



Conceptual and  
Terminological Analysis

# Newsletter

Winter 2017



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# Editor's Introduction

Dear members and friends of COCTA,

On behalf of the board, I welcome our new members and invite all of you to participate in our activities. Please feel free to make any proposals for conferences or other academic proceedings in the field of conceptual analysis.

Our main event next year will be the XIX ISA World Congress of Sociology in Toronto, Canada, July 15-21, 2018, having as its main theme: "Power, Violence and Justice: Reflections, Responses and Responsibilities." David Strecker and I would like to thank all of you who submitted abstracts to our Call for Papers. We received an extremely large number of high-quality submissions for our thirteen sessions and made our best efforts to include most of them in the program. Unfortunately, given the limited availability of time slots, we still had to reject some excellent proposals. Yet, we trust that you will find our program as exciting as we do and look forward to everyone's participation in order to bring it to life.

Below you will find relevant information on next year's World Congress, including the rules for applying for registration grants (deadline: **31 January, 2018**), as well as a Provisional Program containing the titles and abstracts of all accepted submissions.

As always, you are all very welcome to contribute to this newsletter with short articles on conceptual debates within sociology as well as on related matters of public interest.

I wish everyone an excellent 2018 and look forward to seeing you in Toronto!

On behalf of the board,  
Arthur Bueno

# ISA World Congress Toronto 2018

## Registration and Grants

The congress website with relevant information is:

<http://www.isa-sociology.org/en/conferences/world-congress/toronto-2018>

**Rules for all presenters.** Participants may be listed **no more than twice** in the Program. This includes all types of participation – except being listed as Program Coordinator or Session Organizer. Program Coordinators and Session Organizers can organize a maximum of two sessions where their names will be additionally listed in the program. A “participant” is anyone listed as an author, co-author, plenary speaker, roundtable presenter, poster presenter, panelist, critic, discussant, session (co)chair, or any similar substantive role in the program. A participant cannot present and chair in the same session. ISA does not require anyone to be a **member** in order to present a paper, and provides different registration fees for members and non-members. In order to be included in the program the participants (presenters, chairs, discussants, etc.) need to pay **registration** fees by **March 20, 2018 24:00 GMT**. If not registered, their names will not appear in the Program Book and in the Abstracts Book. In case of a co-authored paper, in order for a paper to appear in the program at least one co-author should pay the registration fee by the early registration deadline **March 20, 2018 24:00 GMT**; the names of other co-authors will be listed as well. If other co-authors wish to attend the conference they must pay the registration fee.

**Guidelines for registration grant application submission.** Each Research Committee (RC), Working Group (WG) and Thematic Group (TG) is responsible for allocating registration grant(s) to active participants selected by its Board, following the criteria established by the ISA.

**Eligibility.** Registration grants can be allocated to individual ISA members in good standing (i.e. who have paid the individual membership fee) who are active participants in the Congress program. **How to apply.** An e-mail requesting a registration grant must be sent by the participants directly to the RC/WG/TG Program Coordinators ([david.strecker@uni-erfurt.de](mailto:david.strecker@uni-erfurt.de) and [arthur.bueno@uni-erfurt.de](mailto:arthur.bueno@uni-erfurt.de)) by **January 31, 2018**. Requests can be submitted to only one RC/WG/TG. Multiple requests will not be considered. **In the case of RC35**, we ask of those requesting grants to send us: (1) a brief justification of why you need a grant, and (2) a paper or essay you have written (either the one that will be presented in Toronto or another one). **Decision.** The Board of each RC/WG/TG will review all applications and recommend the allocation of available funds by **February 15, 2018**. **Grant allocation.** Registration grant code will be provided to the selected individuals by the ISA Secretariat so that all successful applicants can register with this code to the conference before the early registration deadline **March 20, 2018**.

# ISA World Congress Toronto 2018

## Provisional Program



## Conceptual and Terminological Analysis

### Program Coordinators:

David STRECKER, University of Erfurt, Germany, david.strecker@uni-erfurt.de  
Arthur BUENO, University of Erfurt, Germany, arthur.bueno@uni-erfurt.de

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# 1. 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:** Maya Aguiluz-Ibarguen, National Autonomous University of Mexico (UNAM), Mexico

## ORAL PRESENTATIONS

### Cultural Performance: Reconceptualizing Social Change in Modern Societies

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.

**Keywords:** Creativity, Performativity and Social Action

### 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-power” 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.

**Keywords:** citizenship, cultural pragmatics, literati-gentry and social performance

### **The Social Performance of Black Radical Protests and the US Civil Sphere**

**Stephen OSTERTAG**, Tulane University, USA

**Abstract:** In the wake of the killing of Trayvon Martin, Michael Brown and other recent examples of violence towards black men and women at the hands of police and other security agents, the US saw a wave of contentious, radical protests around racism and police/state violence. Emerging early in these developments, *BlackLivesMatter* became a popular collective representation that generated solidarity around the basic idea that we all should care about the lives of black and brown people in the US. However, as a broader movement of black consciousness and solidarity grew, reactionary counter movements emerged that worked to weaken and discredit racialized civil inclusion and repair. How might we understand the emergence of black radical protests and their social performance within the context of the US Civil Sphere? In answering this question I make three claims: 1) I claim that *BlackLivesMatter* and the broader movement of black solidarity emerged in the context of ongoing racialized civil exclusion; 2) Movement activists and their allies took advantage of social media to construct a dynamic discourse of civility and anticivility; 3) The US civil sphere sought to maintain its whiteness through reactionary counter discourses that attacked the message of solidarity and civil inclusion associated with the *BlackLivesMatter* movement and the motives of movement activists and associated members.

