



PROGRAM ARBETSGRUPP 20: SOCIOLOGISK TEORI

SESSION 1 ONSDAG 16 MARS 13:30 – 15:00

Tid: 13:30-14:00

Markus Lundström

Uppsala Universitet

E-post: Markus.lundstrom@cemfor.uu.se

Synchronization of the Corona Crisis

Crisis is a conceptual tool for synchronizing different experiences of time. It is operative in notions of the Financial Crisis, the Crisis of Democracy, the Climate Crisis – and the Corona Crisis. This article explores that synchronization through an empirical inquiry into the different timescapes of the Corona Crisis. It builds empirically on 200 interviews with residents in Norra Botkyrka, which is located at the fringes of Sweden's capital Stockholm. The thematic analysis shows how the respondents' different time frames, time orders, tempos, and timings become synchronized through the crisis concept, but also how they invoke active and passive desynchronization. This temporal diversity points out the interplay between social differences and the various ways people are (de)synchronizing with the Corona Crisis.

Tid: 14:00-14:30

Sebastian Svenberg

Örebro Universitet

E-post: sebastian.svenberg@oru.se

Conformism – some theoretical traits and disagreements in post-war sociological theory

Conformity, or conformism, can at once be understood as an abstract socio-ontological phenomenon and an historically specific event or (re)occurring experience. As social ontology, a synchronic approach, conformity takes the character of investigation into human potentiality for compliance or obedience to what other people are doing and thinking. As historical phenomenon, a diachronic approach, conformity is what appears under specific circumstances, where resistance or protest for one reason or another is replaced by obedience towards what happens in a social group, or support for the prevailing cultural, political, or economic order. Theorisation about



UPPSALA
UNIVERSITET

conformity has been a theme in modern sociological theory, both in terms of universalized social phenomenon and as analysis into concrete circumstances under which conformism have appeared. In post-war sociological theory, the experience of the holocaust and the quest to understand the rise of fascism, stands out in this regard. This paper will investigate a few selected works where conformism is a significant overall theme and, based on such readings, it aims to clarify some theoretical traits and disagreements in post-war sociological theory.

Tid: 14:30-15:00

Dominik Döllinger

Uppsala Universitet

E-post: dominik.dollinger@soc.uu.se

The Poverty of Causality

Causality remains the gold standard in scientific explanation and the social sciences are no exception. Even though sociologists do not necessarily see themselves as a natural scientists, they have a pronounced interest in causal relations. In many recent publications, one form of causal explanation is particularly visible: the mechanism.

In my presentation, I am, first, going to show that mechanisms do indeed occupy a hegemonic position in current social scientific research, so much so that the terms "explanation" and "mechanism" are oftentimes used synonymously. Secondly, I want to argue that this prevailing mechanistic fetish may do more harm than good.

Mechanisms are important and successful explanations, but, at this point in time, they are used so carelessly and uncritically, that they are about to become meaningless and, eventually, pointless. Moreover, they prevent us from thinking about possible alternatives and, thereby, severely hamper the sociological imagination.

SESSION 4 TORSDAG 17 MARS 15:00 – 16:30

Tid: 15:00-15:30

Erik Jansson Boström

Uppsala Universitet, Södertön Högskola

E-post: erik.bostrom@filosofi.uu.se

Webers idealtyper som jämförelseobjekt



UPPSALA
UNIVERSITET

Finns det något kvar att lära sig av Max Webers metodologi? Inom samhällsvetenskaperna har termen "idealtyp" blivit en del av standardvokabuläret samtidigt som det inom Weberforskningen råder stor enighet om att det fortfarande finns många oklarheter kring Webers metodologi i stort och framför allt kring hans idé om idealtypiska begrepp. Baserat på min avhandling presenteras här en nytolkning av idealtypsidén och hur Webers syn på idealtypiska begrepp hänger ihop med en nykantiansk epistemologi och ontologi som i sin tur genererar viktiga insikter om den kvalitativa samhällsvetenskapens begränsningar och möjligheter. Framför allt belyses den till synes oväsentliga men i själva verket avgörande skillnaden mellan att se idealtyper som klassificerande begrepp och jämförelseobjekt.

Tid: 15:30-16:00

Carl Wilén

University of Gothenburg

E-post: carl.wilen@gu.se

Against the Politics of Inclusion. Critique of Right and the Haitian Revolution.

One of the major arguments made in the current boom in Haitian revolutionary studies connects today's conditions of possibility for modern universalism, democracy and human rights to the abolition of slavery during the Haitian Revolution (1791–1804). During the last decade, however, this connection between the Haitian Revolutionary period and our own age has been questioned by an increasing number of scholars that invoke archival evidence of particularity associated with power, labour relations and interests: a phenomenon that this article conceptualizes as the 'sceptical turn'. While the re-interpretation of the Haitian Revolution in terms of human rights deserves the sceptical turn in general, the sceptical turn is deeply dependent on the human rights interpretation to appear as meaningful and significant. Yet, by reconstructing the major but separate debates in the field of Marxism and law – one about the question of whether a Marxist can believe in human rights, and one about the issue of why value and the relation between capital and labour power are mediated by the legal form in capitalism – the article concludes that the major affinity between the two interpretations consists of their mutual inability to situate the issue of inclusion and exclusion in its properly non-capitalist context on the one hand, and to recognise that rights and inequality in capitalism are compatible on the other hand. Thus, the article seeks to contribute with a historico-theoretical critique of the



UPPSALA
UNIVERSITET

advocates and critics of the connection between the Haitian Revolution and universal human rights alike, as well as with a theoretical reconstruction of the two major debates of the field of Marxism and law. Ultimately, by logical extension, by virtue of proving its capacities in connection with the case of the Haitian Revolution, the field of Marxism and law is found to be relevant in general. And, the other way around, since Marxism and law refers to our capitalist present, the Haitian Revolution cannot be consigned to the dustbin of history.

Tid: 16:00-16:30

Tor Hammer

Mittuniversitet

E-post: tor.hammer@miun.se

On Gilded Speech and Silver Tongues: On the Value Form and the Origins of Discourse and Contemporary Left-Populism

In this paper we argue that the structuralist heritage is an important determinant of current forms of leftist social analysis and politics, therefore an important object of critique in the critical marxist tradition. We contend that the structuralist concept of value, rooted in subjective theories of economic value and the marginalist school, had a crucial influence on the wider structuralist movement, and that this influence stretches to contemporary forms of left-wing populism and their theoretical conceptualization in the post-structuralist and post-Marxist tradition. This later tradition retains the structuralist concept of value even as it inverts the order of analytical priority, replacing the overarching frame of synchronicity with that of ‘antagonism’, an irreducible polysemy and difference. Building on some early Marxist contributions to the critique of structuralism, which appeared separately from one another and have been largely neglected, we argue that this defining element of structuralism reflects the value form of the commodity. On this basis, we conclude that left populism is not the only game in town, though it appears to be from the vantage point of a philosophy of language stretched into an ontology of the political and social reality at large.