

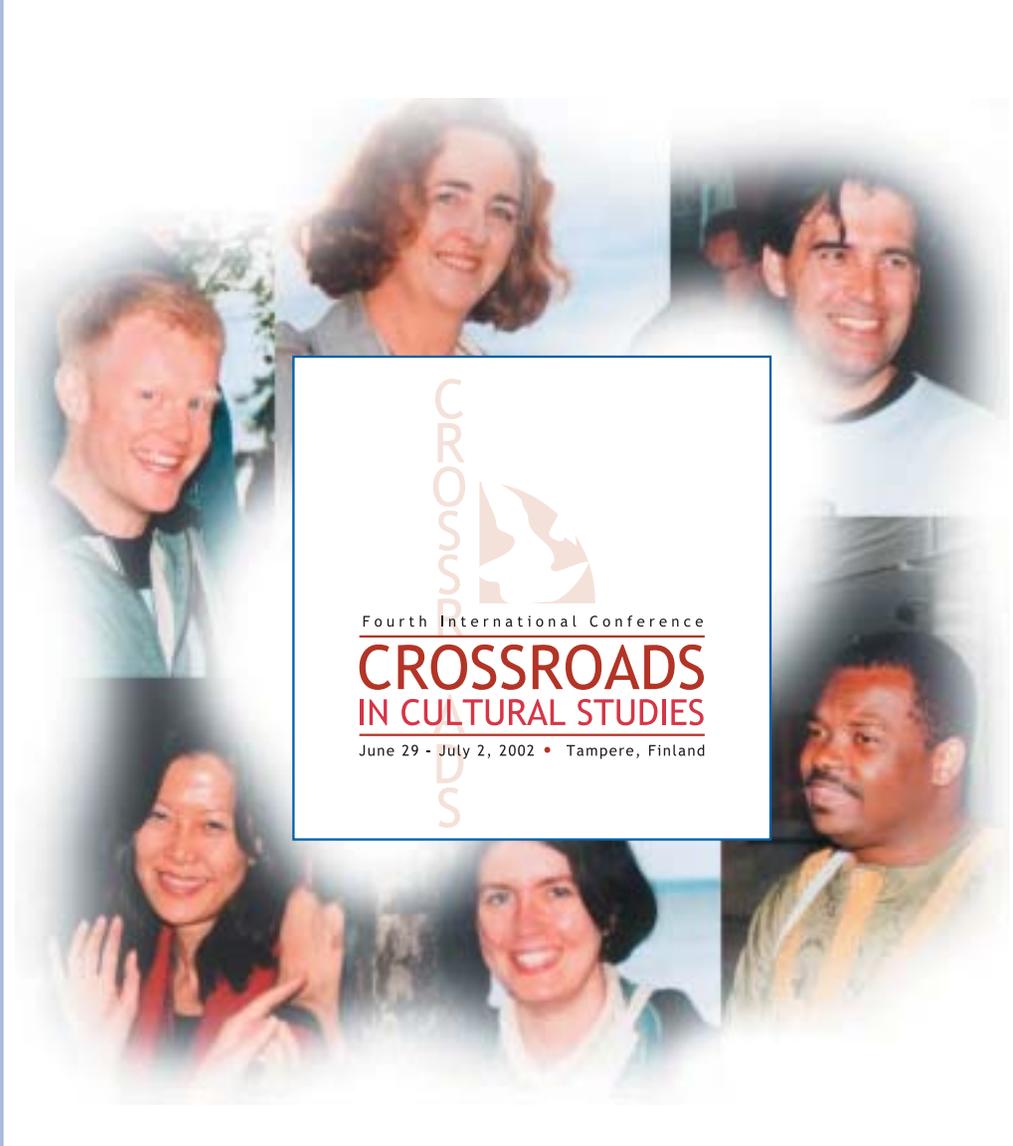
June 29 - July 2, 2002

CROSSROADS IN CULTURAL STUDIES

Tampere, Finland

Fourth International Conference

www.crossroads2002.com/



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Abstract Book
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(eds.)



Distributor

**University of Tampere
Bookshop TAJU
P.O. Box 617, 33014 University of Tampere
Finland
Tel. +358 3 215 6055
Fax + 358 3 215 7685
taju@uta.fi**

**ISBN 951-44-5393-X
ISSN 0359-8144**

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CROSSROADS IN CULTURAL STUDIES

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SESSION ABSTRACTS

Series B:40 2002

Department of Sociology and Social Psychology

University of Tampere, Finland

2-SA-34 Achievements, Obstacles, and Exemplars in Audience Research

Organiser: *Melissa Click*

As research into the power and influence of media consumption has become more sophisticated, debates in popular culture about media's influence over viewers have remained relatively crude. In these debates, violent, sexual and discriminatory behaviors are repeatedly linked directly to media content. Media messages are superficially held accountable for some of society's most troubling and complex problems. While these accusations contain truth, they bypass a more complex understanding of the ways in which meaning is created between media messages and media audiences. Under what constraints do audiences make meaning out of media messages? How does one measure media influence? What responsibilities do media researchers have to the their participants and society in general? Cultural studies has consistently provided a framework blending theory, method and activism to guide scholars dedicated to examining the intricacies of media influence. This panel invites papers raising questions, suggesting alternative frameworks and goals, and providing exemplars about audience research.

Agency, Differences and New Technologies

Organisers: *Päivi Eriksson and Marja Vehviläinen*

The session examines the interconnection of agency and new information and communication technologies/media in the context of people's everyday life practices and interpretations. It brings together studies of various groups ranging, for example, from mobile phone users and rural and local information society developers to disabled children. It aims to articulate the social differences (e.g. locality, gender, age) that organise the use and the development of the new technologies and the technology related practices. Various social differences intertwine with one and another in people's practices and the session explores how the intertwining differences shape the agency related to new technologies. It presents perspectives and interpretations of various groups of people to discuss the social and cultural construction of agency in the technically mediated society.

2-PK-55 Agency, Differences and New Technologies -- Everyday Practices

2-PK-67 Agency, Differences and New Technologies -- Reflecting Networks of Agency

3-B-75 Arctic Youth Research - Challenges and Visions

Organisers: *Anne Tuhkanen and Veli-Matti Ulvinen*

Under the theme of Youth Culture the session is seeking the broad cultural understanding of the living conditions and life situations of the young people in northern parts of the globe. Arctic Youth Research can be seen as an umbrella venture to grasp the northern life experiences of the youth and through comparative discussions of research findings develop a better and comprehensive cultural understanding of the old and new, traditional, modern, post and late modern walks of life of the rising generations in the north. One point of view is the setting of local conditions and emerging globalisation, and the other is the geographical setting of centre-periphery that may have a tremendous impact on the life experiences of the youth in the north. And there might be some other powerful factors too. Then, what are the challenges we should meet with and visions we should be able to realize to make this effort worthy?

1-A1-2 Audiovisual Images in Cultures of Historical Memory: The Case of War as "Modernist Event"

Organiser: *Drehli Andreas Robnik*

Recent theoretical and analytical work in film and media studies has stressed the contribution of cinema and television to the formation of cultural memories with regard to historical events and their aftermath. Hayden White's concept of the "modernist event" refers to a contemporary history which is thoroughly archived in (audio)visual images, while at the same time debates about meanings and narrativizations of "what happened" can hardly be set at rest. The paradigmatic status of war as modernist event is accompanied by notions of war as media event, highlighting live coverage as well as TV documentaries and cinematic reconstructions of the past as mass-cultural "lieux de mémoire". Traumatic retroactivity, prosthetic memory, media geopolitics or fictional revision of national history are among the research paradigms in circulation. This panel will focus on the experience and remembrance of war in audiovisual images, ranging from global information networks and TV historiography to Hollywood movies and cinematic essays.

Author ©: Intellectual Property and Contemporary Authorship Sessions

Organiser: *Alana Lowe-Petraske*

At the intersection of aesthetic authorship and legal rights ownership lies a fertile knot of ethics, rhetoric, aesthetics, cultural politics and techno-economics. This session aims to engage with the fissures, overlaps, and ambiguities of authorship in contemporary, globalised economic and technological environments. Paper engage with authorship/ownership in music, literature, or the visual arts through various cultural mediations: legal structures, technology, globalisation processes, identitarian politics, stances of anonymity and resistance, etc. Key issues will concern collaborative/multiple authorship, author/rights-owner divergence, the ethics and rhetoric of piracy, passivity/activity in consumption, reception of intellectual property discourse in the popular media, among others. The goal for this session to create an environment for exchange and lively debate on authorship the practical realities of intellectual and artistic property in our global moment and to open up this compelling area to interdisciplinary inquiry.

