

C O N T E N T

| | |
|---|----|
| - A Letter from the RC 36 President | 2 |
| - (Pre-)Conference in Gothenburg: "Self, Identity and Subjectivity in the 21st Century | 4 |
| - Conference Announcement: ISA World Congress of Sociology XVII in Gothenburg/Sweden | 18 |
| - Elections of the RC36 Steering Board | 72 |
| - Conference Announcement: ICCPR 2010 (Jyväskylä/Finland) | 73 |
| - RC 36 Officers and Board Members | 74 |

A letter from the RC 36 President

Dear friends, colleagues and members of RC36:

Let me first welcome all that are coming to Gothenburg. The organizers, yours truly, and most of all, you the participants have worked very hard in many ways to make this a successful meeting. Whatever else the program may do, s/he depends on many other people to do their parts in preparing papers, organizing sessions etc. I'm especially thankful to Knud and Dirk and their critical roles should be noted and appreciated.

As per rules and regulations of ISA, and our bylaws, Wednesday the 14th, will mark the end of my term office in office. Although the founder of RC36, Felix Geyer served a far longer time, it is important for any organization to bring in new leadership and vitality rather than to entrench particular individuals. In absolutely no doubt that our new president Vessela Misheva, will not only continue the legacy begun by Felix, then Devorah, and then myself, but will bring to RC36 new directions and new vitality. I have known her for many many years and I have no doubt of her vast talents intellectually, interpersonally and most of all -- what is required for this office -- organizational skills. (And I am often amazed how I've been able to do the job given my own personal chaos and disorganization.)

I do very much want to thank those who voted for me in the past and I very much appreciated your support and confidence. And for those that wished me to run again, while I appreciate your sentiments, it is time to pass the leadership on and I have no regrets. As Vessela will find out, there is far more work involved than anyone can imagine. This is especially true for RC36 as we also participate on a regular basis at the International

Institute of Sociology meetings. Further, I've tried to continue a pattern established by Felix, of finding

a hotel where most of us can stay together, and finally a venue for our reception/dinner.

If we look back at the years since our research committee was established, we have seen vast changes in the world -- starting with the globalization of capital and its recent contradictions/collapse. The concerns with the environment, once limited to a small minority, have now become quite widespread, and while our tradition has long critiqued the domination of nature, the exploitation of our environment now threatens the very viability of our planet. The culture industries have moved from sites of entertainment to what may very well now be THE dominant framework through which we view the world -- unending simulations, spectacles, carnivals and celebrities. And as our economy, cultures, societies changed, so too have our perspectives on alienation. Today, we are less concerned elaborated expositions of theory, nor the quantified measures of alienation, or rather the many ways we see alienation and everyday life that are often quite removed from the conditions of wage labor. Moreover, we are more concerned with the many ways in which people find times places and ways to overcome alienation and find realms of agency, meaning, connections to other people, recognition and esteem, as for example in our forthcoming meeting.

Best regards,

Lauren

Programm of the Symposium sponsored by RC36
(Gothenburg/ 10.07. - 11.07.2010)

SELF, IDENTITY AND SUBJECTIVITY IN THE 21ST CENTURY

SATURDAY 10 JULY

9:00am - 10:30am

WELCOME AND INTRODUCTION TO KEYNOTE SPEAKER

Lauren Langman

THE SUBJECTIVE SIDE OF POLITICS

Goran Dahl

10:30 – 11:00 COFFEE BREAK

11:00 – 1:00 SESSION A

Political Economy and Subjectivity

CHAIR: Marty Prosono

1. *Adorno, Bloch and The Dialect Of Hope and Despair*

Lauren Langman

For Adorno, critical social theory was an attempt to reclaim the emancipatory vision of the Enlightenment and reclaim hope as Europe descended into nihilism, and eventually darkness. His own life, uprooted from his privileged position as a university professor to a nomad, eventually coming to the United States and living in

the two epicenters of the culture industries, New York and Los Angeles. Ever sensitive to the depth psychology authoritarianism lying just below the surface, coupled with the destruction of critical reason for the culture industries, he feared the resurgence a new fascism. He returned to Germany and moved from the critique of domination to an apolitical, negative dialectic, focusing on the nature of identity. Meanwhile, from these same released similar social conditions, Bloch, similarly informed by psychodynamics embraced the vision of hope, rooted in the daydream.

The conditions of today, a growing politics of despair, various reactionary mobilizations, rooted in the nature of global political economy, have again fostered a dialectic of hope and despair. On the one hand there are those, and they are many, would embrace reactionary political agendas, replete with hatreds, prejudices, and indeed a willingness to use violence to restore social order now lost, and incapable of restoration. Such movements often echo the various fascist, nationalist, or reactionary mobilizations seen in Italy, Weimar Germany, and many other European nations. This is been again evident in Yugoslavia after its economy went south. And indeed throughout Europe, especially in parts of what had been Eastern Europe -- including Russia, there've been a variety of nationalist if not fascist mobilizations board of despair, prompted by hatred.

I would also argue however that the same conditions have also fostered visions of hope and promise. More particularly we see throughout the world, especially the developing world variety of social mobilizations that would seek to attain what has never been. More specifically I would argue that if the reactionary identity that would attempt to restore what is God -- and is not coming back, and we also see the growth of various progressive identities oriented toward hope for achieving what has never been.

2. North America Is a Patient with Three Depressions: Economic, Psychological and Political – Some Ideas for Healing

Harriet Fraad, Psychotherapist/Private Practice, New York, NY

ABSTRACT: North American's are grieving for the lost American Dream. Their reality is an unconscious one that must be brought to consciousness. I present an analysis of US over-determined economic, social political and psychological depressions and a possible avenues of building a cure in an American Left movement.

3. Subjectivity and Absence – Prejudice as a Psychological Theme

Lene Auestad, Research Fellow, Department of Philosophy/The Ethics Programme, University of Oslo;
lene.auestad@gmail.com

In psychoanalytic studies of prejudice as a feature of the prejudiced person's subjectivity the social norm, the prejudice that 'works', is left untouched. Using Balint's theoretical reflections on trauma, it is argued that assessments of whose subjective responses and evaluations count are themselves socially structured. To Balint, A is, firstly, in a trustful relationship to B, secondly, B exposes A to severe overstimulation or rejection, and thirdly, B deprives the event of its character of reality by denying that it ever took place. Inherent in the common response of the racist, anti-Semite, misogynist or homophobe; "My statement was not intended to be hurtful. You must be hypersensitive. You misunderstand me" is the claim that the speaker's intention should be seen as real or valid, whereas the feeling and interpretation of the recipient do not. The third party would be inclined to support the speaker's version as in line with 'common sense', while the version of the recipient appears as 'radical'.

Thinking psychoanalytically about the nature of prejudice and social exclusion involves a self-questioning on the part of the interpreter. Yet psychoanalysts alternate between descriptions of 'reality' as socially situated and statements where 'reality' is conceived of as independent of any social context. When detachment becomes an unqualified epistemic aim, prejudices are concealed and preserved rather than addressed. Thus psychosocial studies should not only be concerned with subjectivity, but equally with what is absent from subjectivity on an individual and social level – with positions which have been rendered unreal, or meaningless.

1:00- 2:00 LUNCH

2:00 – 3:45 SESSION B

Modernity and the Pathos of Self

CHAIR: Harriet Fraad

4. Alienation as a defective relation to self

Frédéric Vandenberghe, Professor/pesquisador IUPERJ; Frederic@iuperj.br

Recent developments in European social theory that are related to the second and third generation of the Frankfurt School have revisited the classical topoi of alienation and reification. Inspired by Hegel, but without the metaphysical baggage, Axel Honneth, Rachel Jaeggi and Stéphane Haber have proposed to reformulate alienation in terms of practical relations to the self, others and the world. While they conceptualize those self-relations in terms of a theory of recognition, I would like to rethink them in terms of a theory of internal conversations. From this pragmatist perspective, alienation can be understood as a deficient relation to self, others, and the world that manifests itself in the structure of the conversations people have with themselves.

5. On the Sensorial Self

Kelvin E.Y. Low, Department of Sociology, National University of Singapore; Kelvinlow@nus.edu.sg

Recent research on socio-cultural interpretations of the senses, both in the disciplines of sociology and anthropology, have drawn scholarly attention to the important role that the senses play in various aspects of social life. This is reflected in the range of empirical endeavours and conceptual deliberations including analyses on notions of the self and community, the relationship between senses and ideas of space and place, as well as the historicity of the senses in relation to religion, gender, and ethnic and migrant communities. In this respect, the underlying theme relates to the senses as a medium of knowing, where sensorial epistemologies denote the individual actor's realm of social reality vis-à-vis productions of selfhood and experience. This paper therefore aims to broaden the scope of inquiry by connecting debates on the self with the senses by employing three trajectories that articulate sensory experiences of both the researcher and the researched. First, how does one carry out embodied fieldwork in a (different) sensory culture? What forms of sensory socialization does the fieldworker undergo and how does this influence his/her sense of self

in relation to the procurement of sensory experiences as data? Second, how are personal and collective memories shaped by the senses, and what bearings might they have on the crafting and re-articulation of one's biographical self? Third, how does one present oneself (in the Goffmanian sense) in society through sensorial calibration and discipline? Cumulatively, the paper endeavours to place discussions of the self and embodiment in the fore for further deliberations on linking the sensorial self and larger society.

6. Modernity and the Duality of Self

Vessela Misheva, Professor of Sociology, Uppsala University, Sweden; Vessela.Misheva@soc.uu.se

I would like to claim that it is normal for people in modern societies to have two types of selves: the one for everyday life (human, moral, universal self, pretty much of a Coolean type); the other for working hours (role-playing, specialized, partial, Meadean or Goffmanean). I want to argue that to have two selves of the above kind does not have to be an inadmissible theoretical thought. It is not like having two different reasons or being schizophrenic, as some have claimed. It is normal for human beings to take off their role-selves after work and it is not necessary to have beneath another mask, as Goffman would have it. I further want to say that the fact that people have two selves explains how immigrants can belong to two different (and often quite distant from each other) cultures or worlds at the same time, without this to involve severe identity crises. Identities thus are not a thing, or a definition of self against another self, being it self-definition or other-definition. Identity can rather be regarded as *a link* between two mutually dis-identifying each other identity poles: self and other.

4:00-6:00

SESSION C

The Iron Cages of Capitalist Modernity

CHAIR: Frédéric Vandenberghe

7. Cage-Id: A Meditation on the Psychoanalytic and Bio-Political Implications of American Penal Incarceration

Marvin T. Prosono, Missouri State University, mprosono@missouristate.edu

ABSTRACT: Given the enormous size of the prison-industrial complex in the United States in comparison with any other contemporary nation-state (including present and formerly totalitarian states), there is a need to situate this phenomenon within the greater context of the expanding imperial order that neo-liberal capital labors to promote. Contributions by Lacan and Foucault have been consulted to assist in this endeavor. The “guilt” and “self-punishment” found both in the exegeses of Lacan and Freud go far in helping us understand the nature of the American penal system. Foucault captures in his work the transition from an earlier period in which the bio-political order branded the body with the crime in a very public fashion to our own time when the body is suppressed and almost disappears. Alternately, the present bio-social-political order brands and alienates an identity, whether rebellious young minority, frightened illegal alien or the desperate unemployed or addicted. Parallels are made between the objectification of so-called deviance locally and analogs to be found on the level of international statecraft and the objectification of entire peoples and regimes.

8. The Outsiders of Iron-Cage: Tax Avoiders-Evaders and Creation of Self

Filiz Baloğlu, Istanbul University, Faculty of Economics, Department of Economic Sociology;
fbaloglu@istanbul.edu.tr, filiz.baloglu@ttmail.com

In modern societies, tax is the most crucial and survival determinant of relationship between state and citizens. States utilize their coercion power to standardize citizens' behavior without considering personal intensions and needs by tax codes.

During the process of standardization two different groups emerge. First group is which is called ‘insiders’. They pay their shares of tax comply with the constraints in the structure of tax sphere. Therefore compliant citizen self comes before personal-social self. Increasing standardization and compliance convict taxpayers to an ‘iron cage’ devastating nature of human.

‘Outsiders’ are the second group individuals who keep vitality of feelings toward family, religion, political views, philanthropy, and space attachments (belonging, citizenry etc.). Therefore personal-social self comes before compliant citizen self. In a sense outsiders construct their self resisting the standardization and trying

to escape from the iron cage using the ways of tax avoidance or tax evasion.

From this point of view, in the paper, “focusing on *soft* intangibles like meanings, symbols, rules, values, norms, codes, frames, and forms of discourse (Sztompka, 2000)” I try to argue the issue of whether tax avoidance or tax evasion the ways to create self in a society.

9. Economic and Personal Planning: a comparison based on self-help ideology

Tiago Camarinha Lopes, IEUFU - Instituto de Economia, Universidade Federal de Uberlandia, MG, Brazil;
ti_frankfurt@hotmail.com

ABSTRACT: Economic activity was carried by society under different forms of organization along history. While in pre-capitalist societies production and distribution were guided by tradition, in capitalism the market became responsible for directing apparently independent individuals into collective action in order to perform material reproduction. This enabled, on one side, the rise of the ideology of liberalism, and on the other, the increment of social interconnections. After some centuries of development and expansion of the capitalist mode of social organization, society started attempting to plan economic activity consciously in the 20th century while individuality was still a broadly accepted vision. This contradiction led philosophers to deal with the relationship of personal freedom and society constraints. The theory of economic planning developed on the basis of Marx's economic theory has constantly emphasized social goal idealization and social practice towards this goal. As a result, aspects of collective organization and action have received great deal of attention in comparison to the matters of the individual, when planning was the focus. This article states that there is a parallel between this line of enquire in economics and that of enquire in psychology concerned with the study of the self, particularly expressed in the self-help movement which became vastly popular in the last years. In this sense, economic and personal planning correspond respectively to the social and individual level of conscious action towards goals.

SUBJECTS: Planning, Group, Individual, Goal, Alienation, Self

SUNDAY JULY 11

9 – 10:30 SESSION D

The Fluidity of Self-identity

CHAIR: Judy Gordon, University of New Haven; jzbograd@aol.com

10. The Self Identity of the Global Nomads

Agnieszka Trąbka, Jagiellonian University, Institute of Sociology, Department of Social Anthropology; a.trabka@gmail.com

Many sociologists argue, that in the contemporary, globalized late-modern society the crisis of traditional social structures and institutions, such as nation state, class, or even nuclear family may be diagnosed. It has, undoubtedly, important consequences for the process of self-identity forming: it is no longer inherited. It becomes a project, an obligation – it has ethic dimension since every decision one makes can be seen as significant for the process of identity construction. In this context we can speak about individualization, as an important characteristic of contemporary society. On the other hand, high mobility of people, money, ideas or things results in a sense of unrootedness.

I would like to analyze the consequences of mentioned processes to the self-identity on the example of global nomads (called sometimes third culture kids). According to David Pollock third culture kid "is a person who has spent a significant part of his or her developmental years outside his/her parents' culture. The third culture kid builds relationships to all the cultures, while not having full ownership in any. Although elements from each culture are assimilated into the third culture kid's life experience, the sense of belonging is in relationship to others of the same background, other TCKs". I shall try to describe a nomadic, unrooted self, focusing on the ways continuity of self-identity is maintained and on the most important identity strategies.

