

# isa

## RC35

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**NEWSLETTER**  
of the Research  
Committee on  
Conceptual and  
Terminological  
Analysis

# EDITOR'S INTRODUCTION: LOOKING BACK, LOOKING FORWARD

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**Dear members of RC35,**

I hope you are doing well and in good health. After a period without releasing newsletters due to the pandemic, we are gladly back on track.

This number provides important information on the XX ISA World Congress of Sociology, which will take place – in hybrid format – in Melbourne, Australia, between June 25 and July 1, 2023. Please note that the Call for Sessions begins on **May 2, 2022** (more information on page 4). We look forward to receiving your proposals!

Looking back, the newsletter also presents the final program of RC35 for the IV Forum of Sociology in Porto Alegre, which was held online on February 23–28, 2021. On behalf of the board, David Strecker and I would like to thank all of you who presented papers and took part in our sessions, as well as session organizers, chairs and discussants, for your dedication to building an exciting program and making this event happen despite all difficulties. A special thanks also go to RC32 Women, Gender and Society and RC16 Sociological Theory for collaborating on very successful joint sessions.

Finally, I welcome our new members and invite all of you to participate in our activities. Please do not hesitate to get in touch in case you have any questions or suggestions.

**Arthur Bueno**, Secretary, Treasurer & Newsletter Editor

# ISA WORLD CONGRESS MELBOURNE 2023: GENERAL INFORMATION

The congress website with further information is:

<https://www.isa-sociology.org/en/conferences/world-congress/melbourne-2023>

The XX ISA World Congress of Sociology in Melbourne, Australia, June 25-July 1, 2023 will be in hybrid format. Further details will be provided in due course.

**Resurgent Authoritarianism: The Sociology of New Entanglements of Religions, Politics, and Economies.** The global rise of authoritarianism, as well as populism, xenophobia, and racism, makes our task as sociologists more crucial than ever. This dilemma is assisted by the gradual symbolic thickening of public culture through combinations of extreme nationalist and religious fervor.

What is the best way to analyze global resurgent authoritarianism? In addition to dealing with the scars of the colonial era, a postcolonial approach should be supplemented with another approach; we need to find ways to diagnose and resist this resurgence. This approach should take into account how authoritarianism affects not only our societies, but also our knowledge production. The self-centered and unspoken have become more important than the told and argued. We are concerned not only with the hard authoritarianism that heralds the brutalization of society and politics, but also the soft authoritarianism that often thrives in the shadow of neoliberalism, as the state moves deftly in the open or in secret to devise modes of governance that shore up its power against popular discontent.

A special interest of our Congress is how to disaggregate the Western, but also sociological, assump-

tion of secularism as inherent in modern society and at the same time analytically dissociate the state from religion. While this separation is still a crucial pathway toward democracy and citizenship, the process needs to be problematized. We particularly look forward to discussing the promising avenues of inquiry within sociology and related disciplines about what have been termed 'post-secular societies' and 'multiple secularities'.

Thus the XX ISA World Congress of Sociology will focus on how sociologists worldwide can (and do) contribute to the understanding of the resurgent authoritarianism and analyze the new entanglements of religions, politics, and economies. It will also focus on how sociologists engage (physically and critically) in the formidable social movements we are witnessing today in different parts of the world and in a renascent civil society.

**Deadlines. March 7, 2022 24:00 GMT. Announcing Program Coordinators:** RC/WG/TG provide name and contact details of Program Coordinator to the ISA Secretariat.

**May 10, 2022 24:00 GMT. Submission of proposals to the ISA Secretariat for:** *Integrative sessions* which involve at least three Research Committees, three National Associations or a combination of the two. *Regular sessions* by National, Regional, Linguistic and Thematic Associations. *Author Meets Critics sessions* and *Ad Hoc sessions*.

# ISA WORLD CONGRESS MELBOURNE 2023: GENERAL INFORMATION

**May 31, 2022.** Announcing the Program Committee decision on accepted proposals.

**May 2 – May 31, 2022 24:00 GMT. Call for Sessions:** RC/WG/TG session proposer must submit session's description on-line via Confex platform. Invited Session organizer (RC/WG/TG, Presidential, Plenary, LOC sessions, etc.) must submit session's description on-line via Confex platform.

**June 1 – 26, 2022 24:00 GMT. Final list of Sessions:** RC/WG/TG Program Coordinator must finalize a list of sessions. Sessions format, titles, descriptions and the language in which they will be held (English, French or Spanish), as well as contact details of session organizers (name, affiliation, country, e-mail) will be available on the ISA conference platform run by Confex.

**July 1 – September 30, 2022 24:00 GMT. Abstracts selection:** Session Organizer must complete selection of abstracts and provide a final presentation designation (oral, distributed, poster, round table). Session Organizers move good quality abstracts unsuited for their sessions to the Program Coordinator's bin for transfer to another session. (Note: abstracts transfers should be done to the Program Coordinator's bin as early as possible so that good abstracts may be transferred to other appropriate sessions to enable organizers to consider these transferred abstracts and make decisions within the deadlines.) Session Organizers add chairs, co-chairs, discussants, and panellists to

their sessions as needed.

**November 8 – 25, 2022 24:00 GMT. Abstracts re-location:** Program Coordinator re-locates good quality abstracts considered unsuited by Session Organizers from the Program Coordinator's bin to other sessions. No more sessions can be added after that deadline.

**December 2, 2022 24:00 GMT. Notification letters:** Confex sends notification letters to: authors and co-authors of accepted abstracts; authors of rejected abstracts.

**December 15, 2022 – January 26, 2023 24:00 GMT. Sessions Scheduling:** *December 15 - January 15:* Confex schedules Joint Session, Round Table, and Poster sessions. *January 16 - January 26:* Program Coordinators schedule regular sessions.

**January 31, 2023 24:00 GMT. Applications for Registration Grants deadline:** Program Coordinator receives applications for ISA grants submitted by the participants.

**February 15, 2023 24:00 GMT. Submission of proposed Registration Grants recipients:** Program Coordinator sends a list of selected individuals and amounts recommended to the ISA Secretariat ([isa@isa-sociology.org](mailto:isa@isa-sociology.org)) for verification and approval.

# ISA WORLD CONGRESS MELBOURNE 2023: GENERAL INFORMATION

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**March 22, 2023 24:00 GMT. Registration deadline for presenters:** Registration must be paid by the deadline. Confex matches registrations with accepted presenters and will send out last reminder to register. Presenters who have failed to register will be automatically deleted from the program.

**April 3 – 18, 2023 24:00 GMT.** Session Organizer modifies sessions based on withdrawal of non-registered presenters. Chairs and discussants are assigned from among the registered participants. Program Coordinator completes sessions schedule according to the conference timetable. In case the type of an individual's presentation is changed, or if a presentation is transferred to a different session, Confex will send notifications to authors with final session and presentation details after June 15 deadline.

**May 9, 2023 24:00 GMT.** Online program published.

# ISA FORUM PORTO ALEGRE 2021: FINAL PROGRAM

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## PROGRAM COORDINATORS:

**David STRECKER**, University of Frankfurt, Germany, david.strecker@campus.tu-berlin.de

**Arthur BUENO**, University of Frankfurt, Germany, oliveira@normativeorders.net

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# 1. Phenomenology of Power: New Theoretical Approaches of the 21st Century

## SESSION ORGANIZER:

**Jochen DREHER**, University of Konstanz, Germany

## CHAIR:

**Jochen DREHER**, University of Konstanz, Germany  
**Ingrid CYFER**, Federal University of São Paulo, Brazil

Wednesday, 24 February 2021, 13:00 - 14:30

## ORAL PRESENTATIONS

### Towards a Phenomenology of Power

**Jochen DREHER**,

University of Konstanz, Germany

**Abstract:** Against frequent criticisms towards the phenomenological paradigm in the social sciences with respect to an alleged “oblivion of power” (Zygmund Bauman, Jürgen Habermas, Pierre Bourdieu), this paper presents reflections on a new phenomenology of power. I will reject this criticism by demonstrating the specific potential specifically of Alfred Schutz’s theory of the life-world including his theory of relevance, also following Peter L. Berger’s and Thomas Luckmann’s social constructivism to conceptualize the phenomenon of power with reference to the subjectivity of the individual actor. In my presentation, I will disable this accusation and demonstrate that the pragmatic theory of the life-world, and in this context that especially the theory of relevance has the potential to explain processes of power constitution within the tension between subjective experience and objective construction of the social world. I will show how the phenomenological

concept of relevance functions as a regulative principle for the construction of reality, as it structures and organizes the correlation of objectified knowledge and the experience of the individual actor. Accordingly, I will argue that a theoretical concept of power based on the definition of relevance can capture the unique dynamic and process of power constitution within the relation of the objective world and the subjectivity of the individual actor.

### The Power of Imposing Social Typifications upon Others: A Schutzian Account

**Alexis Emanuel GROS**,

University of Jena, Germany

**Abstract:** It is often claimed that Schutzian phenomenology is unable to account for “sordid” aspects of sociality such as asymmetrical relations of power. Indeed, according to many of his critics, Schutz conceives of the everyday lifeworld as a “harmless” place, i.e., as domain that is safe from the dangers of power. As against this view, I intend to show that the Viennese phenomenologist pro-

vides original insights on a specific form of social power that tends to be neglected by contemporary sociological theory, namely, the power of imposing typifications upon Others. More specifically, Schutz deals with this issue in his paper “Equality and the Meaning Structure of the Social World”, where he also analyzes the alienating effects on subjectivity of unwanted social categorizations, i.e. of socially imposed typifications that are at odds with the subject’s own self-interpretation. Especially drawing upon that 1955 paper, but also resorting to other texts by Schutz, my presentation will attempt to systematically reconstruct his account of this particular form of power and to discuss its current social-theoretical relevance.