**Keywords:** Black Lives Matter, Civil Sphere, Racism and Social Media

### **Cultural Performance and Civil Repair: The Social Movement Platform for People Affected By Mortgages**

**Gemma PUIG LATORRE**, FLACSO México, Mexico

**Abstract:** This paper presents the results of an analysis on the civil discourse build by a social movement called *Platform for People Affected by Mortgages* (in Spanish: *PAH, Plataforma de Afectados por la Hipoteca*). This analysis is part of a PhD which aims to understand how the social movement PAH conceived as a performance expands the belonging and solidarity logic of the civil sphere. The solidarity is central in the civil sphere and represents a mutual support between members of the same culture to promote justice; this means to repair the social. In this respect, the civil sphere has its own normative and institutional logic and it is different from other spheres –political, economical or religious– although they are mutually influenced. Beyond the institutional, a subjective dimension mediating symbolic codes appears. The binaries codes are located between pure and impure and they distinguish motives, relationships and institutions between civil and uncivil categories. The positive ones are related to democracy, freedom and a civil society based on solidarity whereas the negatives take part of a repression discourse –thus they are uncivil. In particular, the analysis presented here aims to comprehend the relation between the social movement *Platform for People Affected by Mortgages* as a performance and his possibility of civil repair. The civil repair is reach trough a civil discourse that has an influences on communicative institutions but also on regulative ones.

**Keywords:** civil repair, cultural performance, discourse analysis and social movement

## 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

**Discussant:** Julian GO, Boston University

### *ORAL PRESENTATIONS*

#### **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.

**Keywords:** Bearing Witness, Conflict, Distant Suffering and Journalism

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

**Teresa KOLOMA BECK**, Bundeswehr University Munich, Germany and **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.

**Keywords:** competition, global norms, violent conflict and world society

### **“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.

**Keywords:** Reference groups and Violence

### **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.

**Keywords:** Cologne assaults and Sexual violence

### 3. 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, UNAM, Mexico

#### ORAL PRESENTATIONS

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

**Eugenia FRAGA, Juan TROVERO and 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 sí bien pueden llevar a la anarquía también pueden constituirse en un actor social fundamental 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.

**Keywords:** Gino Germani, José Ingenieros, José María Ramos Mejía and masas

##### **La “Irracionalidad” En La Democracia De Masas: Una Propuesta De Abordaje Del Populismo En Clave Weberiana**

**Eduardo WEISZ**, Universidad de Buenos Aires, Argentina

**Abstract:** Ernesto Laclau ha buscado mostrar que la irracionalidad que se le imputa, denostándolo, al fenómeno populista es, en rigor, propio de las democracias contemporáneas, puesto que los aspectos afectivos en las creencias de las masas son más relevantes que los cognitivos. Complementando la perspectiva de ese autor, procuraré mostrar en mi ponencia cómo con Max Weber se puede pensar la irracionalidad específica que conlleva el populismo a partir de su homología con conductas religiosas. Se analizará, entre otros núcleos del problema, una de las características distintivas de los movimientos populistas: la existencia de un líder carismático. El concepto de carisma fue aplicado en la política por Weber, basándose en estudios de Rudolf Sohm sobre el primer cristianismo. En la tipología weberiana de la dominación, las características del líder carismático son en parte tomadas de los profetas del antiguo Israel. Las características de éstos permiten establecer similitudes y claves de interpretación del liderazgo político moderno. La invocación afectiva con la que el líder construye su legitimidad tiene una matriz homóloga a la del profeta con sus seguidores. Las relaciones sociales entre sus adherentes, la

construcción del par amigo/enemigo, constituyen otras características presentes en el análisis weberiano de las religiones que permiten poner en evidencia la riqueza de la homología estructural entre política y religión. Sin embargo, los liderazgos contemporáneos tienen lugar en un marco democrático-institucional: legal-racional en términos de la tipología weberiana. De ahí que la pregunta por el populismo se inscribe, a la vez, en el problema de la democracia de masas. El legado weberiano resulta fundamental para aportar a la comprensión de núcleos esenciales del populismo, el que aumenta su presencia –en Latinoamérica, en Europa, incluso en EEUU–, manteniendo el carácter esquivo para su comprensión que, hace 50 años, Isaiah Berlin ponía de manifiesto.

**Keywords:** Max Weber, Populism, mass democracy and religion

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

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

**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.

**Keywords:** Estados Unidos, Democracia, Tocqueville and Zavala

### **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 and **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.

**Keywords:** mass societies, simultaneous approach and sociological theory

## 4. Money, Capital, and Modern Life: Building Conceptual Bridges Between Marx and Simmel

### Session Organizer:

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

### ORAL PRESENTATIONS

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

Spyros GANGAS, DEREI-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.

**Keywords:** Life, Marx, Relationism and Simmel

#### 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 arguments "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.

**Keywords:** Commodity Fetishism, Marx, Simmel and Value Theory

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

**Thomas KEMPLE**, University of British Columbia, Canada

**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.

**Keywords:** Marx, Simmel, money and transvaluation

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

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

**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 20<sup>th</sup> 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.

