

CRESC News

Issue 5

July 2007

New Journal and Book Series

Our ambition to become a major centre for the dissemination of innovative and critical work in the social sciences has taken a big step forward through a publishing agreement that will see CRESC edit an interlinked journal and book series, both beginning in 2008. The Journal of Cultural Economy will be concerned with the role played by various forms of material cultural practice in the organisation of the economy and the social, and of the relations between them. As such it will provide a unique interdisciplinary forum for work on these questions from across the social sciences and humanities.

These include the contributions of actor network theory and science studies to debates about the 'performativity' of the economy and the social and the parallel discussions about the distributive nature of economic and social agency across networks of things and persons that is evident in social anthropology, and material culture studies. They also include the range of perspectives that have been deployed in cultural studies, feminism and sociology to explore the making up of social and organizational identities, and this has been complemented by approaches to the governance of economies and of the social stimulated by Foucault's work on 'governmentality'.

The journal, edited by Tony Bennett, Liz McFall and Mike Pryke, is set to get off to an excellent start with contributions from Mitchell Dean, Penny Harvey, Hannah Knox, Bill Maurer, Peter Miller, Ted Porter and Nigel Thrift featuring in a specially commissioned first issue.

The book series, to be published under the title *Culture, Economy and the Social*, will focus on innovative contemporary, comparative and historical work on the relations between social, cultural and economic change. The editors – Tony Bennett, Penny Harvey and Kevin Hetherington – are committed to publishing empirically-based research that is theoretically informed and which works across a range of traditions, disciplinary and inter-disciplinary study. They will be commissioning titles that critically examine the ways in which social, cultural



and economic change is framed and made visible, and that is attentive to perspectives that tend to be ignored or side-lined by generalizing theoretical narrative tropes and positions.

The books in the series will be actively engaged in the analysis of the different theoretical traditions that have contributed to the development of the 'cultural turn', without being just about theory, with a view

to clarifying where these approaches converge and where they diverge on a particular issue. The new critical agendas emerging from current critiques of the cultural turn will be just as important: those associated with the descriptive turn for example.

In addition to research monographs the series will include agenda-setting edited collections on novel and imaginative topics, handbooks on key concepts and ideas aimed at teaching and textbooks for students on aspects of cultural, social and economic change.

Titles already in the pipeline exemplify this range. A collection on *The Media and Social Theory*, edited by David Hesmondhalgh and Jason Toynbee from the proceedings of CRESC's 2006 landmark conference, is well underway. The same is true of *Culture, Class, Distinction* a major research monograph arising out of CRESC's project on Cultural Capital and Social Exclusion conducted by Tony Bennett, Mike Savage, Elizabeth Silva, Alan Warde, Modesto Gayo-Cal and David Wright – a book that looks set to be the most systematic engagement with Bourdieu's influential account since *Distinction* was first published in 1979.

For details about both the journal and the book series, visit the CRESC web page and look under Publications

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Business Engagement

Julie Froud on CRESC research into Private Equity

Business user engagement is one of the unexpected successes of CRESC theme 1. Generally, cultural economy aligns with critical management studies which engages academics of a social constructionist bent not business users with practical concerns. But theme 1 research is attracting such users. So far this year theme 1 researchers have spoken to Austrian Chief Financial Officers on strategy for Deutsche Bank and to FTSE 100 and 250 non executive directors for KPMG's pay and remuneration practice. This is all part of a network of developing relations. Deutsche Bank and the Institute of Financial Services are providing financial sponsorship for academic workshops; and an exchange with KPMG will bring one of their senior researchers on secondment to CRESC Manchester in the autumn of 2007. But the most interesting and contentious aspect of this business engagement is the work on private equity which was originally funded under EU Framework 6 and will now continue through 2007-8 after our recent success in getting an additional grant for £93k under the ESRC's Business Engagement Scheme.