As far as methodology is concerned I chose a biographical method, which seems to be a good solution if we want to analyze a process of self-identity forming in a detailed manner.

11. The Fragmentation of the Post Modern Self

Federico D'Agostino, (U.C. Berkeley), Chair of Sociology of Culture, University of Rome III Italy,
F.dagostino@uniroma3.it

The problem of identity is related to the consciousness of self, the cosmic order, the systems of the objects, the last condition of existence and reflexive relationships within ourselves and with the others. In the traditional society the problem of identity and self was perceived less as a process of individuation and more as socialization of self within a group, the family and the community; the identity was reaffirmed through a sense of belonging to these primary groups. The common reality invades the self to such an extent that the symbolization of self and world are only partially separated. In the modern and postmodernity the problem of identity and self goes through a process of differentiation and even the confrontation with the image of death emerges as an individual and lonely experience facing its end; the network of friends, family and religious institutions are deeply changed in the second modality. We can observe a) the wearing of the dimensions encompassing the self by leaving it alone b) the differentiation of those dimensions leaves a room for a decentered self facing the "grounding meanings" of life. The identity in the postmodernity has gone through a deep process of metamorphosis which should be understood within the framework of globalization with these characteristics: 1. the dissolution of traditional rationality. 2. The fragmentation of individual identity and self. The end of cultural sharing of the collective representations. 4. A multiple ego navigating upon an ethical relativism. 5. The abolition of the distinction between knowledge and opinion. 6. The prevailing aesthetic perspective about the ethical issues. 7. A new symbiosis of self with nature and the abandon of traditional idea of progress. The hypothesis of a broken identity and self will be analyzed by taking into account the new clash of cultures in the frame of globalization.

12. Assimilation Crisis: Umar Farouk Abdulmutallab, Faisal Shahzad and the Etiology of the Middle-Class, Muslim Jihadist Identity Formation

Lawrence Holcomb, Gordon University, Lawrence.Holcomb@gordon.edu

ABSTRACT: It was not many years ago that American Muslims were referred to, along with other Asians, as "model minorities." In the United States, that designation has been replaced by what Erik Erikson has

referred to as the “evil other,” the Muslim as not only the negative complement to a positive Western, Euro-American Christian identity, but the Muslim as very personification of all that is discomfiting and anxiety producing in the human experience. Muslims jihadists like Umar Farouk Abdulmutallab and Faisal Shahzad confound social scientists and political pundits because their middle-class status and bourgeois socialization suggested that they were headed toward “model-minority” status instead of possible martyrdom for the cause of religious extremism. What these commentators have failed to recognize is that along with a sense of personal efficacy, assimilation has an important socio-cultural component: the individual’s sense of his or her *cultural* significance, integration and belonging. Without it, no amount of money nor any title will suffice. This paper will plumb the post 9-11 memoirs and writings of several Arab scholars and pundits (including Eboo Patel, Amin Maalouf, Ed Husain, Mustafa Bayoumi, Azar Nafisi and Reza Aslan) and employ the theoretical work of sociologist Robert Griffith Turner, writers James Baldwin and Ralph Ellison, and depth psychologists Erik Erikson, Frantz Fanon, and Robert Kegan in order to examine the ways in which a sense of cultural anomie and alienation has led to the Middle-Class Jihadist Personality Type.

10:45 – 12:15 SESSION E

Aesthetic Representations of the Self

CHAIR: Vessela Misheva

13. Interiority, Society and History in James Joyce’s

Valentino Baldi, Department of Philology and Literature Criticism, Università de Siena, [Italy;Valentinobaldi@hotmail.it](mailto:Valentinobaldi@hotmail.it)

The object of this paper is to reflect on the relationships between self and society in James Joyce’s *Ulysses*. I will first try to describe the world in which Joyce lived in at the turn of the twentieth century: mass production, the rise of the modern metropolis and the Great War, were phenomenon capable of inculcating a growing sense of confusion, anxiety and alienation, as Walter Benjamin has incomparably described. In 1903 Georg Simmel noted the density of the modern metropolis was reconstructing men’s characters and identity. The individual was levelled by technology and as a reaction to such a paradigm developed what Simmel has defined the *blasé* attitude. Starting from these reflections, I will try to demonstrate how, despite Joyce’s

attempt to capture the total flow of his characters' consciousness, *Ulysses* is a novel in which the representation of interiority collapses, creating what the Italian scholar Giacomo Debenedetti has defined *personaggio-particella* (particle-character). Fredric Jameson, in fact, has defined the writing process of the last chapters of *Ulysses* with the term «derefication»: the text is indeterminate, its elements seem no more responding to any symbolic interpretation. As a consequence of this form of writing it is possible to record a pre-arranged disharmony between external events and characters: characters are inserted in a not significant and not communicative context and they are destined to explode in a multiplication of contradictions. Modern human characters, during the exceptional instances of a possible comprehension (epiphanies), show their omnivorous and self-celebrative nature: they become only plots and quotations of literary *loci communes*.

14. Masculine bodies in French gay magazines : Do they help or fail to provide a positive representation of gay men

Ludovic Gay, Université de Bretagne Occidentale, France, ludgay@gmail.com

Upon observing gay publications over the last 30 years in France, it is possible to notice their huge contributions, first to inform gays and lesbians about their rights and to provide social visibility to homosexuals. Focused on the current gay publications, analysis of images shows that men tend to be always depicted in the same way, with bodily alienation. In *Têtu* and *Préfmag* (the two main French gay magazines at present), male model bodies are often white skin men, mostly portrayed in suggestive poses, well-shaped, hyper-muscular and topless. According to this, masculinity seems to echo eroticism and sexuality because the images are enticing and seducing : men are physically appetizing. Also, the male body seems to echo some normality because it always seems to echo the same physical characteristics. What effects has this manner in which masculinity is depicted in gay magazines ? In another way, do images aim at providing a positive representation of homosexuality to gay men and in broader society ? And can you say that male bodies depicting in gay publications do they emphasize fantasm or reality ? The goal is to understand masculinity as a process depending both on the social and the economical context. According to this, this paper will show this constraint for gay publications to face the media crisis. Magazines such as *Têtu*, need to offer attracting « cover-boys » notably in order to catch more readers and thereby increase cover sales. If this marketing strategy may help to stabilize or increase sales, are the use of masculinity and the way to portray men in homosexual magazines favorable or not to gay men ? Stated differently, do gay publications succeed

in providing homosexual visibility in society via the images they provide?

15. Everything You Always Wanted to Know about Wilhelm Reich, But Were Afraid to Ask Hitchcock

Dan Krier and William Woodman, Iowa State University

ABSTRACT: Slavoj Žižek and other writers in the post-communist Slovenian School of Dialectical Materialism, became famous by “looking awry” at high-cultural theory by reading and mutually-interpreting Hegel, Schelling, Marx, Freud and especially, Jacques Lacan, alongside popular culture (see the 1992 classic, *Everything You Always Wanted to Know about Lacan, but Were Afraid to Ask Hitchcock*). Like the best of critical theory, their work draws heavily upon both psychoanalysis and Marxism. It is odd, then, that except for a few references, their work rarely touches the life and writings of Wilhelm Reich, a prominent self-labelled dialectical materialist whose work combined psychoanalysis and Marxism. This paper looks awry at the same cultural field as Žižek and company, namely the films of the 20th century auteur Alfred Hitchcock, but substitutes the writings of Wilhelm Reich for those of Lacan. Central concepts and insights derived from Reich’s work (such as orgasmic potency, character armoring, character analysis, streaming, work democracy, the “little man” and work erotics) are mutually-interpreted in the diegetic reality of Hitchcock’s films. The goal is to demonstrate the under-appreciated power of Reich to reveal central dynamics of capitalist life.

1 – 2:45 SESSION F

Alienated Selfhood in the Digital Age

CHAIR: Dan Krier

16. New forms of alienation in the Information Society

Karolin Kappler

In the last couple of years, Web 2.0 became the global and central system of symbol-processing. Thus, its creation has opened a whole new landscape for the rise of new kinds of social interaction, such as new forms of self-presentation, vanity, self definition, social solidarity or public hedonistic altruism, offered by ‘social media’-platforms, or the emergence of ‘many-to-many’ communication, giving rise to what Castells has

labeled as 'mass self-communication'. Combined with its ability to shape minds, by its externalized virtuality and its close connectedness to consumerism, it seems to have profoundly transformed the current organizational and technological context. Consequently, basic social concepts such as freedom, knowledge and power have to be redefined. These new forms of virtual interactivity, which foster communication and the exchange of content and information generated by the users, supposedly facilitates the aggregation of knowledge and deliberative processes, to enforce the emergence of what Surowiecki called 'The Wisdom of Crowds' and to generate a space of freedom and vast possibilities, linked to concepts such as Granovetter's considerations on 'The Strength of Weak Ties' or Milgram's experiment on the 'small world' and their supposed effects on alienation. Simultaneously, new alienating forces emerge such as shown by the concept of the 'Daily Me', popularized by Negroponte, which allows generating personal echo chambers and information cocoons, representing communication universes of auto-alienation in which the 'Daily Me' only hears what it chooses and only what comforts and pleases it. The presented paper analyzes and compares some qualitative examples in order to clarify the effects of rapidly evolving information and communication technologies (ICTs) on alienation, and to generate some first hypothesis regarding possible new forms and patterns of alienation in the Information Society. The presented paper analyzes and compares some qualitative examples in order to clarify the effects of rapidly evolving information and communication technologies (ICTs) on alienation, and to generate some first hypothesis regarding possible new forms and patterns of alienation in the Information Society.

17. Alienation and experience in the context of 'apocalyptic' social theory

Jeff Vass, Division of Sociology and Social Policy, School of Social Sciences, University of Southampton, SO17 1BJ, UK, jmv@soton.ac.uk

The last twenty years have seen the rise of new 'apocalyptic' social theories to the mainstream. Fundamental shifts to the infrastructure of human activity brought about by globalization and the advent of activity-pervasive ICTs are thought to be correlated, in apocalyptic discourse, with the corrosion of sociality and our experience of it. Without denying the dehumanizing possibilities of contemporary social life, this paper argues that our theoretical language is not sufficiently developed to grasp links between changes to the quality of life with and the social forms depicted in analytical and theoretical registers: e.g. 'increases' in

alienation, ironic distance and social parody belong to registers outside our theoretical language and the link between them is undecidable. An indication of an alternative language based on a return to Weber and Mead is offered.

18. Self and economic system. Deal: get 5% off my friendship for a free smile

Wilhelm Kuntner, Wilhelm_Kuntner@lavabit.com

The *Marketing-Character* (Fromm, 1954) is a social character determined by the free market economic system. Subjects enact character masks in order to be more competitive in the personality-market. Product-marketing conceives products with human-like attributes. Economic actors adopt these product-attributes in order to place themselves successfully. In this form of alienation the own body is perceived as an instrument for the achievement of success. Funk (2005) describes a further type of social character, the postmodern *I-Oriented-Character* (German: Ich-Orientierung). It differs from the Marketing-Character but its psychogenesis is also crucially determined by the economic system. The main goal of the I-Oriented-Character consists in creating a custom-made reality. These imaginary worlds are largely independent from a specific product. In this case products rather become vehicles to worlds of experience promised by carefully designed marketing campaigns. The environment and the social sphere are perceived as instruments for self-assembly. The contribution to the session is based on a comparison of the aforementioned social characters illustrated by a brief literature-review about everyday manifestations.

Wilhelm Kuntner

2:45 CONCLUDING REMARKS

3:00 OFF TO ISA

Conference Announcement: ISA World Congress of Sociology XVII in Gothenburg/Sveden (July 11-17, 2010)

“Sociology on the Move”

Determinism is dead in the social sciences. Despite a strong interest in social structures, social mechanisms, forms of reproduction, we are all aware that human beings are not completely dominated by them. The world changes, and this change to a large extent depends on human action and imagination. If sociology is to be useful, it has to contribute to an understanding of change – and it has to change itself. It is on the move and has to be on the move because the world, the societies, collective and individual actors are on the move.
Gothenburg, Sweden



“Sociology on the move” means that our discipline contributes to an understanding of our world by defining new objects of research, devising new approaches and reevaluating its rich heritage. It implies a new

openness with regard to other disciplines and to normative questions. The International Sociological Association offers an enormous variety of perspectives – in terms of cultures, gender and generation. They all contribute to the vitality of our discipline.

Practical information

Getting to Gothenburg

There are two airports that serve the Gothenburg area, Landvetter Airport and Göteborg City Airport. On most travel sites you can search fares at both airports.

Landvetter Airport

Landvetter Airport is the international airport of western Sweden and the second largest airport in the country, with scheduled non-stop routes to some 40 direct routes.

Getting to and from Landvetter Airport

- by Bus

Airport Coaches take you from/to the airport in twenty minutes in either direction.

The cost is 80 SEK one way for adults, or 150 SEK for return ticket. The busses depart outside the international transit hall. For more information visit www.flygbussarna.se

- by Taxi

The taxi station is located just outside the international transit hall. We recommend Taxi Göteborg, VIP Taxi or Taxi Kurir. Cost approximately 390 SEK, ask for fixed price.

Göteborg City Airport

Göteborg City Airport is one of the fastest growing airports in Sweden.

Getting to and from Göteborg City Airport

- by Bus

Airport Coaches take you from/to the airport in thirty minutes in either direction. The time table of the airport coaches fit in with the timetables of all regular flights. The airport buses depart from Nils Ericson Terminal, 2 hours before the scheduled flight departure. The journey costs 60 SEK one way for adults, or 110 SEK for return ticket.

For more information visit www.flygbussarna.se

- by Taxi

There is a taxi station at the airport. Taxis and limousine service can also be booked via the airport traffic office. Costs approximately 345 SEK, ask for fixed price. We recommend Taxi Göteborg, VIP Taxi or Taxi Kurir.

Transportation in Gothenburg

Getting around the city centre of Gothenburg is easiest on foot, but the city has busses, trams and boats.

Ticket for trams and buses

A single ticket in Gothenburg costs 25 SEK (approx. 2.50 Euros). You need to buy a ticket before you start your journey. Please note that you are not able to buy tickets directly from the driver in the area of Gothenburg, Mölndal and Partille. You can buy tickets from newsagents such as Pressbyrån, 7-Eleven or anywhere the Västtrafiken sign is displayed.

You can also buy tickets by text message (if you have a Swedish mobile phone operator) and via credit card on board (one way). If you are going to travelling several times you can buy a short-term top-up card. This card enables you to travel wherever you want within specified areas, and as much as you want, within one or three 24-hour periods. They are valid on all Västtrafiken vehicles, including all trains except the X2000. For more information on trams and buses please visit www.vasttrafik.se

NOTE: Important information about bus and tram tickets:

When travelling by tram you have to buy a card valid for trams and buses (not valid on the airport buses).

Please note that you are not able to buy a ticket from the driver. Instead you need to buy your ticket from newsagents such as Pressbyrå or 7-Eleven.

Not all buses and trams have card readers so always remember to bring your receipt.