**Keywords:** Alienation, Objectification and Reification

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

**Stefan Fornos Klein**, Universidade de Brasília (UnB), Brazil

**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.

**Keywords:** Georg Simmel, Karl Marx, Sociological Theory and criticality

### ***DISTRIBUTED PAPER***

#### **The Subject of Money's Use: Marx and Simmel on the Value of Money**

Jacob SWANSON, Cornell University, USA

**Abstract:** What accounts for the power of money to constitute social and political life? A wealth of scholarship in recent decades has demonstrated that money is both political and actively shapes politics. However, current understandings of *how* money constitutes politics—explanations of the power of money to produce the effects attributed to it—require better articulation and theorization. This paper argues that a comparison of the theories of money found in the works of Karl Marx and Georg Simmel begins to fill this gap by shedding light on some of the mechanisms by which money constitutes individuals, ideas and institutions. Furthermore, this paper claims that a comparison of Marx and Simmel's important and differing theories of money's productive power suggests a specific framework for understanding that power today, namely, money's *use*. Whereas Marx's theory of money roots the creation of value in individual labor and not money, Simmel theorizes money's capacity to create value in relation to a desiring user of it. Hence, Simmel problematizes money's connection to labor and stresses instead how money engages its users in reciprocal practices of constitution as those who use it make and remake it alongside themselves and their communities. Accordingly, a focus on the use and users of money, this paper concludes, furnishes an account of how money shapes social and political life that works to illuminate money's social and political power today.

**Keywords:** commensuration, desire, labor and money

## 5. Politics of Memory, Coloniality, and Recognition: Conceptual Interrogations

### Session Organizers:

Sachiko TAKITA-ISHII, Yokohama City University, Japan

Gilles VERPRAET, University Paris Ouest Nanterre, France

### ORAL PRESENTATIONS

**Memory, Others, and Intergenerational Responsibility Among the Japanese Youth**  
**Kazuya FUKUOKA**, Saint Joseph's University, USA and **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?

**Keywords:** Japan, cognitive closure, intergenerational responsibility and war memories

**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.

**Keywords:** collective memory, musical communication, passive synthesis and rhythm

### **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 21<sup>st</sup> 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.

**Keywords:** Brazil, Development Brokers, Internal Colonialism and Social Capital

### **Indigenous Intellectuals and the Struggles for Decolonization of Scientific Knowledge: Perspectives from South America**

**Marcos SILVA**, Federal University of Pernambuco, Brazil

**Abstract:** This article reflects on the productions of some indigenous intellectuals in the South American context in order to analyze how these productions can collaborate in the processes of decolonization from scientific and academic knowledge. Since the 1980s, the emergence of indigenous authors from a variety of disciplinary fields has occurred in Latin America. Although their productions remain obscured, in some cases they do not conform to the objectives that the "scientific job" has in certain countries and academic contexts of the region, these scientific productions usually depart from compromises and belongings with the traditional populations. These writings are produced from "speech places" commonly neglected and because of this, they also contend more vehemently the political, economic, and epistemic hegemonies. Thus, such productions are circumscribed by particularities such as, for example, the sharing and concatenation of similar experiences of domination, resistance, as well as specific positions within the heterotopias in which historically happen the power relations involving ethnic groups in the southern American realities. This conjuncture allows us to think not from epistemologies, but from interepistemologies, that is, symmetrical epistemic dialogues that try to overcome the structures of power, the modes of domination, the internal hierarchies, and the new ways in which colonialities, dependencies and imperialisms are present in the daily lives of the heterogeneous indigenous and afro-descendant communities that live in South American countries. Furthermore, these possible interepistemologies could escape from "commonplaces", that is, the usual "politics of identity" and not continue to restrict their fields of action to the modalities of "functional interculturality", that is, that incorporates discussions about difference, but that can not effectively change the oligarchic structures and relations of power.

**Keywords:** Decolonization, Indigenous intellectuals, Interepistemologies and South America

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

**Sofia ABOIM**, University of Lisbon, 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.

**Keywords:** Coloniality, exoticization and assimilation, trans sex workers and transnational capitalism

### ***DISTRIBUTED PAPERS***

## **Diversity and Super-Diversity in between Policy and Academia: a Critical Reading**

**Milena DOYTCHEVA**, University of Lille SHS, France

**Abstract:** Focusing at its starting point at the emergence of the notion of (super-)diversity in policy and academia, the paper challenges the alleged theoretical and epistemic changes introduced by this new paradigm in the studies of race and ethnicity, pluralistic democracies, and « multicultural ». Firstly, we critically examine the main innovations claimed by the model, replacing them in a broader context of a posited « return of assimilation ». Secondly, we examine another sources of criticism, based for instance on empirical scrutiny and evidence from public policies analysis. We consider in conclusion the hypothesis of « whitening » diversity and question the possibility to invest the concept not normatively but critically, namely through a thorough articulation to the principle of nondiscrimination.

**Keywords:** diversity and nondiscrimination, multicultural, sociology and superdiversity

## **"Brogherhood-Based Republic" Revisited: Youth, Islam and Citizenship in Senegal**

**Kae AMO-BARRY**, School for Advanced Studies in the Social Sciences (EHESS), France, France

**Abstract:** Senegalese Sufi brotherhoods have always maintained close ties both with the national authorities and the population ; a phenomenon referred to as the "Brogherhood-based Republic (la république confrérique)" (Bayart). As a matter of fact, in the early years

of independence, the ruling French-speaking socialist elites forged a strong alliance, also known as "social contract", with the Marabouts, these powerful brotherhood leaders playing a crucial role in the Senegalese social and political life. However, the increasing number of educated citizens along with the diversification of their political opinions over the last four decades has been challenging this "social contract". Between the 60s and 70s, the University of Dakar became a place of political struggles where Marxism was seen as a beacon of hope by the urban youth yearning to bring social change and political reforms. After successive economic and political crises and the "end of ideologies" the victory of President Abdoulaye Wade's neoliberal regime favored the emergence of a new type of public sphere within which the Muslim youth and the working class became extremely important. The so-called "marabouts of youth" such as Mustapha Sy and Modou Kara Mbacké have become real icons among the younger generations opposing the traditional collusion between religious leaders and politicians. Thanks to their ability to navigate through different spheres, they are even challenging the Establishment. According to them, Islam requires from its worshippers to be "good Africans, good citizens, good Muslims, and excellent militants" (Villalon). How does this political and religious transformation change a paradigm of citizenship and republicanism in Senegal? Based on research fieldwork, this paper will describe the political diversity and dynamics of contemporary Senegalese "Muslim citizen".

