

PROGRAM

SATURDAY, APRIL 22, 2006

THE GRADUATE CLUB

- 8:30 ~ 9:00 Coffee & Registration
9:00 ~ 9:15 Welcome Address
State of the CCS Report
9:15 ~ 10:45 Session I - Chair: Sarah Egan
Julia Adams
Commentator: Nadya Jaworsky
Isaac Reed
Commentator: Matthew Norton
10:45 ~ 11:00 Coffee
11:00 ~ 12:30 Session II - Chair: Rui Gao
Orlando Lentini
Commentator: Dominik Bartmanski
Frederic Vandenberg
Commentator: Lyn Spillman
12:30 ~ 1:30 Lunch
1:30 ~ 3:00 Session III - Chair: Sam Nelson
Jeff Alexander
Commentator: Frederic Vandenberghe
Phil Smith
Commentator: Jesse Einhorn
3:00 ~ 3:15 Tea
3:15 ~ 5:15 Session IV - Chair: Matthew Norton
Nadya Jaworsky
Commentator: Inge Schmidt
JoAnne Brooks
Commentator: Sam Nelson
Maria Rovisco
Commentator: Ken Thompson
5:15 ~ 6:45 Reception
7:00 ~ 9:00 Banquet

YALE UNIVERSITY

8:30—5:30

THE GRADUATE CLUB

155 ELM STREET

7:00 BANQUET

ROYAL PALACE RESTAURANT

32 ORANGE STREET

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CENTER FOR
CULTURAL
SOCIOLOGY
CONFERENCE
2006

REALITY
REPRESENTATION
SOLIDARITY

Jeff Alexander

Phil Smith

Julia Adams

Frederic Vandenberghe

Orlando Lentini

Maria Rovisco

Isaac Reed

Nadya Jaworsky

JoAnn Brooks

ABSTRACTS

JEFF ALEXANDER

'GLOBALIZATION' AS COLLECTIVE REPRESENTATION: THE NEW DREAM OF A COSMOPOLITAN CIVIL SPHERE

This paper challenges conventional understandings of globalization and offers a cultural-sociological alternative that is consistent with emerging theories of civil society. What has formed is a kind of collective representation. Emerging with the Enlightenment, the "dream of universal peace" has been dashed by the history of the ethnic, racial, and imperial warfare. Yet the dream has never died. A new representation was created and promoted, in the late 1980s and early 1990s, by a carrier group of post-sixties and post-Marxist intellectuals. In the last decade, and particularly since the millennium, this utopian dream has smashed yet again upon the shoals of national conflict, and has been increasingly challenged by the discourse of empire and hegemony. This social-cum-cultural clash is not resolved, nor can it ever be as long as the contradiction between the national and international or 'global' versions of civil society remain.

PHIL SMITH

RETHINKING URBAN INCIVILITY

The presentation reports the findings of my most recent paper co-authored with Yale CCS Fellow Tim Phillips (Australian National University) and forthcoming in *Urban Studies*. Existing research on incivility is subject to critique along dimensions both methodological and conceptual. The paper presents statistical findings from the Australian Everyday Life Incivility Survey (2005, N=1621). The results of our inquiry radically challenge received wisdom on the nature, causes and consequences of everyday urban incivility.

FREDERIC VANDENBERGHE

WE AND THE OTHERS. SYMBOLIC COMMUNITY, COLLECTIVE IDENTITY AND THE BINARY.

This paper, which is part of a larger project on the ontology of collectives, analyzes how groups are intentionally constituted as symbolic communities. Through a critical engagement with phenomenological and analytic theories of collective intentionality, I argue that the constitution of the group as a 'we' is inseparable from the categorization of others as a 'them'. The mutual implication of self- and other-descriptions does not warrant their binarization, however. Focusing on boundary politics, I analyze different strategies for deconstructing the binary and suggest that cultural sociology should not only analyze how actors dramatize, but also how they 'dedramatize' antagonistic oppositions.