BOOKS OF ABSTRACTS:

<http://www.isa-sociology.org/congress2010/isa-gothenburg-2010-book-of-abstracts.pdf>

| | |
|---|--|
| ? | Where to find the locations? |
| | MAP OF VENUES: http://www.isa-sociology.org/congress2010/venues.htm |

Congress website: <http://www.isa-sociology.org/congress2010/>

Time Schedule RC 36: XVII World Congress of Sociology, 11.-17. July Gothenburg, Sweden

| RC 36 | 10.45-12.45 | Break | 13.45 – 15.15 | 15.30-17.30 | 17.45-19.45 | 20.00-22.00 |
|----------------|--|-------|---------------------|--|--|--|
| Monday, 12. | | | | 01. Alienation on the Move I: The Legacies of Marx (Handels C33) | 02. Alienation on the Move II: Contemporary Perspectives (Handels C33) | 03. Alienation on the Move III: Everyday Life (Handels C33) |
| Tuesday, 13. | JS59-RC36/RC37 Art, Alienation and Politics of Resistance I (Handels Volvo) | | | JS60-RC36/RC37 Art, alienation and Politics of Resistance II (Handels Volvo) | JS82-RC54/RC36 Waving the Bloody Body: The Modern Mobilization of a Wounded Imagery on Behalf of Multiple Identities (Handels Volvo) | 04. Alienation and the Public Sphere (Handels C33) |
| Wednesday, 14. | 05. Education as Alienation or Empowering Force in the 21 st Century (Handels C33) | | | JS58-RC36/RC10/RC48 Society on the Move (Handels Aula) | JS57-RC36/RC10/RC48/RC51 Capitalism and Crisis: Wither its Future? (Handels Aula) | BUSINESS MEETING (Handels C33) |
| Thursday, 15. | 07. Alienated Youth and the 21 st Century (Handels C33) | | | | JS81-RC54/RC36 The Boundaries of the Body (Handels Volvo) | 08. Migration and Alienation (Handels C33) |
| Friday, 16. | 09. Alienation and Emotions (Handels C33) | | | | JS80-RC54/RC36 Gender, Work and Bodies (Handels Volvo) | 10. Alienation, Liberation and Governance (Handels C33) |

RC 36 SESSIONS

Monday 12 July, 15:30 - 17:30

RC36.01: Alienation on the Move I: The Legacies of Marx

Location: Handels C33

Chair: Devorah Kalekin Fishman, University of Haifa, Israel

Authors and Papers:

Glenn Kuecker, De Pauw University, USA

Yet Again: Reconsideration of Marx's Concept of Alienation

If Marxist sociology had to move in order to keep pace with changing realities of late capitalism, then it's in the need of moving once again. This paper explores the "time of the posts" in social science thinking as it attempted to comprehend the human condition in the last decades of the 20th Century. There was, however, a fundamental misunderstanding, perhaps one that Marx was aware, in sociology on the move. It misunderstood globalization as being the cause of the phenomena they sought to understand when it was actually an important symptom of a much deeper cause, the "Perfect Storm" of catastrophic systemic collapse. This paper argues that movement is once again necessary in order to comprehend the shifting ontological foundations of the human condition. These changes constitute one of the rare historical moments when new epistemologies come into formation. As the movement of social sciences adjusts to these new realities, the question of alienation will become more fundamental, especially as ecological crises reveal another face of Marx's concept of alienation, humanity's separation from the environment by modernity. This paper aims to deploy the idea of alienation from the perspective of Marxist ecology as frames for thinking about the perfect storm by giving consideration to the importance of "transmodern" communities as "fire climax cultures" of resilience amid a collapsing system.

Peter Archibald, McMaster University, Canada

Marx in the Labour Market: The (de facto) Appropriation of Alienation by Management

Recently, Stewart (2009) & Ehrenrich (2009) have savaged “management consultants” & “career consultants” for being pseudo-scientific opportunists, offering high-level managers at best questionable advice & “bright-siding” workers who have been direct & indirect victims of downsizing into accepting these injustices, & perhaps even blaming themselves. However, our own examination of the publications of several large for-profit and not-for-profit organizations & the observations & advice of many individual consultants & coaches reported in the Toronto Globe & Mail, Canada’s “national newspaper,” suggests much internal variation. Some advisors have done their own or appealed to others’ systematic empirical research. Understandably, given their primarily non-academic, liberal audiences, there has not been much explicit theory or calls for a genuinely socialist transformation of industrial relations. Yet, the current, widespread popularity of the terms “empowerment” & intrinsic “engagement” in work in consultants’ advice to management and coaches’ advice to (in effect) “exit” from disengaging work and/or “voice” their concerns & influence their bosses signifies a major (de facto) shift from relying upon Durkheim’s “egoism” & “anomie” to Marx’s accounts of “alienation.” Although this trend is further confirmation of the validity and utility of the latter, the new material from practitioners “on the ground” in the here & now may also help us fill many of the lacunae left by Marx & his followers in academic sociology.

Lauren Langman, Loyola University of Chicago, United States

History, Biography and Global Crisis: C. W. Mills Redux

Little more than a half century ago, C. W. Mills noted the malaise and anxiety of the age—that was little understood by most people-while poorly explained by many-including his fellow sociologists. He attempted to offer an explanation of how individual problems, troubles and anxieties were tied to larger social trends, eg the sociological imagination-intersection of history and biography. So far so good, this is found in the early pages of every sociology text book. But he went on to chastise his fellow sociologists who offered grand theories like structural functionalism-the pommo of his age-that was not just irrelevant but distracting. At the

same time, he lamented the move to abstracted empiricism in which precise measures rendered vast amounts of quantifiable data, equally irrelevant to the everyday lives of most people. Let us fast forward today. *Le plus la change, le plus meme*. Sociological theory, save some exceptions like Bourdieu or even Giddens, little deals with the everyday lives of people-while quantitative "data" and complex analyses remain the gold standard. Yet in the real world of today, in the globalized world, as the American people face economic hardships in the post 2008 era of stagnation/decline, as BP's oil spill threatens the entire Gulf of Mexico, as the US is engaged in 2 "endless" wars, as Islamic terrorism remains a potent force, most sociology pays little attention to the impact of current history on the everyday lives and hopes, fears and anxieties of most people. C. W. Mills clarion call remain as relevant today, if not more so than when he first dared challenge the doxa. Today we must understand how the global economy, the transnational capitalist class, advanced technologies, imperial overstretch, hegemonic decline and managed democracy foster the malaise, anxiety and anger of our day- while mass mediated distraction and endless carnivals serve to obscure a sociological imagination for our day.

Emma Engdahl, Örebro University, Denmark; Michael Carleheden, Copenhagen University, Denmark

The Transformation of Alienation within Modern Society

Sociology arose around 1900 as a response to the general need to understand the ongoing transition from 'traditional' to 'modern' society & the many social problems (anomie, alienation, disenchantment, inequality, exclusion, etc) which had their base in this groundbreaking transformation. While the distinction between 'tradition' & 'modernity' was fundamental for early sociology as a discipline, a number of contemporary social scientists question the adequacy of such a distinction. One problem is that the distinction implies that the last major transformation of Western societies occurred some hundred years ago and that subsequent social change has only been a question of gradual modifications. These contemporary scholars suggest instead that transformations of social institutions & of cognitive and normative convictions within modernity are so fundamental that the history of modern societies itself must be divided into different epochs. Today, distinctions such as between 'early' & 'late' (or 'high') modernity (Giddens), modern & 'postmodern' society (Lyotard), 'first' & 'second modernity' (Beck), 'solid' and 'liquid' modernity (Bauman) have become widespread. Recently it has also been argued that the history of modernity should be divided into three rather than two epochs (Wagner, Boltanski, & Chiapello). In our paper we develop a three-part model of structural

transformation within modern society, in terms of the age of asceticism, the age of organisation, & the age of authenticity. The central aim of the paper is to apply this model to the social conditions of self-realization. This includes an investigation of the meaning of failed self-realization in the three different époques of modernity. We understand alienation here as failed self-realization & thus conceptualize three modern forms of selfalienation as counterparts to the three different forms of self-realization.

Monday 12 July, 17:45 - 19:45

RC36.02: Alienation on the Move II: Contemporary Perspectives

Location: Handels C33

Chair: Lauren Langman, Loyola University of Chicago, USA

Authors and Papers:

Devorah Kalekin Fisham, University of Haifa, Israel

Citizenship as a Tool for Sustaining Alienation

The actual working of alienation is hidden behind uncontested declarations about the nature of the world and the nature of the human beings who populate it, as well as unassailable arrangements that validate them. In the literature on alienation, these operations are usually traced in relations of production and, more recently, in the mechanisms of consumption under capitalism. It is important to understand, however, that beyond their function as tools of the economy, the regimes of nation-states are actively implicated in a comprehensive politics for sustaining alienation. Overtly, this is carried out by means of manipulating laws presented as relating to the population's well-being as well as by institutionalized practices that reinforce the ideological legitimation of the state as a sovereign entity. Covertly, alienation is institutionalized through the subtle engineering of the meanings that govern civil society, among them those attached to citizenship. This entails a comprehensive management of identities and of consciousness *tout court*. Among the difficulties that beset critique is the support found for alienating operations of the nation-state in the social science and the social-philosophical literature. By expounding on community ethics and the moral values of citizenship, academic publications take on material force which facilitates a *status quo* bias and buttresses alienation through

ignorance, a convenient scaffolding for nationalism.

Shoji Ishituka, Tokyo University of Information Sciences, Japan

Hegel Alive in Lukacs---from Alienation Via Reification to Alienation

At the end of his life, Lukacs is said to have never betrayed Hegel. It is true. In his seminal work, *History and Class Consciousness*(1923) Lukacs took up in an epoch-making way the problematics of reification and alienation from the Old Marx(*Capital*). In the end, between 1964-1971, he concentrated upon his ontological work, *The Ontology of Social Being*(1984,1986), developing further a new conception of reification which moreover crystalizes the idea of alienation. In this presentation, I will show a living influential line of Hegelian thinking in Lukacs.

Ekaterina Lytkina, MGIMO-University, Russian Federation, Moscow, Russian Federation

'Anomia' – A Possible Catalyst for Societal Chaos? Interpreting Russian and German Media Responses to Crisis

The proposed paper attempts to rework the classical sociological concept of “anomie” in the light of recent developments in theories of social systems. It is argued that the concept, formulated by Emile Durkheim at the dawn of sociological theory, can be fruitfully applied to studying societal responses to current worldwide crisis. Robert Merton, drawing on the notion introduced by Leo Srole, distinguished between “anomia”, an individual psychological, or mental, condition, and “anomie”, a structural condition of weakening values, norms & sanctions. In Merton’s treatment, “anomia” was a consequence of societal condition, thus causally following “anomie”. However, a reverse sequence is also conceivable whereby “anomia” is followed by wider societal “anomie”. This sequence may be recast in terms of non-linear systems analysis. If society is seen as a constellation (or, after Gilles Deleuze & Manuel DeLanda, assemblage) of “complex adaptive systems” existing in local equilibria states in a world of chaos, then a small fluctuation at a bifurcation point can throw the constellation in a state of widespread chaos & imbalance. Accumulated “anomia” in this scheme can be precisely this kind of catalyst setting off transformation & emergence of “anomic” state of society. Using insights from classical sociological treatments of “anomie” allows accounting for variations in functioning of adaptive mechanisms. Particularly, it is argued that the chaotic state of society is a consequence of “rebellion” whereby a multitude (though not necessarily a collectivity) of people manifest negation of the existing society & societal ordering. This framework is applied in comparative analysis of media discourses of

crisis in Russian & German mass media as the rhetoric of “economic crisis” works as a context in which “anomia”, normally shadowed by rhetoric of “prosperity”, “growth” & “stability”, suddenly obtains a channel for surfacing. Mass media channelling of “anomie” & “crisis” discourses forms the possible catalytic factor facilitating wider societal chaos. This process functions differentially in an established European society (Germany) & in a transformational postsocialist society with a recent history of crises and “totalizing crisis rhetoric” (Russia).

Spiros Gangas, American College of Greece, Greece

From Alienation to Capability Deprivation: Reconstructing Sociological Concepts

The concept of alienation in sociology has generated some valuable theoretical and empirical tools for explanation. Marx’s version invited analogies with other classical sociologists and thus gave rise to a novel sociological critique of modernity. However, the journey of the concept in its post-Weber phase ended up in theoretical antinomies and empirical closure halting policy and praxis. This paper argues that alienation is in pressing need of categorial reconstruction. Both the image of an instrumentally reified society and one where species-being categories become subsumed to capital seem no longer tenable. A more viable theoretical trail from which rich empirical work has already been generated can be forged through capability deprivation. Unlike the normatively compressed Marxian category, Sen’s capability approach holds various advantages: a) it provides a determinate yet open matrix of what kind of values can count as capabilities; b) it accommodates both substantive and metric indicators of various types of capability deprivation; c) it succeeds in countering deprivation across a variety of sites, from local activism to global mechanisms like the UN; moreover, it coherently accounts for political-economic-cultural synergies which corner identity formation to parochialism and thus foster capability deprivation; d) it builds a theory of justice which fruitfully accommodates Aristotle, Adam Smith and Karl Marx, e) it keeps open the public discussion dimension (Habermas) and is thus protected from categorial presumptuousness while sensitive to social reality’s indeterminacy. Capability deprivation, as part of a novel research program in economics and political philosophy, can contribute to improving sociological reasoning with a view to explain better social problems hitherto looked at through alienation, and to providing policies against injustice with better scientific tools.

Nikolas Bulz, National Defence College - Romania, Romania

Upon (In)Direct Observation on Our Mind(s) Versus Societal Alienation/Happiness

Let be the *affirmation* of the following paradigms - partly standing on the European thinking:

1. Continuity / Discontinuity in Societal Alienation/Happiness, on the move;
2. Comprehension versus Hermeneutics;
3. Explanation / Understanding-according and beyond G.H. von Wright;
4. Structure / Functionality - on the move.

Let be, also, the *assertion* on our {mind; conscience; consciousness} versus the hypothetical correlated string {human being; community; planet}. Within the complexity resulting from the above affirmation AND the above assertion, let be the following *two metaphors* (epiphoric - i.e. inducing knowledge on the move):

*A: Spectacles for correcting defective vision of an elder and elder person;

*B: Turning point within the awareness related to be daltonist.