**Keywords:** Islam, Senegal, Youth and citizenship

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

### Session Organizer:

Paulo Henrique MARTINS, Federal University of Pernambuco, 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 structuring 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.

**Keywords:** inter-ethnic conflicts, internal colonialism and oligarchic power

#### **Gender Recognition and Political Representation in the Postcolonial Debate**

**Irllys Alencar F. BARREIRA**, Departamento de Ciências Sociais, 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.

**Keywords:** gender, political representation, postcolonial and recognition

### **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’.

**Keywords:** epistemology, justice, postcolonial and reparations

### **Challenges for Postcolonial Theory**

**Oliver KOZLAREK**, Universidad Michoacana de San Nicolás, Mexico

**Abstract:** It is my contention that postcolonial theory articulates an important challenge for what could be called “critical social theory”. However, postcolonial theory can hardly be understood as a unified theoretical body. Today it is rather necessary to discern various theoretical and methodological orientations: postcolonial theory, “decolonial” theory, and certain strands of comparative sociology share some common ideas, but they also represent serious differences. In my paper, I will try to address some of these differences. I will concentrate on the question of how to cope with modernity. This question seems to be important when dealing with some of the current threads that our societies are facing like right-wing populism and religious fundamentalism.

**Keywords:** Comparative Sociology, Critical Theory, Postcolonial Theory and Southern Theory

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

**Flavia BARROS**, University of Brasília, Brazil and **Lilia TAVOLARO**, University of Brasília, 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 AreaStudies 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

**Keywords:** Brazil, Latin America, postcolonial and decolonial perspectives and production of knowledge

*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.

**Keywords:** genocide, indigenous peoples, memory and postcolonial state

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

Joint Session with RC02 Economy and Society

Session Organizers:

Aaron PITLUCK, Illinois State University, USA

David STRECKER, University of Jena, Germany

### *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 techniques 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.

**Keywords:** asset management, consultants, quantitative finance and valuation as social practice

#### **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.

**Keywords:** evaluation, interaction, labeling and work

### **Valuation Constellations**

**Frank MEIER, Thorsten PEETZ and 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.

**Keywords:** Trans-Situationality, Valuation and Valuation Constellation

### **Human Worth: The Social Logic of Valuation in the History of Slavery and Beyond** **David STRECKER**, University of Jena, 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.

**Keywords:** Commodification, Human Dignity, Slavery and Valuation

### **National Imagination As Fictitious Commodity: Evaluation in Global Regimes of National Destination Marketing**

**Tim ROSENKRANZ**, The New School for Social Research, USA

**Abstract:** This paper argues that professional processes of national destination marketing in tourism turn national imagination into an object of global market valuation and of localized regimes of evaluation. Most nation-states today participate in global competition of destination marketing to attract tourists from all over the world. This competition is based on the production of desirable images of the nation-state as tourist destination. These images not only are of value, they also subsume national imagination under the evaluation regimes of supply and demand. I theorize this commodification process as the transformation of national imagination into a global *fictitious commodity*. This argument is based on 15 months of qualitative research in India and the USA examining the marketing efforts of 45 different nation-states aiming to attract potential tourists from these two source-markets. I connect current theories of valuation and evaluation as social practices with Karl Polanyi's theory of fictitious commodities. Such fictitious commodities are not produced for sale in the market, but instead are objects of complex social and cultural relations. Yet, re-imagined as commodities and dis-embedded from their previous social context, these social objects not only change their form but also the social relations they produce into relations of buyers and sellers. I argue that national imagination as such a fictitious commodity is turned into the object of external valuations made by tourists as consumers of the destination. As my research shows, the process of national imagination here expands beyond the national and is turned from the inside to the outside, with the global tourist as its referent of (e)valuation. This fictitious commodification of national imagination challenges the social relations of the nation-state itself, which are traditionally expressed through concepts such as rights, citizenship and sovereignty.

**Keywords:** Commodification, Evaluation, Marketing and Nation-State

### ***DISTRIBUTED PAPERS***

### **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 pre-existing 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 universal 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 paper draws on the work of Douglas (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.