2-R-50 Author ©: Intellectual Property and Contemporary Authorship I

2-R-62 Author ©: Intellectual Property and Contemporary Authorship II

3-P3-105 Beneath Representation

Organiser: *Tiziana Terranova*

This panel explores some of the issues relating to the current centrality given to notions of representation within cultural and media studies. The notion that the media shape the social by constructing its meaning through representation is an established textbook argument throughout the field. This centrality given to meaning/signification/representation, however, is in urgent need of re-assessment. The panel questions and contextualises this emphasis of representation in the context of the structuralist legacy of semiotic approaches to the relationship between language and reality and explores alternative approaches to culture, the body and the media and their implications for research and teaching in the field.

1-PK-32 Beyond Master and Slave: Modernity's Chinese Connection or Chinese-ness's Modern Connection

Organiser: *Sebastian Hsien-hao Liao*

Chinese culture's encounter with modernity has been typically interpreted either as anathema or panacea. The mythified interpretations of this encounter all originate from that founding myth: that Chinese culture is dated and western culture destined to rule. The postcolonialist effort to de-colonize nevertheless seems to have left intact this myth, what Johannes Fabian calls temporal "non-coevalness," which denies the possibility of what I would call the "revitalizability" of indigenous cultures that have been sidelined into the position of the other by (Western) modernity, and ensures the eventual wholesale Westernization. While the overrated strategy of mimicry produces at best "re-localization" of Western cultural influences, there exists yet another alternative that has been aiming at a "revitalization" of indigenous cultures. The two processes appearing to coincide, the former simply carries on the colonialist project under the optimistic guise of the "global/local" dialogic whereas the latter indeed strives toward a true vindication of "coevalness."

Bodies, Technology, Aesthetics Sessions

Organiser: *Melanie Swalwell*

While the alleged disembodiment of cyberspace has featured prominently in discourses about newer technologies, the aesthetic experiences facilitated by these media have also generated considerable interest amongst promoters, users and cultural theorists.

2-A1-47 Bodies, Technology, Aesthetics: New Engagements, New Possibilities?

While relations with technology are frequently portrayed as thoroughly unaesthetic, asensual, panellists in this session are concerned to reflect on and move beyond some of the limits of such models of engagement. From modern artists' concerns with various types of moving bodies, to the interactions between sentient bodies in and across a range of different spaces and new technological environments (including the gallery, games space, wired theatrical space), to contemporary reflections on the politics of im/materiality, this panel will present current research on these engagements, and discuss the challenges that aesthetic accounts pose for thinking the subject.

2-A1-59 Bodies, Technology, Aesthetics: New Imag(in)ings

Far from becoming irrelevant or 'invalid', bodies continue to be important in encounters with technology. Panellists in this session work at the juncture of technology, aesthetics and embodiment. Papers investigate intersections between different technologies, the ways that historical conceptions of 'the' body continue to exert their influence, as well as the uses to which newer technologies are put in reconceiving bodies, aesthetic experiences, and subjectivities.

3-P3-81 Childhood Representations, Postmodernity and Cultural Pedagogy

Organisers: *Margarita Morgado*

This theme intends the dialogue with research works which illustrate a socially constructed childhood, defined by subjective positions of class, gender, race, abilities, age, local/global, etc. It will gather papers based on the theoretical frameworks of cultural pedagogy/cultural studies (Giroux, McLaren, Kellner) and media studies (McRobbie, Curran, García Galera), supported by feminist post-structuralist perspectives (Walkerdine, Ellsworth, Luke.) The session will focus on the interpretation of situations of transit from a modernist childhood related to the enlightened, reformist and constructivist educational traditions, towards a postmodern childhood engaged with a cultural approach to girls and boys' everyday life. This is, a model of childhood which is not just school-and-family-centered, but represented as well through other processes of the cultural production of subjectivity. The session intends to be inclusive, and searches for studies dealing with the reconstruction of infancy discourses produced from different places of pedagogy (cultural studies, media studies, postmodern psychology, etc.).

1-P2-33 City, Memory and Performing Body

Organiser: *Reena Tiwari*

In the postmodern phase of urban discourse, an important aspect has been the unravelling of memories and their spatialisation. Memory and imagination have played a significant role in the perception of the built form. City has been seen as a site for collective memory. As per time, cultural contexts and circumstances in which they are formed, memories are inscribed and re-inscribed on city spaces. The session explores the manner in which the performing bodies shape and construct the 'monument of memory' - the monument that defines the past and relates it well to the present. Can performance become a key in translating memoirs into memorials? The session thus invites papers that explore and examine the idea of performativity in 'city imaginaries'.

4-R-110 Clothing as a Border

Organisers: *Ritva Koskennurmi-Sivonen and Minna Uotila*

Dress/clothing is the most visible and tangible medium for human beings in communicating their identities and controlling their bodies in cultural and natural environments. Clothing is the borderline of the self and the outside world. Clothing functions in a human being's environment and it is an environment itself. It offers an opportunity to express individual and communal ideas as well as to hide them in the pressure of enforced ideologies. This session invites contribution of dress/clothing/fashion scholars from diverse disciplinary backgrounds to discuss conceptual insight and methodological applications whether is a question of ethnic dress, fashion creations or clothing development for environmental challenges.

3-V-101 Collateral Language: Mapping the Discourses of America's New War

Organiser: *Danielle Egan*

This panel will theorize the emergence of new discourses since 9/11. In so doing, panelists will offer short genealogies of particular terms such as "anthrax," "barbarism," "terrorism" and "The war on..." and how these phrases have become instantiated as truth regimes in the media and the American public since the bombings of 9/11. Each paper offers a theoretical analysis of the first 30

days of the "New War" and the social and political implications of these discourses as they ripple through U.S. culture (i.e., homeland security, the forcible detainment of over a 1000 Arabs since September and the erosion of civil liberties). Theoretically these papers draw on the insights of poststructuralism, feminism, psychoanalysis, critical race theory and postcolonial theory.

Communication & Community Sessions

Organiser: *Susanna Paasonen*

Internet studies has had a strong focus on virtual communities and forms of online communications for well over a decade. Meanwhile, community has become something of an over-arching term that is used of commercial Web sites, mailing lists and chats alike, to the degree that it has seemed to lose its analytical specificity.

4-PK-114 **Communication & Community: Definitions**

Presentations in the panel "Communication & Community: definitions" analyse critically what and how the term "community" is made to signify, and how it can be used as analytical concept. Presentations in the panel look at textual practices of online communities and SMS communications, as well as the connections between physical locations and ones created through communication. These investigations are further continued in the panel "Communication & Community: locations."

4-PK-122 **Communication & Community: Locations**

Following the panel "Communication & Community: definitions", the presentations in this session look at how community has become defined as research subject and what kinds of communities have failed to do so. Furthermore, communities and communication practices are analysed in relation to social and physical locations, professional and sexual identities.

1-P1-9 **Community: An Alternative to the Nation?**

Organiser: *Annedith Schneider*

As the now classic formula has it, nations are "imagined communities." But what is it that makes a nation different from a community? And can community respond to the problems inherent in nationhood? What problems does a notion of community itself entail? Is it necessarily a "better" option than nation? It has been remarked that community is primarily an affiliation of blood, which brings to mind some of the most limiting forms of nationalism. Ideas of community, however, may also include, on the one hand, linguistic and religious affiliations, such as pan-Arabism or the Islamic umma, that transcend national boundaries, or on the other hand, associations of nations, such as the European Community. This panel invites scholars in the humanities and social sciences to evaluate the concept of community and its potential to serve as an alternative to nationalism.

3-SA-94 **Consolidation. New Trend(s) in Cultural Studies & Popular Media**

Organisers: *Jaap Kooijman and Joke Hermes*

Research in popular culture has come at a moment of consolidation: different strands of theory and research are articulated together in ways that would have been unimaginable before. This panel looks at diverse forms of popular culture (film, television, pop music, visual arts, digital media),

both with regard to the specificity of the texts and audience practices they are situated in and with regard to how they address issues that clearly supersede media and generic boundaries. These issues include: social change, feminism, queer studies. The panel specifically focuses on how these changes have taken shape in perhaps different ways than was expected three decades ago. By taking different strands together, we can see how issues put on the agenda by the social movements of the 1960s and 1970s have been given, often unexpected, new contents by both traditional and new media, forcing cultural studies scholars to realize that we need to constantly re-stake the terrain in dialogue with the popular media.