### The Duality of Power and the Phenomenology of Social Institutions

**Carlos Daniel BELVEDERE,**  
 Universidad de Buenos Aires / CONICET, Argentina

**Abstract:** In a previous paper I dealt with power as a dual phenomenon, subjective as well as objective. Here I will focus on social institutions as one of the main phenomena of power. In accordance, I will argue that social institutions are dual phenomena, involving a subjective as well as an objective aspect. With that aim I will draw upon Alfred Schutz phenomenological sociology. I will borrow his idea that social institutions are, on one side, a kind of knowledge at hand which makes it possible for a person to achieve his purposes at hand obtaining the intended results through pre-established procedures, and, on the other hand, they are a part of the social world naively accepted in the natural attitude of the in-group which must be taken-for-granted by its members. Seen this way, social institutions are organized patterns of routines that allow people to master the problems of daily life without the need of redefining situations that have occurred many times before or of looking for new solutions to old problems that

have already been handled satisfactorily. Yet, they are also cultural patterns of group life consisting of typifications and relevancies that define objective meanings such as social roles and role expectations, among others, which the individual has to take into account in everyday life. This dual character of social institutions as power devices can be depicted in line with Anthony Giddens theorem of the duality of structure. In this view, social institutions are both, enabling and constrictive.

### The System of Relevance in Alfred Schutz’s Work

**Rosana MOTTA,**  
 UBA, Argentina

**Abstract:** In Reflections on the Problem of Relevance, Shutz shows that in order to study the problem of relevance in the sphere of perception, it is necessary to state that all perceptions imply the problem of election. This difficult problem makes us go to phenomenic field differentiating those elements that are to be interpreted afterwards. However, phenomena are not completely new: these have been already thematized, and they are a true possession of the I, which have their origin in the correlation between empirical types and habits. Things that we find in this world are not just things, they form a type, i.e, they look familiar to us. This way, considering the problem of relevance as the ripest fruit of the constitutive phenomenology of the natural attitude, we present notions like selection, interest, attention, association and motivation, that contributed to clarify how social environment is organized upon typifications that deal in a direct way with the acts of consciousness and their cognoscitive modifications.

### On Economic Relevances

**Daniela LOPEZ,**  
 University of Buenos Aires, Argentina

**Abstract:** Economic institutions have a major



presence in our everyday life. However, as Alfred Schutz clearly saw long time ago, they have lost their reference to human generating activities, becoming somehow anonymous. The reference to the generating activities is what has been lost in our institutions and what has led to the disaffection of the citizens towards them. Schutz was aware of the development of this type of anonymity, together with the restriction of our autonomy to decide our own relevances. However, he was convinced it was essential to get to know and distinguish them from the imposed relevances. Motivated by understanding the process through which certain actors question their relative-natural concept of economic life and institute alternative economic relevances, our paper aims at exploring an empirical case study of social economy in the City of Buenos Aires. In order to approach the phenomenon we will enhance the ideal type of the “well-informed citizen” by exploring economic concrete experiences, which will lead us to talk about an “economic citizen” ideal type. We will maintain that these well-informed economic citizens are able to choose the frame of reference by choosing their own economic interests, they are capable of gather information about the origin of the imposed economic relevances, and to dig where the anonymous economic powers which may overtake them lies.

## 2. Metamorphoses of Sociology: What Can We Expect of It and Do about It? Part 1

### SESSION ORGANIZERS:

**Paulo Henrique MARTINS ALBUQUERQUE**, Federal University of Pernambuco, Brazil

**André MAGNELLI**, Ateliê de Humanidades, Brazil

### CHAIR:

**André MAGNELLI**, Ateliê de Humanidades, Brazil

Wednesday, 24 February 2021, 14:45 - 16:15

## ORAL PRESENTATIONS

### Sociology of Crisis and the Crisis of Sociology

**Felipe MAIA**,

Universidade Federal de Juiz de Fora, Brazil

**Abstract:** How the study of crises could help us to understand the propped crisis of sociology? Sociology has not been indifferent to the many crisis in the world. In fact, crisis of democracy, capitalism and the Anthropocene are main topics on recent debates in the field. We could even feel a new mood in sociology concerning the production of big narratives, diagnosis of times or ontologies of the present. But we probably cannot acknowledge yet how the present crises are reshaping sociological knowledge and intellectual activities, or even if it is effectively happening. In this paper I will draw on recent studies of crises to offer some insights into these questions and to evaluate the possibilities of new diagnosis of times. I want to explore theoretical, conceptual and methodological challenges present in this kind of sociological work, i.e.: How are these works related to more classical diagnosis of crisis? How far have we gone in a more

stabilised concept of crisis? How do descriptive and normative questions are addressed? Is it possible to offer a more totalising view of the crisis? In this effort I want also to argue that the study of crises can be a good way to renew the relevance of the discipline both inside the sciences and the public sphere.

### Critical Theory of Coloniality and Internal Colonialism

**Paulo Henrique MARTINS ALBUQUERQUE**,

Federal University of Pernambuco, Brazil

**Abstract:** The importance of refounding and unifying the theoretical debate on coloniality in the current world context is justified by the urgency of clarifying the new types of colonization that neoliberal capitalism is promoting by expanding the culture of consumerism and controlling the available material and symbolic resources. The development of the postcolonial debate in Latin America suggests that a Critical Theory of Coloniality is being formulated worldwide, articulating critical theory in the North and the various

emerging sociologies in the South. The debate on internal colonialism is a way of analysis of this approximation of the geopolitics of knowledge by highlighting the complexity of interethnic, national and class conflicts in the dynamics of colonial power. The debate on internal colonialism may be the necessary connection to unite the many existing approaches to postcolonialism, including those on imperialism, dependence, and decoloniality.

### Human Being? What Do You Mean? the Sociological Crisis from the Subjective Point of View

**Adrian SCRIBANO,**

National Scientific and Technical Research  
Council (CONICET), Argentina

**Abstract:** If sociology faces a crisis, it is because society is going through profound transformations. Within the framework of the consolidation of the normalized societies in the immediate enjoyment through consumption, the notions and practices regarding of what should be understood by the social subject are being vertiginously modified. In the second part of the last century, Bourdieu, Giddens, Archer, Habermas, Bhaskar, Melucci, and many other sociologists and social scientists have discussed and developed various ways of understanding what it means to be a social agent. This paper seeks to propose an approach to the notion of the person as a basis for discussing the necessary and urgent changes in the current sociology crisis. To achieve this objective, the following argumentative strategy is proposed: a) The connection between society crisis and crisis of sociology is summarized, b) the differences and similarities between individual, agent, actor, subject and person as central nodes of the crisis in society is explained, c) is indicate how the above situation is connected to the missions and visions of sociology and, finally propose a possible discussion agenda. The paper proposes a dialectical view of the social person as a clue to reconstruct a notion of sociology that allows us to elaborate a utopian view of a

possible society.

### The Specter of May 1968 in the 21st Century: A Brief Social History of Postmodern Tribalism

**Luis BARROS,**

Universidade Federal do Ceara, Brazil

**Abstract:** Postmodern thinking has become widespread in the social sciences and humanities with consequences that we are still trying to assess. I will address the current state of sociological thinking by looking at historical events that have recently shaped the discipline, focusing special attention on the events of May 1968. From the 1960s onward, sociological thinking took on an anti-enlightenment bent with the rise of critical theory, identity politics, post-structuralism, and postmodernism. Thus, the primary purpose of this paper is to provide an interpretation of sociology together with an analytical reconstruction of its recent trajectory.

## 3. Metamorphoses of Sociology: What Can We Expect of It and Do about It? Part 2

### SESSION ORGANIZERS:

**Paulo Henrique MARTINS ALBUQUERQUE**, Federal University of Pernambuco, Brazil

**André MAGNELLI**, Ateliê de Humanidades, Brazil

### CHAIR:

**André MAGNELLI**, Ateliê de Humanidades, Brazil

Wednesday, 24 February 2021, 18:15 - 19:45

## ORAL PRESENTATIONS

### Social Engagement and Sensitizing Concepts in Social Sciences

**Silvia CATALDI**,

Sapienza University of Rome, Italy

**Gennaro IORIO**,

University of Salerno, Italy

**Abstract:** For a long time, the prevalence of positivist and neo-positivist positions has meant that in social sciences the issue of value-freedom was confused with the absence of values. In the history of social thought, a parenthesis has been represented from the Sixties and Seventies of the last century, in which there was been a participatory and committed awakening of all human and social disciplines (Galtung, 1967; Gilli, 1971; Diamond, 1974; Scholte, 1971; Leclerc, 1972). Subsequently, the following decades were characterized by the emergence of fragmented and specialist knowledge where values and social engagement seem have no space. However, nowadays, different voices converge on the need for engagement of social sciences, especially in the face of contemporary challenges, such as the ecological, political and

social ones. On this track, for example there the public sociology (Burawoy, 2005), the postcolonial thought (de Sousa Santos, 2014), the approach of co-responsibility and collective responsibility towards future generations (Apel, 1990; Jonas, 1979) and the collective experience that has given rise to Convivialist Manifesto (AA.VV., 2013). A common point of all these proposals is the search for a new “universal point of view”, or rather in the words of some authors, a “pluriversalism” or “universalism of many voices”. Starting from this basis, the paper aims at the development of a sociological imagination to see the changes which can take place and imagine a new future in a perspective of social inclusiveness and the promotion of a “multiple protagonist”. In particular, the paper to focuses on a new interpretation of a category of human action, love-agape action, with the aim of investigating its potential, both in analytical terms and in terms of design and action.

### Theoretical Pluralism and the Foundations of Sociological Reasoning

**Thiago PONTES,**

Universidade Federal da Paraíba (UFPB), Brazil

**Abstract:** As social scientists, we are very familiar with, and habituated to, the (epistemological grounded) necessity of establishing the theoretical and conceptual presuppositions of our investigations. This scientific procedure is undoubtedly correct. The priority of the rational in the construction of the object is well established within our scientific community - even the neopositivists concede that. Nevertheless, however necessary this theoretical priority may be, it is not sufficient in itself to explain and justify the prevailing theoretical pluralism in our discipline - and in the social sciences in general - without receding into relativistic apories we are all well acquainted with. In this paper, we propose to integrate this justified inquiry of the rational conditions of possibility of the social life with the less perceived, but equally important, question: how must the social reality be (i) if sociology, and (ii) if different, rival, and under some respects irreconcilable, sociological theories, are to be possible? (We can observe that the well known argument about different scientific paradigms is not an answer: our question is precisely how they can be antagonistic in several respects, compossible, and claim to be objectively and empirically grounded, at the same time.) In pushing this unavoidable questions to all its extent, we can, maybe, integrate the foundations of the social sciences in our proposal of a mode of existence that is historical in its constitution, and embraces multiple determinations (the same social act can, at the same time, be characterized by its 'economic' constraints, its 'moral' dimensions, its affective bonds, or rather its inner ambivalence, etc.) that are just derivatively analytical: they are first, and foremost, existentially co-inherent in the nature of social life itself.