**Keywords:** Boundaries, Evaluation, Money and Welfare

### **From Commodity Form to Asset Form in Technoscientific Capitalism: Shifting Regimes of Value and Valuation, Emerging Strategies of Rentiership**

**Kean BIRCH**, York University, Canada

**Abstract:** Contemporary capitalism is increasingly characterized as 'destructive', 'predatory', 'captured', 'monopolistic', and 'unequal'. A major cause of these issues is that capitalism is increasingly 'technoscientific'; that is, capitalism is increasingly characterized by the co-production of science/innovation and markets/finance. As a result, political-economic conceptions of ownership and control, as well as value and valuation, are being rethought and reconfigured. Such transformations of ownership and control are increasingly important as we become more reliant on the 'asset form' in all its diversity (e.g. cars, spare rooms, personal skills and experience, personalities, personal data, etc.). As a result of this assetization process, profits from competing to sell products and services are being replaced by economic rents extracted from the ability to charge fees for access to assets, where that asset can be a car (e.g. Uber), a room (e.g. Airbnb), your labour (e.g. TaskRabbit), your personality (e.g. YouTube), knowledge (e.g. patents, copyright), and many things besides, as long as it can be suitably valued, monetized, and capitalized. According to an increasing number of academics, policy-makers, politicians, activists, and commentators, this reconfiguration of capitalism reflects the growing importance of 'rentiership' (cf. entrepreneurship) in our economies; unlike entrepreneurship and forms of 'productive' innovation, rentiership is defined by the extension of ownership and control over assets, often entailing 'extractive' valuations, priorities, and strategies (e.g. monopoly, government fiat, and market control). The point of this paper is to examine this reconfiguration of capitalism and to consider its social, economic, and technoscientific implications.

**Keywords:** Assetization, Rentiership, Technoscientific capitalism and Valuation

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

### Session Organizers:

Aaron PITLUCK, Illinois State University, USA

David STRECKER, University of Jena, Germany

### *ORAL PRESENTATIONS*

#### **Governing through Value: Public Service and the Asset Rationale**

**Andrea MENNICKEN**, London School of Economics and Political Science, United Kingdom and **Fabian MUNIESA**, Mines ParisTech, 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 consideration. 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.

**Keywords:** Accounting, Government, New Public Management and Valuation

#### **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 collaborations 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.

**Keywords:** Consumption, Craft Brewing, Networks and Valuation

### **“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.

**Keywords:** Cuba, labor valuation and theory of recognition

### **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 ?

**Keywords:** Epistemology of finance, Financial modelling and Performativity

### **Valuation Circuits: The Rise of Private Halal Certification**

**Aisalkyn BOTOEVA**, Harvard University, USA

**Abstract:** Exploring the rapid expansion of private certifying and labeling initiatives, existing studies of valuation and regulation in markets such as Fair Trade and organic food, have mostly attended to their potential of tackling information deficiency in the market and promoting transparency and accountability among businesses. But what of cases where certifiers are not valued for their ability to trace compliance? How can we explain private certification agencies that work with opaque rather than measurable standards, and yet still gain traction among entrepreneurs? I aim to address these questions and extend the existing literature on valuation and assessment of worth by focusing on pious entrepreneurs and private halal certification agencies in post-Soviet Kyrgyzstan and Kazakhstan. Drawing on fieldwork conducted over the course of 18 months, this paper extends explanations around the establishment of certification initiatives - focusing on the importance of collective sentiments of doubt, uncertainty and responsibility in the market that certifiers come to manage. Adapting Zelizer's (2009, 2010) concept of economic circuits, I argue that the resilience of certifiers has been due to the collectively constructed valuation circuits, where certifiers and each next level of accreditors ceremonially evaluates compliance to halal standards, but yet takes on the moral responsibility of backing anxious entrepreneurs in their commitment of leading a religiously ethical business. Furthermore, attending to the narratives of entrepreneurs, I suggest that valuation circuits facilitate meaning-making and "collective representations" (Wherry 2012), where both certifiers and the companies emphasize their collaborative demarcation of the space of morality in the market. A valuation circuit facilitates the circular flow of emotional resources, which in this case include perceptions of diffused responsibility and feelings of confidence on the part of producers of halal goods.

**Keywords:** assessing worth, certification, halal and valuation

### ***DISTRIBUTED PAPERS***

### **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 distribution (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 reward 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).

**Keywords:** Evaluation and valuation, Perceptions of Economic Inequality and Top income and wealth shares

### **The Construction of Cultural Heritage in Migration Societies: A "Valuation Studies"- Perspective**

**Deborah SIELERT**, Leibniz Universität Hannover, Germany

**Abstract:** This paper approaches the construction of cultural heritage in migration societies as practices of (e)valuation. Practices of heritage-making bridge different societal spheres (economic, social, political): (Tourism) Industries grow around UNESCO's official heritage sites, indigenous groups act as ethnic entrepreneurs when they struggle for and, concurrently, exhibit their heritage and social movements challenge processes of exclusion in the definition of a nation's heritage. Cultural heritage is an arena of negotiations and appropriations over what counts as heritage, an arena of struggles over resources, belonging and recognition. Moreover, it is a production of history in relation to a group, such as an ethnic group. Reconstructing the processes of how specific groups/actors generate value of cultural objects, places and practices can, firstly, open up new perspectives on ethnic membership formations in nationally constituted societies, and can, secondly, uncover a diversity of processes and logics of (e)valuation involved: From productions of history in the everyday using the language of heritage, via its use as symbolic capital and national heritage, to the heritage industry. The paper aims to contribute to the debate on social practices of (e)valuation in and beyond the economic sphere bringing a notion of Cultural Heritage conceptualized as a fulcrum through which one can analyze the tensions and interrelations between different logics of (e)valuation at work in its construction in contemporary societies. It will do this by laying out conceptual and theoretical thoughts which serve as a kind of research program for the empirical research project titled: *Cultural Heritage in Ethnoheterogeneous Societies. On the Production of Historicity in Dutch, Portuguese and East Frisian groups in Lower Saxony*. The possibilities opening up within such a "valuation studies" perspective on migration society will be made explicit touching upon first results from this project.