P private equity (PE) is about trading in used companies which are bought (largely with borrowed money) and then sold on for a profit within 3-5 years. The controversy arises because of the way private equity has rapidly scaled up. In the 1990s old private equity was buying small privately held companies and unloved divisions of public companies so that as late as 2000 the average purchase cost £20 million, but in a world of excess liquidity the private equity houses can always borrow more so by 2007 they have returned Debenhams to the public market, own the AA and many other household names and are buying Boots, a giant FTSE 100 public company for more than £10 billion. The result so far is a public scrap with the trade unions, especially the GMB, about whether PE makes its money by sacking workers, selling assets and loading firms with debt; and some awkward questions from MPs on the Treasury Select Committee about the tax light business model whereby the use of debt reduces corporation tax payments and whereby capital gains rules allow the PE general partners (or managers) to pay "less tax than a cleaning lady".

What can CRESC contribute? If private equity is increasingly about taking public companies private, the paradox is that the CRESC research team is applying and developing methods for PE which were first used in the analysis of giant public companies in their 2006 book *Financialization and Strategy: Narrative and Numbers*. Just like other innovations in the financial markets (such as Real Estate Investment Trusts), PE requires a supportive regulatory and tax environment and the currently controversial rules about capital gains at 10% for PE general partners are concessions made by Gordon Brown in the early days of New Labour. All this has been justified by an active PE trade association, the British Venture Capital Association with a narrative of social purpose and achievement, especially about job creation in PE owned firms.

Researchers from CRESC and from the Work Foundation have pointed out that these claims represent simplifications of a complex and ambiguous set of historical numbers which are no guide to what happens next at Boots. CRESC researchers have also used their expertise to analyse and criticise the PE business model of high debt and high fee deductions. Our counterfactual simulations on leveraging the FTSE 100 suggest that inability to meet debt charges would be a problem in any substantial economic downturn. Furthermore, a flat management fee of 2% on funds invested plus a 20% share of profits for the PE general partners represents an unacceptably high level of deduction from the modest long returns from corporate business which is best proxied by the long term real rate of return on equities which is no more than 5%. This second line of criticism connects with a broader analysis of intermediary capitalism.¹

CRESC's work has attracted considerable media and public interest. In February 2006 our working paper on "private equity and the culture of value extraction" was noticed by centre left commentators like Simon Caulkin in the Observer and Will Hutton in the Guardian and by a City heavy weight like Michael Gordon, the Chief Investment Officer of Fidelity writing in an op ed piece in the FT². A subsequent written submission to the Treasury Select Committee in May 2007 led to an invitation to give oral evidence to the Committee³. On June 12th Karel Williams gave public evidence as an expert academic witness before the Treasury Select Committee in a highly charged atmosphere with the committee clearly divided on party political lines. In the morning session, Karel in a supporting role put up a careful defence of CRESC's moderate, critical position and got off relatively lightly. In the afternoon session, the star role went to Peter Lynthwaite, the BVCA chief executive, who could not handle the hostile questioning of Labour members and was consequently sacked by the BVCA.

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This is all very different from the model of business engagement that is explicit in many official documents like the DTI's *Making the Most of UK Research* which is primarily concerned with natural sciences and inevitably focuses on the commercialisation of research and solving business problems. Some of this language recurs in the ESRC's draft *Business Sector Strategy* for the social sciences. But the ESRC has the good sense to see that the model has to be varied in cases like private equity where independent research on PE is a kind of public good for the broader business community including the public companies now threatened by PE take over and the fund managers who must decide whether to invest in PE. The ESRC has therefore made a grant to CRESC under the Business Engagement Scheme to work on CEO pay in public companies and on private equity rewards and returns. The strand of work on private equity will involve working with an advisory committee of businessmen and engaging the investment community which must finally decide whether to invest our pension funds in PE. It will be a lively dialogue.

