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RC35

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NEWSLETTER
of the Research
Committee on
Conceptual and
Terminological
Analysis

EDITOR'S INTRODUCTION: LOOKING BACK, LOOKING FORWARD

Dear members of RC35,

This is our first newsletter after the XIX ISA World Congress of Sociology in Toronto (July 15-21, 2018), and I am glad to say that our thirteen sessions were once again very well received. The room was full in a number of sessions – some of which were among the most crowded of the congress – and hundreds of people took part in the discussions we had on a broad range of sociological concepts and subfields: from Critical Theory to Relational Sociology, from Postcolonial Theory to Economic Sociology, from Cultural Performance to Power, from Trust to Social Visibility, from Global Violence to Memory and Recognition, from Mass and Democracy to the relations between Marx and Simmel.

On behalf of the board, I would like to thank all of you who participated in these debates and contributed to making them so lively, as well as to welcome our new members, several of whom have joined RC35 after the XIX World Congress.

This issue brings you a list of our sessions in Toronto and abstracts of all the papers presented and discussed on that occasion. It also provides you with general information regarding the Fourth ISA Forum of Sociology which will take place in Porto Alegre on 2022. The Call for Sessions for the Forum opens on February 4th, 2019, and we look very much forward to receiving your proposals!

In the following pages you will find a list of recent publications of many of our members, as well as information regarding the new RC35 board elected at the business meeting in Toronto. Finally, we intend to include in our next issues a section titled “Conceptual Debates”, to which you are all very welcome to contribute with short articles on current topics within sociology and related matters of public concern. We look forward to hearing from you!

Arthur Bueno, Secretary, Treasurer & Newsletter Editor

ISA FORUM PORTO ALEGRE 2020

RELEVANT INFORMATION

The forum website with further information is:

<https://www.isa-sociology.org/en/conferences/forum/porto-alegre-2020>

Fourth ISA Forum of Sociology (Porto Alegre, Brazil, July 14-18, 2020). ISA Forum of Sociology is designed as a mid-term meeting of Research Committees, Working Groups and Thematic Groups combined with the Business Meeting of the ISA Research Council. The forthcoming Fourth ISA Forum of Sociology will be organized by Geoffrey Pleyers, current ISA Vice-President Research, in collaboration with the ISA Research Coordinating Committee and the Brazilian Local Organizing Committee, chaired by Hermilio Santos, Pontifical Catholic University of Rio Grande do Sul.

Duties and Deadlines for Program Coordinators and Session Organizers of the Research Committees, Working and Thematic Groups:

January 15, 2019. Announcing Program Coordinators: RC/WG/TG provide name and contact details of Program Coordinator to the ISA Secretariat.

February 4 – 15 March 2019. Call for Sessions: 1. RC/WG/TG session proposer must submit session's description on-line via Confex platform. 2. Invited session organizer (RC/WG/TG, Presidential, Plenary, LOC sessions, etc.) must submit session's description on-line via Confex platform.

March 16 – 8 April 2019. 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.

April 25 – 30 September 2019. Abstracts submission: Participants and organizers of invited sessions must submit abstracts on-line via Confex platform. Abstracts must be submitted in English, French or Spanish. Only abstracts submitted on-line will be considered in the selection process.

October 7 – 4 November 2019. 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.

ISA FORUM PORTO ALEGRE 2020

RELEVANT INFORMATION

November 5 – 25 November 2019. 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 November 24, 2019 deadline.

December 2, 2019. Notification letters: Confex sends notification letters to: authors and co-authors of accepted abstracts; authors of rejected abstracts.

December 16, 2019 – January 26, 2020. Sessions Scheduling: *December 15 - January 15:* Confex schedules Joint Session, Round Table, and Poster sessions. *January 16 - January 31:* Program Coordinators schedule regular sessions.

January 31, 2020. Applications for Registration Grants deadline: Program Coordinator receives applications for ISA grants submitted by the participants.

February 15, 2020. 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) for verification and approval.

March 19, 2020. Registration deadline for presenters: Registration must be paid by the dead-

line. 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 1 - 17, 2020. 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 April 30.

May 5, 2020. Online program published.

ISA WORLD CONGRESS TORONTO 2018

FINAL PROGRAM

PROGRAM COORDINATORS:

David STRECKER, University of Frankfurt, Germany, david.strecker@uni-erfurt.de

Arthur BUENO, University of Erfurt, Germany, arthur.bueno@uni-erfurt.de

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1. Social Visibility: Conceptual Explorations

SESSION ORGANIZER:

Andrea BRIGHENTI, University of Trento, Italy

CHAIR:

Andrea BRIGHENTI, University of Trento, Italy

ORAL PRESENTATIONS

The Cartography of Aesthetics: On Making the Urban Visible

Andrea PAVONI,
ICSTE, Portugal

Abstract: From the lighting speed of financial markets to the petrified pace of climate change, from the ubiquity of urbanisation to the instant-sharing of everyday life via social media, we face processes whose scale, speed and impact we are less and less able to envisage, let alone handle. In the meanwhile, novel knowledge and technology provide us with ever-new potentials to widen perception to inhuman scales and temporalities. The late Félix Guattari argued that the crucial political question of our time is that of making visible, sensible, and thus amenable to action, the structures, forces and processes that traverse and shape our reality. Conceiving new measures and drawing new cartographies of our condition, that is: an eminently aesthetic task. The role of art in making the visible, rather than simply reproducing it, as Paul Klee famously put it, is thus forcefully called into question yet again, as is the age-old interrogation on the relation between art and politics, in dire need of a radical update. A challenge that requires art to be disentangled from its most common, instrumentalising misunderstandings: on the one hand, as the more or less unwitting

phenomenological tool of the ever-sophisticated experience economy of contemporary cities; on the other, as the more or less redundant tool of political activism. Focusing on the relation between art and visibility in the age of planetary urbanisation, this paper will seek to navigate conceptually, through relevant examples, beyond this impasse.

Visibility Cycles, (In)Visible Institutions and the Making of Scandals

Felicitas HESSELMANN,
Humboldt Universität zu Berlin, Germany
German Centre for Higher Education Research and Science Studies, Germany
Martin REINHART,
Humboldt-Universität zu Berlin, Germany
German Centre for Higher Education Research and Science Studies, Germany

Abstract: The proposed contribution is concerned with phenomena of negative visibility, such as stigmatization, scandals, and public shaming. Looking not at the processes following and enhancing scandalization and shame penalties, but at the processes that precede it, we ask how this type of visibility relates to existing social or symbolic structures and the configurations of visibility they

entail. Punishments and public notifications for scientific misconduct, which are highly symbolic in nature and rely almost exclusively on the negative effects of visibility to sanction scientists, shall serve as a case in point. By tracing the procedures and working conditions of the actors and institutions that form the (newly developing) system for social control in science, we aim to show how visibility features as a central concern and structuring element throughout this system. While these actors, e.g. offices of research integrity or ombudsman, struggle to make their work visible and transparent to the scientific community, they are threatened by a feedback loop of invisibility: By design, they solely rely on cases being reported to them and do not actively initiate investigations themselves; at the same time, cases are relatively rare and do not allow for continuous, day-to-day activities that could be made visible to an audience. The more the visibility of the institution subsides, the less cases will be reported, leading in turn to a further decrease of (potentially) visible activities. For such a system without stable representation or permanent visibility, convictions and the following upsurge of attention present the only way to gain visibility in the scientific community. Unable to produce visibility for themselves, these institutions feed off of the visibility of the scandals they incite. Visibility appears thus not as a situational feature, but as a complex cycle running through various situations, actors, and institutions.

The Nexus of Transparency and Secrecy

Leopold RINGEL,

Bielefeld University, Germany

Abstract: Transparency has become a buzzword of our modern times, denoting the idea of making social actors - especially organizations - visible and thus accountable to external audiences, which, in turn, is supposed to increase their legitimacy and efficiency. While most research on transparency takes an affirmative stance and puts all the effort

into refining existing concepts, critical studies focus on the performativity of transparency. My presentation I add to the latter by drawing attention to the nexus of transparency and secrecy. Conceptually, I use Erving Goffman's frontstage/backstage-theory according to which actors vie to maintain boundaries of visibility between these two types of social situations. Against this backdrop, the emergence of new types of secrecy in reaction to the implementation of transparency measures can be interpreted as efforts to create and/or resurrect boundaries of visibility between front- and backstage. This perspective is applied empirically to an extreme case: The Pirate Party of Germany, a political party that tries to render itself as open as possible to the public and vows to uphold such standard once elected. A qualitative case study on the parliamentary group in the federal state of North Rhine-Westphalia demonstrates that an organization deprived of boundaries of visibility between frontstage and backstage runs into problems and thus subsequently introduces such boundaries.

2. Global Violence: Local Conflicts and Competition for Attention and Legitimacy

SESSION ORGANIZERS:

Tobias WERRON, Bielefeld University, Germany

Teresa KOLOMA BECK, Bundeswehr University Munich, Germany

CHAIR:

Alejandro BIALAKOWSKY, Universidad de Buenos Aires, Argentina

ORAL PRESENTATIONS

Violent Confliction. Armed Conflicts and Global Competition for Attention and Legitimacy

Teresa KOLOMA BECK,

Bundeswehr University Munich, Germany

Tobias WERRON,

University of Bielefeld, Germany

Abstract: The persistence of violence in international politics is often depicted in terms of a gap between the normative ideal of non-violence on the one hand and the actual behavior of governments and other actors on the other. This paper proposes to see this gap as an object of empirical research rather than just as a normative dilemma. We argue that the institutionalization of global norms of non-violence since the mid-to-late nineteenth century has changed the conditions for the reproduction of violent conflicts by embedding local conflicts into global competitions for attention and legitimacy. At the heart of this process we see a type of observer that we call universalized third parties: international organizations, social scientists, journalists and similar agents who, by positioning themselves as proponents of universal norms and by objecting violence in the name of

humanity, have made violence particularly likely to attract the attention of the so-called world public opinion. This global attention, however, can impact conflicts in different and contradictory ways: On the one hand, violence now is particularly likely to undermine the legitimacy of conflict parties, inciting them to refrain from violence or to try to direct attention to the violent behavior of their opponent; on the other hand, violence attracts attention to the conflict, inciting conflict parties to make deliberate use of it in order to call attention to their cause. This complex interplay between local conflicts and global competition is what we call violent confliction – a neologism coined to indicate the concurrence between conflict and competition.

Bearing Witness: Practices of Witnessing in Geopolitically Marginal Conflicts

Richard STUPART,

London School of Economics and Political Science, United Kingdom

Abstract: As part of a cosmopolitan ethical project, the representation of others in need grants

us the opportunity, however imperfectly, to make good on a responsibility to people that the media has allowed (or perhaps forced) us to see. The work of producing these representations, of ‘bearing witness’, involves journalists negotiating an ethically ambivalent position of seeking proximity to suffering for purposes that do not include immediate (or, in the long run, possibly any) assistance for the sufferer. Furthermore, this work takes place within a social space affected by both changes in the political economy of international conflict reporting and a manichaeian sociological universe particular to large scale peacekeeping and humanitarian operations that described in existing literature on ‘Aidland’ and ‘Peaceland’. This paper develops an understanding of the concept of ‘bearing witness’ - present in existing work on media witnessing - as being both a discourse used to justify the ethics of journalists’ presence before suffering and a practice requiring material and discursive resources to enact. Based on research examining the case of journalists bearing witness to conflict in South Sudan, I suggest potential forms of this discourse and some of the resources that may enable or constrain its practice.