### **Behaviour of Very Large Social Units after 'Religion' and 'Society'**

**Haimo SCHULZ MEINEN,**

Institute of Sociology, Germany

**Abstract:** After the deconstruction of key terms as 'religion', 'society' and 'nation' as un-helpful to investigate neutrally, the scientific interest still is there how to deal and analyze social phenomena, including large and very large social units. In the last century the German macrosociologist Norbert Müller („Civilization Dynamics“ I, II, 1989, 1991) has given remarkable inputs how to use the findings of materialistic US-american cultural anthropology to describe „Very Large Social Units“ which we live in. Climate change responsibility is just one indicator to show that even after scholarly deconstruction of terms we cannot stop investigating. This paper contributes to postdeconstructivist understanding and prediction of Very Large Social Units. „Over the last two decades, a growing number of academics who study 'religion' have noticed that the idea that is foundational for their scholarship is fiction as something that is made, built, or constructed. This insight opposes notions of 'religion' as a thing or phenomenon that has always existed everywhere in one form or another and that continues to manifest itself in different traditions and configurations throughout the globe. Proponents of 'critical religion' understand religion to be a somewhat incoherent, rather recent concept that is projected as an anachronism onto history. According to this view, 'religion' is a modern, discursive product of differing, context-specific, dynamics of power with particular relation to the politics of colonialism and statecraft.“ (Naomi Goldenberg, 2019) Similarly, this paper attempts to deconstruct 'society' and 'nation' to come up with a suggestion how to adopt anthropological terms and findings.

### **A Social Theory of Differentiation and Integration**

**Naoki ISO,**

Keio University, Japan

**Abstract:** In this presentation, I reconstruct

Simmel's sociological theory as a social theory of differentiation and integration. In *Über soziale Differenzierung* (1890), he examined the indivisible relation between the social differentiation and the expansion of each social group. He developed the idea in *Soziologie* (1908). Although he did not use the concept of integration, his idea can be interpreted as a social theory of differentiation and integration. Social integration and social differentiation both involve the reorganization of social boundaries. Simmel (1909) examined in the essay "Bridges and Doors" about coming and going between the boundaries of different groups or societies. If the door overcomes the distance between the two banks, which is now visualized and measured by the bridge, then the door, in a clearer form, expresses that separation and union are only two aspects of the same act. I develop Simmel's ideas and connect them to John Urry's sociology of mobilities. In your mobile lives, social differentiation and social integration occur reciprocally and simultaneously. By reconstructing Simmel's sociological theory as a social theory of differentiation and integration for the mobile lives, I will show a better understanding of apparent paradoxes of the contemporary societies which seem at the same time deeply divided and globally connected.

## 4. Critical Social Theory Today, Part 1

Joint Session with RC16 Sociological Theory

**SESSION ORGANIZER:**

**Arthur BUENO**, University of Frankfurt, Germany

**CHAIR:**

**Arthur BUENO**, University of Frankfurt, Germany  
**Ana Beatriz MARTINS**, University of Sydney, Australia

Wednesday, 24 February 2021, 20:00 - 21:30

### ORAL PRESENTATIONS

#### Critical Crisis Theories?

**Roland ATZMUELLER**,

Johannes Kepler University, Austria

**Abstract:** The paper assesses so-called political crisis theories (O'Connor 1987) which were developed by people Claus Offe (1973) and Jürgen Habermas (1972) (and from a different theoretical strand, Nicos Poulantzas) in the crisis of late capitalism/Fordism, for a deeper understanding of finance dominated accumulation. These approaches tried to understand the role of the in the crisis of (fordist) capitalism not only because the interventionist state of late capitalism/Fordism tried to manage the crisis but even more so because these approaches could show that the crisis prone developments in late capitalism/Fordism, which threatened its reproduction, did not simply emerge logics of capital accumulation. Rather they showed how in particular (welfare-state) activities which were developed to manage the destructive effects of capitalist accumulation created crisis tendencies of its own (eg crisis of legitimacy/loyalty, rationality etc). Habermas and Offe did not envisage the

transformative capacity of the CMP and the emergence of neoliberal reform projects this at this time. However, the theoretical core of their argument is still helpful to understand the contradictory developments concerning the reproduction of the CMP in and through crisis in finance capitalism. In this context the attack on welfare system but also the transformation of labour processes in particular in the global north is crucial. This shifts the burden of coping with crisis onto individuals (and their family household), their ability and willingness to constantly adapt their labour-power under a human capital oriented mode of regulation, and to develop their subjective abilities in a post-Taylorist form to secure reproduction through change and to reify their labour power. Thus, the permanent re-composition of their "Arbeitsvermögen" constitutes a crucial mechanism of the reproduction of the relations of production. Thereby, the latter is transformed into a pedagogical relation through which the hegemony of capital over the former is secured.

## Critical Theory and the Diagnosis of Our Time: Tensions between Analysis of Given Realities and Formulation of Utopias

**Emil Albert SOBOTKA,**

Pontifical Catholic University at Porto Alegre,  
Brazil

**Abstract:** For Critical Theory, the emancipation of situations of alienation, injustice and oppression has been a goal of social theory making. The engaged critical attitude of the theorist and an accurate diagnosis of the present, guided by a well-grounded theoretical reflection, have been the distinctive markers of this school since the publication of Horkheimer's Traditional and Critical Theory. The normative character of emancipation, which guides Critical Theory, was described by Axel Honneth as a twofold possibility: that an increasing number of people and social groups can design and realize their own life project, and that more and more areas of life become affordable at free choice. While self-determination has been emphasized in the past, recent authors have emphasized forms of life or a successful life as the concrete utopia to be pursued. The present text intends to analyze two recent propositions of this tradition that translate its normativity: social freedom as concretization of recognition, defended by Honneth, and resonance as a way of relationship with the world and condition for a good life, as proposed by Hartmut Rosa. These propositions of concrete utopias will be contrasted with critical diagnoses, such as that of Wendy Brown, which emphasize more clearly the normativity of neoliberal logic and the constraints it imposes on everyday life. Behind this discussion is the question of the relationship between the relative weight of the elucidation of the present time, on the one hand, and the inspiration that comes from the future that is sought, on the other one, in the elaboration of epochal diagnoses in Critical Theory.

## Intellectuals, Resistance and Immanent Critique

**Stefan FORNOS KLEIN,**

Universidade de Brasilia (UnB), Brazil

**Abstract:** The hereby proposed paper aims to initially take up the *Minima Moralia* (Adorno, 1951), written in a context that combined scepticism and despair with the necessity of preserving hope and fostering resistance, to shed light on a few of the contemporary problems revolving around conservatism and forms of authoritarianism. Having established its viewpoints, I move towards reflections of the end of the 20th and beginning of the 21st century, more specifically in the Latin American context, and establish a dialogue with the diagnosis brought forward by (Argentinian) Beatriz Sarlo and (Brazilian) Irene Cardoso. Sarlo's discussion concerning the intellectuals ("Their power was anchored on knowledge. They thought that the diffusion of knowledge was a source of freedom. During a long time they did not take into account that knowledge could be an instrument of social control. But no one besides them denounced that knowledge could be an instrument of social control", Sarlo, 1994) and Cardoso's contribution on the articulation of politics and the university (Cardoso, 2001) act as a second movement of thought to situate the context of how redemocratization in the period following the widely spread military regimes in Latin America formed (bildet) the sociological outlook. Finally, in the last movement I shall problematize the role of knowledge and intellectuals for our present context, considering the ideological expressions that mark contemporary social conflicts and, as such, pointing out in which ways immanent critique should be seen as even more relevant and poignant to resist under these circumstances. Hereto, aspects of organizational nature that surround the present intellectual stance as well as problems concerning the form and content of critique appear as paramount to such a debate and shall be further deepened in this reflection.



## 5. What Is Art in Contemporary Society and Sociology: Conceptual Interrogations

**SESSION ORGANIZER, CHAIR & DISCUSSANT:**  
**Sachiko TAKITA-ISHII**, Yokohama City University, Japan

Thursday, 25 February 2021, 13:00 - 14:30

### ORAL PRESENTATIONS

#### What Is Being Original? : Art As a Tool for Understanding Japanese-Filipino Second-Generation Youth Life World in Japan

**Rieko SEMBA**,

Yokohama City University, Japan

**Abstract:** The purpose of this research is to examine the real life world of Japanese-Filipino Youth, second-generation immigrant who grew up in Japan after 1990s (JFY). I attempt to co-create a research project with JFYs, using Arts-Based Research (ABR) methods in order to establish an alternative sociological approach. ABR is a newly emerging methodology with artistry and art knowledge for the purpose of understanding, processes, and communication in all aspects and stages of the research process. I had held two series of art exhibit experiments with two JFYs, Sayaka and Akemi. This paper is based on the observation of the planning, preparation, individual working, publications and exhibits themselves. In particular, I observed how these two girls express themselves through their art works and interact with others. I also considered myself both as a researcher and artist, in order to reconsider the relationship be-

tween researcher and researched. ABR encourages the presence of each researcher's personal inclinations, preferences, orientations, and practices. In the prior researches, JFYs are defined as "the children who connected to foreign country" or "cultural minority", and the subjects of "ethnicity" and "ethnic identity". However some JFYs and other immigrant second-generation youths have already started to show their own thoughts against the power of categorizations by the researchers. One of my research subjects whom I interviewed in 2016 stated that "I feel myself as a Filipina, I am excited and making noise. I feel myself as a Japanese when I become silent in the meeting for club activities. In fact, I feel myself as an original!" In this presentation I will present concrete details of my analysis and argue the possibility of art as a methods of co-creative research to expand the horizon of sociological inquiry and terminology.