JULIA ADAMS

CLASS AND CULTURE: WHAT THE SNEETCHES CAN TEACH US

Culture, or meaning-making, enters into 'class' as sociologists study it at a number of levels – or so this paper contends. The paper seeks to clarify and explore some of the implications of those processes for how the structure and constitution of classes are conceptualized and dealt with theoretically, particularly in mainstream class analysis and social stratification.

MARIA ROVISCO

'BOUNDLESS SOCIETY': ROAD MOVIES, NATIONAL IDENTITY AND THE EGALITARIAN SPIRIT OF AMERICAN SOCIETY

Via an examination of the distinctive narrative, thematic and stylistic features of the American road movie, this paper links the emergence of this popular genre to the social and political upheavals of the late 1960s and shows how the road movie narrative calls for a redefinition of the boundaries of inclusion of American society. By transforming typical outsiders into heroes and by making sympathetic portraits of socially disadvantaged groups, the road movie narrative calls for a more inclusive and tolerant American society even as it explores the tension between collective interests and individual liberties. I draw on the archetypal *Bonnie and Clyde* (1967) and *Easy Rider* (1969) as well as on *Thelma & Louise* (1990) and *Natural Born Killers* (1995) to illustrate these points.

ORLANDO LENTINI

CULTURE AS VIRTUAL REALITY

The various definitions of culture, in different fields of research, transformed the term in a receptacle for almost every social phenomenon, including material culture, religion, philosophy, humanities and so on. Political culture, civic culture, popular and national culture, mass culture, are among the themes most researched. The paper discusses the meaning of social knowledges from the point of view of their 'quality', starting from an analytical distinction between real reality and virtual reality. The mode of organization of an embedded historical system implies a specific mode of representation or a 'geoculture', that is produced as its specific virtual reality.

This over-holistic approach seems to be the only way to grasp the nature of the cultural products. So we probably should speak of working class, or bourgeois virtual reality, Christian or Confucian virtual

reality and so on. The present globalization of virtual reality should be considered a sign of the new organizational needs.

ISAAC REED

WITCHCRAFT, RATIONALITY, AND OTHER BAD THINGS WOMEN DO

The Salem Witch Trials remain a puzzling historical event that demands a careful explanation at the nexus of gender and culture, and offers the opportunity to expand upon and specify certain themes from feminist theory. My initial investigations suggest that the Trials were a social space in which the bodies of (certain) women became both a locus of truth and a medium for communication and elite male conflict.

NADYA JAWORSKY

LOST AGAIN? NEO-CASTAWAY STORIES IN A GLOBALIZED WORLD

The tale of castaways is a familiar one. Sometimes, exile is quasi-voluntary, as in *Robinson Crusoe* or the "reality" show, *Survivor*. At others it is imposed, such as in the series *Lost*. In a globalized world, what could possibly be so compelling about the old, well-worn castaway story? Like many episodes of exile, the characters of *Lost* get to remake themselves in the wild after their air crash. The strategy appears to be one of spatial and performative map-making. If the *topos* of the fixed and unchanging "nation" or even a "people" is no longer a secure place to hang your hat, both literally and figuratively, what kind of imaginings emerge in response? The focus of this paper will be to examine how identity, race and memory are performed, transformed and re-staged for a multicultural cast of postmodern characters as action confronts destiny.

JOANN BROOKS

POWERPOINT PRESENTATIONS AS AN 'ELEMENTARY FORM' OF CONTEMPORARY ORGANIZATIONAL LIFE

In an age of email, websites and video/teleconferencing, the gathering of people together in a room, attending to the presentation of projected slides with textual bullets seems a bit antiquated. Yet the popularity of PowerPoint presentations within contemporary organizations is indisputable. Reporting on an ethnographic study of PowerPoint presentations in one high-tech organization, this paper analyzes the presentations primarily as rites according to Durkheim's *Elementary Forms of Religious Life*, and finds this perspective presentational rites as a foundation of organizational culture, even in an organization characterized by technological innovation.