“The Ummah Calls for Us” : Forms of Orientation Towards Armed Conflicts in the Muslim World in Processes of Mobilization Among Jihadi-Salafist Milieus in Europe

Stefan MALTHANER,

Hamburg Institute for Social Research, Germany

Abstract: When examining Jihadi-Salafist milieus in Europe, it is striking to what extent their discourse and activities, and radicalization-trajectories of individual members, revolved around violent conflicts in the Middle East and Central Asia even long before the rise of the phenomenon of Western foreign-fighters in Syria and Iraq. Identification with the “heroic” mujahedin and solidarity with Muslim brothers and sisters abroad

who suffer at the hands of “crusader” or apostate armies becomes the driving force of mobilization and gives meaning to personal experiences and grievances. Drawing on an in-depth case study of a Jihadi-Salafist network in southern Germany, this paper examines the role of radical Islamist milieus in the West as a particular kind of global audience and reference group, and the dynamics of perception and legitimacy – but also competition for attention and support – it entails. From the perspective of Islamist armed groups in the Middle East and elsewhere, appealing to this kind of global following requires not only to draw attention and project an image of strength, but also to develop a type of messaging and notions of identity that resonate with this audience.

Observing Sexual Violence: Strategies of De-Legitimizing the Cologne Sexual Assaults

Laura WOLTERS,

Hamburger Institut für Sozialforschung, Germany

Abstract: The New Year’s Eve sexual assaults during mass-gatherings in the center of Cologne in 2015/16 marked a turning point in German public discourse about sexual violence. Before the events, many of the acts of groping and harassment that occurred in Cologne would not have been perceived as violent, but would have been understood to fall into the gray area between consensual sexual interaction and blatant sexual violence, i.e. rape. After the news coverage caught up with the events, a broad consensus emerged that what happened was indeed and undoubtedly violence. It was, in other words, the act of observing that transformed certain practices into violence. However, the particular discursive and interpretative processes in this case can only be understood in light of the so called European “refugee crisis” and the alleged perpetrators’ North-African origin, which provided a crucial resource for drawing attention to the assaults and, at the same time, transformed political interpretations and notions

of legitimacy. The paper will look into these dynamics with particular focus on the various observers' strategies to draw attention to specific aspects of the events and de-legitimize them as violent. Drawing on media coverage as well as on NGO and official statements, this paper analyzes how the sexual violence discourse has changed

after the events and whose narratives became dominant. It will show that the whole discourse was formed by the competition between two interpretations of the incidents – one focused on the origins of the perpetrators, the other on the gaps in culpability – which now determines new perceptions of sexual violence.

3. Re-Specifying Trust: Alternative Forms for Re-Thinking Modernity

SESSION ORGANIZERS:

James MERRON, Department of Sociology and Social Anthropology, USA

Elisio MACAMO, University of Basel, Switzerland, Switzerland

CHAIRS:

James MERRON, Department of Sociology and Social Anthropology, USA

Elisio MACAMO, University of Basel, Switzerland, Switzerland

ORAL PRESENTATIONS

Practical Trust

Esther GONZÁLEZ-MARTÍNEZ,

University of Fribourg, Switzerland

Jakub MLYNÁR,

University of Fribourg, Switzerland

Abstract: Our paper provides an outline of a praxeological approach to the sociological investigation of trust as a ground for social action. We aim to respecify the issue of trust by anchoring it at the level of the routine and practical accomplishment of the ordered and intelligible character of social action as a local phenomenon. To do this, we propose the concept of “practical trust”. Practical trust requires neither a specific act or relationship nor a particular cognitive basis, but is inextricably

bound to the situated production and accountability of social action. We put forward that members of society act in trust by producing, for themselves and their partners, the observability of the courses of action they engage in. Practical trust is grounded in the features of the course of action that are available only in the here-and-now as produced in situ by the members. It is closely tied to the concerted production of joint action on the spot, contingently, using whatever is at hand. This trust is not granted beforehand, once and forever, as a precondition for action, but rather enabled and sustained methodically and continuously by the participants, as the course of action develops. In terms of empirical work, we suggest engaging in detailed investigation of the organization of talk-in-interaction, considered as the main resource for par-

ticipants to grasp and display what they are doing together and how they can move forward. We thus stress the close link between trust and participants' concrete involvement in joint action, as well as the observability of social phenomena as they happen to be produced on the spot and in real time.

Trust and Confidentiality: Secrecy As Trust-Building Device

Morten FREDERIKSEN,

Aalborg University, Denmark

Uffe Kjærgaard HANSEN,

Roskilde University, Denmark

Abstract: In Danish industrial relations the employee elected shop steward 'tillidsrepræsentant' (literally 'trust representative') constitute the fulcrum of local negotiations between management and labour. These shop stewards are, one the one hand, representatives of the institutionalized mistrust between labour and management. On the other hand, their ability to influence management decisions hinge on the mutual trust between shop steward and management. This produces an inherent paradox where those shop stewards who seek the trust of their colleagues must be completely transparent in their dealings with management, thus becoming less trust worthy in the eyes of their management counterpart. Those shop stewards who seek a high level of influence must treat much of their dealings with management as confidential, thus making themselves subject to criticism and mistrust from their colleagues. The qualitative study reported in this paper is based on qualitative interviews with 29 shop stewards from 9 different chapters of a Danish trade union organizing the low-skill workers within the care sector. The study shows how, as claimed by Georg Simmel, secrets are important devices in creating and maintaining trust relations. However, it also reveals how the transparency needed for confidence in procedures and institutions may be incompatible with the reciprocity and confidentiality needed for intersubjective trust to arise. By taking into account the

more complex interconnections of multiple simultaneous trust relations, this study reconfigures much of our current thinking on the trust-control nexus.

The Construction of Cultural Heritage in Migration Societies: Symbolic Boundaries and the Production of Trust

Deborah SIELERT,

Leibniz Universität Hannover, Germany

Abstract: This paper explores the production of trust in processes of symbolic and ethnic boundary making in German migration society. More specifically, it will be argued that a conceptualization of cultural heritage as an array of situated practices of (e)valuation (Lamont 2012) can serve as a fulcrum through which specific modes of the production of trust, such as collective and materialized imaginations of the past or processes of ethnicization, can be studied. Cultural heritage is an arena of negotiations and struggles over resources, belonging and recognition. As a strategy of cultural production actors employ and reconstitute cultural repertoires of evaluation and, thereby, produce symbolic boundaries. As such, it is a production of history in relation to an (ethnic) group. Reconstructing processes of how specific groups generate value of cultural objects, places and practices can, firstly, open up new perspectives on ethnic membership formations in nationally constituted societies. Secondly, such an understanding of 'cultural heritage as a resource' challenges dominant grasps on the role of culture by institutionalized actors like nation states, the EU or UNESCO: a critical-deconstructive perspective uncovers a diversity of logics of (e)valuation; from productions of history in the everyday using the language of heritage, via its use as symbolic capital or the heritage industry. This paper will be based on the research program and design of an empirical research project titled: "Cultural Heritage in Ethnoheterogeneous Societies". It aims to contribute to the debate on al-

ternative, situated and relational notions of trust (Garfinkel) by bringing them in conversation with a critical understanding of cultural heritage as a form of sense-making and a provision/appropriation of shared values and norms in everyday life. Just as symbolic and ethnic boundaries, trust becomes more or less relevant or takes differing forms depending on social conditions and situational contexts.

4. Mass and Democracy: Two Sociological Concepts in Tension

SESSION ORGANIZERS:

Alejandro BIALAKOWSKY, Universidad de Buenos Aires, Argentina

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

Gina ZABLUDOVSKY, Facultad de Ciencias Políticas y Sociales, Universidad Nacional Autónoma de México, Mexico

CHAIR:

Arthur BUENO, Universität Erfurt, Germany

ORAL PRESENTATIONS

El Problema De Las Masas En La Teoría Social Argentina: Ramos Mejía, Ingenieros y Germani

Eugenia FRAGA,

Universidad de Buenos Aires, Argentina

Juan TROVERO,

Universidad de Buenos Aires, Argentina

Sebastián FRITTAONI,

Universidad de Buenos Aires, Argentina

Abstract: El problema de las masas, fundamental para la teoría social europea desde mediados de siglo XIX, se convierte, desde el siglo XX, en

central también para la teoría social argentina. En este trabajo, rastreamos cómo fueron conceptualizadas las masas en tres autores clave: José María Ramos Mejía, José Ingenieros, y Gino Germani, debatiendo las lecturas corrientes sobre los mismos. Así, Ramos Mejía suele ser considerado como un integrante de la elite gobernante preocupada por la irrupción de las nuevas multitudes urbanas producto de la inmigración. Sin embargo, a partir de un estudio pormenorizado de su libro *Las multitudes argentinas*, pretendemos complejizar la idea anterior ya que para éste autor las multitudes argentinas si bien pueden llevar a la anarquía también pueden constituirse en un actor social funda-

mental para la constitución de un ideal de nación. Respecto a Ingenieros, su propuesta en *El hombre mediocre* fue leída como la de un escritor elitista que desprecia toda masa de seres sumisos, rutinarios y prejuiciosos. Pero intentaremos mostrar que éste no busca distanciarse de los hombres mediocres, sino acercárseles, convenciéndolos de la necesidad de transformar la sociedad, por medio de valores como innovación, singularidad y crítica. Así, Ingenieros pretende que cada hombre mediocre se convierta en un idealista, y que la masa mute en vanguardia moral de la sociedad. Finalmente, Germani se ocupa de estudiar el rol que cumplieron las masas en los regímenes autoritarios, específicamente, en el peronismo argentino. El mayor éxito de este proyecto fue el de haber sabido encauzar muchas de las demandas de los sectores más desfavorecidos del tejido social argentino de la época. Así, a partir de una relectura de Política y sociedad en una época de transición, nos proponemos analizar los modos en que el concepto de masas es puesto a funcionar dentro de su esquema interpretativo.

La Democracia En Estados Unidos: Una Comparación Entre Zavala y Tocqueville

Gina ZABLUDOVSKY,

Facultad de Ciencias Políticas y Sociales,
Universidad Nacional Autónoma de México,
Mexico

Abstract: La ponencia explorará las semejanzas y diferencias entre la visión de la democracia en Estados Unidos a partir del análisis de dos obras que fueron publicadas por primera vez con un año de diferencia: el *Viaje a los Estados Unidos* de América del mexicano Lorenzo de Zavala (1834) y *La democracia en América* del francés Alexis de Tocqueville (1835). La comparación muestra las semejanzas y diferencias que estos autores al analizar temáticas importantes como la libertad, la igualdad de condiciones, el naciente individualismo, el federalismo, la estructura gubernamental,

la educación, el nuevo poder de la prensa, las relaciones entre el gobierno y la religión, la esclavitud y las costumbres propias del pueblo norteamericano.