2-V-41 Consumer Culture, Cultural Politics and the Circulation of Value

Organiser: *Anne Cronin*

This session aims to explore ways of conceptualising consumer culture as the historically and culturally specific circulation of values. The papers analyse the material and symbolic currencies of consumer culture which constitute contemporary and nineteenth century cultural politics. These values are here conceived as: capitalist; commercial; material; gendered; bodily or embodied values; sign and brand values.

Consumption and Construction of Tourist Landscapes

Organisers: *Jarkko Saarinen and Soile Veijola*

The session invites papers which explore modes of leisure, travelling and tourism in various "amenity-rich" landscapes. The idea of an amenity-rich landscape is used here to describe natural and cultural features that are valued for their particular contribution to quality of life and identity. Such landscapes often become targets of tourism and various sorts of touristic migrations, constructions and consumption. The process in which certain places, environments and communities are created, consumed, appropriated and preserved for either their uniqueness or its opposite, their repeatability, is considered worth critical cultural studies as part of ecological, regional, economical and social politics, especially in peripheral and natural areas but also in urban environments. A special emphasis will be put on the aspects of future developments in both the substantial area and the research methodologies.

2-S-48 Consumption and Construction of Tourist Landscapes I: Places and Spaces

2-S-60 Consumption and Construction of Tourist Landscapes II: Texts and Textures

3-P3-93 Conversations about Citizenship and Citizenship Education

Organiser: *Eva Dobozy*

Citizenship itself is a concept immersed in ideological controversy. How is the concept of "good" and/or "active" citizenship understood and defined? How can we educate for "good" and/or "active" citizenship? Have recent citizenship education programmes sought to control the construction of citizens in a particular way? This session is inspired by recent surges in interest

in civics and citizenship education in a number of countries. Papers are invited that add to recent dialogues and debates of national education programmes to further civics and citizenship understandings. Papers in this session may explore and critique recent cross-national civic and human rights education initiatives. If citizenship education fails to address the issues of, for example, human rights abuses, which are witnessed and lived on a massive scale, its role in building community at local, national and international levels must be seriously undermined. Papers are also welcome that analyse civic practices in a variety of ways and sites, which seek to redress social injustices and inequalities, in contexts ranging from the global to the local.

3-P2-80 Creating a Social and Environmentally Sustainable City in Brazil: Citizenship, Culture and Urban Policy

Organiser: *Maria Teixeira*

The idea of the panel is to present a discussion on the Brazilian cultural environment. It will be debated questions related to citizenship, the environmental quality of urban areas, projects of urbanistic intervention, preservation of cultural and architectural patrimony of the city and environmental regulation in urban areas. The presenters will approach such themes emphasizing issues from the culture of the individual and its perception of its own reality to the implemented policies, within a context of social disparity. The panel uncovers the challenges of conceiving policies more engaged with people's participation in the various aspects related to the mentioned themes. The session's expectation is to exchange knowledge on different realities with the objective to understand how people can deal culturally with their constraints of their social realities.

2-R-38 Creativity and the Creative Industries

Organisers: *Sean Nixon and Ben Crewe*

Within both the cultural policies of national governments and accounts of economic and cultural change generated from within the academy, the so-called 'creative industries' have gained a new prominence. The session takes the increasing salience of these industries as its starting point. We are interested in papers that explore the new configuration of what used to be called the media and cultural industries as 'creative' enterprises and their links to the expanded currency of ideas of creativity within cultural policy and organizational reform. We are interested in papers that explore the social make-up of these worlds of work, their informal occupational cultures and the wider social positioning of practitioners employed in these industries. Papers that bring an historical focus to the study of 'creative industries' would be welcomed, as would papers that offer a comparative analysis of these industries, including their positioning within different national cultural policy programmes.

3-A1-71 Critical Psychology and Cultural Studies

Organiser: *Valerie Walkerdine*

Critical psychology provides the basis of what might profitably address to subjectivity for cultural theory and analysis. Cultural studies makes frequent reference to the importance of subjectivity but often lacks a theoretical framework to address the production of diverse subjectivities within specific cultural locations and practices. This session aims to explore how the psychological might figure within cultural studies by making reference to the growing body of work which has come to be known as critical psychology. Work within this tradition encompasses discursive, post-structuralist and psycho-analytic perspectives, but all strive for an understanding of the cultural production of forms of being a subject.

4-V-113 Cultural Economy and Imperialism

Organisers: *Mohammed A. Bamyeh and Randall Halle*

This session is concerned with the production and definition of culture; what relation does the economy of culture have to the economy of imperialism? How does culture comply with, mediate, or resist imperialism. Topics include the use of cultural essentialism, difference or universalism in imperial discourse; contemporary cultural and artistic production in so far as it is embedded in imperial ideology; contestations of imperialism conceived in cultural format; whether the very notion of "cultural imperialism" makes sense in a global age; and the discourse of economic and regulatory institution in so far as it uses the notion of "culture" as an explanatory tool in the aid of control and regulation on a global scale.

Cultural Representations of Age and the Life-course Sessions

Organiser: *Sinikka Aapola*

Age has become an increasingly important basis for social categorization. The transition to the post-industrial society has led to a constant reconceptualization of the individual life-course. There are varying definitions of life-phases as well as perceptions about what is (in)appropriate at a given age. This session focuses on representations of age and the life-course as changing cultural and social phenomena, which are constantly defined in various forms of media, literature, education etc. These constructions of age are gendered as well as racialized and culture-specific, and they always need to be carefully historically and socially contextualized. Presentations concerning the manifold conceptualizations and representations of age, life-phases and the life-course in general and of childhood, youth, adulthood, middle-age or old age as well as transitions between these are welcomed in the session.

1-R-16 Cultural Representations of Age and the Life-Course: Youth Transitions as Cultural Representations

In this session, speakers from three countries highlight the social and cultural particularities of young people's transitions towards adulthood in their varying local contexts. Young women's and men's own narratives concerning their life-situations and future-plans are analysed. The consequences of their decisions both for the individual as well as for the larger society are discussed.

1-R-27 Cultural Representations of Age and the Life-Course: Diverse Spheres, Diverse Meanings of Age

In this session, the focus is on the diverse spheres where various meanings about age are created: in public policy-making, the media, the design industry as well as face-to-face interactions. It becomes apparent that discourses and representations of age are often highly context-specific and become meaningful only in their social and cultural contexts. The papers in this session address several different aspects of the life-course: youth, adulthood and old age, and use a wide range of different data, including life-narratives, interviews and magazine articles.

4-SA-115 Cultural Studies and/in Education

Organisers: *Handel Wright and Karl Maton*

The relationship between cultural studies and education remains curiously contradictory. On one hand, despite repeated assertions by Raymond Williams, Stuart Hall and others that cultural studies originated in Adult Education, and despite education being a central topic in the early work of the Birmingham CCCS, such educational origins and contributions have been obscured and education as an object of study has become marginalised within cultural studies. On the other hand, cultural studies is being both rapidly taken up in North American radical education as a successor to critical and multicultural theory and pedagogy, and institutionalised within colleges of education. This panel includes presenters from around the world and explores the historical and contemporary relationship between cultural studies and education, the issues raised by their relations, the contribution they can make to each other's discourse and praxis, and examples of concrete projects that blend education and cultural studies.

2-P2-44 Cultural Studies and the Natural Environment

Organiser: *Celmara Pockock*

As the ultimate "Other" of Western Culture, the natural environment represents both a concrete and intellectual terrain which exists both in our cultural constructions and beyond them. It also represents an interesting terrain and perspective allowing us a new criticism and a radical decentering anthropocentrism still present in most Cultural Studies scholarship. What happens to the projects of identity-formation from an ecocentric perspective? What is the place of the natural environment in the emergence of New Social Movements? What can an ecocentric perspective provide to the constant challenging of "common-sense"? How do media representations of the natural environment perpetuate an anthropocentric movement and enable disastrous practices? What would an ecologically sensitive Cultural Studies look like? These and other questions constitute the general theme of this session of Cultural Studies and/in the Natural Environment.