**Keywords:** (e)valuation and cultural heritage

## 9. 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

### *ORAL PRESENTATIONS*

#### **TRUST As a Proximity Arrangement in a Portuguese Secondary School Setting**

**Pedro CAETANO**, Universidade Nova de Lisboa, Portugal

**Abstract:** Aiming to explore the normative expectations of Portuguese secondary school students about the most convenient coordination arrangements in their daily school situations, a scenario-based questionnaire was applied to the students, helping us to understand how do they deal with the situations. Applying the rules of their experience to a situation narrated in a scenario, students choose and justify their options, differentiating the ideal normative character from their pragmatic character, that is, the probability of action's success. This situation puts at stake the friendship between two students that jeopardizes their academic success. From the understanding process of reconstructing the way students assess the situation, projecting itself into it, we find the identification of five normative conceptions that inform us on the best way to manage coexistence in the proximity of "significant others" such as parents, teachers, colleagues, friends. Following the analysis, the data were processed by means of an exploratory technique called multiple correspondence analysis. The results show a polarisation between authority and trust and suggest that the class director plays here a fundamental role, because it is with him and not with their parents that students hope to build a trusting relationship. This relationship passes through a sensible approach, through an aid / concern, in a way opposed to the discipline / punishment associated with the relationship of authority. The prudential action of the class director is essential so that the students do not revolt themselves. These points of view help us to clarify the ways in which students manage the complex relations of approach and distance, thus contributing to gradually and pragmatically defining the boundaries between the public and the private.

**Keywords:** scenarios, secondary school, students and trust

#### **TRUST As a Late-Modern Social Construction**

**Xiaoying QI** and **Jack BARBALET**, Australian Catholic University, Australia

**Abstract:** Sociological interest in the concept of trust has grown steady since the 1970s so that today the concept occupies central place in sociology and more generally is widely applied in philosophy, social psychology and allied disciplines. Indeed, the popularity of trust is the source of many problems associated with the concept. The most obvious consequence of the pervasiveness of the concept is that a number of quite different meanings of the term are used so that what is referred to by 'trust' is often obscure and the possibility of developing a coherent theory of trust becomes limited. The presentation will briefly differentiate between distinct forms that attract the term 'trust' in current sociological discussion. Next is the question of trust's cognitive correlate. Trust is generally applied to situations of ego's reliance on alter, but also may refer to ego's own powers of discernment. This relates to the difference between extensive and intensive states in trust. Another issue to be treated in the paper is the usefulness or relevance of trust in social interaction and relations, an issue of the basis of solidarity between trusting parties. Again, there are different conceptualizations of this in the literature, corresponding with different approaches to trust, including notions of trust as based primarily on mutual interest, or commonality of identity or perceptions of reliability. A final attribute of trust that is

examined is the necessarily dyadic nature of trust relations. This factor more than any other, it will be argued, plays a major role in the growing popularity of trust as a concept of social analysis because of its compatibility with the growing neo-liberal temper of late modernity. The paper concludes with a proposal for a disaggregation of trust into a number of distinct concepts and a sociological approach to reliance and confidence.

**Keywords:** confidence, neo-liberalism, reliability and solidarity

### **Practical TRUST**

**Esther GONZÁLEZ-MARTÍNEZ** and **Jakub MLYNÁŘ**, 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 participants 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.

**Keywords:** ethnomethodology, praxeological approach, talk-in-interaction and trust

### **Trust and Confidentiality: Secrecy As Trust-Building Device**

**Morten FREDERIKSEN**, Aalborg University, Denmark and **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 reconfigurates much of our current thinking on the trust-control nexus.

**Keywords:** Industrial relations, Secret, Simmel and Trust

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

### Session Organizer:

Francois DEPEL/TEAU, 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.

**Keywords:** Afro-descendants, Latin America, inequality research and relational turn

#### 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.

**Keywords:** Process, Relational Sociology, Social Events and Time

## **The Importance of Social Relations in the Music Sector**

**Lutz DOLLEREDER**, Leuphana Universität Lüneburg, Germany

**Abstract:** In the planned paper, the results of my PhD thesis on Relational Sociology (submitted March 2017) are presented. This study describes how surrounding conditions influence the social structure of the music sector in the German federal state of Lower Saxony (Niedersachsen). In music life in Germany, cultural organizations, public funding institutions, artists, the audience and private companies interact and cooperate. The relationships are complex and entangled. By investigating the social ties of players in the music sector of Lower Saxony, a closer look is taken at the dynamics and effects of cooperations. Hereby, the focus is set on how identities are formed in this process. It is revealed which kind of role social relations play in music life on the one hand, and in institutional conditions on the other hand. Following mainly Harrison White's approach, enriching it with further relational theories and combining it with qualitative social research methodology, the quality of these relations will be shown. The deconstruction of the relations serves to understand relational actions and therefore the characteristic mechanisms and functions in the respective art world. Questions will be discussed such as whether or not culture is only an urban phenomenon or whether or not one can detect patterns in the formation of relations to be able to compare different relational processes with each other. Last but not least, it will be answered which disruptive factors can possibly influence network building processes and which conditions contribute to an ideal network formation. Thus, the interactions between music, social players and institutional cultural work in Germany, which are based on „communication“ in Luhmann's sense, are sketched. Likewise, by applying network theories, the study reveals how a cultural network emerges and develops under the influence of institutional structures.

**Keywords:** Cooperation, Cultural Network, Relational Sociology and Social Formations

## **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 relationships 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.

**Keywords:** relational sociology, social relationships and systems theory

## **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 others. 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.

**Keywords:** Agency, Career Management Skills, Employability and Social Psychology

### ***DISTRIBUTED PAPERS***

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

**Kevin NAIMI**, Doctoral Candidate in the Sociology of Education at the 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 trans-actional 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 view-points 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.