Be Aware of “Mass Societies” . Simultaneities between the 50’s and 60’s Sociologies of Argentina and the United States

Alejandro BIALAKOWSKY,

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

Pablo DE MARINIS,

Instituto de Investigaciones Gino Germani,
Universidad de Buenos Aires, Instituto de
Investigaciones Gino Germani, CONICET,
Buenos Aires, Argentina

Abstract: From the 1930s onwards, the social-theoretical problematization of masses and crowds took a new path in almost all over the world. On the one hand, greater emphasis was placed on technical progress and bureaucratisation of organizations (both State and business, as well as the media, political parties and trade unions). On the other hand, the various effects of these processes, from the democratic blurring of cultural distinctions between elites and non-elites to the transformation of the class structure that could –and did– lead to totalitarianism were stressed. Authors like José Ortega y Gasset or Karl Mannheim were illustrative of these positions. Starting from a previous work, in which we have comparative studied the perspectives of David Riesman and Gino Germani, this paper proposes a broader effort. To do this, we will recover the comparative perspective of the “simultaneous approach” between theories of the South and the North that we had deployed there, although we will leave aside the specificity we had then reached by comparing only two perspectives. Now, we intend to systematize more generally the dominant characteristics, similarities and peculiar features that the analysis of these problems assumed in sociology

in the United States and in Argentina during the 50's and especially the 60's. At that time, sociology reached higher levels of institutionalization in Argentina and, consequently, a greater volume of research and theoretical reflections, while in the United States its elaborations and research proposals achieved global reach. There, we will highlight

certain common “epochal crossroads”, related to the emergence of the so called “mass society”, and at the same time we will trace the different ways in which both sociologies elaborated and intervened on such crossroads, based on public opinion, social structure, long-range historical or organizational studies.

5. Price, Value & Worth: Conceptualizing Social Practices of E/Valuation Pt. 1

SESSION ORGANIZERS:

Aaron PITLUCK, Illinois State University, USA

David STRECKER, University of Frankfurt, Germany

CHAIR:

Aaron PITLUCK, Illinois State University, USA

ORAL PRESENTATIONS

Valuation As Science and Art in Asset Management

Ekaterina SVETLOVA,

University of Leicester, United Kingdom

Abstract: In the paper, I would like to develop an understanding of valuation that is related to the idea of the investment chain which my colleagues and I started to map in our recent book (Arjaliès et al., 2017). The positioning of investment managers in the investment chain and particularly the links to other market players such as clients and consultants determine how asset managers value assets. Even if some professional investors share Peter Lynch's view that “investing in stocks is an art, not a science”, they might still exactly comply with the quantitative rules of valuation because they are

exposed to the “gaze” of consultants and clients. My analysis will be based on two sets of interviews. The first set contains thirty semi-structured, in-depth interviews with German and Swiss mutual fund managers. The second set of interviews with institutional investors and consultants is still work in progress. However, what is already emerging from my preliminary analysis of data is that the two groups have different conceptions of valuation. Mutual fund managers operate at a distance to their clients (there is usually no direct contact) and as a result often – and openly – include qualitative criteria such as a brand or the management's ability to innovate in their valuation procedures. The asset managers, who work for institutional clients regularly meet their clients, report to them and are constantly observed by consultants, suppress qualitative criteria in their valuation tech-

niques and rather develop transparent investment processes and comply with them. Thus, differences in valuation can be observed not only across the asset classes (e.g. equities vs. bonds) but also among the investor groups depending on their position in the investment chain. By analysing these issues, the paper will highlight one important but still not widely discussed social aspect of valuation practices.

Evaluation As a Two-Way Process

Naoki IGUCHI,

The University of Tokyo, Japan

Abstract: Evaluation tends to be seen as a one-way process; the evaluator evaluates the evaluated by its features. Asymmetry between the evaluator and the evaluated is often stressed, such as in research on processes of signaling/screening or stigma. What is overlooked within this framework is that the evaluated counter-evaluates the evaluator by the way (s)he evaluates him/her. This tendency brings shortcomings such as the underestimation of the agency of the evaluated. Thus, a theory of two-way evaluation is necessary in both descriptive and normative terms. This presentation aims to explain the actual relationship between actors who were formerly called the evaluator and the evaluated, by drawing on a case study of job-matching in Japan. As for job matching, economic and sociological theories were based on the framework of one-way evaluation. Human capital theory and signaling/screening theory both seek to explain how firms evaluate applicants, and discuss the effectiveness of the methods of evaluation, while the choice of firms by applicants are neglected. Even research focusing on the lived reality of job searchers share this framework. For example, Sharone (2014) describes how job searchers in the United States (where it is assumed one's personality is evaluated) who are rejected internalize the evaluation and experience self-blame. Contrary to these descriptions, data taken from semi-structured interviews on job searchers' choice of firms

revealed that job searchers are evaluating firms by the way the firms evaluate applicants. The job searchers' preference of firms were not fixed. They were judging from the questions the interviewer asked and the verbal/nonverbal responses to the applicants' answers the firms' competitiveness and culture. Also, despite the commonality of the evaluation processes, self-blame was not the main response to rejection. Drawing on these examples, this presentation seeks to construct the framework of two-way evaluation, and discuss the advantages it brings.

Valuation Constellations

Frank MEIER,

University of Bremen, Germany

Thorsten PEETZ,

University of Bremen, Germany

Désirée WAIBEL,

University of Bremen, Germany

Abstract: In our presentation, we want to put forth a new analytical perspective for the emergent research field of valuation studies. Loyal to their theoretical foundations in pragmatist social theory (Boltanski & Thévenot, 2006; Dewey, 1916, 1939), current valuation studies focus mainly on valuation practices in situations (Berthoin Antal, Hutter, & Stark, 2015). While this perspective offers rich descriptions of practices of valuation in diverse fields such as the arts (Merriman, 2015; Wohl, 2015), finance (Beunza & Stark, 2004), science (Dussauge, Helgesson, & Lee, 2015; Hirschauer, 2015), or education (Kalthoff, 2013), it ignores important trans-situational aspects of valuation processes. In reference to current valuation research, we argue that while the topic of trans-situationality has recently caught researchers' attention on a substantive level, conceptual and theoretical work is widely missing. In order to fill this gap, we then introduce the concept of valuation constellations. The concept highlights the potential of trans-situational forces in valuation processes in three different respects: Positions –

valuee, valuator, and audience – whose relations span across situational contexts, trans-situationally valid rules, and technological infrastructures (Meier et al., 2016). The analytical potential of the concept is then illustrated in the context of three ongoing research projects out of rather different social spheres: (1) The process of canonization within the Roman Catholic Church; (2) processes of intimate valuation via real time dating applications; and (3) amateur literary criticism on Amazon.com. By presenting a variety of ways how trans-situational forces shape valuation processes, we aim at a discussion of trans-situationality in valuation studies on the conceptual level.

Human Worth: The Social Logic of Valuation in the History of Slavery and Beyond

David STRECKER,

University of Frankfurt, Germany

Abstract: Economic sociology has opposed mainstream economics by highlighting the social preconditions of economic transactions. Far from being confined to analyzing how factors like personal interactions, traditions, institutions etc. influence the value formation of economic goods, this research has drawn attention to how social phenomena are commodified in the first place. The focus on understanding contemporary markets and the marketization of contemporary society, however, e.g. of death and of sex, has led to a concentration on legal markets. In order to better understand illegal markets and, moreover, to overcome the focus on markets which perpetuates the dichotomy between the social and the economic (by simply looking at their interrelations instead of questioning how such a separation became imaginable and was able to take institutional form at all), this paper presents a historical analysis of a good which has become excluded from formal market transaction: the human being. For most of human history, conceiving of (some) humans only in terms of instrumental value (usually economic

utility, often marketability) presented no conceptual problems to societies. Slavery dates back to early civilizations and only began to be challenged broadly in the late 18th century. An analysis of four different historical constellations shows that slavery rests on an underlying logic of status assignment (belonging to a specific type of ethical community); the respective processes of social valuation allow for humans to be understood only in terms of economic value. Sketching the cultural and institutional structures of status assignment in ancient Greece, at the beginning of transatlantic slavery (the Valladolid debate), during abolition and for contemporary world society, this analysis lends insight into the relation of the social and the economic as well as the functioning of illegal markets in general and specifically the persistence of slavery and the value of body capital today.

Market Impurity: Welfare Liberalization As Moral Transgression

Morten FREDERIKSEN,

Aalborg University, Denmark

Abstract: One of the most fundamental differences between welfare regimes is found in ascription of social responsibilities. The legitimate, moral order of the responsibilities of state, market, family and civil society are divided in different ways and justified by valuations ascribing superiority of different roles and memberships over others: e.g. citizenship over market agent, family membership over citizenship, or market agent over community membership. These symbolic patterns are largely homologous to the structures of formalized welfare institutions. The institutional arrangements of actual welfare states are, however, far from static and the ever changing fashions of welfare institutions and social policy may challenge these preexisting ascriptions of responsibility and create legitimacy problems. This paper investigates and compares the evaluations of welfare liberalization, marketization and institutional hybridity in Sweden and Denmark. Both country cases belong to the uni-

versal model of welfare and the introduction of market agents and market principles represents a significant departure from former policies. However, the two cases differ importantly on the historical trajectory of mix-model welfare: Sweden has historically been the more purely statist country, whereas the mix of state, market and civil society organisations has played a more prominent role in Denmark. The papers draws on the work of Doug-

las (2013) and Lamont (1992) in investigating the way such institutional reforms challenge and 'pollute' institutionalized valuations of social responsibility and on Boltanski & Thevenot (2006) in comparing the ability and willingness to justify hybrid welfare institutions. The paper is based on a comparative, qualitative interview study of 61 Swedes and 54 Danes.

6. Rethinking the Role of Political Economy in Critical Theory

SESSION ORGANIZERS:

Craig BROWNE, University of Sydney, Australia

Arthur BUENO, Universität Erfurt, Germany

CHAIR:

Gurminder BHAMBRA, University of Sussex, United Kingdom

ORAL PRESENTATIONS

Decolonising Class Analysis

John HOLMWOOD,

University of Nottingham, United Kingdom

Abstract: Class – whether from a Marxian or Weberian perspective – is central to political economy within most critical theories of modernity. Class analysis inscribes the idea of the commodity status of labour power as integral to the economic logic of capitalism. In this context, colonialism appears as a contingent aspect of capitalism and 'race' as a 'social' intrusion on a logic that is defined as independent of it. This paper will argue that the idea of labour power as a commodity derives from a moral economy of race, rather than a political

economy of market capitalism. The paper will develop a Polanyian argument, albeit one that is not found in Polanyi owing to his neglect of colonialism as integral to the relations of dispossession and possession he otherwise examines. The paper will suggest that labour is not a 'fictitious' commodity, and, indeed, enslavement is its reality. On this understanding, the commodification of labour power which is presented as the grounding of class analysis is already a de-commodification of the labourer. Class analysis betrays an underlying racial formation which undermines the capacity for understanding contemporary events and leads to a false distinction between class analysis and the politics of identity.

Critiques of Identity and the Permutations of the Capitalist Imaginary

Craig BROWNE,

University of Sydney, Australia

Abstract: In their respective elucidations of the capitalist imaginary, Cornelius Castoriadis and Theodor Adorno emphasize the significance of identity thinking to this social-historical constellation. Adorno contends that the principle of identity constitutes the nucleus of the capitalist imaginary, because it underpins commodity exchange and the formal rationality of bureaucratic administration. Castoriadis associates the logic of identity with the same tendencies, but accentuates the horizon of meaning that animates the deployment of this logic. However, Castoriadis and Adorno recognise that the critique of identity thinking confronts a genuine antinomy. Although it is integral to the capitalist imaginary, the logic of identity is present in every institution of society, and hence critique is itself reliant, to varying degrees, upon it. I argue that Adorno and Castoriadis' appreciation of this complex entanglement significantly shapes their different theoretical orientations and perspectives on transforming social domination and heteronomy. In particular, I show how the critique of identity poses questions about the ontological underpinnings of the value system of capitalist institutions. It likewise leads, I claim, in the case of Castoriadis and Adorno to the positing of distinctive and original conceptions of justice and autonomy. After comparing these profound critiques of identity, my analysis considers two of the reasons why their contemporary salience may be open to dispute. First, it is possible to argue that neither Adorno nor Castoriadis resolved the tension between the methodological format of the critique of identity and the sense of indeterminacy that they each attribute to the imaginary and expressions of social creativity. Second, it might be claimed that the more recent significations of contemporary capitalism as 'flexible', 'networked', 'projective' and 'global' demonstrate the extent to which these

two critique of identity were heavily conditioned by models of bureaucratically organised capitalism and that this fixation limits their application.