Cultural Studies, Culture and Freedom

Organiser: *Álvaro Pina*

Although always implicit in cultural studies analyses and theories, freedom as concept and practice has received little explicit attention in them. The original emphasis in British cultural studies was on change, social change, but concepts such as hegemony and resistance, and their practices, conditions and effects, replaced that emphasis and occupied a central location and importance in its architectures of thought and analysis. Power and subordination, with culture as their sphere and instrument, have been explored; it is now time to explore culture in its emancipatory, liberating aspects and vectors. At a decisive stage in modernity, freedom was conceived of as necessity. But freedom can be thought as possibility, and in its effectiveness as reality-producing force. Modernity emerged as freedom to, but its hegemonic configurations replaced that originating impulse with the limit-setting logic of freedom from. I invite papers focused on the concept and practice of freedom in cultural studies.

3-S-84 Cultural Studies, Culture and Freedom: Freedom

3-S-96 Cultural Studies, Culture and Freedom: Hegemony and Technologies of Freedom

1-C-29 Cultural Studies on the Technology in Use

Organiser: *Ilkka Arminen*

Cultural studies can play a crucial role in illuminating the ways in which people use and interact with technology. Technologies offer diverse possibilities for action and afford to ranges of meanings. Customers and users of technology follow their cultural intuition and models while acting upon or making use of technologies. The intended and actual uses of technology may consequently vary. The critical role of cultural studies may contribute to the design process, specify the requirements for the information systems, and assess the technology visions.

2-P2-68 The Cultural Violence of Globalization in East Asia

Organiser: *Chi-she Li*

Symmetrical to the coming into being of a great European economic body in 1990s, the last decade also witnessed a growing integration of the East Asian economy into the global market. This session focuses on the cultural violence that economic globalization wields in East Asia. Such a close examination of the disruptive dynamos of globalization is significant not only in challenging the rhetoric of progress promoted by multinational corporations but also for further re-mapping a global future. To think through drastic changes entailed by globalization, we argue that the following two questions will be of great importance. What are some modes of violence, brought about by globalization, that are decisive in reshaping East Asian cultural landscapes including identity formation, geographical imaginations and the recognition of the Other? What could we say about the effects of violence on the contemporary cultural history of East Asia? Studies on such cultural forms as popular discourses, commercial films and advertisements will be discussed in this panel.

1-S-3 The Culture of "Other": Examining and Avoiding Stereotypes

Organiser: *Mary Hadley*

University teaching makes one very aware of the ramifications of culture. But what exactly are we talking about? Familiarizing international students with the host country's culture, in all its varying manifestations? Familiarizing students from urban and/or professional-class cultures with those from rural and/or working-class cultures? Or familiarizing students from typically dominant cultures with those from minority cultures? Culture, of course, encompasses all of these aspects and many others. How then do college teachers reach their students and avoid stereotypes? This session will demonstrate different methodologies and practical ideas for classroom activities which can help students explore various cultures, including their own, which all too often go unexamined, remaining at the level of stereotypes and generalizations.

4-C-112 Culture and the Rule of Law

Organiser: *Koray Tutuncu*

After the collapse of "reel socialism", there has been a revival of the rule of law both at the level of political and theoretical debate. There is a worldwide mobilization in support of the rule of law. Kantian liberalism (Rawls and Habermas) has tended to overvalue the rule of law. But it enhances the rule of law's importance at the expense of culture which is built on collective norms and customs. Kantian liberalism underestimates the role of culture in understanding meaning of

the rule of law in different communities. The objective of this session is to remember that the rule of law is neither a matter of revealed truth nor of natural order (Kahn, 1999, 6). In this respect, this session will demonstrate the ways culture of law has affected community's attitude toward the rule of law and of individual as the bearer of that culture. I invite papers focused on the culture of the rule of law in different communities. Papers that bring cultural focus to the study of the rule of law are welcome.

3-P2-92 Dark Nights, White Spaces: Cultural Imaginations of Northern Landscapes

Organisers: *Frank Möller and Samu Pehkonen*

The North is politically in vogue, the Northern Dimension of the European Union being but one example. The political North, however, is not being constructed in a cultural vacuum. Rather, hidden behind political conceptions there are cultural (and geographical) imaginations. This session is aiming at bringing to the surface the multiformity of cultural representations of "the North" and their evolution over time. The political rediscovery of the European North may dispossess it of its unique cultural features. Or, it may contribute to revitalize its cultural substance - a substance often denied by declaring the North the periphery pure and simple. Or, again, it may result in different, perhaps overlapping, perhaps separate political and cultural Norths. In any case, cultural images help confirm and re-confirm existing modes of domination/marginalization and, thus, power relations in the North but they may also have a potential for counter-hegemony. Although the session's emphasis is on the European North, contributions to the non-European North are most welcome. Whereas the "White Nights, Dark Spaces" session addresses these issues in a more general manner, here we are interested in the micro-level and empirical case studies as well as personal and community experiences.

3-P2-104 White Nights, Dark Spaces: Cultural Abstractions of Northern Landscapes

Whereas the "Dark Nights, White Spaces" session addresses these issues in a more concrete fashion, here we are interested in a discussion of general (mega-)trends underlying, supporting or, perhaps, contradicting and dominating micro-level developments.

4-A1-107 Diasporic Visuality and Its Modernity: The Case of Taiwan Auteur Tsai Ming-liang

Organiser: *Kien Ket Lim*

This session is devoted to the Malaysia-born filmmaker Tsai Ming-liang (*Rebels of the Neon God, Vive l'amour, The Hole*), who has contributed his own variety of modernist sensibility to the visual experience in Taiwan. Different from most other directors there making films à la French New Wave, Tsai proceeds with his very poignant kind of minimalism (few dialogs and little soundtrack), and his only theme is pain (of all kinds: isolation, love, illnesses, and death). In the political sense, Tsai is here rehashing his diasporic experience which has caused him to paint Taipei into a biblical vision, overwhelmed by desolation as well as the sublime. But what gets portrayed visually is also the status of modernity in Taiwan: in particular, the kind of modernity that can only be approached through film, not to mention the fate of this postcolonial island state in terms of intra-Asia diaspora.

Disasters as Cultural Events Sessions

Organiser: *Ann Larabee*

Disaster studies have recently entered the scene of cultural studies, exploring how such events become meaning generating machines for political and social institutions, communities, and the media. However, few recent works explore the formation of disaster cultures from a comparative perspective, especially from the positions of disaster victims who must recreate worlds transformed by violence. This session encourages sharing of international views on how 20th-21st century disasters are represented and culturally defined, why some disasters seem of a larger scale than others, how institutions and governments attempt to assert control over disaster, how disaster communities articulate themselves, and what social forces make some communities especially vulnerable. Consideration of disasters ignored by the global media, as well as large-scale media events, such as Chernobyl, Bhopal, or the 9-11 attacks, would be welcome. Papers should discuss disaster in the context of cultural theory and/or history rather than empirical social science or public policy analysis.

2-V-53 Disasters as Cultural Events I: Nation and Community

2-V-65 Disasters as Cultural Events II: Public/Private Memory

1-P1-31 The Discourse of Travel in a Portable Age

Organiser: *Paul Smethurst*

For centuries, western travel writing has recorded and represented encounters with the 'other'. The discourse of travel, which proceeds from a sense of perceivable difference, has been hand in hand with questions of imperialism, nationality, race and identity. In questioning the spaces of difference on which identity formations depend, postmodernity and postcoloniality have revitalized the discourse of travel. We now ask why travel?, what am I doing here? and to which world do I belong? with increased urgency. This session poses two questions: 1) to what extent does globalisation erase the differences which make travel meaningful, 2) where does the discourse of travel 'go' in an age of increasing portability? The session includes papers on photography, cookery books, captivity narrative, and post-colonial travel.

1-P2-11 Dissection, Animality, Anachronism and Murder: Dangerous Bodies in Discourses of Modernity

Organiser: *Amie Parry*

This panel traces trajectories of dangerous or non-normative embodiment, beginning with European early modern medical texts and late Ming discourses of non-reproductive sexuality, and then moving to contemporary Taiwan to examine how the cultural memory of these and other shadow influences is refigured in texts that speak to Taiwan's layered modernity. Issues to be explored include how the conceptualization of the body (especially in pieces) is related to spatiality and temporality, how the ethics of the body travels in cultural texts, and how discourses of modernity stigmatize certain queer embodiments while legitimating others.