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¹ Peter Folkman, Julie Froud, Sukhdev Johal and Karel Williams, *Working for themselves? Capital market intermediaries and present day capitalism* (CRESC working paper, No 25)

² Julie Froud and Karel Williams, *Private Equity and the culture of value extraction* (CRESC working paper, No 31)

³ Julie Froud, Sukhdev Johal, Adam Leaver and Karel Williams, *Private Equity, intermediary capitalism and the agent problem*, (May 2007 submission to the Treasury Select Committee)

Writing Bob

Jason Toynbee on his book *Bob Marley: Herald of a Postcolonial World?*

How do you write about an individual from a social science perspective? I finished a book on Bob Marley last year, and that question nagged me right up to the day I submitted the manuscript. The problem is that there is no obvious model for the sociological analysis of a concrete individual. The 'agent' is a respectable social scientific entity of course, usually encountered as a foil to 'structure'. But this isn't really much help in that the agent tends to be discussed as a concept, rather than as a specific person. I could come at the problem from the other direction perhaps, by using the model of the biography in which the category of the person is simply taken for granted. Bob might have then made his self-sufficient way across his life course, and I could have inserted social problems and context for him to navigate. Yet this seemed unsatisfactory too – intellectually dishonest, and unfair to Bob Marley.



For, centrally, to examine Marley's life and work is to confront the problem of socio-cultural change and movement: from colonialism to postcolonialism, from folk music to industrialised rock, from core to periphery of the world system, and, ultimately perhaps, from Babylon to utopia. Marley was not only an emblem of this change, he was also an actor in it. Indeed, in some areas he played a leading part. To recount and explain his role in these changes should surely be the main task of the book. Yet this posed the problem of structure and agency in the strongest possible terms, begging the question of how one might make sense of his interventions as a musician and public intellectual. More, Bob's agency raised the issue of truth to person. His manifest sincerity, creative power, and courageous advocacy of social transformation – not to mention his sexism and occasional violence – called for a way of respecting personhood which I simply couldn't find in social theory.

Finally I discovered critical realism. What made this approach so compelling was that it credited both human beings and the social structures in which they are located with a real existence. So, Bob Marley was not merely 'Bob Marley', a construction of the media

industry and the collective imagination of his fans. He was also a living human being who acted according to his own reasons, even while those reasons and actions were both generated and restricted by the social structure of his world. The breakthrough in finding critical realism (it felt more like a reprieve) was that I could then write about Marley and his creative work without either reducing it to an effect of social structure, or simply treating it as a matter of his own ineffable genius.

For Bob was indeed an extraordinary performer and song writer. But his musicianship emerged from the creative networks in which he worked, first in Jamaica and then the international rock industry. The music scene of Kingston in the early 1960s where he learnt his trade was, in effect, a musical laboratory. In three small studios a handful of session musicians, engineers and producers worked with hopeful young singers to translate the sounds of US rhythm and blues, mento – Jamaica's 'folk' style, and even of contemporary Hollywood theme tunes. The resulting compound, tested every Friday and Saturday night in the dancehalls of the city, was called ska. Marley was not only an early exponent (the Wailers' first recording,

'Simmer Down', was the biggest Jamaican hit of 1964), he also played a key role in the development of this sound into new forms; rocksteady, reggae and then the politically conscious style called roots which he brought to London in 1972.

Sheer, pointless chance should never be underestimated as a factor in history; critically, the stay in London was an accident. Bob had become stranded there after an unsuccessful attempt to launch an international career in Sweden, and his visit to Chris Blackwell, the Jamaican boss of Island Records, was an act of desperation. He knocked on the right door though. The two immediately began collaborating on the construction of a new musical genre – reggae for a rock audience, an international cosmopolitan style. Again structural factors played their part. Rock was just open enough in the early 1970s to let one artist from the third world into what would shortly become a rigid aesthetic-industrial apparatus. Yet, as I document in the book, the price paid for this included a critical reception in the British press of an astonishingly racist and othering kind. Once across the threshold, though, Bob thrived in the field of rock. His major innovation was a new kind of live performance, a theatre of Pan African authenticity, which I discuss in some detail. By his death in 1981 he had become a global star. Within a couple of years he was a posthumous superstar.