Externalization: The Hidden Side of Capitalism's Success

Stephan LESSENICH,

Ludwig Maximilians University Munich,
Department of Sociology, Germany

Abstract: The thread which had once held Critical Theory and Political Economy together has been loosened, if not largely undone, in neo- and post-Marxist theorizing since the 1970s. What has dominated the scene in the last two decades has been the detection of a "new spirit of capitalism" inspiring and fueling the current stage of capitalist development. Questions of the material and physical reproduction of so-called post-Fordist or post-industrial capitalism, however, are being debated only in specialized circles at the margins of Critical Theory. Karl Marx' 200th birth anniversary seems to be the adequate occasion to go "back to basics" – from the reconstruction of ideological superstructures to the analysis of the material basis of contemporary capitalist dynamics. Critical feminist theorizing on Marx' analysis of the process of capital accumulation proves to be an excellent starting point for such a "materialist" re-orientation, as this strand of theory aimed at taking Marx seriously when he was postulating not to take the "bourgeois" narrative of equivalent exchange at face value. It is this strand of theorizing that from early on pointed to physical reproduction and reproductive labor as the functional, yet hidden precondition for the accumulation of capital and the social distribution of wealth in capitalist societies. By matching this theoretical position with conceptual developments in International Political Economy and Ecological Economics, we can gain a more substantial – and substantive – understanding of the reproduction of contemporary capitalism: It is the "externalization" of reproductive functions into the realm of the invisible and unacknowl-

edged “Other” of capitalism which has shown to be central to modern capitalist development. Most importantly, only by taking into account this “dark side” of the capitalist success story, the reproductive mechanisms of capitalism as a definitely global entity and enterprise can be elucidated.

Reification and the Contradictions of Capital's Life-Process

Arthur BUENO,

Universität Erfurt, Germany

Abstract: The changing relations between critical theory and political economy are made visible in the historical fate of the concept of reification. While Lukács' 1923 essay articulated insights from German sociology with Marx's critique of political economy, this connection has been de-emphasized over time and especially in recent approaches within critical theory. On the other hand, current attempts to make Marx's political economy relevant for the analysis of capitalism's crises have largely moved away from the critique of reification. Against this background, the paper proposes a re-actualization of this concept by addressing two major critiques that were raised against *History and Class Consciousness*. The first holds that Lukács presents a totalising account of modern capitalist society that would fail to adequately consider the latter's differentiation into a variety of institutionalised domains. Exploring the tensions between the 'pervasiveness-thesis' and the 'differentiation-thesis' in Lukács' essay, I argue that the critique of capitalism as a differentiated social order is fully compatible with the diagnosis of a wide-ranging, though incomplete, extension of the commodity-form beyond the economic sphere. According to a second reproach often raised against *History and Class Consciousness*, the critique of reification would rely on an essentialist conception of authentic life. A close examination of the notions of 'essence' and 'life' deployed in the book demonstrates, however, that this is not the case. The joint consideration of these issues

makes room for a concept of reification which is able to grasp the contradictions of capitalist society in their multiple institutional dimensions while drawing its critical potential not from a-historical conceptions of human essence and life, but from these internal contradictions themselves.

Incentive Models between Financial Network and Critical Theory

Gilles VERPRAET,

University Paris Ouest Nanterre, France

Abstract: The paradigms of the new economy (Stiglitz, Lordon) displace the classical dialectic of the system and the actor (motivation, discipline) formulated by Weber and Giddens. They proceed by extensive implication of the network and the subject constituting the efficient market. So result some deep reformulations of subjectivities at work (suffering, contempt, autonomy and negotiation of trajectory, discipline and bio power). The libidinal economy are reactivated by the theory of affects. The notion of incentive is a central category sustaining the financialization, in the construction of market (Stiglitz, 2008), in the construction of consumption and labor (Lordon, 2008), in the construction of financial policies (Tirole, 2006), in the construction of fiscal politics (Piketty, 2001, 2014). The motivations for work have been modified by the praxeology of incentives (subprime, added value) in the last 20 years (Fligstein, 2009, Aglietta, 1995) so to reinforce the upper middle classes as super richs (Piketty 2013). Our analysis intends to specify the social structure of incentives, mobilized by different economic frameworks (financial networks, governance system). The classic discussion leads on the role of market as differentiation (Simmel), as communication and medium (Habermas) positioning the subject on the limits of market (Sandel), on the cultural recognition (Honneth). The new conjecture of transnational financial economy specified by the incentive structures and incentive models, moves the discussion on the alignment of the ethical formulations in-

side the extended capitalism between moral communication and communication networks. This disembedding underlines the ethical and political disjunctions inside the new capitalism between ethic of work, civil ethic, religious ethic (Kalberg, 2014).

DISTRIBUTED PAPER

Fictitious Commodities Concept As a Source for Critical Theory of Postindustrial Capitalism

Dmitry IVANOV,

St.Petersburg State University, Russia

Abstract: The recent expansion of capitalism to new areas of commodification demonstrates correlation between Polanyi's concept of fictitious commodities and Marx's concept of capitalism existing as a permanent expansion of commodification. Polanyi considered commodification of elements of production – labor, land (nature), and money. Now commodification is extended to elements of consumption – images and time, which become sources of capitalist accumulation as consumers are constructing their sociocultural identities with use of brands and trends. The first wave of postindustrialization has resulted in virtualization of society based rather on image-intensive consumption than on knowledge-intensive production. People's life is immersed in virtual realities of branding, image making, and social media. Commodification of images takes form of branding that generates enormous market value in current economy. Capitalization on images intensifies communications and makes networks dominant structures. The second wave of postindustrialization is related to formation of a glam-capitalism as producers in hyper-competitive markets saturated by brands have to glamour consumers by aggressively attractive products generating trends. Value creation process now is related more to trends than to brands not

only in fashion industry and show business but also in high-tech and financial industries. Trends as short-term but intensive consumer movements represent a form of time commodification. Market value generated by trends is accumulated in flow-structures, which penetrate institutional boundaries and allow glam-capitalists to exploit consumers joining trendy communities. Commodifying images and time, capitalism of networks and flows alienates identity as fundamental component of social existence. That provokes revolt of authenticity against ephemeral but powerful structures of glam-capitalism. 'Pirates', 'anonymous' hackers and activists of 'occupy' movements violate 'intellectual' property rights of glam-capitalism and 'majority' will of glam-democracy. Reaction of glam-capitalists to alternative movements is initially oppression and then absorption of them as a source of creativity. That is dialectical negation leading towards an alter-capitalism.

7. Relational Sociology: What Are 'Relations' and Why Does It Matter to Study Relations?

SESSION ORGANIZER:

François DEPELTEAU, Laurentian University, Canada

CHAIR:

Jean-Sebastien GUY, Dalhousie University, Canada

ORAL PRESENTATIONS

Relational Turn in Inequality Research

Sergio COSTA,

Freie Universität Berlin, Germany

Abstract: Inequality research – in contrast to poverty research – is by definition relational. However, conventional scholarship uses to concentrate on inequalities between classes or strata within national contexts ignoring the multiplicity of relevant unequal relations. Recent contributions have searched for filling this gap at both: the analytical and the methodological level. Analytically, the focus on classes or strata has been expanded in order to integrate gender, race and ethnic relations, not only within national borders but also globally. Methodologically, spatial units of reference (municipalities, national states, regions, etc.) have been substituted by relational units such as regime, figuration, and chain (care chain, commodity chain) which encompass not a previous territory but a changing web of relations. The first section of the paper presents the main developments associated with this “relational turn” in inequality research. In the second section, the paper uses the example of “regimes of inequalities” involving Afro-descendants in Latin America to highlight the advantages of relational approaches in inequality research.

Social Relations As Processes of Configurations of Events

Andre ARMBRUSTER,

University of Duisburg-Essen, Germany

Abstract: With its focus on actors, Relational Sociology (RS) has not developed a general account of social relations. Even the radical RS (Powell) regards (observable) relations as between social actors. To resolve these theoretical shortcomings of RS, I conceptualize social reality as consisting of events: “The world is a world of events” (Mead). A social event is not a substance, rather it is an observable social phenomenon that is shaped and gets meaning by other events. For example, events are actions, organizational decisions or historical events like the French Revolution. According to Abbott (1992), events differ in duration, may overlap and are moving at different speeds. With Abbotts eventful sociology, I propose a definition of a social relation as a configuration of at least two events. Relying also on processual sociology, these connections of events are dynamic processes; they are embedded in a (structured or interactional) context and are influenced by the number, shape, and duration of the elements. Essential to the dynamics of processes are turning points, understood as intense changes that affect the direction of the

ongoing processes (Bidart et al. 2013). Therefore, processes that connect events are whether determinable nor predictable. In my paper, I will show that several benefits arise from conceptualizing social relations as dynamic processes of configurations of events: First, it is a throughout relational approach without any essentialism. Second, I offer a general definition of relations that can operate at any scale and is in line with other forms of relations (e.g. figurations or agency [Emirbayer/Mische]). Third, the temporal dimension of events and turning points of processes contradict a “general linear reality”; “time matters” within a dynamic process of configuration of events.

Relationship Problems: A Systems Perspective

Boris HOLZER,

University of Konstanz, Germany

Abstract: Relational sociology seeks to offer an alternative to theories that presuppose individual or collective attributes as essential components of sociological explanations. Its basic claim therefore is “anti-essentialist” but also “structuralist” in the sense that social units are traced back to elementary structures, i.e. to the relationships among its constituent elements. Many contemporary social theories share those basic tenets, and systems theory is a particularly fitting candidate as it pursues a resolutely non-individualistic research program. However, the concept of “social relationship” has no obvious place in systems theory. That is because it seems to be not quite as anti-essentialist as it claims: The very notion of relationships presupposes the entities that are related to each other. It is thus replaced by the concept of social system which consists not of individuals, but of communication. A concept of “social relationship,” reformulated in terms of communication, then can no longer be located at the fundamental conceptual level. What at first sight appears to be a depreciation of the very core of relational sociology may on closer inspection be useful to give social rela-

tionships a firm footing in social theory. The concept is then free to denote a specific form of social system formation, which is different from other forms. The paper will discuss the implications of such a reconceptualization of relationships against the backdrop of systems theory’s typology of social systems: If relationships do not simply “constitute” interactions, organizations or society as a whole how are they related to and distinguished from these social forms? The paper argues that conceiving social relationships as a particular social form enables us to give a more comprehensive and more complex account of social reality.