1-R-5 Doing Cultural Studies in Cyberspace

Organiser: *Jonathan Lillie*

Considerations of communication technologies in modern cultures have been instrumental in rise and development of Cultural Studies. Thus far, however, the scholarly response within Cultural Studies to analyzing Internet technologies has not been as strong or systematic as with (for example) television. Although a great deal of Internet- focused research has been multidisciplinary, a Cultural Studies approach has really not been achieved despite the fact that a recent wave of critical work aimed at demystifying the role of capitalism in controlling innovation, distribution, and discourse in regards to new media technologies can perhaps be seen as a beginning. What does Cultural Studies have to say (and to do) regarding the growing presence of Internet technologies in the everyday lives of many people in communities around the world? Papers that explore the contextualities and contingencies of Internet use and those that explore the role of Cultural Studies in rearticulating 'cyberculture studies' or 'cyberspace' in general are invited for participation in this panel.

4-B-120 Gendered Dimension of Nationalism

Organiser: *Elif Gozdasoglu*

The objective of this session should be the examination of the gendered character of nation-state formation from a theoretical perspective. The main questions are: In which ways does gender play a significant role in the formation of nation-state? Which symbols and icons making reference to "female" are used in the formation of nation-state? How are women represented in the nationalist discourse? Through which ways does national citizenship acquire a masculinist character?

1-P1-20 Gender, Ethnicity, Missionaries, and the "Other": Global Cities, Cross-Cultural Perspectives

Organiser: *Hande A. Birkalan*

This session invites scholars from various fields including anthropology, architecture, and literature to perform a cross-cultural and a cross-disciplinary "reading" of the city. Examples are culled from various cityscapes such as Berlin, Houston, and Istanbul. Although the foci of the papers are diverse, the panel will touch upon the issues of migration, soundscapes, queer space, space as façade and theater, all of which come together under the notion of "otherness." Some of the questions we will be looking at are how otherness is negotiated in place making? What are the changing dynamics of the contemporary cities? How gender and ethnicity play a crucial role in the city cultures, especially at this postmodern turn? How can we evaluate the contributions of the "other" cultures to the contemporary culture of the cities from a historical perspective? And finally, how do globalization and consumer cultures affect the culture of metropolis today?

1-V-19 Gilles Deleuze

Organiser: *Rick Dolphijn*

Known best for concepts like 'rhizome', 'nomadology', 'smooth and striated space', Deleuze has been most insightful in trying to focus on empirical situations from a most abstract point of view. Very critical of generalisations, identifications and transcendence, Deleuze talks of processes, of what happens between the 'bodies'. Sometimes generalising, sometimes subjectifying, but processes all the same. Deleuze's thoughts have been very influential in many different fields

of cultural theory and philosophy. From Foucault to Hardt & Negri, many scholars have been influenced by the way he wrote on cinema, the history of philosophy, art and feminism, to name a few of his interests. In this session we will see in what way Deleuze's thoughts have been insightful in some of these fields. However, we are also interested in how his thoughts can be useful in other areas of research, such as research on 'everyday life' subjects like food culture or fashion. This session on Gilles Deleuze is aimed at all scholars who are interested in 'doing' philosophy, as Rajchman put it, who are interested in how most abstract thought can help us see our (scholarly) practices in a different way. To put it another way, in this session we want to experience Deleuze's claim that philosophy equals life...

1-PK-21 Governing the Female Body: Gender, Health and Economies of Power

Organiser: *Paula Saukko*

From the links between changing definitions of eating disorders and shifts in political regimes, and legitimization of management practices through discourses on 'pathological' computer use to the multiple uses of a healthy female body in Middle-Eastern politics, it becomes evident that the ways in which people relate to issues of health and bodies is highly social and gendered, and is deeply political. Drawing on Foucault's notion of 'governance', the panel brings together empirically grounded and analytically sophisticated case studies that examine these nexuses between the micropolitics of health, gendered forms of embodiment, and the macropolitics of social, and often global, regimes of power.

4-B-111 Historical and Modern Aspects of Russian Imperial Policy in Central Asia, Siberia and Far East

Organiser: *Irena Vladimirovsky*

Russia's conquering of vast territories of Siberia, Far East and Central Asia began since 17th century. At first the Tsarist and then the Soviet administration tried to change these territories in accordance with Russian imperial conception of creating a strong superpower. Russian and Soviet authorities tried different programmes and plans for economical, cultural, social and political reorganization of these territories; some of them failed and some gave quite unexpected results. In a course of time became evident that the "new" territories of the Empire has a certain impact on the Russian society as well. Rethinking of recent historical past can help us to reconstruct and rewrite whole pages in the history of the big empires such as Russia. During the work of our panel we will discuss different aspects of Russian/Soviet imperial policy in past and present.

1-P2-22 How Can One Face an Interface? Art, Science, Cultural Studies, and the Question of Experience

Organiser: *Tapio Mäkelä*

How to analyse interactive works, such as cd-roms or media art installations, when experience of their uses are characterised by a simultaneity of audio, visuality, tactility, narrativity and sensations that emerge from multiple choices? This panel does not attempt to reach an overall methodology, but instead looks at the cultural experience of new media from interdisciplinary angles. How do computer science, art history, design theory, and cultural studies enable research that provides understanding to how users "face" and experience interactive works and how their interfaces

address subjects as users? Papers in the session cover examples of recent projects and products of new media culture, ranging from installations to "cultural software", and from Internet projects to cd-roms. Both in terms of methodologies and ontologies, each paper examines the difficulties of interdisciplinarity in trying to understand how practices of "making interactive projects" relate with hard sciences and design theories that have embedded conceptions of interactivity and use to software and hardware, and how cultural studies might or might not be able to cope with at first seemingly distant disciplines. Invited presenters share a wide background of critical theory, practice of producing, exhibiting, curating, and history of interactive work.

1-A1-13 Ideology and Its Discontents: Between Textuality and Zionism

Organisers: *Louise Bethlehem and Neve Gordon*

For Benedict Anderson, the nation is an "imagined community" which derives its sense of its own unity as it represents, and hereby constructs, itself in various textual guises (1986 [1983]). Like all nationalisms, Zionism was also constituted as a discursive formation whose hegemonic self-representation elides traces of the ideological conflicts which accompanied its genesis. Our panel seeks to challenge this self-representation by revisiting textual sites of conflict and its erasure, whether occasioned by considerations of sameness and difference projected beyond the boundaries of the nation - in the form of ideological positionings vis-a-vis other cultures, for instance - or with respect to considerations of internal sameness and difference - such as the repression of ethnic or gender differences in the construction of the "national subject." Restoring plurality to the historiographic record of the Zionist past, we believe, serves the purposed of fracturing Zionist ideological hegemony in the present, and of imagining a multiplicity of future options loosened from the coercive colonial nexus of classic Zionism.

Impact of Globalization on Language and Culture Sessions

Organiser: *Norio Ota*

Globalization leaves no stone unturned. As current globalization requires comprehensive transformation of a society, its impact on language and culture can be detected in every facet of life. The global economy has been influencing traditional values and ways of thinking for a long time. The concept of the global village has changed the outlook of future society. It is our urgent task to scrutinize globalization process in light of what it actually entails, who is pushing it, for whom, what constitutes globalization, or whose values we are advocating. It appears that mainstream cultures may remain dominant; but many fear that the remaining cultures might be marginalized in the end. For many nations, globalization is equated with North Americanization, which has been proceeding at the expense of losing regional culture and identity among young people. Are regional languages and cultures 'sustainable' against such onslaught of globalization?

1-B-17 Local/Global 1: Language, Culture, Internet and Film

**1-B-28 Local/Global 2: : Race, Gender, Diversity and Political
Power**

3-A2-73 In Between Spaces: Mapping Cultural Geographies of Istanbul

Organiser: *Süheyla Kirca*

Istanbul has been a crossroad for empires (Byzantine and Ottoman), continents (Europe and Asia), religions (Islam, Christianity, Judaism), immigrants from all neighboring countries, capital and trade, and finally for diverse cultural interactions and productions. The power holders of the city actors have always negotiated and struggled to pursue their political visions to 'control' and 'discipline' the city and to make it one of the significant metropolises of the world. Hence each attempt has transformed the physical as well as social and cultural spaces of the city. The panel aims to become a forum for making dialogues on the cultural history and geography of Istanbul, which will offer us some useful tools to map contemporary cultural formations and dynamics of the city. The papers in this panel examine the struggle and relation between the old and the new, the mainstream and the marginal, the powerful and the powerless in order to understand different parameters and aspects of power that organize cultural spaces and form material contexts of everyday life.