Let put *A and *B on a vertex direction, then to put *I (Societal Alienation) and *II (Societal Happiness) on a horizontal direction. These two directions support *four points of reference within their conceptual intersections: (Epiphoric metaphor; Societal Status beyond Wisdom).*

This study proposes the analysis of a *societal trend* within the above mentioned four points of reference, on the background of our contemporary affirmations and assertions, in order to observe on our mind versus a *scientifically inter/extrapolated alienation - as to write with(out) a pen(cil).*

Monday 12 July, 20:00 - 22:00

RC36.03: Alienation on the Move III: Everyday Life

Location: Handels C33

Chair: Lauren Langman, Loyola University of Chicago, USA

Authors and Papers:

Kazimierz Maciek Slomczynski, Ohio State University, USA; Irina Tomescu-Dubrow, Ohio State University, USA

Social Class, Every-Day Experience, and Alienation in Cross National Perspective

Devorah, Kalekin-Fishman, University of Haifa, Israel

Ideology in Everyday Life

Tracing the development of the concept of ideology, A12iA34ek (1994, pp. 1-33) surveys conceptualizations that make it possible for us to trace connections between the study of sound & the study of ideology. He cites Hegel on religion ('which, for Marx, was ideology par excellence'), & points out that Hegel analyzed religion as comprised of doctrine, belief, & ritual. This is the basis for a 'map' of ideology. But these ideas have implications for theorizations of everyday life as well. The modes of production and the relations they require have a detailed impact on how people live in & out of the workplace (Braudel, 1972; De Certeau, 1988; Lefebvre, 1991). The realization of capitalist forms at all levels of experience is expedited by the framework of a 'worldview', at the heart of which is a grasp of how reality is imbued with ideology. Focusing on sound as an externality of ideology, which is a 'spontaneous' phenomenon in the experience of everyday 'reality', I will point out some features through which sound is manipulated by looking at how sound is implicated in shaping a worldview that sustains a regime. From ranges of sounds—from sounds that seem to be completely neutral to sounds that convey more or less explicit instructions I describe rituals embodied in the sounds of everyday life in Israel & aspects of rituals which are embodied in sound displays that obliterate the everyday. Touching on the dialectic of sound & silence in rituals, I claim that sound can be seen as a link among places, technologies, & relationships in the macro as well as in the micro.

Mladen Milicevic, Loyola Marymount University, USA

Religion and De-Alienation

The question is whether or not religion may fulfill an important role in enabling contemporary people to attempt understanding transcendence. Thus, by empowering the subject, religion may be seen as a possible force of de-alienation. What is better for the "global" society; to have people alienated, or religiously de-alienated into potentially "dangerous" narrow-minded world-views? Contemporary societies are filled with myriad of unrelated events and phenomena, where humans are increasingly faced with an urgent need to organize their experiences in a way that would replace disorder and discontinuity with orderly structures, providing more certainty and therefore stronger feeling of highly desired security. In this light, the religion may be seen as an agent order. The epistemological, metaphysical, and ethical assumptions about the nature of

the world are changing in all fields, bridging or perhaps widening the gap between science and religion. Are humans willing or able to become knowledgeable about these changes? Is the religious "quest for certainty" an option for instantly gratifying solution, representing the most simplistic interpretations of increasingly complex and contradictory reality people face on a daily basis? I will try to shed some light on these questions.

Wilhelm, Kuntner, University of Innsbruck, Austria, Austria; Thomas Schneider, University of Innsbruck, Austria, Wolfgang G. Weber

Alienation, Globalization and Fragmentation of the Social

We contrast two models of alienation, one knitted from the Economic and Philosophical Manuscripts of 1844 (Zurek, 2007), the other derived from the Theory of Communicative Action by Habermas (1981) in order to discuss recent assumptions of shift from alienated work to social alienation (Weber, 2006). Although working conditions have evolved massively since Marx & Engels, the old alienation model apparently retains its usefulness for analyses of a broad range of working conditions. On the other hand sociologists like Bourdieu (1982) or Beck (1986) have brought to evidence a differentiated class concept & the generalized notion that to some extent new work related problems have evolved with the rise of the globalized business strategies. The "old" alienation model possibly fails to explain the fragmentation of the social sphere in spite of the gain of workers autonomy described recently (e.g. Moldaschl, 2003). So we outline a model of social alienation derived from Habermas & the assumption of an internalized class conflict as stated by Marcuse (1967). The proposed analytical framework is illustrated by interim results of an ongoing exploratory analysis of value debates in open source communities.

Miikka, Pyykkönen, University of Jyväskylä, Finland

Freedom, Healthy Culture and Civility – On the Government of the Ethical Self-Formation of Finnish Multicultural Youth

This presentation deals with leisure time & civic activities of multicultural youth a 15-29 years old people with immigration, bicultural or foreign background - in Finland. The presentation benefits the research data collected in the research project "multicultural youth a leisure time & civic action participation". The data consists of survey done for the multicultural youth (n=1385), 39 interviews of the youngsters, survey for

national, regional & local youth associations (n=146), survey for the municipal youth workers (n=226) & the interviews of the youth workers & officials in ten biggest cities in Finland. The theoretic-conceptual framework derives from Foucauldian governmentality approach & Foucault's four step model of the ethical self-formation of moral subject. They direct the research focus to the intertwinement of external conduct and people's selfconduct. This toolkit sets a light for analysis of how the self-subjectivation of the youngsters, taking place in their leisure time activities & civic action, connects and disconnects with the desires & expectations of administration and youth workers. The conclusion is that the leisure time subjectivation of the youngsters takes place on the tensive interface of somewhat free & un compelled activities and programmatic external government at a distance, at the same time.

Tuesday 13 July, 10:45 - 12:45

JS-59-RC36/RC37 Art, Alienation and Politics of Resistance I

Location: Handels Volvo

Chair: Jeffrey Halley, University of Texas at San Antonio, USA

Authors and Papers:

Roberta Villalón, St. Johns University, USA

The Invaluable Power of Resistance Art: From Tucumán to Texas

The power that art has had as a means to resist oppression has been long recognized, yet kept in arguably a marginal position since art expressions alone cannot defy entrenched systems of inequality. However, their effects on the artists & public & particularly, their combination with broader social movements have been of significant relevance in the advancement of social & personal struggles of subversion and/or liberation. In this paper, I compare two seemingly disparate artistic movements with the aim of highlighting the invaluable potential of art in counteracting both structural & interpersonal violence. I look into two counter-hegemonic exhibitions: Tucumán Arde (Tucumán Burns) in 1968, Argentina, & Corazón Lastimado: Healing the

Wounded Heart organized by Arte Sana in 2002 & 2003 in Texas, U.S. Both of these artistic creations were part of larger social movements (the former was part of the conceptual art movement during the agitated sixties of Argentina, & the latter of the battered women's & the Latina immigrants rights movements in the U.S.), and both of these exhibitions arguably had tremendous impact in the struggle to end oppression & violence. The differences, besides region & time, reside in their fame, scope & reach a all of which point to long-lasting debates in regard to social change: how can one evaluate the success of resistance art & social movements? Is durability of the artistic/socio-political movement a valid measure? Or is it popularity? Is "change at the personal level" enough or is "radical social transformation" the only one satisfactory result? A sociological analysis of these artistic mobilizations, including the thoughts of creators, organizers, and their publics may lead us to reassess their potential & overcome disciplinary barriers that have prevented the formation of powerful coalitions in the various struggles for justice.

Morgan Wells, University of California Los Angeles, USA

Graffitiism: Resistance as Fine Art

Birthered from the illegal activity of writing on public spaces, the modern graffiti movement has become a full-fledged visual art genre. Though the aesthetic has, in recent years, infiltrated galleries, ad campaigns and other commercial spaces, the true nature of the subculture is elusive. Its collective of customs, history, prestige systems and social networks remain mysterious to those who are not direct participants. It is because of this disconnect between those utilizing and purchasing the art and those living the lifestyle, that we see a shift in the attitudes and practices among graffiti writers, art collectors and other members of the commercial

Lee Blackstone, Old Westbury University, USA

Painful Listening: The Musical Noise and Cultural Transcendence of Southern Italian Tarantism

The ancient music of the tarantism ritual, a ceremony to treat a supposed "spider bite," is undergoing a revival in the Salento, an area of southern Italy. Tarantismo is a particular cultural formation of the region, a method by which people could vent their dissatisfactions & disappointments in life. This project speaks directly to the historically experienced conditions of alienation endured by southern Italians. The art of music emerges in my study as an essential resource that embodies concerns over the inclusivity & exclusivity of

civil society. The tarantata—the women bitten by the spider— were marginalized by their condition, as were musicians who furnished or attempted to play the associated healing music. Now, however, the music & dance are being embraced in a new social context as a form of cultural activism, illustrating that listening can reflect the boundaries of civil society. Which music in a society is to be considered tolerable & an expression of cultural citizenship, versus problematic music (noise) that results in more rigorous social control? The particular case of the tarantism ritual allows us to consider how traditional forms of music can be transformed into a dialogue of political & cultural resistance.

Katherine Carter, University of Kurdistan, Hawley, Iraq

Everyday Acts of Resistance in Cape Verde: The politics of Dance in a Globalized World

This paper explores the concept of dance, particularly Batuku dance, and examines what it means for women in Cape Verde. Cape Verdean women live within a structure of social relations that includes a legacy of slavery and colonialism and the contemporary system which includes the power relations between nations of the North and South in a global political and economic system in addition to a system of gender inequality and oppression. This process allows us to see that batuku is a form of dance but it is much more. It is also an expression against colonial power, slave holders, and today's neocolonial and patriarch representatives of political power. The "empty, abstract concept" of batuku has been revealed as a critical platform of resistance.

Tuesday 13 July, 15:30 - 17:30

JS60-RC36/RC37 Art, Alienation and Politics of Resistance II

Location: Handels Volvo

Chair: Lauren Langman, Loyola University of Chicago, USA

Authors and Papers:

Marcelo, Ridenti, University of Campinas (UNICAMP), Brazil

Marshall Berman and His Brazilian Audience in the Eighties

The paper analyses the extraordinary reception in Brazil of Marshall Berman's book about modernism, modernity and modernization, *All that is solid melts into air*. 34.000 copies were sold in only 12 months after its Brazilian edition of 1986. Till our days 74.500 copies of the book were published, which is a huge number for Brazilian standards. Berman's audience in Brazil testifies the relation between intellectual field and cultural industry, as well as the links between market and leftwing thought in the eighties. The success of the book can be explained by a series of factors, from the innovating editorial investment till the predisposition to accept it by intellectuals and artists in a particular moment, when the country was facing the transition from dictatorship to democracy. The place of artists and intellectuals was changing in Brazilian society, as well as their political commitment.

Gabriella Elgenius, Nuffield, Oxford, United Kingdom

The Politics of Recognition: Celebrating Nations and States in the Symbolic Regimes of Europe

This paper will argue that national symbols and ceremonies play a role in the building and making of nations. This study has been conducted by means of a systematic investigation of the officially recognised symbols (national flags) and ceremonies (national days) of Europe, analysed as part of nation-making, maintenance and change. The mechanisms by which symbols and ceremonies turn into powerful political instruments are identified here and conclusions are drawn with reference to the use of aesthetics in the politics of recognition and resistance. Symbols, imbued with meaning, and fought over, challenged and contested. The complexity of nation building can be traced alongside the establishment of national flags and national days as they are adopted, established, altered, modified, abolished, re-established in order to reflect significant events in the continuous (re)making of nations. The flag is historically the first symbol to be linked to modern and national territories, whereas the national day constitutes a younger stratum of the nation and points to the conclusions that nations are layered and their formations ongoing. Thus, the national flag constitute more than a piece of cloth and the national day can continue to hold significance despite celebrating an event often in a distant past. Nations clearly cannot be dated in a precise manner since they come into being by stages, marked by the adoption of national symbols, such as the national flag and the national day. As this information is systematised, three distinct *symbolic regimes* emerge termed 'pre-modern', 'modern' and 'new'. These express different narratives and patterns linked to symbolic types, ceremonial styles, the socio-political context and age.

This paper is based on the monograph *Symbols of Nations and Nationalism: celebrating nationhood* published by Palgrave Macmillan, 2010

Ximena Cabral, University of Córdoba, Argentina; Becaria Conicet, University of Córdoba, Argentina

The Aesthetic of Resistance in the Social Protest: The Expressive Resources in the Defense of Water

As part of a line of inquiry within the studies on Collective Action and the Sociology of the Bodies & Emotions, this paper suggests an approach from the perspective of qualitative methodology, which thinks about the expressive sphere of collective action along with the analysis of expressive resources in the politics of resistance of the social protest. In this paper we will work specifically around the identification, selection & description of different expressive resources & images produced by the constituted groups of people that work for the Defense of Water in Argentina. Around the recovery of visual data about the protest for the Defense of Water between 2005 & 2009, we will select a micro-cycle of this conflict in the city to investigate about the framing processes and requirements / expectations at play. The expressivity forms are able to turn, thus, into ways of retaking the action when including actors in their relation with the background, at the same time they allow an access to the inside of experiences of life, expressed along with the selection & creation of new expressive resources -as an actualization of collective actors' sights/perceptions/ practices within the conflict. This process involves also a reading of diverse characteristics: on the one hand interrogations about the expressivity of accounts of social actors' experiences of life—not restricted only words & verbal accounts as the only ways of telling. On the other hand, a reading of the capturing techniques as an estategy of data collecting that makes possible the re-construction of situations & interactions. In this sense, to recognize & understand the possibilities of the various ways in which aesthetics means hegemonic resistance, in various expressions of challenge & contestation, represent the central work issue from which we will able to approach the expressivity of the studies on collective action & social protest.

Tuesday 13 July, 17:45 - 19:45

JS82-RC54/RC36: Waving the Body: The Modern Mobilization of a Wounded Imagery on Behalf of Multiple Identities

Location: Handels Volvo

Chair: Marvin T. Prosono

Marvin T. Prosono, Missouri State University, USA

Waving the bloody body: The modern mobilization of a wounded imagery on behalf of multiple identities

The recasting of American national identity which grew out of the catastrophic events of 9-11 can be seen in part as a reaction to the use made of the bodies of those lost in the rubble. A pattern of national identification with the totemic sign of an outrage in blood was frustrated by the absence of that sign once the dust on the scene had settled. Other mass killings, especially those parts of the Holocaust which were also bloodless, are explored for their contribution to an understanding of how bodies lost in a national calamity contribute to a further deepening of national narratives of embodied victimization. A genealogy of episodes that give the "bloody body" its present significance is traced partly through the earlier and clichéd rhetoric of the "bloody rag," as that phrase has been emblematic of either sentimental or hysterical use of atrocity as the basis for national mobilization. Examples of the use of this rhetoric are legion and can be found in almost every epoch, from the Battle of Agincourt to the seemingly never-ending conflict between Palestinians and Israelis, especially the recent Israeli attack on Gaza. The critique of the disciplinary and communicative technology of empire as described by Foucault, Negri, Hardt, et al. and the insights of Lacan as refracted in the work of Žižek are used to comprehend how this phenomenon has become embedded in the false consciousness of a nationalism now confused with virtue.

Miranda Christou, University of Cyprus

The Spectacle of Suffering Bodies in the media

On March 25, 2003 the picture of a dead bloodied girl in the arms of an older man was published on the BBC World News website accompanying an editorial titled "Basra: Why they are not cheering." The man seems to be holding up the girl as evidence of the destruction that has taken place. The same picture also appeared on Robert Fisk's website with an expanded frame. This uncut version of the picture showed clearly that the girl's feet were missing and in their place there seemed to be a suspended, crushed, bloodied and deformed body part. Images of bodies in pain in the news media are becoming increasingly more 'real', unprocessed and immediate. Viewers are exposed to bodies that are tortured, bodies that have been burnt, crushed, broken.