Relational Perspective on Employability and Career Management Skills

Miira NISKA,

University of Helsinki, Finland

Abstract: The number of unemployed jobseekers with academic degrees is increasing in many parts of Europe. European Education Ministries have, thus, highlighted the need to foster graduates’ employability. Individual employability refers to ability to find a job, remain employed and progress one’s career. Previous research has placed career management skills in the core of individual employability. Career management skills include self-knowledge, knowledge of available job opportunities, career decision-making skills and transitions skills, like ability to write job applications. Given the societal importance of graduates’ employability, previous studies have been surprisingly homogenous; employability and career management skills have been mainly studied from substantialist perspective. In this research I adopt a relational perspective; employability and career management skills do not consist of pre-given entities but of dynamic relations. Theoretically the research combines Goffman’s dramaturgical sociology and discursive social psychology. From this perspective, graduates’ must be willing and able to adopt a position of a working life agent with career management skills and credibly present it to oth-

ers. But are students willing and able to adopt such positions? Do they have rhetorical resources for skillful self-presentations? The data analysed in the research includes interviews with Masters students of the University of Helsinki.

DISTRIBUTED PAPERS

Towards a Transactional View of Creativity in the Social Sciences, Education, and Everyday Life

Kevin NAIMI,

Ontario Institute for Studies in Education (OISE), University of Toronto, Canada

Abstract: In this presentation I will articulate a transactional and relational approach to creativity and highlight some of the social justice implications of this approach in the context of both education and broader society. Both within the broader field of research about creativity as well as within popular culture, creativity is generally conceptualized in self-actional or inter-actional terms (Dewey & Bentley, 1960). These perspectives continue to view creativity as primarily residing within or between particulate individuals relying upon and deploy vocabularies and metaphysics that understand creativity primarily as an inborn gift. Within this field of study a well-developed transactional approach is still lacking. The purpose of this paper is to work towards addressing that gap. In this paper I will articulate a transactional and relational view of creativity that, rooted in a pragmatist conception of situated action (Colapietro, 2009; Joas, 1996) displaces creativity from within the individual situating it instead within the collective and cooperative communicative processes of everyday activity. To achieve this I will start with a review of the literature on creativity with a particular attention to how self-actional and inter-actional viewpoints feature into some of the major approaches.

Following this, building on Dewey and Bentley's description of the transactional perspective, I will articulate a view of situated creativity that makes it possible to understand creativity as a property of collective activity while doing away with the essentialist overtones of prevalent viewpoints. I will conclude by arguing that by doing away with the compulsion to categorize and identify "creative types" this transactional perspective promises a more humane and inclusive approach to creativity in both education and society at large.

Transactional Autopoiesis: A Pragmatist Lens on Maturana's and Luhmann's Theories of Language

Monica SANCHEZ-FLORES,

Thompson Rivers University, Canada

Abstract: It has been proposed that the Deweyan notion of transaction ought to be reconstructed in light of the theory of autopoiesis (McReynolds, 2017). This theory was originally developed by biologists Humberto Maturana and Francisco Varela, and later embraced by sociologist Niklas Luhmann. I argue that looking at transaction through the lens of autopoiesis allows for a clearer definition of the processes whereby the knower and the known are mutually constitutive of one another, and I focus on the realm of language. According to Maturana and Varela, living systems are organizationally closed and structurally coupled to their environment at the same time (synchronously). Their closure allows them to react to outside triggers on the basis of their inner constitution; their coupling permits what can be interpreted as co-constitutive transaction. In this paper, I explain Maturana's theory of linguistic autopoiesis and how it converges with Luhmann's theory of language where social systems are construed as a nexus of communications, autonomous from conscious direction. I criticize his functionalist interpretation, but also rescue his explanation of the production of meaning in demotic (descriptive) language structures, most legitimate in modern communication—but

not the only language structure that humans use. Maturana says that human beings distinctively create a separate domain of language (organizationally closed) that is structurally coupled and sustained autopoietically by a complex network of human physiology, experience, habits, and emotion. Thus language can be seen as a system that displays growth in a transactional autopoietic co-constitutive relationship with human beings and their environment.

Transaction and the Crowd

Erik SCHNEIDERHAN,

University of Toronto, Canada

Abstract: With the increasing reliance of society on the internet as a way to organize social relations, sociologists are (re)focusing their attention on the crowd as a unit of analysis. Big data collection techniques and ever more sophisticated statistical analysis make it possible to look at how enormous groups of individuals relate to one another. However, social theory has not kept pace with these empirical and technical developments. In this paper, I draw on Dewey and Bentley's (1949) concept of transaction to engage in (re)theorizing the crowd. I show how thinking of the crowd as a transaction shifts the focus from interactions between individuals to mutually constitutive relations that are reciprocal and ongoing, part of a social "stew pot" (Sullivan, 2001). I then use the case of internet crowdfunding to put these ideas to work, asking how a transactional theory of the crowd might get us to think differently. The paper concludes with a general discussion of the generative potential of transactional theory for sociological inquiry.

Mapping the Limits of Relational Sociology. an Ontological Approach

Peter LENCO,

Aion Research Insight, Canada

Abstract: Although relational sociology as a dis-

tinct approach is becoming more of a household name in academia, it remains indistinct because its theoretical net is cast rather broadly. This is nowhere more so the case than at the very heart of its theory when we think of precisely what a relation is in the first place. The spectrum runs between relations basically as any sort of connection between units on the one side, to the units themselves being the product of ephemeral relations on the other; and there may be other axes besides. This paper argues that this is a stumbling block for relational sociology, for at present we have ontologically incompatible approaches under the same rubric. Thus it seems urgent that we sort out these divides. The paper proposes to do just that by using process philosophy (Whitehead and Deleuze) to compare the more humanist approach of Archer and Donati with the so-called transactional approach of Emirbayer. It argues that the transactional approach is more ontologically robust, but that at the same time it need not totally reject the notion of actors and can even accommodate (with caveats) a humanist agenda. Furthermore, we need not break up the relational sociology fold, so long as we are clear as to what precisely is on offer among its various voices. The paper argues that this should be done on ontological grounds.

To Relate Is to Constitute, Not Just Cause: Bringing Relations Back to Social Science Methodology

Peeter SELG,

Tallinn University, Estonia

Abstract: In the paper I outline two major understandings of "relational approaches" in the social sciences, which I refer to as "inter-actionalism" and "trans-actionalism" with reference to Dewey and Bentley's distinction between three understandings of social action (self-action, inter-action, trans-action). I argue that the major difference between these understandings is not in their emphasis on the centrality of social relations in making sense of social phenomena but in their implicit un-

derstanding of the form of those relations. In addition to outlining the major differences between those two understandings I also discuss possible dialogue between them and illustrate it with examples from sociology as well as political science and governance. I argue that the major difference between inter-actionalism and trans-actionalism is that the former sees the form of social relations to be causal in nature, whereas the latter sees them in terms of constitution. By bringing out this distinction between causation and constitution (and their interconnection) that leads back to at least Immanuel Kant, and articulating the methodological consequences of causal and constitutive theorizing/explanation I aim to clarify in a concise vocabulary the core of deep relational or trans-actional version of relational sociology (promoted among others by Emirbayer, Dépelteau, and the author of the current paper) and put forth some concrete guidelines for conducting trans-actional empirical research. I also argue that even though trans-actional approach might not be necessary for untangling every social problem, it is of special relevance for approaching hyper-complex problems (often referred to as “wicked problems”) that we ever increasingly encounter in our everyday political scene.

The Relational Sociology of Technological Survival: The Exemplifying Case of Eco-Innovation

Martin DAVID,

Helmholtz Centre for Environmental Research - UFZ, Leipzig, Germany

Henriette RUTJES,

Helmholtz Centre for Environmental Research GmbH - UFZ, Germany

Alena BLEICHER,

Helmholtz Centre for Environmental Research - UFZ, Germany

Abstract: While sociology often adopts a capacity-oriented perspective when looking at innovation, our paper intends to provide a relational per-

spective on innovation relying on the figurational process sociology of Norbert Elias. Taking the example of a German scrap metal recycling network which promotes recycling technologies as eco-innovations, our paper strives to conceptually re-embed phenomena of change in their socio-historical contexts. We will show that relational sociology is a good theoretical conception for aiding the understanding of complex societal phenomena of change as presented by our case study on an emerging eco-innovation. We notably focus on what Norbert Elias called “survival units”. These can be regarded an important momentum of society persisting in the course of time and potential cause for radical societal change. We will show that the innovation looked at in our case study is constructed by what we call a technological survival unit. The technological survival unit reacts with the promotion of progressive technological novelty when it is faced with discontinuities of its existential bases which in our case is mineral mining in the oldest mining area of Germany. In our view, relational sociology re-links the local view on technology development and innovation with its embedding social context and by so doing overcomes the classical structure-agency dilemma.

8. Cultural Performance: Reconceptualizing Social Change in Modern Societies

SESSION ORGANIZERS:

Jose Maria PEREZ-AGOTE, Universidad Pública de Navarra, Spain

Josetxo BERIAIN, Universidad Publica de Navarra, Spain

CHAIR & DISCUSSANT:

Carlo TOGNATO, Department of Sociology and Center for Social Studies,
National University of Colombia, Bogotá, Colombia

ORAL PRESENTATIONS

Cultural Performance, Creativity and Social Change

Josetxo BERIAIN,

Universidad Pública de Navarra, Spain

Jose Maria PEREZ-AGOTE,

Sociology, Public University of Navarra,
Pamplona, Spain

Abstract: Social performativity and social creativity are the two sides of the same token. In this paper we analyze the ingredients needed to build up a theory of social creativity borrowing ideas from Georg Simmel, Cornelius Castoriadis and Hans Joas. With this theoretical frame we analyze modern forms of social action that express social creativity. Creativity and performativity go together. Those types of social action embody, are carriers of social creativity and, therefore, social change. Thus we study the rise of the charisma as well as the rise of the first modern revolutionary personality according to Max Weber, the power of modern collective revolutionary mobilization in Tocqueville, the power of collective effervescence and the new modern resacralizations according to Emile Durkheim and the power of social performativity and “re-fusion” according to Jeffrey C. Alexander.

The Differentiation of the Literati-Gentry and the Reception of Citizenship Idea: A Cultural Sociology with Cultural Pragmatics and Social Performance

Po-Fang TSAI,

Taipei Medical University, Taiwan

Abstract: This paper adopts Jeffrey Alexander’s cultural sociological approach—the concept of cultural pragmatics and social performance—to investigate how the differentiation of the literati-gentry influence the reception of citizenship idea in modern China. During the 1890s to the 1920s, it was the first time that citizenship, a Western idea, was imported into Chinese society in which the literati-gentry played as the main carrier strata of this reception process. Nevertheless, during those decades, Chinese society went through a crucial change named “the rise and fall of gentry-power”—a shift in public opinion from “revive gentry’s power in order to establish citizen rights” to “fight against corrupted gentry’s power in order to protect citizen rights”. It is not merely a historical event but also a sociological puzzle: how and why did “the rise and fall of gentry-pow-

er” and the reception of citizenship idea co-occur. The literati-gentry was divided into different sub-types—rural gentry, merchant gentry, and militant gentry—who played their respective roles superseding the literati-gentry’s place in the reception of citizenship idea. Meanwhile, the literati-gentry gradually faded out from the stage of modern Chinese history since the internal differentiation happened, but crucially initiated the reception by playing a “pre-citizen” role, a forerunner of modern citizen in Chinese society. Synthesizing the analytic framework from citizenship scholar E. F. Isin

and cultural sociologist J. C. Alexander, this paper views the reception of citizenship as a kind of “social performance”, employs the cultural pragmatics approach to re-describe both the conceptual and institutional scholarships in the field of modern Chinese history, and analyses how the differentiation of the literati-gentry, including the three main sub-types and the various interactions between them and the popular, influences the reception of citizenship idea in Chinese society during the late Qing dynasty and the early Republican period.