3-V-77 Indigenous Peoples and Cultures of Resistance

Organisers: *Louise Every and Johanna Perheentupa*

Colonized peoples have, for centuries, used different forms and strategies of resistance in struggles with their colonial and settler populations. Since this year marks the thirtieth anniversary of the Aboriginal Tent Embassy in Canberra, this session will explore some of the myriad forms of resistance taken by, (or 'about'), indigenous people, whether subtle or provocative, legal or illegal, cultural or purely political. The session is broad in scope, with papers from across the academy that draw on empirical studies. A particular focus is the exploration of the construction of identity through resistance and activism. Other papers address questions such as how people have made use of space, place and scale, how the changes brought about by an increasingly 'globalized' world have changed indigenous resistance strategies, and, what the role of the media has been in constructing certain indigenous identities.

Intellectual Practices In Culture and Power: Transnational Dialogues

Organiser: *Daniel Mato*

Papers in this Double Session share the idea that Intellectual Practices are not limited to the academy and the writing of research and /or reflexive texts. Although this idea applies to any kind of Intellectual Practices, these papers discuss the issue with regard to the fields defined by some as "Culture and Power", or by others as "Cultural Studies". Academic based "Cultural Studies" and other forms of transdisciplinary studies challenge disciplinary boundaries in limited ways. Most of the times they do not offer a critique of the division of labor between academic and non-academic (or not solely academic) intellectual practices. In this way, beyond the seemingly radical rhetoric many Cultural Studies and other transdisciplinary perspectives, not only reinforce such a division, but also contribute to both intellectually de-legitimize non-academic practices, and socially de-legitimize academic practices. Nevertheless, there are also fertile experiences that explore ways of transgressing the established division of labor. Through papers reflecting on practices in universities, museums, the arts, social movements, adult education, the media, grassroots organizations, governmental agencies, foundations, the marketplace, etc, this panel will discuss issues related to the significance of the division of labor regarding intellectual practices as expressed in both disciplinary and institutional borders, in the contexts of diverse countries and intellectual traditions. The panel seeks to become a forum for Transnational Dialogues on these subjects, which allow us to learn from a diversity of experiences worldwide.

2-B-51 **Intellectual Practices in Culture and Power:
Transnational Dialogues 1/2**

2-B-63 **Intellectual Practices in Culture and Power:
Transnational Dialogues 2/2**

1-PK-10 **Internet Domestication Across Cultures**

Organisers: *Edgar Gómez, Katie Ward and Maria Bakardjieva*

This session features contributions from researchers who have studied how individual users, households and organizations creatively appropriate, domesticate and integrate the Internet into the practices and relationships constituting everyday life. The goal is to examine the meanings, values and functions that users inhabiting diverse cultural contexts ascribe to the Internet. We are bringing together qualitative accounts of user experiences from around the world so that we could reflect on the multiple emerging definitions of the Internet as a communication medium. Practices and relationships to be considered include consumption, education, research work, parenting, entertainment, political participation and community building.

The Interpellation of Experience Sessions

Organisers: *Niamh Stephenson and Dimitris Papadopoulos*

Rather than conceiving of subjective experience as foundational, the papers in this session will explore approaches to subjectivity which cast experience in terms of social processes, seeing it as a set of relations to oneself and to others, made possible by technology, culture and material conditions. Some of the questions introduced by this kind of shift include: whether subjective experience can be anything other than a product or by-product of social/cultural relations; whether experience can exceed its regulation practices; whether interiority can be a useful starting point for understanding culture; how the realm of experience relates to different forms of political governmentality; and what is subjective experience under conditions of the biotechnological reorganization of our corporeality.

3-A1-83 **The Interpellation of Experience I**

3-A1-95 **The Interpellation of Experience II**

2-S-36 **Is Nothing Sacred?: Critical Analysis of the
Use of "Religion" in North American Popular
Culture**

Organiser: *Naomi R. Goldenberg*

Among scholars of religious studies, there is no consensus about what is meant by the term "religion." Issues of definition are complicated further when "religion" is contrasted with "culture." Recent work in religious studies suggests that the academic study of religion should be appropriated by cultural studies. Opponents of this takeover argue that important qualities of "the spiritual" or "the sacred" would be lost if all that has heretofore been understood as religion were to be subsumed within the secular realm of culture. The panel will participate in this discussion

by showing how specific religious ideas, images and practices function as structuring principles within particular aspects of North American popular culture. The boundary between "the secular" and "the religious" will be illuminated as a vexed and ever-shifting variant within discursive practice.

4-A2-118 The Joint Session for AIDS and the Body: Representations of Risk/ Cultural Differences Between the Hearing World and the Deaf World: A Conflict Between Cultures

Organisers: *Alan Brown and Ana Cruz*

AIDS and HIV infection have changed the way that bodies are perceived and represented. With new technologies for treatment, bodies that were once represented as "sick" are now perceived as "well" and this has had a significant impact on risk perception, risk management, identity management and cultural constructions of sexual communities. Redeveloping out of this change is a public sexuality based on new cultural forms that subvert traditional understandings of wellness and illness. Of particular interest are papers that look at the intersection of other identities (race, class, gender, nationality) and compare various cultural contexts (Europe and Asia) as they pertain to the construction of the body in the Era of AIDS.

Every culture possesses its own hierarchies, ideologies, and discourses, which are related to the ways power and domination are articulated within its boundaries. Researchers argue that there is no unified culture, but a combination of cultures that encompasses the dominant (group that establishes values and interests, and governs social practices) and the subordinate culture (group that should "obey" and follow the values and interests of the dominant group). Apparently, the normally hearing world (the overwhelming majority within society) has a large influence over the Deaf world based on auditory skills. This includes the power/control some sectors of the hearing population enjoy over major social/public institutions and spheres. Consequently, the hearing world can be viewed as the dominant and the Deaf world as the subordinate culture. This session will explore the struggles between the hearing and the Deaf world and the efforts of the Deaf culture to maintain its cultural identity.

1-C-18 The Joint Session for Material Culture Studies and Cultural Studies on the Technology in Use

Organisers: *Ilkka Arminen and Turo-Kimmo Lehtonen*

In recent years there has been a growing interest in how social life is mediated by a diversity of 'artefactual domains' (D. Miller). In addition to anthropology, important contributions have been made by, among others, social studies of science and technology. Acknowledging the plurality of ways in which objects matter implies a move away from studying them simply as symbols. Ethnographic research on everyday life with artefacts - how they are acquired, used, taken care of, stored, and in the end, abandoned - reveals how the inherently plural and mute world of objects is intertwined with representations but not reducible to them. Moreover, in contemporary western 'waste economies' (H. Arendt), the questions of disposal and recycling have become increasingly topical, further accentuating the importance of discussing the ways in which material, collective and personal biographies become entangled. Both case studies and theoretical papers are welcome to this interdisciplinary session.

1-V-30 The Joint Session for Reanalysing Social and Cultural Concepts / Local Cultures, Political Struggles and Transformations

Organisers: *Eeva Jokinen and Terence Pang*

The theoretically oriented session reanalyses the concepts of everyday life, social and political space, experience and subculture. The papers critically explore the established ideas and argumentation structures in the writings of sociology and cultural studies.

This session focuses on local cultures, political battles and the transformation of material and socio-cultural conditions and formations. Case studies illustrate the importance of the cultural factors and practices reproducing the social. The session debates how cultural identities and hierarchies are reconstituted and maintained by discrimination and political exclusion in the transforming society. Papers outline how hegemonic ideas and discussions are connected to the political agenda. The session is also concerned with the phenomena engaged in and affected by globalization and the dynamics between local and the global and political power.

2-A2-37 Looking into Visual Culture: Issues of Women and Gender

Organiser: *Joanne Leonard*

Looking into Visual Culture: Issues of Women and Gender will bring together artists, scholars and activists who are exploring feminist practices across disciplines. Through our panel we will engage culturally situated visual production and representation in order to raise questions of audience, artistic freedom, methods of distribution, political and aesthetic strategies, methodological and pedagogical frameworks and histories of exclusion, marginalization and stigmatization. Presentations will pay special attention to women and gender in visual materials that include film, video and photography as well as traditional arts. Through the panel-presentations we intend to examine a wide range of topics such as: community ethos and identity in African American communities; agency and resistance in visual cultural production; female resistance in film; visual representations (historical and fictional) of witches (from adult and children's literature to fairytales); the intersection of women's censorship and criminalization; and the institutional practices that support interdisciplinary feminist inquiry and cultural critique within university settings.