**Keywords:** Creativity, Pragmatist Social Theory, Relational Sociology and Social Justice Education

## **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 (synchronically). 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.

**Keywords:** Autopoiesis, Language, Maturana/Luhmann and Trans-action

## **The Emergence of Artistic Practice in Nineteenth-Century Paris: From Self-Action to Transaction**

**Christian MORGNER**, University of Leicester, United Kingdom

**Abstract:** In this presentation, I propose an answer to Norbert Elias's classic question: how can the dancer be differentiated from the dance? Elias suggests that the dance must achieve a certain independence from the person—that is, it must take on a more general meaning that works beyond but in connection with the person. Unfortunately, Elias offered no direct answer as to how this generalisation and parallel construction of the dancer might come about. I contend that one framework for such an answer centres on the concept of *transaction* as developed by J. Dewey and A. Bentley. In this context, transaction refers to a cooperative process of meaning-making, in which meaning is not invoked by the individual and does not pre-exist in the world. They suggest that meaning-making derives from a cooperative partaking, in which commonalities are established and gain a transient quality. This framework is shared by other authors, like G.H. Mead and N. Luhmann. This conception of meaning generation will be illustrated by an empirical case study addressing the emergence of artistic practice in 19th Paris, relying on archival sources. These include both population statistics and textual accounts from that time, such as journals, diaries and secondary literature. Echoing the dancer-dance conundrum, I will argue that artistic practice is socially performed as transaction or relational performance. In this historical context, artistic practice is described as a unique quality embodied in and inhabiting a person, lending it a person- or body-centred performative quality. However, this embodied meaning must also exist apart from the artist's body in order to enact practice. In this way, artistic practice is presented as a form of transaction and his later work on art as experience. I will argue that this new type of social meaning derived from a deconstruction of self-action, via interaction, to transaction.

**Keywords:** Mead, Dewey, Elias, Luhmann, emergence of forms, relational sociology and theory of art

## 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.

**Keywords:** pragmatism, relational sociology and transaction

## Seeing Relations As 'Trans-Actions': From Egocentrism to Interdependency

Francois DEPELTEAU, Laurentian University, Canada

**Abstract:** The notions of 'self-action', 'inter-action' and 'trans-action' refer to three conceptions of relations. 'Self-action' refers to simple relations where A self-acts on B and causes its actions. 'Inter-action' designates relations between two pre-given entities where A influences B and vice versa. In both cases, the interactants are what they are as entities beside their relations, as if they would be defined by some essence. The notion of 'trans-action' allows us to see that identities and the actions of the interactants are what they are only throughout their relations. We can observe the co-constitution of the interactants: a sister is what it is and do what it does only because it 'trans-act' with a brother, and vice versa. The notion of 'trans-action' allows to see the interdependency of the interactants involved in multiple social fields (like couples, families, social movements or wars). However, we can do more since this mode of perception can help us to move beyond the culture of egocentrism. Typical individual or collective egos see themselves at the centers of their social universe. In many sociological theories, egos are shaped by external forces they cannot avoid (social determinism) or they can change sometimes by using their 'agency' (co-determinism). In ideal-typical voluntaristic and popular worldviews, egos constantly try to achieve their goals, fulfill their desires, become 'autonomous' or 'free'. In one way or another, other interactants are typically perceived as constraints or resources for an ego. A sociology founded on the notion of 'trans-action' leads to the realization that we are the co-producers of dynamic social fields. Of course, relations are often unequal ones, but social inequalities are also co-produced and can be transformed through relations between interactants. We also live in 'social contexts' we did not choose and we cannot change by ourselves, but we co-produce them nevertheless.

**Keywords:** egocentrism, interdependency, relational and trans-action

## Mapping the Limits of Relational Sociology. an Ontological Approach.

Peter LENCO, Aion Research Insight, Canada

**Abstract:** Although relational sociology as a distinct 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.

**Keywords:** Deleuze, Whitehead, ontology and relational sociology

### **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 understanding 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 interactionalism 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.

**Keywords:** governance, relational sociology, social science methodology and wicked problems

### **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 and **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 perspective 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.

**Keywords:** Eco-Innovation, Norbert Elias and Relational sociology

### **Studying Juvenile Homelessness Under a Relational Perspective**

**Karina FERNANDEZ**, University of Graz, Austria

**Abstract:** For almost 20 years, intensive scientific examination of the phenomenon of homeless young people is taking place in Europe. Especially in the German speaking countries the focus was put for a long time on bad conditions in the families. This contribution is based on a study on homelessness among young people in a city in Austria. The aim of the study was to describe the trajectories of juvenile homelessness. The chosen research methodology was a Grounded Theory Ethnography, which included a six-month participatory observation and 45 interviews. During the fieldwork it became obvious that the trajectories are formed through different types of relations the young people establish. Entering the group is connected to forming relations to other group members and at the same time burning the ties to their families of origin and other institutions such as school. In doing so, the street career solidifies. Trials on leaving the group are connected to the establishment of new relations (e.g. finding new friend, getting a baby) and strengthening old relations. During the fieldwork a paradox emerged. Although the group is stable in many ways and has a distinct hierarchy, it is also fluid because many young people enter and leave the group rapidly. After analyzing the different kinds of relations the young people have, it became obvious that the group members establish weak ties, strong ties and especially disposable ties (see Granovetter 1973, Desmond 2012) to each other. Especially the fact that very often strong ties are treated like weak ties and disposable ties look like strong ties makes the picture puzzling. Based on these findings this contribution wants to discuss on the one hand which advantages a relational approach has to the empirical analyzes of juvenile homelessness and on the other hand what difficulties come along with it.