There are images of blood and bodies in positions that seem 'unnatural' or painful; bodies in abject conditions. How do these images function as evidence of another human being's pain? How does this excessive visibility function to humanize or de-humanize the exposed bloody body? In this paper, I use a variety of visual examples from major western media outlets to point out how the image of 'other people's pain' serves both as a form of 'excessive witnessing' and as a culturally alienating factor. My purpose is to explore the availability of the pain spectacle in the news media and to examine how it becomes another territory for marking difference. I analyze how some people's pain is spectacularized in ways that dehumanizes the very subject it sets out to humanize, some people's bodies in pain are more available as a spectacle both in their lives and in their deaths, and some people's pain is presented as overwhelming and incoherent whereas others' can be celebrated and rendered meaningful. I point out how these discrepancies are not simply representations of 'reality' but productions of cultural difference and constructions of humanity or inhumanity.

Miri Gal-Ezer, College of Emek Yezrael, Israel

"Pictures in Our Heads": Christian Iconology and Moslem Symbolization in Al-Jazeera's Transnational News of "Operation Cast Lead" in Gaza

This study focuses mainly on visual analysis of "Operation Cast Lead" Al-Jazeera transnational news from Gaza, its possible deciphering and significations, while attempting to draw some theoretical implications. Analyzing news discourse of the operation revealed that due to strict Israeli military censorship, only Al-Jazeera and a few more Arab satellite channels reported from inside Gaza, while the foreign and Israeli media were located on Israel's border side, gazing at Gaza a few kilometers away as "talking heads", mainly combining broadcasting reports aired by Al-Jazeera. Detecting the time span of "Operation Cast Lead" against Hamas in Gaza (28.12.2008 - 20.1.2009), revealed political and cultural-religious contexts, which could be theorized as liminal phases (Turner, 1969; Van Gennep, 1960 [1909]), at local and global levels. Bush administration's last days; Abu-Mazen's (Fattah Palestinian authority) official presidency in the occupied territories - the same as Israel's Olmert government - heading for elections. Time also coincided with three monotheistic religions' holy liminal phases: Jewish Hanukah; Christmas and New Year; Moslem Eid Al-Idha – Festival of Sacrifice and 1 Muharram or Al-Hijra - Islamic New Year. These findings led to exposure of deep cultural symbols embedded within news texts: Christian Iconology and Moslem Symbolization, and more.

Theorizing findings, Al-Jazeera's visual images of bloody bodies paradoxically echoed Lippmann's (1922) classic "Pictures in our Heads" and Bourdieusian habitus (Bourdieu, 1984; 1996). Based on Agamben (1998), Bauman (2000), Nossek (2009), a common news "Spectatorship of Suffering" is possibly emerging, framed as "The "Aestheticization of suffering on Television" (Chouliaraki, 2006; 2006); which could be deciphered and legitimized through Christian Iconology and Moslem Symbolization by divergent audiences, leading mainly to convergent significations.

Hans Petter Sand, University of Agder, Norway

Reopening a National Wound

2009 inevitably had to be an anniversary marking of the novelist Knut Hamsun in Norway. It was 150 years since Hamsun was born. The word inevitably is used because in the two preceding years the nation had celebrated anniversary of playwright Henrik Ibsen and the internationally little known writer Henrik Wergeland. Hamsun is, next to Ibsen, the most well known literary writer in Norway, but was sentenced to a heavy penalty after World War II for having been a nazi. This is the large national wound of the young nation of Norway. After the war, the Norwegian authorities tried to have Hamsun diagnosed as mentally sic kon the grounds of old age, but he then wrote a book proving that he was absolutely sane. He was then sentenced by a court to pay a lot of his fortune to the Norwegian state. In 1978 this national wound was reopened by the Danish author Thorkild Hansen in his book "Processen mod Hamsun" ('The Process against Hamsun'). Hansen argued that Hamsun had been deaf so that he could not get proper information about the war. In Hansen's view the way the Norwegian government treated Hamsun after the war was a disgrace. He even wrote "If you would like to see idiots, then go to Norway". This gave rise to a big controversy in Norway which was repeated again in the anniversary of 2009. I will in this paper argue that the national wound of Hamsun can be seen on the background of the nation-building process of Norway. Norway had been an independent nation only from 1905. Before that, the country was in a union with Sweden for about a hundred years. Before that, Norway had been a colony under Denmark for about four hundred years. Artists like Ibsen, Munch and Grieg (painting, music) played a very important role in the nation-building process, and this was expected to be the role of Hamsun as well. Even the only world-known social scientist of Norway, political sociologist Stein Rokkan, was occupied with the theme of nation-building. I would suggest that young nations may be particularly vulnerable to this kind of national wound.

Laura Verdi, University of Padua, Italy

Bodies of evidence: from Jesus Christ to the stars

My paper is aimed at evaluating how the body is a culturally and socially negotiated project and the most strong expression of power relations even in the performances of the arts applied to religion. The Cartesian dual relation between body and soul can be more and more complicated, according to Kantorowicz, when we distinguish two patterns of body: the real body (*Körper*), the body of flesh and blood, and the social, political and symbolic body (*Leib*). It is just beginning from here, that we can try to approach the complex reasons that have guided the figurative art of twenty centuries towards so different roads in the figurative and social representation of the body as an instrument of both active and passive religious, political and aesthetic power and the processes of its social construction. The symbolic body can make the individual body eternal by means of art and religion. I will start from the bloody image of *Corpus Mysticum Christi*, as the metaphoric organizational structure of consensus to power and religion from the Low Middle Ages to the early Modern Age, to get to the body of the twentieth-century stars.

Tuesday 13 July, 20:00 - 22:00

RC36.04: Alienation and the Public Sphere

Location: Handels C33

Chair: Dirk Michel-Schertges, Aarhus University, Denmark; Natalie Haber, Loyola University of Chicago, USA

Jalal Safipour, Karolinska Institutet, Sweden

Feeling of Social Alienation among Swedish High School Students (15-19 Years Old)

In health research also some of the variation of social alienation identified as a risk factor on negative health outcomes, and damaging health behaviors. This study aimed to clarify the relationship between feeling alienation & self reported health. Method: For measuring self reported health Nottingham health profile (NHP) has been used. NHP includes 38 item for measuring six aspect of health: physical mobility, pain, sleep, social

isolation, emotional reaction & energy level. For measuring feeling of social alienation Jessor & Jessor alienation scale has been used. The sample of the study was 446 high school students in Stockholm aged 15 to 19. Result: The relationship between feeling of social alienation & self reported health was analyzed by structural equation modeling. The Chisquare was 605,571 (df=15) and probability .000. We found feeling of social alienation more related to isolation, emotional reaction & energy level. We also found close relationship between some aspects of mental health with sense of alienation. Those who reported more feeling of social alienation reported also more problems in health in term of emotional reaction, energy level & social isolation. The pathway analysis also showed the same results.

Sergej A. Kravchenko, Moscow State Institute of International Relations, Russia

A New Form of Alienation: GAME-IZATION

One of significant collective responses to non-linear social and cultural dynamics and the appearance of self-reflexive socium has become the process of game-ization. Under it I subsume the following: 1) the introduction of game principles and heuristic elements into pragmatic life strategies. Such introduction enables individuals by means of self-reflection to adapt to new uncertainties and to perform efficiently their actual professional and social roles in a constantly changing society; 2) there appear a new type of irrational rationality, typical for modern conditions of indefiniteness and the expansion of the institutional and individual risks; 3) the factor of contracting and reproduction of reflexive reality of imbalance type. The game-ization is a new form of alienation. Some people believe that risky chances really help them to settle their problems, give them relaxation. The game-ization has required actors with the adequate game habitus, so that they can perform the roles of 'virtuosos of plurality' (P. Berger) who are able to use the chaos to their advantage; that is, to act swiftly and unpredictably for opponents. The game-ization implies one's ability to bend the rules of social practices to one's advantage, to bluff, manipulate the minds of others, apply demagoguery and simulacra. Essentially the game-ized conscious presupposes the acceptance of cultural pluralism including the change of game codes and signs as a natural state of things.

Karin Stoegner, University of Vienna, Austria

Antisemitism and Nationalism in "Postnational" Europe

Mikhail Balaev, Northern Michigan University, USA

Separating Economic Interests from Politics: A New Political Organization Model

One of the central problems of modern capitalism has been a shift from a competitive form of economy to monopoly or oligopoly capitalist model. While such shift has multiple economic implications, my paper examines the political implications of monopolizing capitalist economy. Drawing on the writings of C. Wright Mills, Baran & Sweezy, Erik Olin Wright, & other contemporary authors, in the first part of the paper I conclude that there has developed a new social class of political-economic elite that, regardless of the functioning democratic political system, retains the control of the political, economic, & military power in the United States and beyond. I identify modern political system as the main mechanism that preserves & expands the domination of the new social class. The second part of the paper proposes a new theoretical model of political organization of a modern capitalist society based on the example of the United States. I examine the corporate influence in the legislative & executive branches of the US government & propose a number of policies that would lead to the reduction of corporate interests, separation of economic interest groups from politics, & potential elimination of economic elite in modern politics. In addition, I examine the role of corporate capital in the media. Since active & informed public debate is an essential part of the healthy functioning of democratic political system, I outline the need for information channels that would be independent from the control of the economic interest groups, as well as the government. I propose that such information mechanisms have to be a de facto "fourth branch" of modern political organization to limit & eliminate corporate economic influence in politics. Finally, I present a new theoretical political organization model that moves beyond traditional democratic system.

Alaatin Oguz, Middle East Technical University, Turkey

Turkish Identity and the Crisis of the Nation State

Nation-state undergoes substantial identity crisis in its nature. Turkey is not exempted from this conventional disarray such that various ethnic groups tend to create mixed and complex loyalty positions before the state's national policy. Coming from different ethnic groups, there are many cases of ethnic groups locating their own positions depending on the political, economic and social involvement with other ethnic groups. According as

the regional and ethnic dispersal position, the inclusion of these groups into the national unity indicates the newly emerging era of national identity crisis.

Robert Fine, Warwick University, United Kingdom

Nation, empire and anti-semitism

Wednesday 14 July, 10:45 - 12:45

RC36.05: Education as Alienating or Empowering Force in the 21st Century

Location: Handels C33

Chair: Knud Jensen, Aarhus University, School of Education, Denmark; Dirk Michel Shertges, Aarhus University, School of Education, Denmark

Authors and Papers:

Dirk Michel-Schertges, Aarhus University, School of Education, Denmark; Knud Jensen, Aarhus University, School of Education,

The Freedom of Arbitrariness and New Public Management and the Transformation of Public Sectors

Organizations are both a way of coordination of human co-operation and a way of social domination. In contemporary (Western) societies organizational structures and practices are ubiquitous. According to Klaus Türk organizations are a historical specific form of domination and – with respect to modern societies – organizations are *the* essential aspect of domination. The aim of the paper is to analyze contemporary changes of *this* historical specific form of domination. The starting point will be to point out Weber's bureaucracy model as well as contingency theoretical "updates". In the following part, contemporary changes of the organization, as such, are analyzed due to the specific formation of society. Organizations have become more "flexible" and thus exercise power and domination via specific forms of arbitrariness. Hence the "freedom of arbitrariness" will be discussed with respect to contemporary organizations and socio-political

reforms.

William, Pelz, Elgin College, United States

Cranking Out Credit Hours Like Sausages: The Commodification of Higher Education in Advanced Capitalist Society

Education, particularly higher education, was traditionally considered a humanist experience that even when it did not enrich the soul, at very least, made a person more multi-faceted. Yet, in the advanced capitalist societies by the 21st century, education (and knowledge) has become a product marketed, sold and consumed like chewing gum. In this, the USA is a world leader with colleges and universities increasingly regarding students as “consumers,” faculty as generators of credit hour production, and education more a means to an end than an end in and of itself.

This paper will attempt to explore how higher education has become a commodity with all the attendant implications of that transformation. An example of this change, education much like clock radio factories have become automated. Students may now take courses “on line” and earn/purchases credit hours (and even degrees) without having to suffer through any face-to=face faculty contact.

Jeremy, Smith, Ballarat Australia, Australia

Enriching the Poor: Vision and Institutionalization in the Clemente Course in the Humanities: Empowerment and Alienation in Australian Experiences

Clemente education in the humanities began in 1999 in New York. Its objective was empowerment of the poor by offering the riches of the humanities monopolized by the rich. Aimed at empowerment by Socratic educational methods, it has constituted a dialogue with the poor, homeless, imprisoned and indigenous in the US, Mexico, Canada, Turkey and elsewhere. Its champion and originator Earl Shorris argues that Clemente education is a politicizing experience for its participants and a seminar in the school of the lives of the poor for its teachers. For the humanities itself, it is means of living in the world, not apart from it. In Shorris' vision and experience, Clemente promotes practices of autonomy that counteract the routinization of the poor typical of welfarist education. Yet there is constant strain between visions of autonomy in Clemente's programs and the institutionalizing practices of universities, welfare organizations and governmental agencies. There are Australian experiences of this dimension of Clemente's mission of humanities for the poor and Australian

perspectives on key theoretical and philosophical questions of interest to alienation researchers. In Australia, the Clemente program is advocated and delivered by the Australian Catholic University in partnership with other universities, progressive welfare agencies and with the support of some municipal governments. This paper reflects on the results of an action-research project on the experiences of participants in the regional Ballarat Clemente Program over the course of 2008 and 2009.

Wednesday 14 July, 15:30 - 17:30

JS58-RC36/RC10/RC48 Society on the Move

Location: Handels Aula

Chair: Vessela Misheva, University of Uppsala, Sweden

Authors and Papers:

Nicole Doerr, Freie Universität Berlin, Germany

Translating Democracy: Activists Transforming the Cultural Institutions of the Public Sphere

Heinz, Suenker, University of Wuppertal, Germany

1968 and the Social Pedagogic Movement in Germany: Democratisation and Social Development

Against the background of the catastrophic history of Germany in the 20th century – and especially the catastrophies German Nazism produced in the world – 1968 meant a real break in German history and the history of political culture. The authoritarianism which used to be the salient sign of the German political culture was still existent in the post-fascist first 20 years of the Federal Republic. 1968 with it the different social movements interested in a democratisation of institutions and everyday life challenged this position and its consequences. Based on a critical idea/concept of Bildung (emancipatory and liberating education) the social pedagogic movement dealt with both the problem of social structures responsible for class divide and disadvantages in the lives of many people and the concrete conditions of those living in destituteness

and/or in authoritarian institutions. The paper deals with questions of social analysis, political and professional cultures, concepts of 'Bildung', overcoming alienated conditions in professional action and consequences for consciousness raising of professionals and clients in the field of social pedagogy.

The case study shows that a democratic social development depends on educated citizens and professionals.