Now, a quarter of a century later, the profound contradictions which Marley embodied in his lifetime, have taken on new and poignant forms. On the one hand his reputation stands as an exemplary agent for social change and a brilliant music maker who continues to inspire the multitude. As I show in the final chapter, since his death Marley has been taken up by poor people across the global south in their struggle to fight injustice and create a decent life. Simply in terms of the number of people who know about him, he is probably the most famous person on the planet. On the other hand, the fact that he remains the only superstar from the third world poses the problem not of socio-cultural change, but rather of stasis, the massive inertia of structural inequality on a global scale.

Marley, of course, was a passionate advocate of emancipation from social injustice. Whether Marley the emancipator will be vindicated remains to be seen. Still, a critical social science should surely try to understand the conditions in which people can make a difference, and forge real socio-cultural change. It's that project which I hope my book contributes to.

***Bob Marley: Herald of a Postcolonial World?* is published by Polity in September 2007**

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Knowledge Moves

Alberto Corsín Jiménez on how the ethnography of institutional relocation connects philology to the oil industry

I am currently doing fieldwork at Spain's National Research Council (Consejo Superior de Investigaciones Científicas, CSIC). The Council is Spain's elite research institution. It is a state-funded institution, covering all areas of research and scholarship, and employing some 11,000 people (between faculty, postdocs and staff) nationwide. My work in CSIC is directed by an interest in understanding how the research process is institutionalised: the types of knowledge that are favoured and promoted, and the means employed to advance such aims. Within this context, I am particularly interested in the way human and social scientists go about doing their work. Much has been written on the 'sociology of science', but most of the literature takes the natural and engineering sciences as its organising paradigm. What would a sociology of science - indeed, a 'sociology of knowledge' - look like, if the terms of its description were provided not by the practices and activities of 'normal' scientists, but by the epistemic reflexivity of, say, philologists?

I arrived in CSIC in June 2006, coinciding with an important moment of organisational change in the institution, referred to by the authorities as the most significant in the history of the social sciences and humanities in CSIC. This consisted in the setting up and organisation of a new Centre for Human and Social Sciences in Madrid, which is to bring together in one single site most of CSIC's social and human scientists.

The move to the new building became a shared concern for all academics and a recurrent topic of conversation. Some of their polemics, conflicts and interests were refracted through the lens of the move. The new building provided a material setting for expressing divergent opinions. Some of these opinions were personal, but some, too, were epistemological, in the sense that they reflected ways of thinking about the organisation of research, and about what constitutes academic production. A noted example concerned the organisation of the new library, which was to bring together the collections previously held autonomously by different departments and centres.

Philologists, for instance, were used to holding library copies of books in their offices. Some offices were true mini-libraries in their own right, with some collections holding several hundred books. The head librarian, a philologist herself, explained this academic habit of philologists to me by saying that philologists worked by surrounding themselves with a physical stock of scholarship: they needed a physical structure of basic scholarship at hand because most of their work revolved around a limited number of texts and manuscripts, which they used for consultation and annotations. The books carried a sort of 'internal economy of relations', in the sense that they were physical indices of the kinds of genealogical connections that philologists established between texts. A philologist's personal history of scholarship could thus be mapped 'internally' through the organisation of his or her library and the connections between

books manifest in the library's structure. This of course put the librarian in a difficult position because she had to convince scholars that in moving to the new building, and in having to give-up their collections to the new library, their work would not be affected.