#### Theatre Clownery As a Performative Analysis Method to Study Art Testers Initiative

**Sofia LAINE**,

The Finnish Youth Research Network, Finland

**Abstract:** In Finnish history, the Art Testers is the largest cultural project directed at young people. The Finnish Cultural Foundation took three age groups of eighth-graders to art institutions. Including the teachers, the national campaign will reach almost 200,000 individuals. The aim is to provide young people with an opportunity to experience art, also art to which many would not otherwise have access. Each school class will visit two art events, such as theatre, art exhibition, concert or opera. This methodological paper explores theatre clownery as a performative analysis method to study Art Testers initiative. Together with my research colleague Maaria Hartman, we produced a half-an-hour long theatre clownery play out of our ethnographic experiences, i.e. interviews with 116 youth and participatory observation situations at the schools and art locations with the young people. Methodologically, when the social setting is analysed as a performance, the focus is on corporality, presence and the pre-discursive. We presented our theatre clownery play first time at the International Children's Culture Forum, Tampere, Finland in October 2019 where we had been invited as academic key-note speakers. With theatre clownery we also wanted to make some of our primary results more approachable for the young people themselves. As I explain, theatre clownery was a strategic choice for many reasons. By hiding our identity we recovered the power of our acts. Performance theory gives central place to motion and emotions, as both actor and audiences must be moved of a performance in order it to be successful (Eyerman 2005). In this paper I also analyse the reactions of audience and organisers of the Forum. Our method turned also to be a contestatory performative act (Laine 2012) opening new perspectives among both the observers and the participants, and it shed light to macropolitics of the Art Tester initiative.

## Popular Music at the University: New Approaches from Alfred Schütz's Sociology

**Jean SANTOS,**

Federal University of Rio Grande do Sul (UFRGS), Brazil

**Abstract:** This paper discusses the belonging of popular music in the academic field from a sociological perspective. Based on Alfred Schütz's paper entitled Making Music Together: A Study in Social Relationship, it is reinforced that making music in university should be the subject of both a sociological and a musicological discussion. The points brought by Schütz about the social relationships involving making music underpinned my doctoral thesis which revealed that students of new popular music courses seek higher education courses in music for different reasons which including being in touch and meeting new musical partners. In these interactions, understood by Schütz during the performance as moments of intimate attunement, new experiences of knowledge exchange arise and, consequently, the broadening of the understanding of what it is to do music. The awareness that making music is a social interaction and that musicians are agents of this interaction is little discussed in the academic music's world, much less by sociological view. Concerned about the technique of their instruments, the characteristics of the styles of the songs to be performed, the musicians do not understand their roles in the act of musical performance. Higher popular music courses emerged late in Brazil (1989) because it was understood that the repertoire of popular music should be learned in bars and nightclubs, not in the academic environment (it was just faced as an informal learning). Thus, as a professor of one of the most recent popular music courses in Brazil (2012), I dedicate myself to understanding, from the perspective of everyday-life sociology, how these students learn, teach and develop as musicians in higher education courses in popular music.

## 6. Refashioning Collaboration

### SESSION ORGANIZERS:

**James MERRON**, University of Basel, South Africa

**Elisio MACAMO**, University of Basel, Switzerland

### CHAIR:

**James MERRON**, University of Basel, South Africa

Thursday, 25 February 2021, 14:45 - 16:15

## ORAL PRESENTATIONS

### “Yeah! Let’s Do It”: A Collaborative Exploration in Writing

**Julia BUCHELE**,

University of Basel, Switzerland

**Susann LUDWIG**,

University of Leipzig, Germany

**Abstract:** This presentation is about the article „From the perspective of space: A collaborative exploration“ (Ludwig and Büchele 2019). It is a reflection on the process and the product of writing collaboratively, which also takes into account our professional and personal background that allowed for this collaboration in the first place. In an attempt to explore ways of seeing the authors engaged in a curious and playful collaboration of back-and-forth writing, the authors stitched together pieces of text but never thought to smooth out the seams. The process creates surprises even for the authors and more questions emerge. Instead of agreeing on the content, the authors put some simple rules in place. These rules are procedural and keep the space for content wide open. In this sense, content and writing process overlap:

Writing about space while creating space to think, play and work together. This collaborative method of writing allows for thinking along with each other, creating a text but without the urge to arrive at a conclusion, instead encouraging the reader to take the text as an invitation to collaborate and think along with the authors. Ultimately, the process as well as the product of writing together promote collaborative excitement and encouragement as a productive addition to critical feedback.

### Collaboration, Critical Realism, and the Sociology of Religion: Reflections on Intellectual Brokerage from Islamic Banking and Finance

**Aaron PITLUCK**,

Illinois State University, USA

**Abstract:** This paper explores two projects in “economic theology” in order to arrive at a stronger methodological and theoretical understanding of contested forms of collaboration. Economic theology is a nascent academic field of study that ex-

amines how transcendental concepts such as those found in theology influence economic life, and how economic concepts are (or can be) shaped by theology. Economic theology is also a practice in the world. With well over \$2 trillion held in Islamic banks and financial instruments, 97% of which is in Muslim-majority countries, Islamic banking and finance may be the world's largest ongoing project to reshape economic relationships using religious and sacred theorizing. My research is based on over 50 focused, ethnographic interviews with investment bankers and Shari'a scholars in Islamic investment banks. The paper's strategy is to point out that Islamic banking and finance requires intellectual brokerage between Islamic experts and non-Muslim experts in finance. Similarly, research in economic theology (and the sociology of religion more broadly) entails intellectual brokerage between researchers and subjects (collaborators) with often radically different ontological understandings of the existence and characteristic of Transcendental Being(s) such as Allah. Based on my research, I softly suggest that my practitioners appear to be using a philosophy of science termed critical realism (or at least some form of realism). I propose that social science researchers of religion would benefit from mimicking my informants and adopting a position of critical realism in their academic research, which I detail in the presentation. The task for the academic project of economic theology is in this respect identical to the practitioner project of economic theology—to engage in intellectual brokerage to better understand our common world despite our socially constructed distinctive knowledges of that world.

### Friendship, Scholarship and Epistemic Commitment in Post-Colonial Mozambique

**Carlos FERNANDES,**

Eduardo Mondlane University, Mozambique

**Abstract:** Sarah Stroud posits that friendship involves not just affective or motivational partiality

but epistemic partiality. Good friends, she argues, are more inclined to construct positive representations of their friend's behaviors that they would not apply to nonfriends. Differently, Scott and Kawall argues that friendship is not an epistemological obstacle. It strengthens the dialogical and collaborative dimension of scholarship. This paper engages with these three authors, in order to explore the relationship between friendship and scholarship in Mozambique. The paper has two arguments. Firstly, during the socialist period, the truth regime was based on a dualistic reasoning which divided 'friends of the revolution' from their enemies ('reactionaries' 'traitors,' 'new explorers' or 'petty bourgeois'). The place for nonfriends or ideological strangers were forced silence, re-education camps, exile or death. The academy was structured in the same logic: the production and legitimization of the scholarship of the friends of the revolution. In the end of the 1980's with the disintegration of Mozambique's socialism some scholars began to discuss the epistemic limitations of friendship in knowledge production. They claimed that most of the researchers produced a teleological history due to their loyalty to the party-state's socialist ideology. Secondly, in the present context of political and economic liberalization, we witness the return of the belief that research conflicts with friendship, but also a political re-appropriation of the concept of friendship as a weapon against scholarship produced by private and state-independent research institutions. FRELIMO's definition of the enemy as opposed to friends are now articulated with metaphorical notions such as the 'apostles of disgrace' or 'anti-patriots.' Stripped off from ideology these new terms are linked to broad notions of national belonging and fatherland, rather than with the standards of epistemic responsibility and justification.

## 7. Marginal, Informal, Precarious: Studying Work from an Intersectional Perspective in Different Societal and Spatial Contexts

Joint Session with RC32 Women, Gender and Society

### SESSION ORGANIZERS & CHAIRS:

**Fabienne DECIEUX**, Johannes Kepler University, Austria  
**Johanna GRUBNER**, Johannes Kepler Universität Linz, Austria  
**Virginia PFLUECKE**, B-TU Cottbus, Germany

Thursday, 25 February 2021, 18:15 - 19:45

### ORAL PRESENTATIONS

#### **Migrant Care Work, Precarisation and Patterns of Stratifications in the Home Care Sector in Germany: An Intersectional Approach**

**Hildegard THEOBALD**,  
University of Vechta, Germany

**Abstract:** With the introduction of Long-term Care Insurance (LTCI), Germany made universal long-term care support available. Embedded in a neoliberal agenda the policy scheme combines universalism coverage at a medium level of generosity, a market-oriented expansion and restructuring of the publicly funded care infrastructure and publicly supported family care provision. Within this framework a complex mixture of different types of paid care work in distinct home care settings emerged; i.e professional home care organized within the framework of LTCI as well as household-oriented services and 24-hours live-in care arrangements within private households embed-

ded in a different set of regulations. The commodification of care work resulted in different forms of precarisation of care work, an increasing employment of migrant carers followed by the development of new patterns of stratifications within and between the distinct home care settings. Against this background, the paper focuses on the analysis of different forms of precarisation in distinct home care settings. The analysis includes: a mapping of the different forms of precarisation – characteristics and distribution; an explanation of their emergence within the interaction of long-term care, employment- and professionalization and migration policies; a description and explanation of emerging patterns of stratification among different groups of care workers embedded in an intersectional approach based on gender, skill levels as an indicator of socio-economic class and migration status. Theoretically, the paper combines concepts developed within international comparative welfare research for the analysis of the institutional frameworks of policy designs, the different forms of precarisation

embedded in an intersectional approach for the inequality-related outcomes. Empirically, it is based on representative statistics, findings of representative inquiries as well as qualitative research for an integrated analysis of the developments within and between the distinct care settings.

