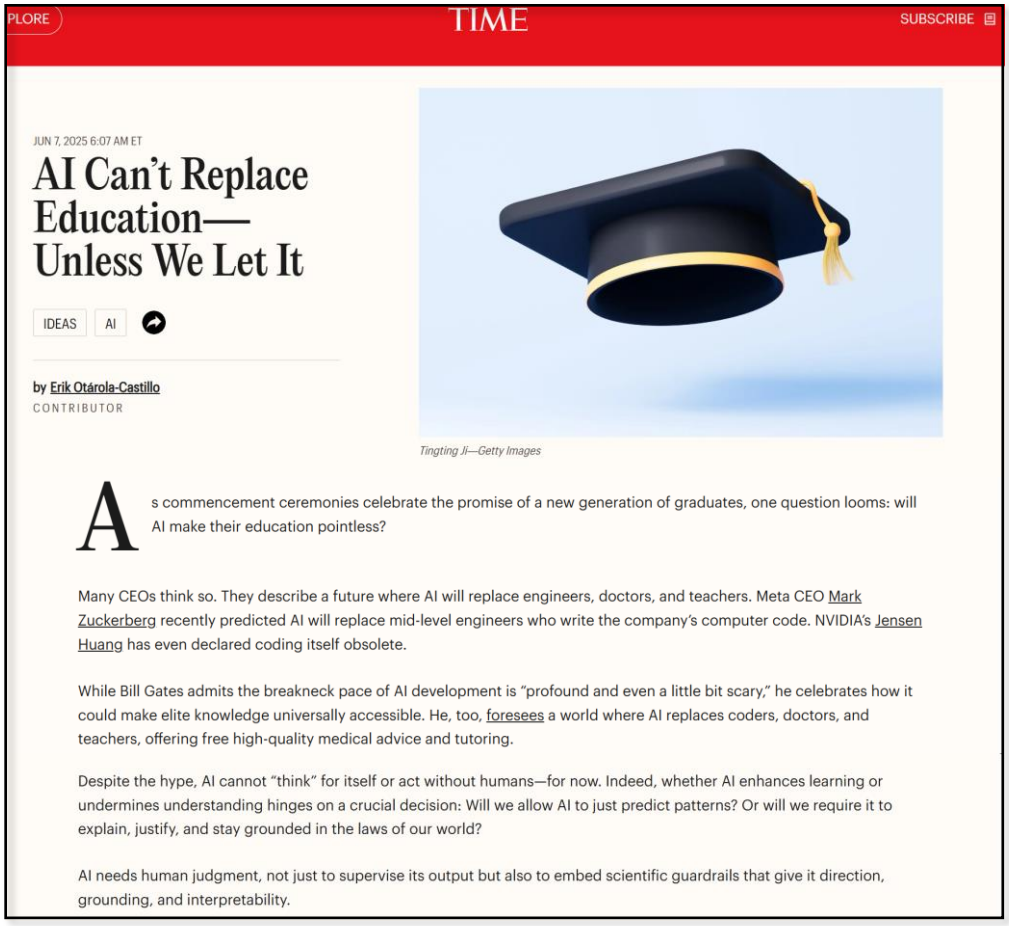
Erik Otarola-Castillo

Anthropology



Dr. Otalora-Castillo's website

Otarola-Castillo, E. (2025, June 7). AI can't replace education—Unless we let it. TIME. https://time.com/7291558/ai-cant-replace-education/



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JUN 7, 2025 6:07 AM ET

AI Can't Replace Education— Unless We Let It

IDEAS AI

by Erik Otárola-Castillo
CONTRIBUTOR

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As commencement ceremonies celebrate the promise of a new generation of graduates, one question looms: will AI make their education pointless?

Many CEOs think so. They describe a future where AI will replace engineers, doctors, and teachers. Meta CEO Mark Zuckerberg recently predicted AI will replace mid-level engineers who write the company's computer code. NVIDIA's Jensen Huang has even declared coding itself obsolete.

While Bill Gates admits the breakneck pace of AI development is "profound and even a little bit scary," he celebrates how it could make elite knowledge universally accessible. He, too, foresees a world where AI replaces coders, doctors, and teachers, offering free high-quality medical advice and tutoring.

Despite the hype, AI cannot "think" for itself or act without humans—for now. Indeed, whether AI enhances learning or undermines understanding hinges on a crucial decision: Will we allow AI to just predict patterns? Or will we require it to explain, justify, and stay grounded in the laws of our world?

AI needs human judgment, not just to supervise its output but also to embed scientific guardrails that give it direction, grounding, and interpretability.

Ashley Purpura

School of Interdisciplinary Studies



Dr. Purpura's website

Purpura, A. M. (2025). *Women in the Orthodox Tradition: Feminism, Theology, and Equality*. University of Notre Dame Press. https://undpress.nd.edu/9780268209254/women-in-the-orthodox-tradition/

***Women in the Orthodox Tradition* brings feminist insights into dialogue with Orthodox Christianity to theologically identify and respond to challenges of gender equality.**

Orthodox Christianity places great importance upon tradition, from doctrinal formulas and sainted teachings to festal commemorations and a hymnic liturgy. But what does this mean for women who are often missing, misrepresented, or outnumbered in the androcentric historical tradition? *Women in the Orthodox Tradition* engages with feminist insights to argue that ignoring this bias in Christian tradition is theologically problematic for Orthodox faith. By critically examining the spiritual values that shape Orthodoxy, the commemorations of women saints within it, and liturgical and doctrinal expressions that shape it, author Ashley Marie Purpura makes the case that it is theologically necessary to unsay the patriarchal limits of tradition and seek a more inclusive approach instead.

In acknowledging the messy entanglement between tradition, theology, and historical patriarchal values, *Women in the Orthodox Tradition* advocates for women's voices, contributions, and diverse humanity within the church.