Half-way through my research, a friend of mine brought to my attention the extent to which my research intersected with current research in industry on the reorganisation of activities on ergonomic principles. Briefly put, this involves the study of the ways in which people work to better understand the impact

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that the organisation of space, technology and management have on their practices. My friend, who is a collaborator and member of the Fraunhofer-Gesellschaft's (Europe's largest institution for applied research in industry and technology) international network, illustrated the affinities between my project and his own work with an example. One of his current projects involves designing a spatial layout, and a suite of working processes, for the offices of one of the world's largest oil companies, which is about to move its headquarters to a new building.

Talking about the convergence between our interests, we came to realise that there could be perhaps some room for my involvement in the oil company's project. It is on this account that I have recently accepted an offer to work as a consultant/researcher in the project. Simply put, my task will be to document, and implement, the move to the new building,

tracking how knowledge gets dis- and reassembled from one location to another. Knowledge 'moves', and my aim is to better appreciate how this movement takes place, and what it is made up of. Ethnography can help document and trace these re-assemblages of knowledge because of its unique methodological approach, which enables researchers to attend to the subtle changes in register in everyday sociality. An example would be the way in which philologists conceive of their own production of research, as noted above. The place that books and their genealogical connections occupy in philologists' 'sociology of knowledge' could easily go unnoticed if one paid attention only to rational managerial principles of organisation. Under the new library's organisation - carried out with a view to promoting online access and limiting the amount of texts available over the counter - philological work could have suffered a severe blow. Attention to their needs, however, made sure that some texts were rebundled as 'special collections' and moved from a 'deposit' location to an 'open shelf' location. At the same time, philologists were assured that they would enjoy privileged user rights and would be entitled to keep books in their offices without due back date (until, that is, requested by another user).

The recent surge and vogue of 'knowledge management' manuals and recipes could lead

us to believe that 'knowledge' is indeed a thing - an object - that can be identified, labelled and managed. The trouble with this approach is that it is blind to the social processes and practices that make knowledge 'appear' in the first place - and which, as we have seen with the philologists example above, make all the difference in what truly counts as 'knowledge'. Ethnography teaches us, on the other hand, to be alert and aware of such consequential differences - noting that both 'knowledge' and 'management' are both processes that sometimes take one form, and sometimes - digitalised or in an open shelf location, with due back date or in a special collections section - take another.

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Shifting Congregations

Sophie Watson on religious practices in multicultural Sydney

Amongst Marxist and post-Marxist social science scholars of the mid-late twentieth century, reflecting a dominant secularist predisposition, there has been relatively limited interest in the study of religion as a set of socio-cultural practices, with of course some notable exceptions. Indeed there has been considerable blindness to the place of religion in forging inter-ethnic communities on the one hand, or socio-spatial divisions in cities, on the other. With the growing political and cultural impact of fundamentalisms, both Christian and Muslim, combined with migration patterns which have reconfigured urban populations in many cities reflected most starkly in a diversity of religious cityscapes, there is evidence of a renewed interest in religion across the social sciences.

For my own part, a recent study on public space- City Publics: the (dis) enchantments of urban encounters- shifted my own lack of attention to religious practice in cities when I came across a hotly contested religious space in North London- the Jewish eruv- a symbolic space mobilised by a group of local Orthodox Jewish people for use on the Sabbath. Research into this space sparked further consideration of the issue in a recent research leave period in Sydney, Australia.



As a result of several decades of migration first from Southern Europe, and more latterly from countries in South East Asia, Sydney has shifted from its Anglophone dominance in many neighbourhoods of its major cities to becoming one of the most multicultural cities in the world.. Marrickville in Sydney, in particular, the locality of the international airport, and home to migrant and refugee hospitals, has a large population of non English residents, reflected most visibly in its high street which is now largely dominated by South East Asian shops and restaurants, with no sign of the traditional Australian butcher or baker symbolic of earlier decades.

Having noticed on an earlier visit that the large Catholic church now had services conducted only in Vietnamese, and the Anglican church down the road leased the premises to the Indonesian services, I was intrigued to find out how these churches were being used by non Anglo groups and how they had adapted their practices and built form to accommodate multicultural diversity.