### **The Ugandan Domestic Worker Global Labor Chain to Gulf States: Transnational Intersectionality, Violence, and Resistance**

**Michelle CHRISTIAN**

University of Tennessee-Knoxville, USA

**Assumpta NAMAGANDA**

Uganda Hotels, Food, Tourism, Supermarkets & Allied Workers' Union, Uganda

**Abstract:** Gulf states are increasingly relying on migrant domestic workers from East Africa to fulfill reproductive labor roles. Many of these domestic workers experience abusive and exploitative conditions as precarious, invisible yet ubiquitous global workers. We apply a transnational intersectional lens to the production of the domestic worker global labor chain from Uganda to multiple Gulf states. By applying a transnational intersectional perspective, and examining four migrant Ugandan domestic workers' stories, we show how race, nationality, and gender inequities are reproduced across the chain and its violent manifestation on migrant domestic workers' bodies. Domestic workers are also resisting their treatment, however, and organizing with domestic worker advocates across the chain. Resistant actors, however, must contend with power imbalances across the chain, and the devaluing of Ugandan domestic workers' rights and precarious forms of informal labor.

### **More Glamorous, More Marginalized: Self-Entrepreneurship, Gendered Career and Family of Female Youtubers**

**Yingqi CHEN,**

The Hong Kong Polytechnic University, Hong Kong

**Abstract:** Imagining "have it all" in digital media, female YouTubers take advantages of combining professional career and domestic responsibilities in self-enterprising online business. Self-entrepreneurship in digital media is tradeoff between autonomy and flexibility in high status but precarity and instability. Despite sufficient interest in work structure and conditions for female creators in digital entertainment industry, much of literature has emphasized additional affective labor of female YouTubers, however, less attention has been paid to the perspectives of gender and family. Based on online ethnography and in-depth interviews of female YouTubers, this study investigates self-enterprise experience of female YouTubers who face double marginalization in workplace and family sphere. How does female YouTubers perceive their digital entertainment career in persistence of social inequalities? How does female YouTuber's digital career trajectory affect their family and intimate life? This study offers new insights into gender and self-entrepreneurship with social media technologies, and shows the interplay between family and career of women that double marginal status in digital entertainment field.

### **Precariousness and Gender at Work**

**Gerlinde MAUERER,**

University of Vienna, Austria

**Abstract:** In my research on parental leave and part-time work, I discovered inconsistencies in defining the parents' labour market situation as precarious. In parallel to existing gender inequalities, I saw that quantifying both parents' breadwinning

income is not sufficient enough to giving insights into individual families' financial background. Having included bi-national couples as well as employees of global enterprises in my research, parents working in a transnational context and/or getting informal support within the family or in a globalized informal labour market (household & care workers, au-pairs), labelling my research as 'national' partly seemed to be inadequate. Last but not least, some interviewees in my qualitative sociological research on parental leave and part-time working in Austria (2013-2017), had received financial support from their families (e.g. heritage and/or freehold apartments). However, finding consistent parameters for evaluating both partners and/or a family's general income situation, and connecting the results with the qualitative outcome in a gender perspective, was methodologically challenging. Finally, a quantitative survey asking for both parents breadwinning income and further financial sources had been included, nevertheless, these individual estimations were again mainly based on both parents gainful income. In my conference contribution, I would like to reflect upon and discuss these pieces of a puzzle in gender, family and empirical research and raise further methodological questions in the session on intersectionality, gender at work, precariousness and globalization.

### **The Other Side of Global Capitalism: Shifting the Misguided Debate on Interconnected Labour Relations and Contemporary Slavery**

**David STRECKER,**

Goethe University of Frankfurt, Germany

**Abstract:** Unfree labour has recently generated intense academic research. While two decades ago publications focused on raising awareness, the fact that unfree labour persists has today become generally acknowledged. The debate focuses on the relationship of unfree labour and its conditions. The one position argues that local factors are decisive

for the occurrence of unfree labour. Most do not deny that it feeds into global commodity chains. Yet they locate its main cause in an insufficient institutionalization of capitalist production due to legal and political shortcomings on the national level. The other position identifies capitalism as the root of the problem. They claim capitalism to be compatible with unfree labour or, in some versions of the argument, to require unfree labour. The political consequences are clearly manifested in the ILO's policies which. Operating on the dichotomy of free vs. unfree labour, it is faced with scorching criticism. This paper argues that the current debate is misguided and tends to either immunize today's major counter-slavery programs against valid criticism or instead to fruitlessly opt for vague and unrealistic alternatives. After sketching the debate and then arguing that capitalism is indeed compatible with unfree labour, the bulk consists in substantiating the claim that the question of whether capitalism requires unfree labour is practically irrelevant because, firstly, conditions under which opportunities for preventing the taking advantage of unfree labour by means of legal and political control do not present a realistic alternative (in addition to not being compatible with liberal principles); and, secondly, legal and political initiatives have been partially successful. The first is illustrated by looking at bonded labour in India, especially newly developed forms; the second by looking at Brazil. The paper thus argues for a pragmatic approach that takes a principled caveat seriously and confronts the promoted strategies with their shortcomings.

## 8. Critical Theory and the Diagnosis of the Present: What World Do We Live in? Part 1

Joint Session with RC16 Sociological Theory

### SESSION ORGANIZERS:

**Craig BROWNE**, University of Sydney, Australia

**Arthur BUENO**, University of Frankfurt, Germany

### CHAIR:

**Stefan FORNOS KLEIN**, Universidade de Brasília, Brazil

Thursday, 25 February 2021, 20:00 - 21:30

## ORAL PRESENTATIONS

### Rationalisation As Reification: The Changing Configuration of Social Conflicts

**Craig BROWNE**,

University of Sydney, Australia

**Abstract:** This paper argues that the contemporary reconfiguring of social institutions was shaped by the conflicts of the preceding phase of capitalist modernity and the harnessing of intersecting developments, especially those of technological innovations, the growing international division of labour, and financial capitalism. Although many of the empirical tendencies are well known and have been discussed under various categories, it will be suggested that the notion of the dialectic of control facilitates a better understanding of the transition to modernity's new phase due to its focus on the contestation involved in social relations of autonomy and dependency. My analysis will initially clarify how the changes associated with the current phase of modernization overcame resistance and opposition to them. It will argue that many of the sociological diagnoses of the times, associated

with notions like postmodernism and reflexive modernization, gave expression to aspects of this transition but failed to effectively engage with the critical social theory problem of 'rationalization as reification'. It will be argued that the contemporary form of this paradoxical process is a major source of the current social regression that is evident in the exacerbating of social inequality, the erosion of the democratic public sphere, and the consolidation of reactionary authoritarian political movements. Although the existing critical social theory interpretations of rationalization as reification, such as Habermas' theory of the internal colonization of the lifeworld, illuminate current social pathologies and social conflicts, it is necessary to revise these diagnoses in order to comprehend the contemporary capitalist constellation and the metamorphoses of the dialectic of control. The latter has led to the development of reflexive control, the reconfiguration of social antagonisms in different social spheres, the complications of globalising dynamics, and the self-organizing tendencies of social struggles opposing injustice and domination.



## Critical Theory Meets Contemporary Far-Right Politics: Equivocal Theories, Wrong Diagnosis?

**Sergio COSTA,**

Free University of Berlin, Germany

**Abstract:** Contemporary social scientists have generally failed to predict the conservative backlash culminating with electoral victories of right and far-right wing forces in different countries. In case of critical theory, which historically emerged in the context of struggles against authoritarian domination, this failure is especially painful. The paper sustains the argument that in case of critical theory the erroneous diagnosis is connected with theoretical moves completed by authors of the second and third generations of the Frankfurt School. Three main developments will be analyzed: 1. After systematically neglecting critical engagement with capitalism (Kapitalismuskritik), critical theorists (e.g.: J. Habermas, A. Honneth) have not developed instruments to grasp contradictions between democracy and contemporary dynamics of capital accumulation (dispossession, precarization, financial traps) which feed far-right politics. 2. For disregarding the link between social structure analysis and democratic theory, critical theorists (e.g.: J. Habermas, J. Cohen & A. Arato) have developed theories blind for the relation between structural shifts (emergence of “new” middle classes, squeezing established middle classes, hyper-concentration of wealth by the top 1% richest, slight reduction of gender and ethnoracial asymmetries) and political preferences for far-right wing politicians and policies. 3. Inscribed in the work of different theorists of the second and third generations (e.g.: J. Habermas, S. Benhabib), teleological believes, according to which human rights, democracy and rationalization of life worlds are intrinsic properties of modernity, obfuscated economies of (dis)affections behind the contemporary conservative backlash.

## The Post-Depressive Constellation: From Political Effervescence to the Rise of the Far Right

**Arthur BUENO,**

University of Frankfurt, Germany

**Abstract:** This paper advances the idea that the current rise of the far right can be understood as one among various political expressions of a ‘post-depressive constellation.’ Such a diagnosis takes its cue from analyses in critical theory and sociology which, in the 1990s and 2000s, recognised in the rapid increase in depression rates an index of major social transformations occurring during the last decades of the 20th century. The foregrounding of depression in clinical diagnoses was considered then the sign of a new social order: one in which individuals were faced with ever stronger requirements of self-responsibility and authentic self-realization (i.e., the demand of ‘being oneself’) in a context of declining social support and escalating inequality, competition, and precarity. Today, however, we seem to have reached a point at which the tensions of this order – which can be designated, metonymically, as the ‘depressive society’ – intensified to such an extent that its persistence appears to be seriously compromised. It is in this sense that we may speak of a post-depressive constellation: a situation in which the social psychological tensions of the depressive order have reached a peak, leading to a variety of reactions and struggles but not yet to the establishment of a new consensus and a stable institutional framework.

