

比較文化研究所主催ワークショップ  
「文化社会学の新たな挑戦」

WORKSHOP ON

# NEW DIRECTIONS IN THE SOCIOLOGY OF CULTURE

Organized by the Institute of Comparative Culture

"The workshop will bring together scholars who are active researchers and experts in the methodology of the Sociology of Culture. More than most subfields in Sociology, the Sociology of Culture is marked by methodological challenges and discussions over methodology. This workshop will explore the methodological challenges of studying cultural production in the context of globalization by inviting leading experts in the sociology in the US and in Japan."

**Organizer: James Farrer, Associate Professor, Faculty of Liberal Arts, Graduate Program in Global Studies**

我々文化社会学者を標榜する者にとって、どのような方法論を用いて研究を行なうのかを突き詰めるのは重要な課題である。なぜなら文化人類学や他の学問領域の文化研究と、研究する対象が重なることが多く、彼らの視点からも学ぶ点が多々ある一方、「文化社会学」の独自性を堅持していくために、新たな方法論を常に模索しなくてはならないからだ。このワークショップではこうした「方法論」について議論を進めたい。また、著名な学者による最新の実証研究発表もあり、広く様々な分野の研究者にとっても有意義なワークショップになるものと自負している。”

**オーガナイザー：ファラー、ジェイムス、グローバルスタディーズ研究科、国際教養学部、准教授**

**日時** 1:00 – 4:30 p.m.,  
Dec. 1, 2007

**会場** Room 301, Building 10  
Yotsuya Campus  
Sophia University,

No registration required

English only (No interpretation available)

**事前予約不要 / 講義、質疑応答は英語にて行なわれます。**

Contact: Sophia University Institute of Comparative Culture / [diricc@sophia.ac.jp](mailto:diricc@sophia.ac.jp)  
7-1 Kioicho, Chiyoda-ku, Tokyo 102-8554 / (Tel) 03-3238-4082

## 発表者及び論文要旨

### Workshop presentations:

#### **"Jumping on a just account": Globalization, new and old media, and cultural analysis"**

**Wendy Griswold** (ウェンディー・グリスウオールド), Northwestern University

This paper considers how the methods of cultural analysis used by sociologists must adjust to accelerated global circulations (of people, of images, of ideas), new media, Web 2.0 communities, and the interplay of unstable, participatory cultural formations of the twenty-first century with the more fixed, hierarchical cultural forms previously established. Through examples ranging from the Chinese Cultural Revolution to regional literature to the contemporary movement for local cuisines to Myspace.com, it explores the puzzles of explanation—"jumping on a just account," as Shakespeare called it—in contemporary culture.

#### **"Mission Impossible": Product Mix as a Survival Strategy of Scholarly Publishers"**

**Ikuya Sato** (佐藤 郁哉), Hitotsubashi University Graduate School of Commerce and Management

On the basis of case studies of a number of publishers in Japan, this paper shows how scholarly publishers use product mix as a means to maintain their firms as going concerns while fulfilling their cultural responsibility. While the institutional theories of organizations provide the basic frame of analysis, special attention is paid to the multiplicity of the organizational field to which publishing firms belong. It is argued that the organizational field includes at least four "institutional logics" (i.e., culture, commerce, craft, and bureaucracy) and they constitute two major types of dilemmas for the publisher. One type of dilemma is concerned with the contradiction between culture and commerce and the other is concerned with the contradiction between craft and bureaucracy. The editor-centered and author-centered portfolios are two major product mix policies that can be identified as the means to bypass the craft-bureaucracy and culture-commerce dilemmas. In conclusion, this paper argues that four institutional logics coexisting in the multiplex organizational field correspond to four components of the hybrid organizational identity of a publisher: cultural institution, business, craft, and bureaucracy.

#### **"Reason to Believe: Cultural Agency in Latin American Evangelicalism"**

**David Smilde** (デビッド・スマイルディー), University of Georgia

Growth of Anglophone Evangelical Protestantism in traditionally-Catholic Latin America has received widespread attention and, unsurprisingly, has been given widely differing assessments. Neomarxist scholars see cultural movements like Latin American Evangelicalism as symptoms rather than solutions. Religious movements, in this view, clearly manifest discontent with conditions of inequality, poverty and suffering. But they are backward looking and inconsequential as solutions. Neoconservative scholars, influenced by Max Weber's classic *The Protestant Ethic and the Spirit of Capitalism*, have long pointed towards cultural differences when seeking to explain the differential success of development between the United States and Latin America. Far more advanced at the end of the Eighteenth Century, during the Nineteenth and Twentieth Centuries Catholic Latin America was eclipsed by the Protestant North in terms of economic growth and political development. While, in this view, Latin American culture has traditionally been a hindrance, neoconservative scholars are hopeful that this "new reformation," this dramatic growth of Evangelical Protestantism, is an optimistic sign that change is in the works. *Reason to Believe: Cultural Agency in Latin American Evangelicalism* addresses these macro level arguments through a micro level ethnography. On the one hand, it critiques the neomarxist perspective by showing that Evangelical Protestantism is not a defensive reaction but a proactive, forward-looking means through which poor people gain agency vis-à-vis the processes affecting their lives. On the other hand, it shows that adopting this form of cultural agency is highly dependent on micro-social structure and therefore limited in scope. The most common form of cultural agency developing in South American megacities is the complex of crime, drugs and violence.