Alberto Bialakowsky, University of Buenos Aires, Argentina; Roxana Crudi, University of Buenos Aires, Argentina; Cristina Reynals, University of Buenos Aires, Argentina; Alessio Surian, University of Padova, Italy

Knowledge Production and Socio-Political Struggles

The authors address the issue of partnership relationship with social actors in order to prevent the researcher from taking away knowledge from the "object" of study. At the occasion of the RC-10 Round Table they address in particular both the research & training features of a method that has been adopted to promote the Co-producción de Conocimientos (Coproductioin of Knowledge) by the first two "Encuentros Internacionales: Construyendo la Universidad Popular Urbana en América Latina". These two continental meetings of the Urban Popular University (UPU) are an initiative of the International Alliance of Inhabitants & were organised in partnership with the research group co-ordinated by Alberto Bialakowsky at the Universidad de Buenos Aires (2006) & with Universidad Autonoma de Santo Domingo (2007). The outcomes were discussed during the Foros Internacionales ALAS (Asociación Latinoamericana de Sociología) in Guadalajara 2007 & Buenos Aires 2009. The authors show the importance of the Encuentro discursivo (conversational meeting/ relationship) as a key research component that makes "Co-producción investigativa" (Coproductive Research- a method developed in Buenos Aires & Latin America) qualitatively different from standard approaches routinely used in social research. Working with social movements requires the adoption of a perspective of collective production of narratives and knowledge. Within this perspective two crucial elements are: "convergencia dialógica" (Dialogical Convergence/with a conversational focus) & the opportunities for the social actors to feel & to implement direct ownership of the narratives and knowledge which results from the research process.

Stephan Lorenz, University of Jena, Germany

Charity on the move

Starting about thirty years ago in the USA & Canada there is a movement that has been expanding throughout most “affluent societies”. This movement supports poor & excluded people mainly by distributing collected excess food from trade, industry, and consumption. So it is based on the commitment of voluntary civil society, & on resources provided by business charity. Usually the movement is organized as food banks/pantries. In Germany “Tafel” initiatives are most common. I would like to present results of my (qualitative) research about the “Tafel”. The concept of collecting/ distributing is very successful in terms of quantitative growth. Furthermore, the initiatives vary their support by offering also, e.g., clothes, advisory services or gardening projects. The movement is borne by people who intend on being helpful to “the needy”. Still it seems to silently change society in excluding people from social wealth & participation, because of a shift from state-based social rights to well-meaning charity. Consequently, we could expect a new dividing line. On the one hand there are people producing & consuming affluence (often in a stressful manner). On the other we find the recipients who are supported by a moral disposal of the excess.

Jørgen, Nielsen, Roskilde University, Denmark; Malene Bodington, Roskilde University, Denmark; Søren Lerche, Roskilde University,

Denmark; Kirsten Meyer, Roskilde University, Denmark

Social Media, Deliberative Democracy and Social Mobilisation

Over the past 20 years, researchers have studied how the Internet frames deliberative processes. What is needed to create a framework for dialogue & engagement, & how can the Internet be used to create & support social communities? (Castells 2001, Dyson 1997, Rheingold 1993). However, these approaches have all taken a normative & meta-theoretical approach to the subject & are rarely grounded in empirical research. Much has been written about using social media in a rationally, purpose-driven or strategic way, relating it to corporations, political organisations, and the latest in relation to the Obama presidential campaign in 2008, where deliberative features were successfully used to mobilise and organise 2 millions activists through his social network, Mybo.com. However, very little literature addresses the deliberative processes, nor does much past research build on cases that have successfully used social media to mobilise people. An examination of Kirkeasyl (Church Asylum), a Danish social movement that mobilised people through social media, allows a better understanding of how social media can be used but also of how social

media impacts the movements that use them. Kirkeasyl had no political affiliation, & activists across the political and social spectrum engaged in the movement to help reject, soon-to-be-deported, & deported Iraqi refugees. The movement was largely driven by value-based politics, action, political protest focused on the government, & actions directed towards the police that carried out political decisions. By employing social media, volunteers were found & mobilised for blockades and demonstrations when Iraqi refugees were deported, a large amount of money was collected in a very short time, & traditional mass media & politicians were engaged in the debate surrounding the Iraqi refugees. Based on the theories of Castells, Dyson, Rheingold, Ganz, & Habermas, this paper analyses Kirkeasyl as a case where social media was successfully used for dialogue, engagement, mobilisation, & as a springboard to spread the movement's message & affect the political debate.

Wednesday 14

RC36/RC07/RC10/RC48/RC51 Capitalism and Crisis: Wither Its Future?

Location: Handels Aula

Chair: Marvin T. Prosono, Missouri State University, USA

Authors and Papers:

Lauren Langman, Loyola University of Chicago, USA

Socialism or Barbarism Revisited: Mobilization after the Meltdown

The contemporary capitalist world system now faces multiple crises of its economy, the waning legitimacy of its governance seeming impotent to ameliorate these crises, environmental degradation and crises of meaning. Habermas suggested that such crises, stresses and strains can migrate to the realms of motivation and identity. Moreover, insofar as the conditions of the present age elicit a number of emotional reactions, from the fear, anger and disgust that fuel reactionary politics, to the hope, care and altruism of progressive politics, we can well note the growing numbers of social mobilizations that would lead us either to a progressive "better world that is possible", or reactionary/anarchic attempts to restore what has been "lost". Today, the socialism barbarism polarity can be better understood as global social justice or a Mad Max world.

Jan Nederveen Pieterse, University of California Santa Barbara, USA

Cultures of Crisis

Abstract. Representing the 2008 crisis as a 'global crisis' misrepresents the radical variation in crisis experiences. As a theme cultures of crisis seeks to enter the social tissue of transformation by looking at different panels of global coexistence, comparing societies and strata placed differently on the spectrum of global imbalance, not just in metrics and generalizing judgments but also in experiential terms. Consider cultures of crisis in the United States as a case in point: first, the unit, the United States is deceptive and breaks down by class and ethnicity; the experiences of the top 1 percent, of the middle class, and of communities of color are radically different. Second, the impact of crisis is far more dramatic in the US than in Europe; the US has deindustrialized to a much larger extent, the public sector that can buffer the impact of crisis has been hollowed out by tax cuts, and free market ideology dominates. *Crisis and culture* interact: the meanings and ramifications of crisis are articulated through cultural codes. *Crisis and class* interact: crisis transforms and is transformed by class relations. *Crisis and globalization* interact: what is a threat for some is an opportunity for others. Hence we should not generalize about crisis.

Barry Smart, University of Portsmouth, United Kingdom

On the Prospects for Another Great Transformation

In the aftermath of the 1930s Great Depression, and as the Second World War was drawing to a close, Karl Polanyi (2001[1944]) concluded a critical analysis of market capitalism on an optimistic, and with the benefit of hindsight we can add premature note, remarking that the 'primacy of society' over the economic system had been 'secured'. Eighty years later, amidst the unresolved turmoil of another comparable global capitalist economic crisis that is a direct legacy of the operation of the 'market economy' - neo-liberal promotion of what are misleadingly termed 'free-markets', deregulation, and private consumption-driven economic growth - the remedy advocated by governments and policy makers is effectively a return to 'business as usual', back to pre-2007, albeit with very minor regulatory amendments, what has been described as 'neo-liberalism lite' (Elliott 2009). Having bailed out the banks and the financial sector at great cost to the public purse the subsequent sovereign debt crisis is being tackled with modest taxation increases and severe cuts to public sector expenditure, provision, and employment in order, we are advised, to allow the private sector and entrepreneurship to prosper and grow. Notwithstanding various manifestations of public expression of

dissatisfaction with the consequences of global 'free-market' capitalism, which include increasing inequality, poverty, unemployment, depletion of scarce natural resources, environmental destruction, pollution, and waste, the default policy setting remains to restore global economic growth, to generate further increases in production and cultivate ever-rising rates of consumption (BBC World Service 2009) . But there are a number of realistic, progressive, and radical alternatives being proposed, including a political program for 'de-growth', a reinvention of communism, and broadly compatible proposals advocating a transition to a new society with a sustainable economy.

David Schweikart, Loyola University of Chicago,

"Yes, Virginia, There Is An Alternative"

Contemporary capitalism faces two crises with contradictory imperatives: an economic crisis that requires the stimulus of ever-more spending to get the economy growing again, and an ecological crisis that requires stabilization (or cut back) of consumption. I argue that there exists a model of feasible socialism, which I call Economic Democracy, featuring market competition, worker-self-management of enterprises and social control of investment that is not vulnerable to Keynesian-Minskian economic crises, and is compatible with both full employment and a stabilization of consumption.

Wednesday 14

20:00 - 22:00

RC36.06: BUSINESS MEETING and DINNER

Best Western Hogel Eggers

(Drottningtorget, Gothenburg 40425, Phone: 46-(0)31-333 44 40, Fax: 46 (0)31 333 44 49)

Contact Person: Jessica Vialleton jessica.vialleton@hoteleggers.se

| | |
|---|---|
| <p>Agenda:</p> <ol style="list-style-type: none">1. Welcome by the President2. Results of the Election3. Report of the Secretary4. Report of the Newsletter Editor5. Report of the Treasurer6. Election of Vice-President and Vice-Treasurer?7. Publication Initiatives and RC368. Interim Conference9. Congrex again next time?10. Other | <p>RC36 DINNER at Eggers</p> <p>(ca. 21:30)</p> |
|---|---|



<http://maps.google.de/maps?hl=da&tab=w>

Well, soon, the wandering clans, moeties and fratrics of sociology will gather for the elementary from of sociological life, our identity affirming, solidarity rituals in which we pay homage to our tribal progenitors, Marx, Durkheim and Weber. Moreover, the essence of our event is the sacred diner of otherwise taboo food in an otherwise taboo location that will be our high temple. Ok, the Ebbars Hotel may not be taboo, and our dinner may not consist of otherwise tabooed food (Orthodox Jews may find it tref/Moslems may find it halal).

The restaurant at the hotel is ordinarily closed in July, but they will open it for our own private affair. The hotel

people have done a wonderful job preparing a a great buffet with gravlax, Swedish meatballs (naturally) salads, etc.

The dinner will be on Wednesday, the 14th of June at the Eggers hotel, across from the central station. It will begin after the business meeting. As you may know, I may miss part of the meeting due to ISA meetings, and may miss the beginning of the dinner.

If you are a paid member of RC 36, there is no charge for the dinner-but wine, beer or drinks are not included. Heck, the cost of the dinner is more than what you paid (or will pay) for dues. But this year, since we are not going to a restaurant that will charge us by the head for who attends the dinner, we must pay in advance. I'm sorry that means that you must decide if you are coming and let me know in the next week or so. Moreover, if you decide not to attend, we will still be charged. So please try to decide now and if you are coming, let me know.

Thursday 15 July, 10:45 - 12:45

RC36.07: Alienated Youth and the 21st Century

Location: Handels C33

Chair: Vessela Misheva, University of Uppsala, Sweden; Vera Nikolski, Sorbonne, France

Authors and Papers:

Magdalena Kania-Lundholm, University of Uppsala, Sweden

Young, Polish and Proud: Discourse of the New Patriotism and the New

In recent years in Poland there have been increasing public and scholarly discussions about the need to introduce the vision of civic patriotism that would be an attractive anchor of collective loyalty & identity for the young generation. Among driving forces of the national discourse is that knowledge about country's past heritage is necessary to build up collective consciousness and strong national identity for future generations. One way of doing it is through popular culture, process that sometimes is referred to as "making patriotism trendy". In my presentation I discuss two specific cases; first state-agency promoted series of comic books

about Polish history & second- more independent initiatives, such as hip hop & rock songs with patriotic message. I suggest that these initiatives contribute to introduction of the new aesthetics of patriotism, in line with brand postmodern culture, youth, irony and pastish. At the same time some of them offer a specific limited political rather than social/cultural vision of collective remembering. The overall discourse of this “new patriotism” in Poland points to an interesting dynamic between official state-sponsored & more critical bottom-up initiatives mainly directed to & created by youth. I argue that popular culture is not only a vehicle in disseminating individual hedonistic identities & lifestyles but can also be a factor in constructing national identity & collective consciousness. This can be seen as a strategy of the youth to deal with issues such as up-rootedness, alienation & globalization in contemporary Western societies, as Polish case shows.

Vera Nikolski, The Sorbonne, France

Nationalism as Romantic Revolt: Post Soviet Youth

In this paper, we propose an explanatory theoretical framework for a kind of extreme political activism encountered in small nationalist groups in post-Soviet Russia. Commitment to this kind of activism, which particularly concerns young people, appears to be linked to a particular kind of “activism remuneration” that we call “escapism”. This concept describes activities that aim at setting up a game scenario, whose rules create an enchanted universe in which the game becomes a purpose in itself. The propensity to escapism seems to follow as a logical consequence from disenchantment of the world and from the prevalence of materialistic ideology. As such, escapism constitutes a romantic reaction to capitalist modernity; more exactly, if romanticism is a discourse, then escapism is romanticism put into action. While most escapist activities are not political--medieval-fantasy role playing games are an ideal-typical example--extreme nationalism, with its search for the mythical roots for the nation and its insistence on quasi-magical rites, constitutes a privileged ground for escapism in the political arena. Youth is particularly exposed to it: in this period of life the individual must internalize “grown-up” roles, but today these roles have lost the stable and absolute status that was once conferred by tradition, and the once immutable rites of passage have disappeared. Adolescent “angst” is consequent on this anomic situation, and escapism is one of its expressions. With the collapse of the USSR, capitalist social relationships and ideology burst brutally into Russian society, thus transforming it into a fertile field for escapist behaviors.

Pirkkoliisa Ahponen, University of Eastern Finland, Finland

Poor or Golden Karelia – Interpreting Travelers’ Identities and Otherness

Forty first-year students from the University of Joensuu in Finland went on an excursion to a Russian town Sortavala in March 2007. These two border towns are situated in different sides of a peripheral region Karelia. During this social political excursion of two days the students were instructed to make notes on everything that they saw & experienced. The notes about this excursion give us a snapshot of what it’s like to travel by crossing a border between the familiar & the unfamiliar. The young people met a confusing reality which led them to see things differently than what they were used to. The students began their voyage with great curiosity, talking about how their minds were open & anticipating or how they had mixed feelings. Some of them had imagined what to expect & some tell that they had no expectations at all. A phenomenological interpretation on their experiences will tell how the students carried their previous knowledge as well as all their assumptions & prejudices with them. We can see also how the knowledge of young people is reformed even during a short border-crossing experience.

Noorman Abdullah, University of Bielefeld, Germany

Raves, Drugs, and ‘Resistance’: Youth and Popular Culture in Singapore

Drug use & its close affiliation to rave subcultures have for the most part been overlooked in Singapore & beyond, in spite of the fact that raves have received extensive attention in British cultural studies. I thereby seek in my study to understand such motivations that underlie drug use as well as the rave & club scenes. These are grouped into three broad & usually interconnected categories, namely connectivity, including its link to sensuality; “altered” states of consciousness; & lastly, “resistance”. The consumption of these meaningful & symbolic experiences provides possibilities for participants who broadly react to many of the dominant discourses which the state employs in its attempt to eliminate drug use associated with youth popular culture. In this regard, these practices are responses to the escalating magnitude of social change in an increasingly global context which they face in everyday life. I show how young people in contemporary Singapore are thus located in a more difficult and demanding journey in which they must cope with the concomitant uncertainty & disenchantment characterising a more complex society in which structural

arrangements place new strains on young people.