9. Postcolonial Theory, Internal Colonialism and the Markers of the Historical Subject

SESSION ORGANIZER:

Paulo Henrique MARTINS, Federal University of Pernambuco, Brazil

CHAIR:

Mariana TEIXEIRA, Unicamp (University of Campinas), Brazil

ORAL PRESENTATIONS

Internal Colonialism and Oligarchic Domination from Inter-Ethnic Conflicts

Paulo Henrique MARTINS,

Federal University of Pernambuco, Brazil

Abstract: The theory of internal colonialism systematized by authors such as Pablo Gonzalez Casanova and Immanuel Wallerstein even in the 1960s is important for postcolonial and decolonial studies. Such theory contributes to broadening the social class marker, including others such as ethnicity and nationality that help explain the complex dynamics of conflicts and social pacts.

Internal colonialism makes a great contribution to the understanding of ethnic disputes between indigenous peoples and colonizing elites, as is evident, for example, in the cases of Mexico, Ecuador, and Bolivia. However, it seems to us that this theory is equally important to explain the system of oligarchic domination. This suggestion makes sense when we understand that oligarchies in postcolonial societies are ethnic groups that organize power and control patrimonial assets from blood, family, and color identifications. It seems to us that the crisis of countries like Brazil and others in Latin America can be clarified when we understand that behind the economic and political question there is an important ethnic dimension in the structur-

ing of power and conflicts. The racism generated by ethnic practices explains the impossibility of the invention of a republican pact necessary to promote social rights to inclusion and egalitarian citizenship.

Gender Recognition and Political Representation in the Postcolonial Debate

Irlys Alencar F. BARREIRA,

Universidade Federal do Ceará, Fortaleza, Brazil

Abstract: Postcolonial debates are reshaping the discursive field that gives meaning to hierarchical relations, repositioning the various ways of domination, such as practices and narratives of gender. This paper focuses on the participation of women in political representation in Brazil, analyzing their processes of presentation of self and recognition. Relying on empirical data from previous research projects, the aim is to take into account how women present themselves in electoral campaigns, and the recognition that is mobilized in settings of political representation within the National Congress, both in the Senate and in the Chamber of Deputies, over the last decade. It is important to emphasize that seats of representation in the National Congress indicate relatively long-term political careers, with a previous experience in running electoral campaigns and serving terms. In spite of a gradual increase of political capital, women who currently serve as members of Congress account for 10% of the seats. How do women in Congress understand this condition of representation? Moving beyond the quantitative dimension of representation, the work reflects on the markers of gender associated to the symbolic conflicts performed during the impeachment process of former president Dilma Rousseff, in 2016. Power and subjectivity stood out as important markers to think about the issue of representation, based on non-formalized references of male dominance in politics. In this sense, it became relevant to assess how women

interpret their own presence in politics, and how they create collectives that adhere to references of both gender and party ideology. Finally, the data is based in postcolonial debates, which contribute to the understanding of subjectivity in politics, as well as highlighting the tensions and possibilities involved when taking part in a field of practices that has been historically built by men.

Epistemological Justice in Postcolonial Times

Gurminder BHAMBRA,

University of Sussex, United Kingdom

Abstract: As Horkheimer most famously set out, critical theory is not simply about understanding emancipation or the conditions for emancipation, but contains also the practical aim of ‘emancipation from slavery’. For this latter claim to be borne out, it would require an acknowledgement of the ways in which freedom in the old world came into being alongside the introduction of slavery in the new world. Epistemological justice in postcolonial times would require an address of the ways in which slavery was integral to the Enlightenment project – structuring its knowledge claims – but rendered invisible to it. Further, the reparative history that brought slavery back into a consideration of Enlightenment’s ‘reason’ would then also have to consider the very real question of reparations for slavery by those who call themselves the inheritors of the Enlightenment. Challenging Enlightenment reason, has the related consequence of making reparations ‘reasonable’.

The Post-Colonial and Decolonial Perspectives in the Production of Knowledge on Latin America in Brazil

Flavia BARROS,

ELA / University of Brasília, Brazil

Lilia TAVOLARO,

University of Brasilia, Brazil

Abstract: Latin America has been an important object of knowledge in the Social Sciences, both in the region and abroad. It has not only figured as an important field of the so-called Area Studies in the United States, but also the main subject of some of the most relevant contributions of Latin American social scientists to the field. Most recently, the Post Colonial and decolonial theories' influences on the field of studies on Latin America has prompted a change of perspective as for the place and status of Latin America, now figured not only as mere object but also subject of research and knowledge. Even though this perspective has gained terrain in in this area of study, the impact of such an approach in the production of knowledge and information on Latin America in Brazil is something to be still investigated. The present paper seeks to be a contribution in this regard as it seeks to examine the importance and relevance of the Post-Colonial and Decolonial theories in the research agenda of the study groups that investigate and do research on Latin America in Brazil and that are registered in the CNPq (Brazilian Ministry of Science and Technology) database.

DISTRIBUTED PAPER

Contradictions of a Legitimate Claim: The Negotiation Process about the Consequences of Genocide between Namibia and Germany

Reinhart KÖSSLER,

Arnold-Bergstraesser-Institut, Freiburg, Germany

Abstract: The ongoing process of negotiations between the governments of Namibia and Germany about the consequences of the colonial genocide of 1904-1908 in what was then German Southwest Africa reveals a range of dimensions in a postcolonial and transnational relationship.

These concern conflicts both between the former metropole and its former colony and within the Namibian postcolony. Chief among these are the issue of representation at the conference table and the demand for reparations. While the latter is opposed by German diplomacy and is uncontroversial in Namibia, the demand of victim groups for an autonomous role in the negotiations challenges the claim of the postcolonial state to represent its entire population. Victim groups claim to be treated as indigenous and minority peoples which is denied by the Namibian government. This might be considered an expression of internal colonialism. These rifts are articulated in divergent narratives of the anti-colonial resistance and liberation struggle, as set forth by the state on the one hand and the dissidents on the other. However, a critical appraisal of the exigencies faced by postcolonial states needs is also called for, since according to the discourse of failed states, avoidance of such classification necessitates precisely the fulfilment of the territorial principle. In a wider perspective, issues of nationalism and statism need to be considered, since these entail a preoccupation with control and unity that may be discerned, both in the actions of the Namibian state in connection with the genocide negotiations and in representations of national history it has recently commissioned. On the other hand, victim communities' practices of mobilisation and memory enter an transnational arena, not least with direct appeals to a German public.

10. The Many Faces of Power: A Current Conceptual Synthesis

SESSION ORGANIZERS:

Jochen DREHER, University of Konstanz, Germany

Andreas GOETTLICH, University of Konstanz, Germany

CHAIRS:

Jochen DREHER, University of Konstanz, Germany

Andreas GOETTLICH, University of Konstanz, Germany

ORAL PRESENTATIONS

Cybernetic Causality and Social Power

Barbara HANSON,
York University, Canada

Abstract: Models of power in social theory can be advanced by embracing holistic epistemology. Doing this requires first acknowledging that social theoretical activity is implicitly grounded in the habits of mechanism or summativity, the separation of wholes into parts and its inevitable extension to linear causality. The alternative of holism, looking at things in terms of their properties of interrelatedness, suggests ways to embrace ideas about power that have been suggested by authors like Foucault, Butler, Scott, and Dowding. In these works it is possible to detect struggle against the implicit divisive demands of mechanism while trying to portray something that is amorphous, fluid, explosive, dampening, happening at multiple levels, and non-linear. At the same time there is a kind of magnetic pull to issues of causality in the sense that talk about power drifts to the issue of this thing called power making good or bad things happen or having the capacity to make them happen. A shift to holistic epistemology allows possibilities

in modelling power through the alternative of cybernetic causality. This construct has the ability to move, breathe, resist, explode, contain, in ways that power is experienced and described by social observers and can't be captured by mechanistic linear causality.

The Two Languages of Power

David STRECKER,
University of Frankfurt, Germany

Abstract: Although generally recognized as a central concept in the social sciences, the diverse and in part seemingly contradictory conceptualizations of power have triggered the suspicion that completely different phenomena have been subsumed under the same term. In contrast, this paper argues that the conceptual confusion can be resolved by, first, distinguishing between three levels of power (essence, action, social; see my *Logik der Macht*, Velbrück 2012). Arguing that discussions in the social sciences are about what I have called social power, the paper then traces how the familiar distinction between power over and power to refers to two different functions of social power, namely the repression and the constitution

of social relations. A sketch of how both of these functions have been analyzed in action-theoretical as well as structural and systemic theoretical frameworks leads to a four-field-matrix which substantiates the claim that the different aspects of social power may only be separated analytically. Any essentialist isolation of these aspects into different types of power necessarily loses sight of and masks how power permeates social phenomena. Accordingly, all social relations are power relations; power cannot be escaped and evaluated from an external standpoint. However, the study of power has traditionally been motivated by critical concerns. Analyses of power aim at criticizing and altering power relations. The final part of this paper argues that a totalizing conception of power and a critique of power are compatible because they are formulated in different languages: the former in the objectifying language employed by an observer of the social dynamic, the latter in the performative language of a participant entangled in social practices. The relation of these two languages of power is the topic of the theory of perceptual dualism.

Sources and Limits of Power

Boris HOLZER,

University of Konstanz, Germany

Christian HILGERT,

University of Konstanz, Germany

Abstract: Sociological theories regard power as an attribute of social relationships, not of individual (or corporate) actors. Following Weber power is conceived as a capacity or “chance” to assert and carry out “one’s will even against resistance.” This kind of definition of power does not specify on what the “chance” is based. It may be physical dominance but also charisma, wealth or persuasiveness. The likelihood that power actually works does not hinge on objective criteria but on how the one subjected to the demands of power perceives and estimates the power relation. The exercise of power therefore is a matter of interpretation and communication: A threat can be a vehicle of power

if and when it is considered credible and potentially harmful. Based on relational and communicative concepts of power (e.g. Blau 1964; Luhmann 1979) this paper distinguishes several sources of power and analyses the dynamics of threat and evasion. Power may for instance flow from dependence relationships, information asymmetries or, of course, physical violence. The efficacy of threats based on those options is dependent on how the consequences of opposition are evaluated. For instance, alternative ways to either obtain withdrawn resources or to decrease the harm imposed by sanctions may diminish the perceived threat. By comparing different power settings (e.g. face-to-face situations and formal organizations) and the way in which power sources work or fail the paper will not only provide a more systematic account of forms of power but also explain the paramount importance of physical violence as a source of power.