## Excluded and Included Bodies in the Second Sex

**Emma MCNICOL,**

Monash University, Australia

**Abstract:** In this paper I argue that Simone de Beauvoir’s *The Second Sex* identifies and instantiates the problem of essentialism. Early into the

text, Beauvoir indicts a broad gender essentialism whereby women's biology grounds their political and social subordination and explicitly rejects the idea that there is an "essence" of woman. Nevertheless, Beauvoir's argument has been consistently charged with modelling different forms of essentialism and I will explore the history of these essentialist critiques as they relate to Beauvoir's depiction of the female body. A wave of feminist commentary commencing in 1978 and ending in 1988, asserted that Beauvoir's depictions of the puberty, pregnancy, menstruation and childbirth suggested that women's bodies condemned them to alienation and misery, framing Beauvoir's argument as a fatalistic biological essentialism ("the biological essentialist critique"). In the late 80s and onwards – inspired by Elizabeth Spelman's notorious 1988 text *Inessential Woman – The Second Sex* was charged primarily with a form of essentialism that excludes women who are not white and not middle-class ("the exclusionary argument against essentialism"). In this paper I do not intend to inoculate Beauvoir against these critiques, however I will argue that the essentialist critique misses a key aspect of Beauvoir's program, specifically Beauvoir's engagement with the phenomenological conception of the 'living body'. I argue that if we take Beauvoir's engagement with the 'living body' into consideration, we start to see that Beauvoir critically identifies the problem of essentialism more than is commonly thought. In particular, Beauvoir carefully depicts women as grasping their bodies as alienated and negative, rather than condemning them to an alienated future relation to their body, as the essentialist critics contend.

## **Deliberative Democracy and Pedagogy of the Oppressed: A Critical Reading of Paulo Freire's Contributions**

**Carlos TORRES,**

UCLA, USA

**Raymond MORROW,**

University of Alberta, Canada

**Abstract:** In this paper, we continue our collaborative work in social theory focusing on the question of deliberative democracy and dialogical democracy emerging from the social construct of Pedagogy of the Oppressed, the famous book by Brazilian philosopher Paulo Freire. Without attempting a full reconstruction of his work, that will be done in another place (Morrow, 2019a) in this paper we will discuss his analysis of deliberative democracy in light of critical cosmopolitanism. We emphasize Paulo Freire's agonistic attempt to propose a hermeneutical strategy in defense of a democratic model that could be helped by a new educational model. Yet, simultaneously, in each of the historical periods of his oeuvre, he developed an understanding of postcolonial traditions looking at the risks but also the benefits of deliberative democracy. To develop our argument, it is important to situate the location of this important book in the history of social sciences and pedagogy—though we shall move beyond this book in our analysis—, and to briefly outline Freire's historical and analytical stages while constructing his oeuvre. In our conclusion, we will discuss alternatives and resources in Freire's theoretical insights while hinting that one of the key references not fully understood in his work is his analysis of alienation drawing very closely with traditional sources of Critical Theory à la Frankfurt School but departing from it in several ways. Given the now widespread use of the term "critical theory" to refer to textual criticism and rather speculative theories of society in the humanities, the term "critical social theory" will be used to describe approaches linked with a sociological theory of society and related historical and empirical research. Capitalized as the "Critical Theory", the term will be used to refer to the Frankfurt School tradition, usually specified by generation, as forms of critical social theory.

## 9. Critical Social Theory Today, Part 2

Joint Session with RC16 Sociological Theory

**SESSION ORGANIZER:**

**Arthur BUENO**, University of Frankfurt, Germany

**CHAIR:**

**David STRECKER**, University of Frankfurt, Germany

Friday, 26 February 2021, 13:00 - 14:30

### ORAL PRESENTATIONS

#### Why Does the Angel of History Look Backwards?

**Stefan GANDLER**,

Universidad Autónoma de Querétaro, Mexico

**Abstract:** Why does Walter Benjamin's angel of history look backwards? We find three reasons for this in Benjamin's Theses "On the Concept of History": Firstly, epistemologically speaking, looking backwards is both paramount and compulsory. In other words, the angel cannot look forward; he must turn backwards to get his bearings. Furthermore, because, ontologically speaking, the future does not exist. So-called "progress" does not lead us closer to a brighter future but rather carries us further away from paradise lost, and time is anything but automatic, homogenous advancement. Lastly, because, from a political standpoint, stopping National-Socialism is impossible if it is regarded as an anomaly, a state of exception diametrically opposed to inevitable progress. The angel of history looks behind him to protect tradition from corruption by the powerful, for battles are fought for the dead and defeated of past generations and

not for promises of the future.

#### Relational Imaginaries of the Future

**Natàlia CANTÓ-MILÀ**,

Universitat Oberta de Catalunya, Spain

**Abstract:** The objective of this presentation is to show how Simmel's relational approach and his theoretical perspective in 'How is Society Possible?' can be applied to the study of our contemporary imaginaries of the future. Concretely I shall focus upon the imaginaries of the future of (about and for) the young (aged between 15 and 30) in the Catalan province of Barcelona. Thus I shall try to answer the questions asked in the call for this session with an empirically informed analysis and theorisation of the imaginaries of the future.

#### From Neurasthenia to War: A Simmelian Account of the New Authoritarian Wave

**Arthur BUENO**

University of Frankfurt, Germany

**Abstract:** This paper advances an interpretation of Simmel's ontological relativism which emphasizes its dialectical underpinnings as well as his role as predecessor of Frankfurt School Critical Theory. It does so by discussing his definition of money as an absolute tool and the latter's expression in 'hypertrophied' or 'pathological' forms of individual action and experience: greed, avarice, squandering, asceticism, cynicism, and the blasé attitude. This is a fundamental dimension of Simmel's approach to the money economy and his diagnosis of modern culture, one that was articulated in terms of a 'colonization of ends by means' and is present throughout his oeuvre from 1889 to 1918. Simmel's arguments in this regard offer a point of entry into a core aspect of his philosophy of money and his theory of modernity, both of which take the form of a 'dialectics without reconciliation' (Landmann). They moreover prove crucial to his characterization of modern psychological life as 'neurasthenic', i.e. continuously oscillating between urgency and exhaustion, saturation and insufficiency, 'hyperesthesia' and 'anesthesia'. In conclusion, the paper will address the actuality of Simmel's theory of monetary pathologies by discussing how it contributes to understanding contemporary forms of social psychological malaise (e.g. depression and burnout) and their political expressions.

### **"Walking Backwards into the Future": Raymond Williams' Contributions to Critical Social Theory Today**

**Caroline GOMES LEME,**

URCA (University of Cariri), Brazil

**Abstract:** This presentation considers Raymond Williams' theory as a social theory and not just a theory of culture. It is argued (despite the different theoretical trajectories and working style) that Williams presents several points of contact with the tradition of Critical Theory, such as "Dialectical Imagination", interdisciplinarity, immanent critique methodology, critique of ideology and the conjunction of normative-utopian and analyt-

ical-explanatory elements of diagnoses. In his own way, Williams also thinks about the role of subjectivity and culture in the process of domination and criticizes both the instrumental rationality and the reification of social relations. Critical of the Structuralist Marxism, he rescues the dialectic between agency and structure, heterodoxly interprets the relationships between base and superstructure, and reformulates the concepts of determination and totality. Always aware of the importance of language, Williams – after claiming culture as productive – advocates a change in the very notion of mode of production to mode of livelihoods. The intention is to underline that human beings' relationships with nature, with each other and with themselves must be different from that of appropriation as a "raw material". By opposing the capitalist rationality of competitive individualism to socialism in its original sense, linked to the idea of sharing (decisions and livelihoods), he criticizes the logic of particular strategic advantages that have even contaminated the practices of leftist parties and movements. His proposals are similar to the ones of Olin Wright about social empowerment socialism and his ideas bring original contributions to the present debate of the critical social theory (in a broad sense), especially those regarding the critique of neoliberal rationality in its various theoretical formulations, as well as possible alternatives related to conceptions of "common". His concept of "mobile privatization" is another relevant theoretical finding, in a context in which elections are being decided over the internet.

### **"Relationships to the World" or "Forms of Life"? A Counterpoint between Hartmut Rosa's and Rahel Jaeggi's Approaches to Critical Theory**

**Alexis Emanuel GROS,**

University of Jena, Germany

**Abstract:** Rosa and Jaeggi are two of the main figures of the new generation of the Frankfurt

School. In his 2016 book, *Resonanz: Eine Soziologie der Weltbeziehungen*, Rosa presents a phenomenologically inspired Critical Theory centered on the critical analysis of the “relationships to the world” [Weltbeziehungen] of everyday subjects. In turn, in *Kritik der Lebensformen*, from 2013, Jaeggi develops a praxeological approach that focuses on the criticism of quotidian “forms of life” [Lebensformen]. In spite of their undeniable differences, both Jaeggi’s and Rosa’s accounts can be understood as efforts towards developing a non-paternalistic version of Critical Theory. That is, one that takes everyday experiences, practices, and interpretations seriously and attempts to criticize them from an immanent perspective, instead of systematically discrediting them for being mere products of an ideological “false consciousness”. In this connection, the notions of “relationships to the world” and “forms of life” play a key role: they are conceptual categories specially tailored for reconstructing and critically assessing the meaningful, experiential, and practical structures governing the quotidian life of a specific socio-cultural formation. The aim of my presentation is to establish a productive and mutually corrective dialogue between Rosa’s and Jaeggi’s approaches. It is my contention that this dialogue can contribute to developing an integral approach for criticizing contemporary societies in a non-patronizing manner.

# 10. Critical Theory and the Diagnosis of the Present: What World Do We Live in? Part 2

## SESSION ORGANIZER:

**David STRECKER**, University of Frankfurt, Germany

## CHAIRS:

**David STRECKER**, University of Frankfurt, Germany,

**Mariana TEIXEIRA**, Maria Sibylla Merian Centre Conviviality-Inequality  
in Latin America (Mecila), Brazil/Germany

Friday, 26 February 2021, 14:45 - 16:15

## ORAL PRESENTATIONS

### Ontology of the Present: Neo-Liberalism, Anthropocene, Populism

**Frederic VANDENBERGHE**,

Federal University of Rio de Janeiro, Brazil

**Abstract:** In dark times, we desperately need pointers to orient ourselves intellectually, ideologically and politically. For those who live in countries (like Brazil) that have gone over the edge, the question of the ontology of the present takes on an existential dimension. In this paper, I will suggest that we need to think at the same time the challenges of the Anthropocene, neo-liberalism and populism. None of these terms are analytical concepts, however. They are polemical folk notions, but as they have stuck, we need to use them as well, even if for us, liberal intellectuals, they function as Rorschach tests on which we can project our worst fears. The challenges they refer to have different genealogies (capitalism, industrialism, liberal democracy) and cannot be lumped together. But as they have now fused into a syndrome, they have to be thought together. How to do that delineates the contours of new research agenda on the second

post-modernity. In an attempt to grasp once again the ontology of the raging present in concepts, it interweaves an analysis of the conjuncture with a more structural approach to social change into a critical diagnosis of the present.