Susanna Larsson, Örebro University, Sweden

I Bang My Head, Therefore I Am – Validating Identity and Belongingness

This paper seeks to understand the ways by which heavy metal fans construct their self & collective in relation to the music and the culture by concentrating on subjective & inter-subjective arguments on what it means to be an authentic heavy metal fan. The empirical material consists of focus group interviews & single interviews with young heavy metal fans of ages 18-26. By way of conclusion, individual understanding of authenticity, “constitutive authenticity”, is the result of arguments on long term dedication, highlighting symbolic events & attributes, and the feeling of making the right choices based on an inner voice. Social understanding of authenticity, “reproducing authenticity” is the result of an abstract moral to which the heavy metal fans align. Construction of authentic selves & collectives takes place in a close social in-group context, where the understanding and knowledge of individual & collective dedication is known, as well as in a thematical in-group, where only symbols & attributes are known.

Matthew David, Brunel University, United Kingdom

Peer to Peer and the Music Industry: The Criminalization of Sharing

The digital revolution has acted to integrate the storage, processing, compression and transmission of informational goods. This was done initially to reduce costs and increase profits in the entertainment industries. This perfect profit storm can be seen in the music industry from 1982-1999, where the mainstream economic model for recorded music seemed to promise unending and near unlimited profit for major labels if not for artists. The development of free peer to peer challenges to such a business model have led to legal, technical and cultural strategies to prohibit sharing, which is fundamentally incompatible with an informational economy where scarcity has to be manufactured. The failure of such strategies raises serious questions about the viability of a business model built upon maintaining monopoly control over information in an age of free circulation. Whilst Western capitalism appeared to have adapted well to the information age, capitalist perestroika and glasnost may not be as robust as appeared to be the case 20 years ago. Whilst more flexible than its old Soviet alternative, today's hierarchical, bureaucratic defenders of centralized monopoly control and the criminalization of information flows outside of prescribed channels find it increasingly hard to prohibit

informational perestroika and glasnost from below

Monte Staton, Loyola University Chicago; Todd Furst, Loyola University of Chicago, USA

Black Metal in the United States and Norway: Comparing Expressions of Alienation

Jalal Safipour, Karolinska Institutet, Sweden

Health Related Social Alienation in Swedish Adolescents-A Model

Katarzyna Kruczynska, University of Edinburgh, United Kingdom

Higher Education in Sweden: Alienation and Stigmatization of those who Fail

The subject of my research are students whose relation & attitude to the welfare state, education & own identity changes when they fail their coursework & lose the right to basic student aid provided by the government. The data for the study was collected via interviews that focused on the possible impact that failing and losing the aid may have on the social status of students, on his or her own perception, on his or her feeling of alienation within the bigger student community. Findings determined to what extent students, whose grades & lack of studying progress prevented them from receiving financial aid, are affected by the fact of "falling out" of the welfare system that everybody is encouraged to be the part of. The conclusions showed that while failing & losing the eligibility does not affect the attitude to the welfare state as such it does have consequences for the perception "self" & leads to a certain degree of stigmatization within a student community.

Thursday 15 July, 17:45 - 19:45

JS81 - RC54/RC36: The Boundaries of the Body

Location: Handels Volvo

Chair: Natalie Haber, Loyola University of Chicago, USA/ Jodie Allen, Cambridge University, UK

Authors and Papers:

Brian J. Lande, Department of Sociology, University of California, Berkeley, USA

“Skinning the Smoke Wagon”: Normal Force and the Economy of Bodily Practice among Police Cadets

Typical accounts of police violence focus on understanding the sensational, brutal, and excessive violence that captures much of the public's imagination. Such accounts involve cognitive and reflexive "readings" of police practices that ignore the non-thetic, "involved" relationship police officers have to violence, developed during training and maintained in the practical world of policing. Understanding police officers' relationship to what they consider "normal" violence is crucial if we are to account for how police officers make violence a part of their ordinary, mundane, and everyday existence. Police violence exists not primarily as an object of reflection and accounting but as a lived means whereby police officers come to be in their daily social settings. This paper draws on my ethnographic research on police academies to test our understandings of the transmission, development and modalities of practical knowledge of violence. In particular, I focus on lethal practices the "double tap" (habitually firing two rounds at a person's chest) and various, less lethal and more routine styles of "laying hands" (control holds, pain compliance techniques, strikes, etc.) on another person to bring phenomenological considerations to bear on how police cadets achieve a proficient, practical knowledge of their profession.

Céline Lafontaine, Département de sociologie, Université de Montréal, Canada

The Postmortal Body

Deferring death, addressing its causes, altering its boundaries, controlling all of its parameters and understanding its process in order to prolong life as long as possible or even surpass the temporal limits of

human existence—such is the objective that the scientific and political authorities are pursuing so doggedly that health has become one of our societies' major concerns. Starting with the biomedical deconstruction of death, this paper will look at the new technoscientific representations of death and longevity. In the theoretical extension of the theses on biopower and bioeconomics, particular attention will be paid to the issue of the perfectibility and the reengineering of the body, as expressed in the life extension movement and in discourses accompanying biomedical advances. This permeates the theoretical debates surrounding genetic immortality, the development of regenerative medicine and of nanomedicine, artificial prolongation of life and cryonics. Drawing a parallel between the status of older people and biomedical advances' fight against ageing, this article will investigate the social and ethical consequences of this marked desire to conquer death scientifically, to live without ageing and even to extend life indefinitely

Jodie Allen, University of Cambridge, UK

Remembering illness, constructing recovery: How individuals use ED memoirs to interpret their eating disorder experience

The reading of eating disorder (ED) memoirs is a popular past-time among those with eating disorders. These personal accounts of illness are discussed in the online eating disorder community on blogs, Internet forums, and in the discussion sections of author's websites. As a collection of illness narratives, ED memoirs may be viewed as a cultural reference library which individuals draw upon in order to construct their own illness story. Using a discourse analytic approach, this study uses data from discussion forum postings and semi-structured interviews to examine how readers use ED memoirs as a resource to interpret and express their own eating disorder experience. More specifically, it explores how these texts are used by readers to negotiate what it means to be "ill", in "recovery" or "recovered" and how this definitional work impacts their perception of self and affects their eating behaviours.

Natalie Haber-Barker, Loyola University Chicago, USA

"Hooterific" Ideology: An in-depth look at the creation, recruitment, and maintenance of the Hooter waitress.

The Hooter girl is the most important attribute to the Hooter Corporation. Horkheimer and Adorno (1973) explain this process as the spread of commodification and domination of money which transforms cultural

forms into external and autonomous objects. A women's body is transformed into a desirable, appealing, and sexually gratifying commodity. The women, with their large breasts, svelte bodies are the product within the culture industry, which in turn becomes its own advertisement. Hooters is part of what I deem the sex-themed leisure industry, which delivers a standardization of sexual desire through gratifying experiences. As Horkheimer and Adorno (1973) point out the man with leisure has to accept what the culture manufacturers' offer to him. The diner only gets one menu; per se. Sexual desire becomes classified for us. My paper examines the relationship between the corporation and the recruitment of Hooter waitresses. In particular, I look at how the girls are recruited, their ongoing allegiance to the company, and perceived benefits. My research is reflective of Velben thought; articulating your identity through eat, drink, clothing shows others your worth. The Hooters uniform and the ability of the women to wear it, sets them apart from others or rather the company promotes this ideology. The corporation works very hard to protect the "Hooterific" standard. In other words, it positions the ability to become a Hooter girl, as a form of cultural capital in the sex-themed leisure industry. As Bourdieu (1984) argues, cultural capital is rare and must be protected, not everyone should have it because it would result in major restructuring of distinction. The Hooter uniform, and the image attached to it is a distinction in this entertainment business; the Hooter girl is separated from the stripper. She has more cultural capital; however, this distinction only pertains to the industry itself.

João Valente Aguiar, Institute of Sociology, University of Porto, Portugal

Body, valorisation and the formation of self

Can the body be considered as a simultaneously material and symbolical commodity for its "owner"? At the same time, does the notion of "owner" of one's body claim a specific status in contemporary societies? These two starting points entailed us to emphasize the role of the body as a cultural platform between the formation of the self and the labour market. Briefly speaking, the body as a commodity cannot be reduced to oneself labour force. In fact, the body translates cultural and social capitals among different social scenes. For example, the performativity of the self in the labour market engages the body as a pivotal node in the formation of aestheticized lifestyles. The turnover of lifestyles, the attachment and detachment of memorabilia in the body (clothes, cosmetics, plastic surgery, diets) and the centrality of the body as a personal project relates intimately with a general disposition to achieve a legitimate body. A body legitimated in the consumption field and in the labour market which presents itself capable to enhance (and accumulate) the

symbolical surplus-value attached to one's body. Body as a personal project inserts itself in a process of symbolical surplus-value valorisation.

In this sense, this paper focuses the processes of (symbolical and cultural) valorisation of the body, both in the spheres of consumption and labour market. Focusing this theme with a content analysis of leaflets of courses for "correct behaviour" in job interviews and with direct observation of consumption practices in Portuguese shopping centres, we will argue that the body is much more than a strict economic commodity. It is also a powerful symbolical device in the processes of production of the self. That is, in the processes of self and hetero identifications.

Thursday 15 July, 20:00 - 22:00

RC36.08: Migration and Alienation

Location: Handels C33

Chair: Gerhard Schutte, University of Wisconsin -- Parkside, USA

Authors and Papers:

Luis Berruecos, Universidad Autónoma Metropolitana- Xochimilco, Mexico

Migration and alienation in an Indian Community in Mexico

The intensification of mobility of individuals from an Indian community to United States in the quest for jobs that neoliberal government has been unable to create, is a result of the lack of policies regarding native Mexicans. Recently, the installation of maquila factories surrounding a little Indian community north of Mexico City, captured some labor force but since the salaries are too low, people has to migrate provoking, among others, problems such as family breakdown, new drug habits as well as abandonment of agriculture. This paper will focus on some migrant experiences in the context of their relationship and interaction with host societies & other immigrant groups & the accompanying forms of alienation, resistance & the recovery of a sense of self.

Peter Kivisto, Augustana College and University of Turku

To Be an Immigrant: Alienation, Organization, and Ambivalence Revisited

What are the fundamental, recurring characteristics of the immigrant experience? This is a basic question sociologists of immigration have asked from the beginning of immigration research up to the present. While the answers vary, there is a shared perspective that a movement beyond borders entails psychological, social, and cultural dislocations as one leaves the familiar and is forced to encounter that which is new, strange, sometimes enticing, and sometimes repugnant. This encounter occurs in a context where members of the host society tend to erect barriers that contribute to exclusion and marginalization. This paper explores the significance of three concepts for analyzing the social psychology of immigrants: alienation, organization, and ambivalence.

Giorgi Kankava, Independent Scholar, Georgia

Globalization and the Decline of Modernity: a Eurocentric Bias

There is a view by transnationality/ism theories that “recent innovations in transportation & communications have made possible a density & intensity of links not previously possible between the country of origin & of settlement. This, in turn, has allowed for these communities to live simultaneously in two or more worlds or to create & live in ‘transnational social spaces’ to a degree not previously known”. However, where transnationalism observes the “transnational community” with “inclusive identities”, there the comparative literature finds the incompatibility of cultural identities producing communications gap threatening to be converted into violence eventually. The attempt to overcome Euro-centrism started by sociocultural evolution proves powerless. Moreover, transnationality/ism itself turns out to be influenced by the bias excluding the cultural other from a dialog. Theoretically, that makes it impossible to be aware of social changes initiated by a culture collision, as well as of development patterns. Practically, that unintentionally replaces an opening of peace within the conflict. Eventually, those appear to be a trap promoting the conversion of modernity, a civilization based on the Enlightenment innovations, into post-modernity, seeming a notable content of globalization.

Anna Kontula, University of Tampere, Finland

The Alienation of the Migrant Worker

The Finnish government has announced its support for labour immigration & integration services for migrants.

The goal is to guarantee sufficient labour force by controlled immigration of young educated adults in the circumstances of aging population. According to the government's Migration Policy Program, newcomers are welcomed with their families to live permanently in Finland. The Finnish migration policy looks very different when we look at it from the perspective of migrant workers in informal or semi-informal construction sector. Unfavourable residence permit practices, illegal working conditions & citizenship-based social security lead to a situation in which men are not able to integrate in the Finnish society. Migration with families seems also to be a middle-class privilege: because of the uncertain status & bad living conditions, migrant construction workers are forced to leave their wives & children in their countries of origin. The purpose of my presentation is to describe these mechanisms that make it possible for officials & employers to maximize the benefits of labour migration & to minimize the expenses. The presentation is based on my study on informal work in construction sector and especially on my ethnographic fieldwork & interviews among Polish migrant workers.

Ligaya McGovern, University of Indiana -- Kokomo, United States

The Global Economic Crisis and the Migrant Domestic Workers' Counter-Frames

Mainstream discussions on the impact of the global economic crisis have concentrated on workers in the production sector, but little about the reproductive sector, its intimate other. Yet, migrant domestic workers, who comprise the bulk of reproductive workers, have responded collectively and transnationally to the impact of the global economic crisis on their lives as migrant workers, as women, and as political activists. This paper will examine how the migrant domestic workers included in my study have framed issues that provide counter-frames to ideologies embedded in the responses of certain institutions to the global economic crisis. As reproductive workers, their counter-frames invite policy-makers and scholars to rethink about how we may re-interpret the global economic crisis. My analysis utilizes the different aspects of framing: diagnostic, prognostic, and motivational --- viewed as constructed within an interactive, dialectic process. These aspects of framing are useful in analyzing how the migrant domestic workers responded collectively to the impact of the global economic crisis manifested initially through the financial crisis in Asia, and continues today. This framework allows for an examination of how migrant domestic workers analyze the root causes of the global economic crisis, the solutions they offer with sensitivity to migrant reproductive labor, and how they mobilize collective action to protect their interests and to promote a counter-ideology to the prognosis of the proponents of neoliberal globalization that do not address the root causes of the global economic crisis inherent in the nature of global capital accumulation. Transnational movements' counter-frames, such as

those of migrant domestic workers', needs to be given more attention in theorizing about the global economic crisis and approaches to deal with it. Policy analysis had rarely paid attention to the policy and theoretical implications of the voices of migrant domestic workers articulated through counter-frames their movements produce. This paper draws from a decade of research on the globalization of reproductive labor wherein I conducted fieldwork in different sites (Hong Kong, Taiwan, Vancouver (British Columbia, Canada), Rome, Chicago (USA), and the Philippines and recent observations in migrant domestic workers' movement activities in Athens, Greece. I utilized data gathered through personal interviews, participant observation, and content analysis of documents of domestic workers' movement organizations. The domestic workers movement organizations focused in this paper include the Asian Migrants Coordinating Body (an alliance of migrant domestic workers from Bangladesh, Indonesia, Philippines, Nepal, Sri Lanka, Malaysia, Thailand), the IMA (International Migrants Alliance), comprising mostly of domestic workers, which co-convenes annually the International Assembly of Migrants and Refugees.