2-C-40 Mapping the Present: Race and Culture in Contemporary Global (Trans)Formations

Organiser: *Denise Ferreira da Silva*

The objective of this session is to locate race and culture in the contemporary global political scene. Existing theoretical and research-based explorations of strategic uses of these modern categories in constructions of subaltern subjects raise the question of whether and how Marxist, poststructuralist, feminist, and postmodern theorizing contribute to the understanding of emerging global subjectivities. Drawing from these (or others) critical theoretical contributions, this session aims to speak to the theoretical problem of the relationship between the economic and the symbolic (ideological or cultural) by examining global justice agendas (discourses and practices) concerned with how global economic trends impact peoples of color.

1-C-7 Material Culture Studies

Organiser: *Turo-Kimmo Lehtonen*

In recent years there has been a growing interest in how social life is mediated by a diversity of 'artefactual domains' (D. Miller). In addition to anthropology, important contributions have been made by, among others, social studies of science and technology. Acknowledging the plurality of ways in which objects matter implies a move away from studying them simply as symbols. Ethnographic research on everyday life with artefacts - how they are acquired, used, taken care of, stored, and in the end, abandoned - reveals how the inherently plural and mute world of objects is intertwined with representations but not reducible to them. Moreover, in contemporary western 'waste economies' (H. Arendt), the questions of disposal and recycling have become increasingly topical, further accentuating the importance of discussing the ways in which material, collective and personal biographies become entangled. Both case studies and theoretical papers are welcome to this interdisciplinary session.

1-SA-12 Media Convergence: Cultural Effects of Mediatisation and Digitization (informationalisation)

Organisers: *Mikko Lehtonen and Yvonne Spielmann*

Timely debates on new media, information technologies, networked communication and hybrid cultures have focused on the challenges of 'electronic' and 'digital culture' that effect new dimensions of human-machine-interaction and connectivity, of density and complexity. Under the sign of the keywords mediatisation, digitisation and globalisation that are commonly favored in media and cultural studies we try to understand how contemporary cultural, social and aesthetic practices depend on computers and how society also shapes the media that are used. While superficial considerations in both fields widely agree that 'the triumph of simulation' causes instability and even crisis in the representational systems at large (most prominently in visual representation), differently transdisciplinary approaches suggest a perspective of contextualization and reflexivity to scrutinize knowledge production and its structures in the light of the dialectic of continuity and difference, of stagnation and flow. Where cross-relations and transformations are issues that cross the borders between media and cultural studies, questions of convergence, multidimensionality and multimodality and certainly the variety of interplay, intermediality and interactivity demand a closer examination of the emergence of more complex and paradoxical phenomena. We like to discuss the achievement of such discursive dialogues that would be effective in mediating and encouraging critical standpoints from within technologisation. Their focusing on interconnections between power and aesthetics promise methodological sharing in developing critical views on the resulting shifts from communication to commutation.

Media in Spaces of Consumption Sessions

Organiser: *Karin Becker*

Media and popular culture in late modernity are commodified, as cultural industries distribute products via the market to their users. How does commodification relate to contemporary media practices? How are we to understand media use within frameworks created by consumption? This session invites papers that explore relationships between media consumption and the simultaneous production of experience, meaning, aesthetics, identity, relations, difference and community, as well as forms of symbolic expression that are an undeniable part of media use. The session is inspired by a major ongoing study of a shopping center as starting point for investigating a variety of media, including books, cameras, newspapers, video and mobile phones. Papers are also welcomed that analyze media practices within other consumption sites, particularly to examine relationships between the public and the private, the local and the transnational, between culture and commerce, homogeneity and diversity, and between past, present, and a dreamed-of future.

3-SA-70 Media in Spaces of Consumption: Transnational Practices – Histories and Images

This session includes papers that use a cultural perspective to explore transnational practices. Each considers selected aspects of the complex relationships between media consumption and the simultaneous production of experience, meaning, identity, difference and community, and forms of symbolic expression.

4-SA-106 Media in Spaces of Consumption: The Give and Take of Consumption as Production and Resistance

This session includes papers that use a cultural perspective to examine specific cases of the complex relationship between media consumption and the production of experience, meaning, identity, relations, difference and community, and forms of symbolic expression. When does this production take the form of resistance?

1-SA-1 Media Professionals and Media Production

Organisers: *Eoin Devereux, Michael Breen and Marcus Free*

Media globalisation and the restructuring of media ownership have very real implications for media audiences, media content, media organizations and the day-to-day working lives of media professionals. In spite of the recent dominance within media and cultural studies on reception and textual analysis there is also a long-standing research tradition of investigating the culture of media organizations and the activities, experiences and ideologies of media professionals. Research that has media production as its focus has the potential to reveal much about the experiences of media professionals, the constraints within which they operate and the intended meanings that they encode into media texts. Following on from our Session entitled 'Forces Shaping Content' held at the Birmingham Crossroads Conference in 2000, we invite papers from scholars who have the media professional as their research focus. We will consider submissions from a wide range of media genres.

1-SA-23 Mediated Emotions

Organisers: *Kaarina Nikunen and Tuija Modinos*

Recent tendencies towards mediatization of culture raise questions concerning audiences and emotions. To explore ways of conceptualising emotions in the encounters between mediatexts and their audiences, this session will focus on the following questions: How are emotions constructed, experienced and embodied in mediatexts and their reception? How are gender, ethnicity and sexuality articulated in the contextual expressions of emotions? Papers in this session approach these questions focusing on theoretical insight as well as on empirical research. Media experiences are discussed in the context of fan culture, popular music, crime news and popular film raising questions of authentic media experience, politics of voice, gendered emotions - violence and pleasure.

1-A1-24 The Moral Transnational

Organiser: *Purnima Mankekar*

This panel will investigate the kinds of subject positions created by transnational discourses that are morally-charged. We will focus on three sets of morally-charged transnational discourses: erotics and sexuality; human rights and the politics of compassionate humanitarianism; and

religious fundamentalism. Specific topics covered will include the transnational circulation of representations of erotics and intimacy and their attendant discourses of desire, morality, and contagion; the relationship between sexuality and neoliberal subjectivity; constructions of human rights and humanitarianism and ideas of citizenship and solidarity; and discursive practices of religious fundamentalism and their implications for notions of embodied agency. By focusing on the production and circulation of these discourses in specific social and historical contexts, we will examine how they might have participated in the creation of new forms of identity and community in the contemporary world.

1-A2-26 Multiculturalism in Nation-State

Organisers: *Seija Tuulentie and Outi Lepola*

Almost all so-called nation-states have inhabitants belonging to more than one nation living in their territories. In addition to older national minorities, international migration has contributed to the diversification of the ethnic composition of contemporary societies during the last decades. Thus all nation-states can be regarded as multicultural societies. Some of them do apply multiculturalism as a policy strategy, some of them do not. The aim of this session is to discuss the possibilities and problems of the politics of multiculturalism in different countries. For instance, do traditional nationalist conceptions have an influence on current migration and minority politics/policies? To what extent are multiculturalist ideas/ideals realised in these countries? Are cultural/ethnic minorities able to have an impact on their position in the society as well as on social matters in general? Both theoretical and empirical papers are encouraged to be presented in this session.

1-B-6 Nation, Community and the Construction of Place in Contemporary Theatre

Organiser: *Alyce von Rothkirch*

Both 'community' and 'nation' - even, or especially in, times of 'space-time compression' (Harvey 1989) - are concepts that are indissolubly tied to representations of place. This panel seeks to discuss how issues of place are explored in contemporary theatrical performance. Seemingly unmediated, the audience experiences place as tangible and 'real' in the theatre and thus the staging of place is far more than merely the background to theatrical action. How is place constructed in plays dealing with issues of community and nation - and how is the actual construction of the performance space linked to the discussion of these issues in the plays? How are contested ideas about community and nation presented in a theatrical framework? What role does the theatre - both as an institution and as an art form - have in the cultural production of place? And which role does the localisation of plays, playwrights/companies and performance spaces play in a more general cultural discussion of nation and community?