### Resonance in the Anthropocene

**Henning LAUX**,

Chemnitz University of Technology, Germany

**Abstract:** The scientific message of the “Anthropocene” (Crutzen 2000) suggests that humanity has been the most important factor in planet earth’s transformation since the Industrial Revolution. Extreme weather events are increasing, biodiversity is decreasing, sea levels are rising, woods are disappearing, glaciers are melting, and civilization is perpetuating itself with radioactive waste and plastics in the earth’s sediments. From the public discussion and political adaptation of the diagnosis, there are at least three challenges to Critical Theory. The talk will address them by exploring Hartmut Rosa’s (2016) theory of resonance. First, the concept of the Anthropocene favors a problematic

homogenization, because it implies that the entire species equally bears the responsibility for the ecology crisis. In contrast, Rosa allows us to analyze the social conditions, heterogeneous actors and structural mechanisms of the Anthropocene. Second, the geological age of humankind has generated the political imagination that a technical solution to the ecology crisis by climate engineering is possible. Instead, Rosa's theory stresses the unavailabilities in the interplay between human and non-human entities. Finally, social science approaches from the posthumanist camp tend towards rather dystopian solutions for the current crisis: Bruno Latour (2015) calls for a state of emergency, Anna Tsing (2015) describes a life in capitalist ruins, and Donna Haraway (2016) pleads for a manipulation of the human genome in order to become closely related to butterflies, pigeons and other species. Again, Hartmut Rosa offers a potential alternative with his sociology of world relations. His theory provides a utopian redefinition of good life in times of the Anthropocene, which can justify its standards of social criticism immanently.

## The Eclipse of Reason in Critical Theory? Contemporary Irrationality and Habermas' Recent Reconceptualization of Modernity

**David STRECKER,**

Goethe University of Frankfurt, Germany

**Abstract:** In Critical Theory rationality has traditionally served as the standard for assessing social pathologies. At the same time, the critique of reason has occupied a central role in Frankfurt School social theory. While early approaches have taken issue with a 'wrong' type of reason that has shaped societal development, Habermas' reconceptualization of the tradition has instead advanced the idea of distorted or one-sided rationalization accounting for social malaises. The three-dimensional concept of reason he has explicated grounds an elaborate theory of societal rationalization. His more recent work culminating in the monumental "This

Too A History Of Philosophy" appears to partly retract this theory and seems to confirm many of the reactions to his considerations on the role of religion in modern society which has repeatedly found his attention over the last two decades. This paper thus revisits the notion of rationalization in critical social theorizing and argues that Habermas' recent explorations on the topic are indeed best understood as a reaction to contemporary society, however, without substantively altering the theory of rationalization and the description of social pathologies as pathologies of reason.

# 11. Varieties of Sociological Comparatism

## SESSION ORGANIZER & CHAIR:

**Sergio MICELI**, University of São Paulo, Brazil

## DISCUSSANT:

**Arthur BUENO**, University of Frankfurt, Germany

Friday, 26 February 2021, 18:15 - 19:45

## ORAL PRESENTATIONS

### Introducing Rational Organizations into Patrimonial States? A Comparative Study of Donors' Impact on Latin American Social Sciences (1940-1970)

**Alvaro MORCILLO-LAIZ**,

Berlin Social Science Center (WZB), Germany

**Abstract:** Within the comparative study of organisations, academic ones like universities and research centres have received limited attention (Turner 1990; Geiger 2018). This is even truer if we focus on the available sociological literature about how Latin American universities and research centres have developed since the early 20th century. In these countries, the passage from patrimonial to more rational academic organisations occurred within states in which patrimonialism was more widespread (Lempérière 1992; Roniger 2001; Mabry 1982) than in the advanced Western countries around 1900, the time at which rational scientific organisations first emerged (Rüegg 2004; Turner 1987). Despite the unfavourable environment in Latin America, some organisations moved

away from employing members of the professions like lawyers and doctors as part-time teachers. Instead of this personnel, who was selected in consideration of their political and personal connections, and was also uninterested in, and unqualified to conduct research, some academic organisations began to hire full-time teachers and researchers with graduate degrees (Morcillo Laiz 2019). Correspondingly, graduate students also “professionalized”. Approximately at the same time, differentiation within the traditional departments like law and philosophy led to the rise of new degrees, and then departments, in sociology, political science, economics etc. Through a comparison of the Mexican, Brazilian, and Argentinean social sciences, this paper studies how the Rockefeller and the Ford Foundation as well as UNESCO contributed to facilitate the passage of Latin American universities and research centres from patrimonial to more rational organisations. Particular attention is given to a) the different local responses to donors’ policies designed for the whole region; b) to local resistance to adopting the research agendas favoured by donors; and c) the unintended consequences of foreign donors’ attempts to rationalise



the Latin American social sciences. The evidence used in the paper stems from donors' and recipients' archives.

## The Circulation of US Social Psychology: A Comparison of France and Brazil (1920-1940)

**Marcia CONSOLIM,**

Federal University of São Paulo, Brazil

**Abstract:** This paper consists of a comparative study of the 'sciences of man' practiced in France and Brazil to analyze how sociological factors impacted the reception of US 'social psychology' in the Interwar period in both countries. It is intended to highlight the following aspects: 1. The position of both countries in the transnational space and the relationship both had with the United States through public or private funding institutions; 2. The role played by each national intellectual tradition, Brazilian and French, regarding the new sciences of man; 3. The social and intellectual trajectory of agents, in particular related to education, professionalization, and the international circulation of intellectuals in both countries; 4. The role of the institutionalization of the sciences of man at various levels of education – primary, secondary, and third-level – as well as in scientific-technical social policy institutions. This involves showing that, despite the differences, both intellectual contexts had the same oppositions: US social psychology was perceived as more positive and scientific in opposition to a philosophical or abstract knowledge of French inspiration. Moreover, this perception results in both cases from contact with US research/authors, publicized by funding from US philanthropy. Finally, the same type of adaptation of new knowledge can be observed in both national contexts, resulting in greater theoretical and methodological eclecticism. The differences resulted from the relationship of intellectuals with the state and teaching institutions: in Brazil 'social psychology' was practiced by doctors and given prestige by reformist educators, institutionalized

in recently created higher education institutions; in France it referred to a debate about the borders between psychology and sociology in the Durkheimian circle and its competitors, whose institutional impact was restricted to extra-university scientific institutions.

## Germani and Wright Mills: Simultaneity Around "Mass Society" in the South and the North

**Eugenia FRAGA,**

University of Buenos Aires (UBA), CONICET, Argentina

**Juan TROVERO,**

University of Buenos Aires (UBA), Argentina

**Abstract:** Gino Germani and Charles Wright Mills, despite coming from - and working in - different countries, not only share a same era that leads them to problematize similar social processes, but also their academic trajectories present a series of coincidences in what refers to journeys, books, intellectual interlocutors and political affinities. Thus, in the first place, both authors produce their ideas from the early 1930's on, standing out, among others, the simultaneity of their conceptualizations about the emerging mass society around the 1950's. Secondly, it is suggestive that both thinkers have worked in one of the most important academic centers of the twentieth century: the city of New York. Thirdly, the Spanish translation of Wright Mills's *The Sociological Imagination*, but specifically the inclusion of the controversial prologue written by Germani in 1961, stands out as a milestone. Finally, it should also be noted that both sociologists maintained implicit and explicit dialogues in their works with the critical theory perspective of the Frankfurt School. All this raises the question about the location of the knowledge produced by both thinkers. More specifically, we ask in each case: from where and for whom do they write? In this paper, thus, we propose funda-

mentally two tasks. The first one aims to trace the ways in which the South and the North appear in both Germani's and Wright Mills's lives and works. The second will investigate how each of them have conceptualized the emerging mass society in their works, pointing out both their similarities and differences.

## 12. Simultaneity and Reception: Concepts to Analyze the Production of Knowledge between “South” and “North”

### SESSION ORGANIZERS:

**Alejandro BIALAKOWSKY**, Universidad de Buenos Aires, CONICET, Argentina

**Pablo DE MARINIS**, Universidad de Buenos Aires, CONICET, Argentina

**Gina ZABLUDOVSKY**, Universidad Nacional Autónoma de México, Mexico

### CHAIR:

**Eugenia FRAGA**, University of Buenos Aires (UBA), Argentina

Friday, 26 February 2021, 20:00 - 21:30

## ORAL PRESENTATIONS

### Times and Spaces of Sociological and Social Theory: A Simultaneous Approach of “Peripheries” and “Centers”

**Alejandro BIALAKOWSKY**,

Instituto de Investigaciones Gino Germani -  
Facultad de Ciencias Sociales - Universidad  
de Buenos Aires - CONICET, Argentina

**Pablo DE MARINIS**,

Universidad de Buenos Aires, Instituto de Inves-  
tigaciones Gino Germani, CONICET, Argentina

**Abstract:** The relationships between “peripher-  
ies” and “centers” have been fundamental in de-  
fining social and sociological theory, in indicating  
which productions have been considered as “the-  
oretical” and which have not, as well as in under-  
standing their concepts, analyses and diagnoses -in  
which reflections on those same “center-periphery”

relationships have been included. This is the conse-  
quence of having been developed in a field of ten-  
sions between different local or national traditions  
in interaction with wider contexts, be they regional  
or global, with an imbalanced knowledge circula-  
tion (of volume of flows, of legitimacy, of produc-  
tion and circulation possibilities). To account for  
such questions, we will propose the simultaneous  
approach as a methodological tool of theoretical  
research, which questions certain ways of under-  
standing sociology and social theory and, there-  
fore, criticizes the relations of domination implied  
in them. For this, we will reflect on the complex  
connection between spaces and times in the pro-  
duction of knowledge about the social. This means  
discussing both the “reception” and the “culturalist  
relativism” approaches. Both views can lose sight of  
the simultaneity of production, debate and circu-  
lation of these elaborations. Although this hetero-  
geneous simultaneity is crossed by inequalities and  
diverse relations of domination, these can only be

understood within the framework of the complex nexus between South and North involved in simultaneity itself. In this way, we intend to contribute to a comprehensive study of sociological and social theory both in the South and in the North, in particular, in contemporary times. This study seeks to investigate how certain perspectives face, elaborate and intervene in the specific “theoretical and epochal crossroads” that, although nationally situated, are fundamentally connected to each other: they are framed in a simultaneous and heterogeneous modernity, which neither homogenizes such crossroads nor undifferentiates them, neither isolates them or makes them incommensurable.