Gerhard Schutte, University of Wisconsin

Migrants , Ethno-racial Labeling and Alienation - African Born Immigrants in the USA

Arriving in host societies with established patterns of racial and ethnic categorizations, migrants of whatever phenotype are subjected to hetero-classifications. The paper examines under what conditions in the 21st century African born immigrants resist, become, embrace or reconstruct social positions assigned to them either as individuals or groups. Communication with societies of their origin is much easier with modern technology and this gives rise to a sense of virtual community with a familiar world outside the constraints of place and identity assigned within the 'strange' host society. It is within this space that the experience of alienation acquires new dimensions.

Friday 16 July, 10:45 - 12:45

RC36.09: Alienation and Emotions

Location: Handels C33

Chair: Vessela, Misheva, Sweden; Lauren Langman, Loyola University of Chicago, USA

Authors and Papers:

Mladen, Milicevic, Loyola Marymount University, United States

Cyberspace Alienation

As cyberspace increasingly becomes an emotional escape from "real life," the phenomena of new realities created by globalized capitalism produce new forms of alienation & new paradigms of emotional socialization. The question arises: how can the Internet, that helped global unification by enabling the free exchange of ideas, alienate the participants? Why do some people get "addicted" to "on-line life?" Does this double existence skew people's sense of reality, making them feel lonely & depressed? By developing on-line relationships with people on the other side of the globe, are people sacrificing valuable time that would have otherwise been available for participation in "real life" activities, which may have fostered a sense of community in their own neighborhoods? In Western society the value of instant gratification often comes first, & what better place to achieve that with great impunity than in cyberspace. How do cyberspace experiences when transposed into "real life" alter peoples' understanding of feelings "in the body"? I will try to shed some light on these questions.

Vessela Misheva, University of Uppsala, Sweden

Is Cybernet Sociology Alexithymic?

Lovisa Eriksson, University of Uppsala, Sweden

Falling in Love on Internet Dating Site

Using internet for social purposes is common in Sweden, where almost 83 percent of the population has access to internet at home & 78 percent are every day users. According to a national survey conducted in 2007, 13 percent of Swedes had tried online dating in order to initiate sexual and/or romantic relationships. In this paper, the conditions of risk & trust are regarded as fundamental in the formation of interpersonal relationships & the purpose is to elaborate on how those conditions are affected & handled in the practice of

digital dating. The study is predominantly theoretical but to a limited extent, empirical examples are collected from secondary sources & used as illustrations. The discussion evolve around the presentation of self in a digital arena & on differences & similarities to risk-management and perceived risks offline.

Carlotta Bizzarri, Università, Italy

Facebook's Double Face: Alienated Emotions or Identity vs System

Facebook, one of the most popular social network in the world, is becoming the new social "agora" where, not only, but especially the younger generations define and redefine their identity through the connections with the others and through the belonging to a system. Creating a page on this social networking seems, especially, but not only, for the younger generations, have a double meaning. On one hand, uploading photos, writing comments, updating the status means to put themselves at the center of the "agora", showing the identity of the individual as it appears in that precious moment to be recognized as different from the others, focusing on his/her uniqueness. On the other hand, canalizing all the information about yourself in the same format, means to become part of a system not "ego-centered", but "egos-centered" where the individual claims recognition from the others through the activities that characterize the system (commenting, postings, sharing, expressing likeness and unlikeness). The reflection's start point is analyzing Facebook on a sociological socio-psychological perspective in the frame of identity, system and alienation theories to understand, on a theoretical level, in which ways the expression of the emotions with the use of this virtualized networking, can be defined as "alienated". We take in account the definition of alienation (Marx) and the use of the alienation concept as "self-estrangement" as a guide to look at the relation that the individual creates with himself, nature and the others within and without the social networking . Then we focus on the modern theories of identity based on the synchrony thesis and on the Luhmann system theory and symbolic interactionism theories to explain the double faces (Identity and system) and their encounter in the common use of Facebook. On the basis of this we consider the new expression of the emotions, taking some samples from the Facebook's webpages in the Italian youth context.

Katarzyna Kruczynska, University of Edinburgh, United Kingdom

The Era of Social Networking: The Changes in People's Way of Socialization

Helena, Lundquist, University of Uppsala, Sweden

Reclaim Participation: Alcohol, Drugs and Emotional Alienation

The aim of this study is, applying a social psychology framework, to understand the underlying mechanisms of alcohol and drug dependence. A further aim is to thoroughly examine the resocialization process necessary for long lasting sobriety. In an effort to identify further insights into the problem, the study has been isolated from traditional (external) explanatory variables such as an upbringing in a socially distorted context as well as (internal) variables like genetics. All the informants report a transition from primary to secondary socialization characterized by severe emotional crises. These crises are never satisfactory resolved, resulting in deficiencies in the interaction with others and, subsequently, a flawed socialization process. The individual, painfully experiencing her inability to interact frictionless, starts perceiving herself as an outsider. In an attempt to cope with the feeling of non-participation, she assumes an identity of selfchosen alienation. Furthermore, the interaction process, perceived by the individual as an ever present threat, is greatly facilitated by the use of alcohol & drugs. In this sense, alcohol and drugs become essential catalysts for further social interaction. Following sobriety, there is a substantial imbalance between the individuals' age, her self-perception & the status of the socialization process. Hence, a compressed resocialization process is a prerequisite for a sustainable sobriety.

Friday 16 July, 17:45 - 19:45

JS80 RC54/RC36: Gender, Sork and Bodies

Location: Handels Volvo

Chair: Karolin Kappler, Universidad de Barcelona, Spain; Miriam Adelman, Universidade Federal do Paraná

Authors and Papers:

Paula-Irene Villa, Munich University, Germany

"Yes, You Can!" A Sociologist's View on How Women's Bodies are Made Fit for Work".

Chiara Bassetti, University of Trento, Italy

Gendered Bodies and Dance Profession: Social Representations, Cultural Norms, (Art) Work Opportunities and Lived Experience

The aim of the paper is to untie some of the knots linking together body, gender & work in dance field. I consider how sex, gender, dance style, body 'type', kind of gender performance, cultural representations of gender & the (gendered) body interact in shaping dancers' artistic-professional path & everyday experience. The paper derives from the extensively ethnographic research I have been carrying out on the professional world of dancers. The material on which it is based includes, first, the basic structural data concerning the quantitative dimensions of the field; secondly, a series of in-depth interviews with dance professional; and, finally, the field notes & video recordings of the everyday activities of two Italian dance companies & related schools. Moreover, in order to better understand the ways in which dance training affects the (sense of one's) body, I enrolled for the first time in courses & stages. "Dance is a queers' stuff!", a sentence we all have heard at least once. It is not surprising, given the extreme involvement of corporeality and nonverbal communicative resources in dance, that this art form is theatre of a symbolic struggle—of classification—in which the possibility of inscribing one's own values & tacit norms on those bodies that will be then publicly exhibited is at stake. As various scholars [Butler, 1990; Garfinkel, 1967; Goffman, 1977, 1979] underlined, gender—and, with it, sexual orientation—is performed in everyday interaction. No doubt that its performance during the social ritual of theatrical performance [Goffman, 1974] is very useful to sustain & maintain (or challenge & change) social norms. But this is not only about representations: dancers' artistic, professional, and, more generally, biographic paths (and their narratives of them), as well as their everyday lived experience, are affected by the cultural norms of both dance community & the broader society, until reaching the very relation of dancers with their own body. The paper explores dance labour market stratification on the basis of sex, aesthetic appearance, gender performance & implied sexual orientation. It then shows how elements such as professional level & dance style interfere with the previous ones. In particular, I describe through a semiotic square a gender-style continuum based on sex, other corporeal properties, & body-related actions (movement, gestures, body techniques, habitus, clothing, etc.). Finally, I discuss how the representations & norms of both dance occupational community and broader society affect dancers' self-

representation of their embodied corporeal self as well as their embodied artistic-professional self.

Paula Mählck, Stockholm University Sweden

Bodies at Work in Volvo Plants

Nanako Hayami, Kobe University, Japan

Research on Women's Bodily Regulation in Contemporary Japanese Society

Friday 16 July, 20:00 - 22:00

RC36.10: Alienation, Liberation and Governance

Location: Handels C33

Chair: Pirkkoliisa Ahponen, University of Eastern Finland, Finland

Authors and Papers:

Pirkkoliisa Ahponen, University of Eastern Finland, Finland

Why Is It So Important to Discuss the Complex of Alienation, Liberation and Governance in Today's Society

The cultural liberation of individuals from all social restraints has been celebrated in the era of neoliberalism. Critical observers have remarked that soft means of civilian governance have increasingly developed at the same time. The Foucauldian term governmentality has become popular in the interpretation of the image of the contemporary society. The problem discussed here is how individual liberation and the governance of common people are entwined. Are these processes taken into service of alienating social forces? If so, do mechanisms of activation work by preventing people from becoming active citizens in the proper meaning of this concept.

Roland Paulsen, University of Uppsala, Sweden

Resistance, Adjustment and the In-Between

Within critical theory as well as labor process theory the possibility of individuals resisting taken for granted power asymmetries remains a highly debated subject. Dropping rates of union membership seem to imply that within the sphere of labor, worker resistance is losing ground. Based on a large interview material of critical cases, this notion is challenged. The interviewees mainly represent white-collar employees who spend half of their working hours on private activities. Studying their objectives and political ambitions behind their methodical recalcitrance reveals a range of intentional structures that all result in the same sort of time appropriation. First, the recalcitrance may be the effect of framed resistance based on a political indignation that often is combined with other forms of oppositional actions such as sabotage and pilfering. Second, time appropriation may more plainly be characterized as disengaged resistance in which case the recalcitrance is not politically formulated but still grounded in personal indignation. Third, the activity of not doing your work while at work can also be the effect of withdrawal in which case there is no other object than to avoid working. Fourth, time appropriation may also be a (sometimes involuntary) consequence of adjustment: This is the case when the employee does not receive enough work assignments to fill a working day. I conclude by suggesting that the processes & leaps between these intentional structures should be further studied.

Andrew Blasko, University of Uppsala, Sweden

The Mask of Individuality

The cult of individualism – American "rugged individualism" as well as European "civic individualism" – is an indication that the bonds that tie people to others in healthy communities have been torn apart. This type of individualism is a sign that some process has transformed people into living atoms that dream either of being alone, or of manipulating their neighbors in some sense. One may even say that the version of individuality current in developed market societies has been created in order to be manipulated. The notion that its inherent value is of self-evident importance, even in a moral sense, is inextricably tied with the transformation of the world into a world of objects that is consequent to the exercise of power in the service of property relations. Just as the independent object is a fetish in this regard, so, too, is the independent individual. And just as the pure object is constituted through the loss of any notion that we share a common, integrated identity with the world in which we find ourselves, so, too, is the value placed today upon this specific type of

individuality rooted in the rupture between human beings and the world in which they live that arises through the workings of the market in privately owned property. Individuality as it exists today in market-dominated societies is an embodiment of the fact that we have been reduced to living in isolation, helplessness, and homelessness by the exercise of power, seeking to find and purchase the commodities that will give satisfaction and fulfillment to our otherwise empty lives. This is the result of human activity in societies dominated by the relations of production and distribution that exist today in so-called developed countries. Unfortunately, neither such patterns of consumption and production, nor the corresponding types of individuality are sustainable forms of social life.

Monte Staton, Loyola University of Chicago, United States

Therapeutic Governmentality and the Liberation of Offenders

Elections of the RC36 Steering Board

We just had our election, as of our business meeting on the 14th, the newly elected officers-for year terms are now: Dirk, current editor of our newsletter will now assume secretary role. Vera will be the new treasurer and Vessela Misheva will assume the presidency.

We had about 20 ballots returned, roughly a third of paid members, about typical. The votes were generally unanimous, save one voter who abstained on the votes for board members.

Board members will be Marty Prosono, Natalie Haber, Jodie Allen, Miriam Edelman, and Anna Kontula.

Our statutes are such that ex presidents, such as Devorah, and soon me, remain ex officio on board.

Lauren

President: Vessela Misheva (Uppsala, Sweden)

Secretary and Newsletter Editor: Dirk Michel-Schertges (Copenhagen, Denmark)

Treasurer: Vera Nikolski (Paris, France)

Board Members:

Miriam Adelman (Curitiba, Paraná, Brazil)

Natalie Haber (Chicago, USA)

Anna Kontula (Tampere, Finland)

Jodie Allen (Cambridge, GB)

Marvin Prosono (Missouri, USA)

Conference Announcement

The 6th International Conference on Cultural Policy Research ICCPR 2010

(<https://www.jyu.fi/en/congress/iccpr2010>) Welcome to the 6th International Conference on Cultural Policy Research, Jyväskylä, Finland, 24 - 27 August 2010.

The Conference will be organized by The Cultural Policy unit of Jyväskylä University in collaboration with the International Journal of Cultural Policy.

Researchers are invited to submit proposals for paper presentations. Proposals from any relevant discipline will be considered, provided they make an original academic contribution to the study of cultural policy and its effects. Proposals based on research that is primarily 'instrumental' (such as market research) or on research designed for the purposes of advocating a preconceived institutional position will not be accepted. This does not exclude applied research of high academic quality.

Although ICCPR 2010 will consider proposals for the investigation of any aspect of cultural policy, to have an overview over the particularly proposals for research papers see:

<https://www.jyu.fi/en/congress/iccpr2010/callforpapers>

RC 36 Officers/Board Members

| Position | Name | Organ. affiliation | Country | Year |
|------------------------------|-----------------------|---------------------------------------|---------|-----------|
| President | Vessela Misheva | Uppsala University | Sweden | 2010-2014 |
| Secretary and Newsletter ed. | Dirk Michel-Schertges | Aarhus University, DPU | Denmark | 2010-2014 |
| Treasurer | Vera Nikolski | Sorbonne | France | 2010-2014 |
| Board Member | Miriam Adelman | Universidade Federal do Paraná | Brazil | 2010-2014 |
| Board Member | Natalie Haber | Loyola University of Chicago | USA | 2010-2014 |
| Board Member | Anna Kontula | University of Tampere | Finland | 2010-2014 |
| Board Member | Jodie Allen | Cambridge University | GB | 2010-2014 |
| Board Member | Marvin Prosono | Missouri State University Springfield | USA | 2010-2014 |

FOLLOWING NEWSLETTER

Deadline for Newsletter 29 is ultimo November, 15th, 2010. Editor [Dirk Michel-Schertges \(dimi@dpu.dk\)](mailto:dimi@dpu.dk)
Danish School of Education, Aarhus University, Denmark.

Do you read <http://www.isa-sociology.org/isagram/>? In Isagram is the most important events, conferences, seminars and workshops within ISA announced . Isagram is e-mailed to regular members of ISA

According to the regulations of the ISA, the number of members registered in a given research committee determines the kinds of privileges the RC can have. The numbers of sessions a RC on ISA World Conference depends on to the number of members. So why not read the bylaws http://www.isa-sociology.org/rcs/rc36_st.htm and join the committee?

Membership is recognized only when dues are paid to the ISA. Join RC-36: http://www.isa-sociology.org/memb_i/index.htm

Visit the Archives of RC 36 up to 2000 and get a short introduction [INTROARCHIVES](#)

The Newsletter Links hide the contemporary archives. By following the links you will find hundreds of abstracts and papers on alienation presented to RC 36 sessions from 2000 and up.