Hegemony - Stabilizing Supremacy

Diana LENGERSDORF,

University of Bielefeld, Germany

Tanja JECHT,

University of Bielefeld, Germany

Abstract: In the theory of power by Max Weber “hegemony” is introduced as a form of power through constellations of interest – if only to distinguish his own concept from it. Almost at the same time Antonio Gramsci put the concept of “hegemony” in the centre of his research marking it to be the central form of power in early Fordist societies. He was especially interested in how supremacy could be maintained through the continuous production of approval and consent – not being imposed through violence and force. Since this early development there is a vital discussion about “hegemony” in diverse disciplines. In sociology the term is particularly connected with the concept of hegemonic masculinity. It is instructive to notice that within these sociological debates the political philosophical tradition of the concept of hegemony is not problematized, although it is

a (methodological) challenge for research. After starting our talk with a brief introduction and problematization of the concept of “hegemony” from a sociological point of view (1.) we will focus on the question of (2.) how hegemony is stabilized in every day practices and (3.) in which contexts hegemonic practices and discourses are questioned and/or reconfigured by bringing in data from group discussions that we conducted in our ongoing DFG-funded project “Reconfigurations of Masculinities”. We will show that the construction of hegemonic masculinity (still) is a domi-

nant pattern for men’s every day life experiences and practices, particularly in connection with the “paradigm of work” (“Erwerbsarbeitsparadigma”). Our material also enlightens the fact that “standard work” (“Normalarbeit”) is getting brittle and that the fissures that arise from this confront our interview partners with the challenge to gain new knowledge and to create new action strategies. Within also lies the potential for change and for questioning and contesting established power structures.

11. Price, Value & Worth: Conceptualizing Social Practices of E/Valuation Pt. 2

SESSION ORGANIZERS:

David STRECKER, University of Frankfurt, Germany

Aaron PITLUCK, Illinois State University, USA

CHAIR:

David STRECKER, University of Frankfurt, Germany

ORAL PRESENTATIONS

Governing through Value: Public Service and the Asset Rationale

Andrea MENNICKEN,

London School of Economics and Political Science, United Kingdom

Fabian MUNIESA,

Mines ParisTech, PSL Research University, France

Abstract: The financial and managerial transformations that fall under the rubric of New Public Management do recurrently include the

transition from standards of public ‘expenditure’ to principles of public ‘investment’, that is, to an emphasis on the ‘return’ of public money and on the assessment of its capacity to ‘create value’. The crucial part played by quantitative metrics and performance measures in the construction of these transformations has been highlighted and analysed. Yet, the ‘investment’ rationale that these transformations entail deserves further scrutiny. The fact that considering something in the terms of an ‘asset’, i.e. in its capacity to ‘create value’ from the perspective of an ‘investor’, involves not only a transformation of the thing/service under consid-

eration. It redefines also the roles – the very ‘making up’ – of public service users and providers. This study provides an exploratory contribution to the examination of this hypothesis. We focus on three areas of public service that are highly exposed to these modernization policies: hospitals, universities and prisons. We concentrate on the cases of France and England, where particular styles of New Public Management have translated into particularly problematic processes of quantification and valuation. We study the extent and manner in which the resources these public services consist of (personnel, facilities, knowledge, management) are considered as ‘assets’, that is, as elements whose ‘value’ stems from being considered from an investor’s viewpoint. We also examine how the ‘user’ proper (the patient, the student, the inmate) is featured as an ‘asset’ in this ‘value creation’ machinery. We suggest that what we call the ‘asset rationale’ operates on a cultural level and carries profound political significance. It involves the development of a particular culture in the conduct of public administration and its assessment or, put differently, a new form of considering what the state consists of.

Valuation and Collaboration Among Craft Brewers: Early Insights from an Analysis of Consumer Ratings

Paul-Brian MCINERNEY,

University of Illinois at Chicago, USA

Abstract: In pursuing the problem of (e)valuation in sociology, this paper is concerned with the collaborative dynamics that create value. Based on a unique dataset of 225 collaborations among craft brewers, we analyze which combinations of organizations increase consumer ratings of the beers produced. Craft brewing provides a fascinating laboratory for the study of how consumers rate the products of collaborative formations. Collaborations between craft brewers result in one-off products, beers that exist for a limited period of time, rarely to be produced again. Such collabo-

rations occur frequently and exist over the course of several weeks or months, until the product is brewed, packaged, and distributed. At that point, collaborators return to their daily brewing operations. With the help of several research assistants, we created a dataset of craft brewer all collaborations in which at least one brewer was located in Illinois. The data are compiled from websites on which consumers rate beers: RateBeer and Untappd. Initial analyses shows that brewers that follow certain strategies are likely to collaborate with others pursuing certain strategies. For example, we find that brewers that engage in serial hook-ups are likely to do so with brewers that are outside of their core networks while monogamists are likely to seek out those who engage in serial hook-ups. These strategies have consequences for the valuation of their efforts. The products of craft brewers who collaborate with those outside of their core networks consistently receive higher consumer ratings than other forms of collaboration. We suspect that certain collaborative arrangements facilitate authenticity or novelty in the marketplace, which consumers reward with higher ratings. We plan to test hypotheses related to whether authenticity or novelty are driving changes in consumer valuations of products.

“Equal Pay for Equal Work”? Interpretive Knowledge of Merit, Labor Valuation, and Distribution in Cuba

Nina JANY,

University of Fribourg, Switzerland

Abstract: The meritocratic principle of distribution “to each according to work, from each according to ability” may be one of the most tenacious societal beliefs (some authors go so far as to label it ideology) with respect to a fair distribution of income and social esteem. In capitalist societies, there has been a long tradition of analyzing and criticizing meritocracy from various angles, both theoretically and empirically. Previous research on societal perceptions on income inequality,

merit, and performance in capitalist contexts has successfully shown that the valuation of labor is one of the most controversial and contradictory aspects of merit-based distributive regimes. Interestingly, those are not only a feature of capitalist, but also of socialist theory and practice – yet, little research on the topic has been realized in socialist contexts. The proposed paper focuses on the Republic of Cuba, where the above-named principle, along with the tenet “equal pay for equal work”, is very prominent in the official discourse and serves as a normative ideal for the redistribution system – while, at least at first sight, Cuban labor valuation practices do not appear to cope at all with this ideal. Against the backdrop of Axel Honneth’s theory of recognition, and by means of interpretive knowledge generated from discourse analysis, as well as expert interviews with stakeholders in the educational and political system, the proposed paper aims to gain a better understanding of labor valuation practices in contemporary Cuba. In order to decode how – and by whom – “equal work” is defined (and, amongst other aspects, which role market valuations play in this context), the paper examines the underlying ideal (or the ideology?) of merit, and how it affects the assessment of worth, as well as the distribution of material and immaterial recognition in Cuban socialism.

Intellectual Harness of the Financial Markets

Albin SPINNER,

ICBC Standard Bank, United Kingdom

Abstract: This article contends that Finance has a tendency to harness the market with intellectual models which do not always represent the underlying dynamics of the market. In sociological terms, a cohort of mathematically literate financiers regularly attempts to create models with a view that they will become self-fulfilling. Their intention is to influence the market so that it behaves within the parameters of the model. An example was shown by MacKenzie, D. & Millo Y (2003) as they

describe how the Black-Scholes formula has had a large influence on the option market. Financial engineers are bound to have some influence on the market; for example, sophisticated pricing models ensure that there are not arbitrage opportunities. But their influence can largely overreach this remit. This article proposes to explore how financial models evolve with the markets. We will first look at a straightforward evolution describing how the derivative valuation paradigm has changed historically in the context of interest rates modelling. Like its homologue process in numerical modelling in science, financial valuation techniques evolve when they encounter inconsistencies between the theory and practical observations. In particular, pricing techniques for interest rates have reacted strongly to the Great Recession. We will see that these pricing methodology changes managed to come together and ended up influencing the reality it was intending to model. In other words, this particular piece of the financial pricing tool ended up performing the market. In a second part, we will explore an equity-credit model which was an attempt to link the equity option market with the credit market. Although the approach was rooted in an intellectually robust model, this particular method ended up not influencing the market. We will finish by asking the following question : what drives the acceptance by the market of a particular pricing method?

Economic Evaluation and Top Income Earners’ Perceptions of Economic Inequality

Katharina HECHT,

LSE, United Kingdom

Abstract: Economic research has demonstrated that the richest 1 percent in terms of income and wealth are increasing their relative advantage (Atkinson et al., 2011; Piketty, 2014). However, there is little empirical research on the role of cultural processes including evaluation in (re)producing economic inequality at the top of the income dis-

tribution (Lamont et al., 2014; McCall, 2013). My study highlights the importance of the evaluative processes which are narrated as constituting top incomes for top income earners' perceptions of economic inequality. To understand how top income earners understand economic inequality, I interviewed and surveyed 30 UK-based participants. My main finding is that participants' perceptions of top income shares closely relate to their views on the production of top incomes for which evaluative processes based on economic ideas of the market are key. A majority of participants termed 'economic evaluators', explain that top incomes are the result of rational, economic evaluation processes based on the idea that 'the market' is the best instrument to determine the economic value of individuals' contribution. Economic re-

ward is viewed as reflecting social contribution, as in the neoclassical marginal productivity theory of income distribution (McGoey, 2017). Hence economic, quantifiable 'value' is seen as enmeshed with moral, cultural 'values' (Skeggs, 2003). The most notable evaluative practice which participants refer to is the assessment of performance pay, which includes formulas for traders' bonuses and hedge fund returns. It is precisely these practices of performance-based remuneration which have been shown to be associated with increased wage inequality in the US and the UK (Atkinson, 2015; Angeles et al., 2016). I argue that inequality is made sense of as well as 'rationalized' through the economically 'rational' evaluative practice of performance pay (Bourdieu, 1986).

12. Politics of Memory, Coloniality, and Recognition: Conceptual Interrogations

SESSION ORGANIZERS:

Sachiko TAKITA-ISHII, Yokohama City University, Japan
Gilles VERPRAET, University Paris Ouest Nanterre, France

CHAIR:

Gilles VERPRAET, University Paris Ouest Nanterre, France

ORAL PRESENTATIONS

How Musical Communication Is Possible: An Analysis with Thinking of Phenomenology and Collective Memory

Noriko TERAMAE,

Teramae Dermatological Clinic, Japan

Abstract: The purpose of this paper is to investigate how people communicate with others and build an intersubjectivity in musical communication, referring to thinking of Alfred Schutz, Edmund Husserl and Maurice Halbwachs. In this paper, musical communication is an interaction among composers, players and listeners through music. First, this paper refers Schutz's and Husserl's

works to highlight a principal of musical communication. Schutz shows a sequence of tones in a phenomenological analysis, *Fragments Toward a Phenomenology of Music*, and says people may expect next tone by way of protention. Protention is a term from Husserl's analysis of passive synthesis and means one of a perceptive ability to predict things before they occur. In spite of the suggestion, Schutz didn't mention details of mechanism of passive syntheses including protention in his analysis. This paper makes use of their analyses to explain what happens in a musical experience. Second, this paper focuses on a sheet music. Halbwachs says a sheet music consisted of hundreds of notes is a system of signs and preserves musicians' collective memory. Halbwachs considers a sheet music as a social framework of musicians' collective memory. Halbwachs distinguishes professional musicians from amateur musicians, because former can find a system of signs in a sheet music. This paper investigates their musical experiences in view of their unique methods to understand music. Lastly, this paper investigates how people do musical communication and build an intersubjectivity in a concert hall in spite of having different backgrounds. The key is a rhythm. Rhythm is helpful for both professional and amateur musicians to understand music and to recall memories. That makes them possible to communicate with others and to build intersubjectivity across cultures. This paper concludes musical communication is based on passive syntheses and rhythm is essential to people to build an intersubjectivity in communication.