**Keywords:** Grounded Theory Ethnography, Juvenile Homelessness and Strong, Weak and Disposable Ties

## 11. Rethinking the Role of Political Economy in Critical Theory

### Session Organizers:

Craig BROWNE, University of Sydney, Australia

Arthur BUENO, Universität Erfurt, Germany

### *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.

**Keywords:** colonialism, labour power, moral economy and race

#### **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.

**Keywords:** Capitalism, Critique, Identity Thinking and Social Imaginary

### **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’ 200<sup>th</sup> 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 unacknowledged “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.

**Keywords:** Capitalism, Critical Theory, Externalization and Unequal exchange

### **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.

**Keywords:** Capitalism, Critique, Reification and Social Ontology

## **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 inside 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).

**Keywords:** critical theory, incentive model and motivation

### ***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.

**Keywords:** alter-capitalism, commodification, glam-capitalism and virtualization

## 12. Social Visibility: Conceptual Explorations

### Session Organizer:

Andrea BRIGHENTI, University of Trento, Italy

### ORAL PRESENTATIONS

#### Taking Visibility Seriously: The Perspective from Media Studies

Cesar JIMENEZ-MARTINEZ, London School of Economics and Political Science, United Kingdom

**Abstract:** In the last two decades, media scholars have increasingly employed the term ‘visibility’. Studies of identity politics and the media, such as those focussed on issues of gender, ethnic or sexual minorities, hold that visibility is an essential requisite not only for political participation, but also for acknowledgement as an equal human being. Likewise, analyses about social movements and the media stress that activists seek visibility to achieve recognition and communicate their agendas. These works are underpinned on the assumption that ‘being anonymous has become a stigma, and visibility has become a right frequently and sometimes violently claimed; a right that all sorts of people feel entitled to obtain’ (Dayan, 2013, p. 139). Despite the increasing usage of the term, media scholars have often under-theorised visibility and have confused it with visuality. In the last two decades, only a reduced group of theorists and researchers have more forcefully engaged in the task of unpacking what visibility is and what its implications for the media are. Thompson for instance holds that the media have profoundly altered the nature of visibility (2005), and Dayan argues that media studies have moved from a ‘paradigm of victimisation’ toward a ‘paradigm of visibility’ (2013). Drawing on the work of Brighenti (2010) and other authors, I will contribute to this debate, examining how visibility can be empirically used in media studies. Focussing on my own research on mediated nationhood and branding, I will argue that visibility offers a fresh perspective for media studies, pushing researchers to go beyond *what is seen* in the media. Most particularly, visibility can be fruitful to highlight the relations between actors attempting to manage *what can be seen* in and through the media, as well as the concrete institutions, routines and sociocultural contexts in which such management occurs.

**Keywords:** Media, Nationhood, Protests and Visibility

#### The Cartography of Aesthetics: On Making the Urban Visible

Andrea PAVONI, ICSTE, Portugal

**Abstract:** From the lightning 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.

**Keywords:** cartography, urban interventions and visibility

### **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 and **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.

**Keywords:** Punishment, Scientific Misconduct and Visibility

### **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.

**Keywords:** Goffman, Performativity, Secrecy and Transparency

### 13. The Many Faces of Power: A Current Conceptual Synthesis

#### Session Organizers:

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.

**Keywords:** causality, holism, mechanism and power

##### **Power and Process: Reconceptualizing Power As Synchronicity**

**Jack BARBALET** and **Xiaoying QI**, Australian Catholic University, Australia

**Abstract:** In the classical tradition of analysis of power an actor's capacities/resources are seen to be directly related to outcomes (Hobbes). Innovation here has been in the differentiation of the concept of capacities/resources, as in Lukes' (1974) three-dimensional approach and earlier distinctions between coercive, utilitarian and normative power means (Russell 1938, Neumann 1950, Etzioni 1964). These approaches assume a self-acting power source with an intention or interest that the exercise of power is designed to realize. A further development is the idea that power is a 'transformative capacity' of action and necessarily 'interactional' (Giddens 1979). This approach in effect moves from the idea of an autonomous agent of power to power as a necessarily dyadic relation. Drawing upon the ancient Chinese source, *Daodejing*, a quite different approach to power is developed which transcends these and related conceptualizations. The presentation will show that power can be conceptualized in terms of location within broader and dynamic processes of social interactions in which change is not manageable by any single agent of power. In these circumstances capacities/resources are secondary to the opportunities to use them, and such opportunities are phasal and not fixed. Additionally, the thing or relation subject to power can never be regarded as necessarily inert, passive or without its own agentic capacity. Finally, in this approach strength and weakness bear only indirect relations to power and vulnerabilities, described in different literatures as the 'paradox of power' (Hirshleifer 2001; Barbalet and Qi 2013). In this conceptualization causality as a property of power is replaced with the notion of synchronicity, and in addition to their own interests power agents are aware of the nature of the broad scope of relationships to which they are subject.

**Keywords:** Daodejing, Interactions and Paradox of power

## **The Two Languages of Power**

**David STRECKER**, University of Jena, 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 perspectival dualism.  
**Keywords:** Critical Theory, Perspectival Dualism (Observer/Participant) and Repressive and Constitutive Power

## **Sources and Limits of Power**

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**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.

**Keywords:** communication, power and resistance

## **Hegemony – Stabilizing Supremacy**

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**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 dominant pattern for men’s everyday 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.

**Keywords:** Hegemonic Masculinity, Hegemony and Power

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