### Rituales y Religiones Cívicas. La Sociología De Durkheim y Su Aplicación En México

**Gina ZABLUDOVSKY,**

Facultad de Ciencias Políticas y Sociales - UNAM, Mexico

**Abstract:** La ponencia se basa en una re-apropiación de las teorías de Émile Durkheim para el análisis del papel de lo simbólico, las manifestaciones colectivas, los calendarios conmemorativos, y los rituales políticos en México. El estudio parte de la diferenciación entre lo sagrado y lo profano, y de una concepción de religión que, en la medida en que se basa en las creencias, representaciones sociales y los estados de opinión, también puede ser punto de partida, para al estudio de las “religiones cívicas.” y sus manifestaciones en México y América Latina. El trabajo se preguntará sobre la vigencia de los conceptos y las teorías de Durkheim para el análisis de una realidad diferente a las sociedades europeas del “Norte” y a la Francia del fin del S XIX y principios del siglo XX en la que produce su obra. A la vez, en la medida en que Las formas elementales de la vida religiosa parte del análisis de las prácticas de los aborígenes australianos, el estudio se preguntará hasta qué punto esta obra puede considerarse como una “sociología sobre el Sur” y en qué medida ésta es útil para el análisis de Méx-

ico, un país que, aunque está situado en el hemisferio norte, en términos geo-políticos, como parte de América Latina, también es considerado como “el Sur”. A partir de estos puntos de partida, la ponencia reflexionará sobre las ambivalencias de las relaciones entre el “Sur” y “Norte”, tanto en términos geográficos como de generación, producción, difusión y recepción del conocimiento.

### The Limits of the Notion of “Reception” and Latin-American (neo) Baroque As a Key to Understand the South-North Production of Social Problems

**Ana Lucia GRONDONA,**

Universidad de Buenos Aires, Argentina

**Abstract:** This paper is part of a wider project, aimed at building “contaminated genealogies”, as a perspective for a sociology of problematizations from the South. This entails, not so much to illuminate the specificities of the emergence or reception of social problems in the peripheries, but to insist on the ways in which the later are also interwoven in the history of the emergence of devices, problematization, concepts and diagnoses that are usually presented as “self-produced” from the North. As part of this broader inquiry, the present text investigates the ways in which discussions about Latin American (neo)baroque (especially, the works of Severo Sarduy and Néstor Perlongher) alluded to the problems of translation, the logic of simulacrum and retombée, since, we understand that they offer elements that allow us to transcend the “reception” or “circulation” metaphor. Even in its classical formulations (for example, in Alejo Carpentier), the critique of Latin American baroque and neo-baroque has demonstrated that these were more than creative appropriations of European styles and confront us with a destabilization and thematization of the original-copy relationship in a similar vein as the interests of our inquiry. After a section in which we address theoretical aspects of the approach, the paper presents an illustrative case

(the debate on development styles between 1965 and 1981) that, sets in motion the concepts of the first part. One of the issues that will interest us in particular is to discuss, from these results, the ways of thinking about the temporal-spatial dimension of the production of social problems also beyond the limits of the metaphor of “coevalness”.

### **From the South to the North: The Circulation of Latin American Dependency Theories in the Federal Republic of Germany**

**Clara RUVITUSO,**

Free University Berlin, Germany

**Abstract:** Sociological research into the transregional North–South circulation of knowledge in the social sciences and humanities has tended to have a unidirectional bias to date. The standard assumption is that as a result of globalization, theories and methods are spread from the global North to the global South. Based on this premise, many of the studies of circulation focus on the transfer of knowledge in terms of ideas, traditions, authors, and concepts from the North to the South. Thus far, little attention has been paid to the transregional circulation of theoretical approaches from the South to the North and their impact on the transformation of the European social sciences. Analysing the circulation of the Latin American dependency theories in the Federal Republic of Germany (FRG), my proposal addresses precisely this gap. The focus is on entangled processes of institutional consolidation of area studies, North–South mobility and the forms of reception (translation, modification, application in empirical research and rejection). Focusing on this little-explored direction in the circulation of social theory, the aim is to provide an innovative empirical case study regarding the conditions and forms of North–South exchanges within the unequal process of the internalisation of the social sciences.

### **About Geopolitical Postcolonialism(s): Relating the Latin American and the Global North Academic Contexts**

**Ingrid PAVEZI,**

Albert-Ludwigs-Universität Freiburg, Germany

**Abstract:** Postcolonial theories have been emerging in diverse analytical contexts worldwide, sometimes converging in meaning, and often diverging in their specific backgrounds. As a Brazilian Ph.D. candidate based in Germany, I have been experiencing in my academic daily life the interface between the Latin American theories to postcolonialism, with which I am familiarized, and the theories that are usually spread within and from the Global North, where I am currently settled. In this sense, people in the Global North are used to the theories i.e. from Said, Spivak or Butler; but few is discussed in the Anglophonic context about Quijano, Dussel or Lugones. Often, thinkers located in the Global North are considered universal, while those from the Global South are considered local. Due this hierarchical and colonialist point of view, the result is that the North is considered as a source of knowledge, while the South has only case studies. From this necessity to decolonialize the relation between both postcolonial approaches, this paper explores the premises of what is considered local and global in the production of knowledge; if there is a hierarchy of theorizing according to the geopolitical position of its academics, and how do we could decolonize and overcome this racist and hierarchical framework.

### **Turning the North Against the North. Dependence Theory As a Southern Alternative to Talcott Parsons' Weber**

**Alvaro MORCILLO-LAIZ,**

Berlin Social Science Center (WZB), Germany

**Abstract:** South America gave birth to one of the most successful adaptations of Northern so-

cial science to Southern social reality, the teoría de la dependencia. The present paper analyses its origins as an adaptation of the late Weber and as an instance of resistance against Talcott Parson's structural functionalism and his reading of Weber. The paper does so by following these steps: it first summarises the current discussion about Weber's reception in the US and comparing these events with the early reception among Spanish intellectuals before the Civil War. Some of them would seek refuge in Mexico City and translate their *Wirtschaft und Gesellschaft* for the Fondo de Cultura Económica. In a second section, the paper focuses on the main Spanish translator and interpreter of Weber, José Medina Echavarría, who around 1960 proposed an adaptation of Weber for Latin America in the form of a sociology of development, which he devised while working at the ECLA under Prebisch and who was conscious of the epistemological and political limits of Parson's structural functionalism. The third section centres around Medina's interaction with Fernando Henrique Cardoso and Enzo Faletto, one of Medina's students. It adapts a material perspective, identifying the iterations of two papers, one by Medina and collaborators, the other by Cardoso, which were discussed in different settings and then eventually merged into *Dependencia y desarrollo en América Latina: ensayo de interpretación sociológica*. The fourth section examines the Weberian elements grafted into the widespread Marxist explanation of underdevelopment to which South American sociologists had stuck until then. In the conclusion I discuss how Guillermo O'Donnell built upon Weber – and Cardoso – in his theory of bureaucratic authoritarianism and argue that neither Cardoso's nor O'Donnell's successful adaptations of Weber to the South would have been possible on the basis of Parson's translation.

### **El Análisis De Sistema-Mundo: Producción Teórica Del Centro y La Periferia**

Francisco MENDOZA LUNA,

Universidad Iberoamericana, Mexico

**Abstract:** La propuesta intelectual de Immanuel Wallerstein recoge, por un lado, la influencia de Fernand Braudel, y sus aportaciones sobre los estudios de larga duración, y por el otro, las contribuciones de Raúl Prebisch desde la CEPAL sobre la distinción entre los países de centro y periferia. Este diálogo entre la producción teórica de países centrales y de países periféricos permitió desarrollar el análisis de sistema-mundo que se materializó en uno de los libros más influyentes de sociología en el siglo XX: *El moderno sistema mundial*. El objetivo de la ponencia es discutir cómo el diálogo entre las distintas perspectivas conceptuales, provenientes tanto del centro de la economía mundo capitalista como de la periferia, construyeron un entramado conceptual de gran alcance explicativo. Me fijo en las condiciones sociales de producción y su impacto en el desarrollo de la propuesta intelectual de Wallerstein. Este análisis resulta particularmente interesante en la medida que el autor desarrolló una fuerte crítica a la forma en la que se habían configurado las ciencias sociales en el mundo, preocupadas principalmente, por atender los problemas de Europa occidental y de Estados Unidos, lo que se denomina el norte global. No obstante, nuestro sociólogo considera que es pertinente construir diálogo con la producción intelectual de los países del "sur" para construir ciencias sociales históricas de mayor alcance explicativo y que consideren en sus análisis a los fenómenos como producto de interacciones complejas del sistema mundo. De acuerdo con Wallerstein, la crítica al eurocentrismo resulta en un reto intelectual preocupado por construir perspectivas analíticas de acuerdo con las necesidades locales, pero en constante diálogo con la producción de otras regiones. Su propuesta de análisis de sistemas mundo aboga por estudiar los fenómenos sociales de manera comparada entre distintas regiones.

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