Memory, Others, and Intergenerational Responsibility Among the Japanese Youth

Kazuya FUKUOKA,

Saint Joseph's University, USA

Sachiko TAKITA-ISHII,

Yokohama City University, Japan

Abstract: Memory wars in Asia still revolve around Japan. It has been seventy years since the

end of the last war and Japan has never fully reconciled with its Asian neighbors, especially China and South Korea. Japanese society is still haunted by the question of how to commemorate Japan's past wrongs and atone for the physical as well as the psychological wounds it caused in Asia. In this context, also problematized is the question of Japan's apparently rising nationalism among its youth. As it is reported that the Japanese public's sense of affinity toward Asian neighbors (China and South Korea) was greatly deteriorated in the 2010s with territorial disputes with them, it seems imperative to capture a current state of affairs in Japan. In this study, by referring to the original interviews of 31 college students, we try to explore and clarify the cognitive connection between the Japanese youth's sense of nation and their perception on and moral responsibility about Japan's militaristic past. Can the members of a generation feel responsibility and obligation to make restitution for wrongs perpetrated before they were born? If so, how? If not, why not?

Brazil's Development Brokers: A 21st Century Reading of Internal Colonialism

Luis BARROS,

Universidade Federal do Ceara, Brazil

Abstract: This paper discusses the legacy of colonialism in 21st century Brazil by analyzing the role of development brokers (Bierschenk, et al., 2002). Development brokers rely on social capital to construct and maintain their privileged positions of power (Vásquez-León, 2009; Wolf, 1990). To understand the structures and institutional arrangements that result from brokerage, it is useful to draw on Durkheim's (2010) distinction between mechanical and organic solidarity. On the one hand, there is the mechanical solidarity characteristic of Brazil's authoritarian culture (Holanda, 2014; Martins, 1999; Sondrol, 1991). On the other hand, there is the organic solidarity of transnational power structures, which operate through

a new kind imperialism (Harvey, 2003). By analyzing the way development brokers navigate these different forms of solidarity it is possible to better describe the ways in which internal colonialism functions. It is then argued that the incompatibility between these two coexisting forms of solidarity partially explain both the failure of capitalism to function productively in Brazil (Soto, 2000) and some of the dysfunctional aspects of postcolonial institutions – such as relationships of clientelism and patronage (Barreira, 1999; Nelson and Finan, 2009) – present in the country. The paper concludes by suggesting a way forward in the construction of a “theory for weak and fragile states” (Magrath, 2010) that could contribute to the debate of postcolonial capitalism.

The Coloniality of Trans-Gender: The Contradictions between the Exotic and the Citizen in Times of Transnational Neoliberalism

Sofia ABOIM,

University of Lisbon, Institute of Social Sciences, Portugal

Abstract: Addressing the paradoxes of present-day imaginaries and movements for gender diversity implies deconstructing the coloniality of gender as proposed by feminist philosopher María Lugones and an engagement with the ‘analysis of racialized, capitalist, gender oppression’. Drawing on ethnographic work and qualitative interviews with trans/gender sex workers carried out in Lisbon and London, I focus on the reconstruction of their transnational trajectories of multiple displacements and how these journeys serve to reproduce colonial subalternity and neo-colonial capitalist political economies. In these existences of bodily reification and commodification, we find important challenges and negotiations to localized discourses of western modernity. While Latin American Travestis and Asian Kathoeyes serve to reinvent the images of the exotic subaltern in western contexts, a transnational transgender rights

movement, at times sited in the global south, has also taken shape over the last decade. The coloniality of marketized bodies, quite often displaced from south to north, expands rapidly alongside the equal rapid development of a rights-based discourse on gender diversity and a politics of Transgender inclusion. Together, these contradictory flows form a transnational transgender imaginary. Addressing the contradictions anchored in neoliberal capitalist transnational flows of bodies and rights, we explore the disconnections between the exotic and the citizen while bringing the lens of coloniality to discuss what is at stake in such representational struggles. While addressing trans sex workers lives and discourses, I argue that the current transnational economy of gender diversity is being erected upon paradoxical flows of knowledge and practice that circulate from north to south (or otherwise) while contributing to reproduce the contradiction between exoticization and assimilation, even if in more nuanced colours.

13. Marx & Simmel: 1818 – 1918 – 2018

SESSION ORGANIZER:

Mariana TEIXEIRA, Cebrap (Brazilian Center for Analysis and Planning), Brazil

CHAIR:

Craig BROWNE, University of Sydney, Australia

ORAL PRESENTATIONS

'Simmelian Marxism': A Radical Project of a Relational Modern 'Life'?

Spyros GANGAS,

DEREE-The American College of Greece, Greece

Abstract: Canonical interpretations of Simmel's work place his sociology and philosophy strictly under the neo-Kantian epistemological paradigm; it is often assumed that Simmel's work operates solely at some unbridgeable distance from Marx and the latter's Hegelian heritage. Simmel's 'Hegelianism' is all too often held to oppose synthesis in favor of 'tragedy'. At best, Simmel's metaphysics is seen as a skeptical opening of the Spirit to individuated forms of authentic ethical valuations. In this paper I shall argue instead that Simmel's prolific, and often contradictory, writings invite affinities to the "Kant-Hegel-Marx" constellation of normativity. I will thus: a) briefly discuss Simmel's relationism through a normative lens, with emphasis on the notion of 'reciprocity' (e.g. Papilloud) in modernity; b) consider Simmel's critique of normativity not as an outright rejection of 'universality' but, rather, as a claim to differentiate 'universality', mediating it with 'individuality' - a project tied to modern life's disjunctive logic; c) argue that reclaiming the Marxian project of an emancipated 'life' as an anthropological and normative nexus,

requires a reconsideration of a relational process of life that corrects Marxism's myopia on the 'openness' of a differentiated modernity; at the same time it recovers the 'undifferentiated' a priori of a life free of (surplus) alienation, a concept that sustains the normative force of Marx's 'universality'. Thus, Simmel's 'practical idealism' (Leck) can potentially inform Marx's emancipatory vision. This normative bridge can be further accentuated by similar attempts to think 'Life' in Marxian terms (i.e. early Marcuse). So whilst it may still be premature to identify a systematic "Simmelian Marxism", the roots of such a program lie not in debunking Simmel's metaphysics of life but in critically recuperating the 'regulative ideal' of life's modern movement, 'free' of coercion, alienation and moral fundamentalists of sorts.

Capital, Desire, and Neurasthenia

Arthur BUENO,

Universität Erfurt, Germany

Abstract: This paper reflects on the affective implications of capitalist forms of life by exploring the affinities between Karl Marx's Capital and Georg Simmel's writings on money and modern culture. Such an endeavor rests on the assumption that, as stated by a contemporary reviewer of *The Philosophy of Money*, many of Simmel's argu-

ments “read like a translation of Marx’s economic discussions into the language of psychology.” In line with this, I suggest that Simmel’s phenomenologically precise description of modern forms of life can be interpreted as a consistent analysis of the affective implications of commodity fetishism. More precisely, this paper develops the idea that money – in particular when it attains the form of capital – is an embodiment of pure, self-referential desire. Contrary to what is often stated regarding the first chapters of *The Philosophy of Money*, this does not mean that Simmel’s account relies on a merely subjective theory of value, as in orthodox economics. Rather, such a conception of money and capital as pure desire can only be based on a value theory that is at once pre-subjective, subjective, intersubjective and objective. In the context of this systematic reconstruction, some of the most defining features of affective experience in modernity come to appear as expressions of what Simmel, following the psychology of his time, called neurasthenia, i.e. a continuous oscillation between feelings of hyperesthesia and anesthesia.

Infinite Ends and the Tempo of Life: The Marx/Simmel Convergence

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Abstract: Chapters 1 and 4 of Simmel’s *Philosophy of Money* on value-in-exchange and individual freedom can be said to complement the analysis of commodity-value in Marx’s *Capital*, while chapters 2 and 5 on social substance and individual freedom in many ways contradict Marx’s arguments concerning labour-value. Arguably, in chapters 3 and 6 Simmel’s discussion of the transformation of means into ends as the basis for a new style of life converges in key respects with Marx’s examination of the dynamics of objectification, alienation, and reification in the capitalist money economy. This paper elaborates on this convergence with reference to the examples of the miser, the spendthrift, and the fetish character of the commodity

as figures of the pace and tempo of modern life in the work of both Marx and Simmel. To the degree that these discussions left a lasting impression in the work of Siegfried Kracauer, Georg Lukács, and Ernst Bloch, some attention will also be given to their implications for post-Marxist critical theory. The paper argues that the conceptual problem of capital conversion, especially the process of valorization and transvaluation through money and machines, provides the common ground between their approaches, and a fruitful source for future analysis.

Objectification, Alienation, and Reification: Marx Meets Simmel in History and Class Consciousness

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Abstract: There are many affinities between Marx’s analysis of the capitalist mode of production and Simmel’s account of the modern monetary economy. Both authors underscore, for example, the significance of the division of labor and its nefarious consequences for the relation between subject (producer) and object (commodity) of production, or capitalism’s tendency to quantify and thereby erase the particular qualities of virtually everything (and everyone). Perhaps nowhere have these affinities been more productively (albeit not explicitly) articulated than in Georg Lukács’ 1923 *History and Class Consciousness*, a classic in 20th century Marxist theory. Although he there depreciatively labels Simmel “a bourgeois thinker”, it is undeniable that Lukács was heavily influenced by *The Philosophy of Money*. He studied with Simmel in Berlin in 1906-07 and in 1909-10 but gradually distanced himself from the Simmelian framework, eventually turning to Marxism and disparaging his earlier, more romantic, writings. It is worth noting, however, that Lukács was drawn to Marxism not in spite of, but precisely because of his previous engagement with Simmel’s work and

his account of objectification. Once one has that in mind, it is no longer so surprising that Lukács could recover the theme of reification almost a decade before the appearance of Marx's most notorious writings on alienation, the Paris Manuscripts of 1844 (published for the first time in 1932). In this paper, I explore the connections between these three concepts – objectification (Simmel), alienation (Marx) and reification (Lukács) – and the possibilities of actualizing them as conceptual tools to grasp problematic features of contemporary capitalism.

Aspects Concerning the Criticality of Karl Marx's and Georg Simmel's Approaches

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Abstract: The hereby proposed presentation aims to discuss to which extent both theoretical contributions brought forward by Karl Marx and Georg Simmel can be seen as critical theories. While hereto I shall focus primarily on the writings *Capital* and *Philosophy of Money*, further of their texts and reflections will subsidize my argumentation. The point of departure is the fact that both authors have (albeit different) philosophical roots, but while Marx explicitly avoided disciplinary specialization, Simmel made deep efforts to institutionalize a certain concept of sociology, contributing to constitute sociology as a discipline. Nevertheless, after his formulation was overwhelmed by the views of Émile Durkheim, and following the difficult academic path he had to endure, Simmel gradually redirected his studies, aiming to problematize wider and varied aspects of culture. Here it is where, simultaneously, lies their proximity – thus a possibility of building conceptual bridges –, and their difference. My theoretical analysis departs from the roles exerted by commodity fetishism and reification. Since each wrote during different historical contexts, culture (as a concept) never became a centerpiece of Marx's work, who among

others organized his thoughts around the centrality of critique as a fundamental standpoint. For his turn, Simmel – writing on the verge of the XXth century, and thus being influenced by another set of thoughts – took up a materialist debate, moving towards establishing dialogues between philosophical, psychological, and sociological traits of culture. Interpreting aspects concerning this fractured dynamics of rupture and continuity appears as my main objective, understanding that therefore, both authors share a vital common ground, in that they never restricted themselves to a particular discipline throughout their works, even while aiming to design and establish certain novel viewpoints. Finally I shall present a few insights regarding how this process posited them in relative core or periphery positions.

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