The small project undertaken thus explored the place of religion as a range of strategies which forge a sense of belonging amongst new migrants. I am thus not concerned with religion as a set of beliefs; rather religious affiliation was seen as representing cultural practices performed in the absence of other links to a local community. The aims of the project were thus:

- to explore how established Christian churches have adapted to the presences of a diversity of migrants over the last two decades;
- to consider the place of religious activity in the lives of new migrants; and
- to explore the changing cultural, material and symbolic practices enacted in religious spaces as a result of a multicultural diversity.

An initial search confirmed my sense of the continuing relevance of the Christian religion in Marrickville with the census figures showing that 27.1% of the population stated they were Catholic, 10.1 % were Anglican and 9.7% Uniting Church, which combined with other smaller churches totalled to 54.7% of the local population declaring themselves practising Christians.

Interviews were thus conducted with priests from the key Christian churches in the locality, observation was carried out of everyday use of religious sites, and photographic records taken of local symbolic practices- public notice boards, religious iconography and buildings. The research has been completed but not yet fully analysed so only initial impressions can be documented here.

First, across each of the major churches in the locality there was a strong commitment on the part of the priests to make connections to the migrant communities and to adopt a cross cultural approach in their work, but there were striking differences. Here I shall restrict my brief observations to the Catholics and Anglicans. The Catholic church of St Brigid's is the most striking religious building in the locality which is under the direction of the Passionist order who first arrived in Sydney in 1887, establishing the church in Marrickville in the same year. The priests in this church were striking in their commitment to a radical engagement with local migrant communities reflected visibly in public notices, symbolic sites and cultural practices. One of the priests commented on what a dramatic shift this represented in the thirty years he had been there when the Anglo Catholic priests of the time had literally mocked the first Italian priest who had served there. Now different migrant communities were involved in running the church, holding services there, and celebrating cultural difference. Thus for example, the notice board outside the church publicised the Vietnamese and Italian services held there on Sundays and Tongan and Samoan festivals were regularly celebrated in the church followed by large feasts in the grounds to which the local congregation and community were invited.



A priest told me the story of a request he received from the local Vietnamese community to build a statue of the Virgin Mary in the grounds of the church where flowers could be laid after the Sunday service. Having refused initially he succumbed when he received a deputation explaining that in Vietnam under Communist rule Catholics had built statues to Mary in the country where secret services were held for believers. 'If you can find the money you can go ahead', he told them. The following week members of the community arrived with \$40,000 and a design for the shrine. This is now a crucial site for the local community.



From my own observations, this church was clearly a focal point for the diversity of populations in the borough which spilled on the street each Sunday

The Anglican church, in contrast, told a different story. The Anglican church of Australia has a reputation for its highly conservative and backward looking social attitudes and policies. It was thus no surprise to find that despite its rhetoric to the contrary, the Anglican church in Marrickville had been far less successful than the Catholics in crossing cultural divides. The major exception was the Chinese from mainland China who represented the fastest growing population in the church. This was intriguing since these were not Chinese people who had brought their religious affiliations with them as a result of missionary practices; rather they had converted to the Anglican church on arrival. In contrast to the Catholic church the only visible sign of disturbance to dominant Anglo cultural practices and architectures was on some of the church notice boards which also had Indonesian script.



Over the next few months I intend to explore in more detail in these two churches, the Greek Orthodox, Baptist and Uniting Church, the questions raised earlier. What is clear so far, is that this field of study is a rich one for scholars of socio-cultural change.

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From our PhDs

We are extending the reach and scope of CRESC research and making a contribution to the training of the next generation of social scientists by building a group of PhD students. Here is a report from one of our students who is starting out on the first year of research.

Homo Optionis

Anna Schröder on Individualization in the Second Age of Modernity

Post industrialism, new capitalism, flexibilization and individualization are just a few catch words that come to mind when describing contemporary Western societies. Our brave new world of post modernity is supposedly governed by flexibility and reflexivity: traditional structures, communities, families, gender roles and class are eroding, setting the individual free from constraints and opening up a hitherto unknown number of choices. Careers, relationships and identities – everything is open to individual choice and (re-)definition; or so it seems.

Research on stratification has found that structures of inequality and relative life chances have remained surprisingly stable over time, suggesting that – despite a general improvement in the age of affluence – the overall structure hasn't really changed. Social inequality has not been declining; if anything, it seems to be increasing. Class related income inequalities as well as stratification in terms of unequal life chances and patterns of social distance in relationships represent strong evidence for the stability of class relations in post-industrial societies. But at the same time it seems that people have more options than ever and constantly have to make choices while reflexively constructing their lives. How can it be that society seems to be highly structured while at the same time giving the impression of being widely open to individual choice? Are notions of individualization and class stability indeed antagonistically opposed?

The aim of my research is to unpack the apparent paradox of simultaneously governing reflexivity and persisting constraints on life chances. I will look at intra-generational mobility among two cohorts in the post-war era in order to compare class careers in a period that is marked by the rise of globalization, service society and consumerism. By employing innovative techniques in sequence analysis, I hope to shed light on the interrelationships between class structures and individualization. I intend to argue that individualization and stability in class relations are compatible if individualization is conceptualized as destandardization of the life course and class is to be seen as a longitudinal process that works through the individual and his or her accumulated advantages over time.

Research on social mobility has put a huge emphasis on intergenerational mobility, while studies of intra-generational mobility

// *The aim of my research is to unpack the apparent paradox of simultaneously governing reflexivity and persisting constraints on life chances.* //

have mainly used models that focus on either just two points in time or on specific transitions. Using sequence analysis techniques such as optimal matching will hopefully enable me to add new insights to individualization theory as well as to class analysis by examining careers holistically. I intend to explore notions of destandardization of class careers while at the same time investigating possible path dependency in relation to class of origin, assuming that class careers have indeed become more differentiated but are still linked to class background. My research loosely ties in with CRESC theme 4, insofar as it attempts to challenge certain meta-narratives of social change and individualization, suggesting that the concept of individualization is largely based on a comparison of the status quo with extraordinarily high levels of stability and homogenization during the so-called 'golden age' in post-war Europe.

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1st Year PhD supervised by Mike Savage and Alan Warde

Upcoming events at CRESC

3 September 2007

CRESC Methods Workshop: New Developments in Sequence Analysis: Exploring Social Dynamics and Social Trajectories?

Venue: CRIC Conference Room, Harold Hankins Building, University of Manchester
Funding for this workshop is gratefully received from the ESRC Research Methods Programme

Convenors: Gindo Tampubolon and Mike Savage



5-7 September 2007

3rd CRESC Annual Conference: Re-thinking Cultural Economy

Venue: Humanities Building Bridgeford Street, University of Manchester

Convenors: Paul du Gay, Sarah Green, Debra Howcroft, Liz McFall, Karel Williams

For more information see back-page

19 October 2007

CRESC Conference: Cultural Consumption, Classification and Power

Speakers: Philippe Coulangeon, Jean-Pascal Daloz, Jukka Gronow, Stephanie Lawler, Michèle Ollivier

Venue: CRIC Conference Room, Harold Hankins Building, University of Manchester

Convenor: Alan Warde

1-2 November 2007

CRESC Methods Workshop: Narrative, Numbers and Social Change

Plenary speakers: Penny Harvey, John Law, Nik Rose, Mike Savage

Venue: CRIC Conference Room, Harold Hankins Building, University of Manchester

Convenors: Niamh Moore and Shinobu Majima

1 November 2007

CRESC Annual Lecture

Prof Nikolas Rose (London School of Economics)

Time: 4:30 - 6:00, Venue: University of Manchester

20-21 February 2008

CRESC Workshop: Gender, Service Work and the Cultural Economy

Keynote Speaker: Carla Freeman

Venue: University of Manchester

Convenors: Debra Howcroft and Helen Richardson

For more information on any of these events please contact CRESC,
cresc@manchester.ac.uk, tel: +44 (0)161 275-8985/8990,
<http://www.cresc.ac.uk/index.html>



Centre for Research on
Socio-Cultural Change

New working papers

The following working papers have been added to the CRESC website

<http://www.cresc.ac.uk/publications/papers.html>

Working Paper No.28

Rawls, Fraser, Redistribution, Recognition and the World Summit on the Information Society

Richard Collins

Working Paper No.29

Missing Women': Gender, ICTs and The Shaping Of The Global Economy

Hazel Gillard, Debra Howcroft, Natalie Mitev, Helen Richardson

Working Paper No.30

Digitalisation, Music and Copyright

David Hesmondhalgh

Working Paper No.31

Private Equity and the Culture of Value Extraction

Julie Froud and Karel Williams

Working Paper No.32

Prudentialism and the 'Missionaries' of Life Assurance

Liz Mcfall

Working Paper No.33

'Without Affection or Enthusiasm': Problems of Attachment and Involvement in 'Responsive' Public Management

Paul du Gay

Working Paper No.34

Misrecognitions: Associative and Communalist Visions in EU Media Policy and Regulation, from Television without Frontiers to the Audiovisual Media Services Directive (AVMSD)

Richard Collins

CRESC

Annual Conference 2007

Wednesday 5th – Friday 7th September 2007,
University of Manchester

Re-Thinking Cultural Economy

Plenary speakers: Rachel Bowlby, Karin Knorr Cetina, Franck Cochoy, Chris Gregory, Larry Grossberg, Eric Hirsch, Angela McRobbie, Nigel Thrift, Hugh Willmott

The term 'cultural economy' is deployed as part of a claim about the importance of culture both to understanding what is happening to economic and organisational life, and to effective practical interventions in the worlds of production and consumption.

There are many ways of thinking about cultural economy which, like any umbrella heading, covers a multitude of distinctive and often non-reducible developments. These include the culturalisation of a range of activities previously considered preponderantly "economic"; as well as the growth of the so-called 'cultural industries' and the importance of 'creativity' and 'knowledge' to contemporary economic success. Within the social sciences and humanities, the 'cultural turn' has led to a new preoccupation with the analysis of cultural forms and a realisation that culture was not limited to a particular sphere or set of activities - the arts, the cultural industries - but was basically to be found everywhere. While in consultancy rhetoric and managerialist programmes of organisational reform, organisational ethics and employee identities are perhaps re-configured to express a 'New Spirit of Capitalism'.

Equally there is a need for re-thinking cultural economy understood as the assumptions and claims of those working in this new and contestable field. Scholars from the humanities, social sciences, organisation and management studies are raising fundamental questions about how to understand power and privilege, effect and affect in present day capitalism. How do constructivist oriented forms of knowledge relate to older general, structural analyses of capitalism? How do the discursive and performative relate to more traditional ideas of mechanics and causal logic? How do "critical" scholars evaluate ascendant practices like management or evaluate epochal claims about network societies?

This third CRESC Annual Conference seeks to assess where the various debates about culture and economy and cultural economy have got to, and explore where they may be going in the future.

About 135 papers have been structured in 38 sessions addressing the following themes:

- *Finance and Financialisation*
- *Consumer Culture*
- *New Spirits of Capitalism*
- *Theorising Culture, Economy and Cultural Economy*
- *The Cultural Economy of Management, Managerialism and Elites*
- *Difference, Money and Borders*

The conference starts at 09.00 on Wednesday the 5th and will finish around 17.00 on Friday the 7th of September 2007. The full programme is available online at <http://www.cresc.ac.uk/events/conference/programme.html>

Registration details are available from <http://www.cresc.ac.uk/events/conference/registration.html>