2-P3-69 Nationhood and Nationalism – The Case of Israel

Organiser: *Dan Soen*

Israel came into being in 1948 with a population of about 806,000. Since then this population has grown eight-fold, reaching 6,400,000 by May 2001, out of which 1,200,000 are Arabs. For all purposes and intents Israel is a bi-national State, wherein the minority group the Arabs constitutes about 20%. It is bound to reach 25% according to the official forecast within the forthcoming generation. Israel is defined by both social and political scientists as a multi-cleavage society, riven by a multitude of tensions. As put by Prof. Michael Weltzer, "This is a society which is segmented

in more aspects and deeper ways than any other society I know in the Western world. The most difficult and complicated of the cleavages is the religious-national cleavage, pitting Jewish and Arab citizens of the same State against each other. The Session deals with this division and the debate over democracy, nationalism and nationhood raging in Israel. It deals with the problem how should Israel be defined with regard to the democracy-ethnic affiliation nexus. It dwells on the debate raging in this respect between those presenting it as a "consociational democracy," those who consider it to be a liberal democracy, and those who define it as an "ethnic democracy", that balances the ethnic and democratic components in its dealings with its Arab-Palestinian citizens. Moreover, the Session also deals with the question how could Arab Nationalism blend with Israeli citizenship and how can civil society blend two national groups.

3-S-72 (New) Technologies - (New) Methodologies? ICT Consumption and Everyday Practice

Organiser: *Sarianne Romppainen*

Arguably, we live in increasingly mobile societies. Communities are simultaneously (re)constituted in on and off-line environments. The convergence of information and communication technologies (ICTs) challenges our ways of experiencing everyday life. This session focuses on various aspects of the cultural, political and socio-economic relationship between (new) ICTs and society, aiming to evaluate and develop qualitative, ethnographic methodological approaches towards (new) ICT research. The questions at the core of this session are: what would be the most appropriate methods for researching (new), convergent and changing ICTs? What does research practice look like? What are the various approaches being used? What can ethnographically informed research tell us about the nature of (new) ICTs? New ICTs - new ethnographic avenues? Aimed as a session with reference to the 'field', findings based on fieldwork experiences are presented.

2-PK-43 New Theoretical Approaches to the Self in Cyber-Culture

Organiser: *Maren Hartmann*

This panel explores issues and arguments that have polarized studies of new media technologies over the turn of the millennium. It draws on inter-disciplinary research in media and communication studies, internet research and cultural studies. We are concerned to explore issues of cyber-subjectivity, taking as our starting point a re-examination of the connections between the virtual and substantial self. Understanding that the virtual self can be released from separate categorization and regarded instead as both less and more than body, text, or narrative, opens the way to re-examine where the self 'ends' and 'begins' in an informational world. This raises critical, epistemological and ethical issues. We invite panellists who can contribute in this area. Accepted papers include work on metaphor, narrative identity, and research ethics.

4-A1-116 Planned Exits. Suicide Concepts in Contemporary Fiction

Organisers: *Ursula Ganz-Blaettler and Donna Reiner*

Fairy tales tend to end optimistically: "...And they lived happily ever after". Forever, about 500 years, or the average length of a human life? German fairy tales end on a slightly different note, since death gets to be mentioned as the ultimate option: "...Und sie lebten glücklich bis an ihr Ende." So did they die as happily as they lived? Or was their life happy despite the inevitable? What if they lived miserably ever after - would they eventually want to die much earlier than "ever

after”? Suicide is an option which leaves not many choices - except the one to actually die or to live on, “ever after”. While a killer might want to undo the deed, and victims might wish to “turn back time” in order to save themselves, one’s desire to die can only be taken for granted or not - there is no “safe side” to go or turn back to. In audiovisual narrative, self-inflicted death is often hinted at, but rarely executed for us to see; literature seems to be much more outspoken. What about conditions of happiness, misery and despair? And what about death as an escape, or transitional state into greater things to come? What if they hoped to stay dead, happily ever after? This session examines suicide topics or any wish-to-be-dead as a transitional state in media narratives.

3-R-98 **“Playing the Game” in the Context of Globalisation: The New Political Economy of Higher Education**

Organisers: *Wes Shumar*

This panel explores the ways university faculty and students are now ‘playing the game’ in Higher Education at a time when this game is becoming much more integral to processes of globalising capitalist production, distribution and consumption. Papers should draw on theoretical insights from Bourdieu, Lyotard, Bauman, Bernstein and/or others to develop ethnographic analyses of the ways Higher Education is being transformed in ways that are re-defining the power dynamics and thereby altering the games now being played in Higher Education. Papers should also consider the ramifications and implications of these games for their players and for the way education is being re-articulated in the nation and in a globalising economy at present.

2-C-52 **Politics and Poetics of Post-Colonialism and Ethnicity**

Organiser: *Mikko Tuukkanen*

The theoretical insights of this session are based on cultural and postcolonial research especially around the concepts and ideas such as ethnicity, diasporic cultures, racialization, orientalism and cultural identities. Multicultural imagination, practices and multidimensional perspectives on the identities and experiences of immigrants are explored and reflected in diverse material and settings. The session also aims to expand post-colonial discussions towards more material and embodied framework.

Pop-Intimacy Sessions

Organisers: *Baris Kilicbay and Mutlu Binark*

In this session we invite papers discussing new forms of television texts exemplified in the emergence of the so-called “reality-tv” and game shows. We would like to open up discussions on popularised intimacies, the transmuted definition(s) of public and private spheres, the representation of neo-liberal values through these new cultural forms, the constructions of various televisual identities and of a new star system. Moreover, we would like to keep in mind the significance of intertextuality in media texts. Papers from different countries focusing on the “reality TV” with an interdisciplinary perspective are welcome.

3-PK-91 **Pop-Intimacy: Reality-TV and the Construction of Televisual Identities**

This panel focuses on the “reality-tv” format through four papers that present the cases in

Australia, Poland and Turkey. The papers discuss both the production and the reception side of the programs using this format and explore issues including community building, intertextuality, consumer society and gender, and finally they problematize the complexity, hybridity and the new star-system of various reality-tv programs.

3-PK-103 Pop-Intimacy: Mapping Different Forms of Reality-TV

This panel continues to consider the "reality-tv" phenomenon with a paper discussing the German case of Big Brother as an open text enabling different layers of interpretation both by the participants and the audience. The panel further explores new implementations, adoptions/adaptations of reality-tv techniques in film texts, "true crime" programs and tourist resorts. Contributions to both panels argue the necessity of theorising this hybrid televisual text, with an interdisciplinary perspective.

3-C-76 Popular Culture and Cultural Production

Organiser: *Michael Kaplan*

This session outlines current expanding discussions on the images, representations, genres, politics, high/low distinctions as well as production of popular culture. Papers argue the complex strategies through which popular culture is embedded in the everyday practices and politics. Thematizations include ideas from new right politics to film analysis.

3-PK-79 "Post/Colonial" Approaches to Central Europe: Power, Ethnicity, and Culture 1848-1918

Organisers: *Wolfgang Müller-Funk and Clemens Ruthner*

This session will discuss the complicate connection between symbolic forms and forms of ruling power in regard to the inner-European context. It will also include the question postcolonial concepts can be applied for phenomena as those of inner-European domination, the relationship between centre and periphery, the shift between West and East, the European nationalism. The main goal of the session is to gain deeper understanding of the processes of cultural symbolism in the context of Austria-Hungary and the political interrelationship of its constituent 'peoples' in regard to the enlargement of the European Union. The multi-ethnicity of the Habsburg Monarchy are to be in the centre of the session, but other examples in the European context are welcome (Prussian Germany, Scandinavia, Southern Europe, Ottoman Empire).

Post/Colonial Texts and Identities Sessions

Organisers: *Jopi Nyman and Joel Kuortti*

The discourse of post/coloniality evolves around a variety of topics. One of the most pertaining is the question of identity. To discuss this issue, we would like to organize a session devoted to the study of the ways in which post/colonial texts construct different forms of identity (national, sexual, gendered and racial). How should one understand the identificational aspects of post/colonial language and (literary) text? While the interests of the session lay mainly in the contextual study of literary texts and their context, potential contributors wishing to study any relevant theoretical and textual aspect of post/colonialism are encouraged to submit abstracts.

1-S-14 **Post/Colonial Texts and Identities: Nations, Diasporas, Novelists**

1-S-25 **Post/Colonial Texts and Identities: Globalization, Culture, Intellectuals**

Power Relations and Classroom Practice

Organiser: *John Kitchens*

This session hopes to traverse the expanse between Cultural Studies and the field of education by articulating how relations of culture, knowledge and power are translated into classroom practices. Considering the classroom as a complex moment in time, place and being, and influenced by many particular forces such as the students' individual experiences, the institution of schools, and the larger social culture, this will explore how culture, knowledge and power become transmitted, produced, and suppressed in the lives of students. Intricacies within the students' physical and psychological environment, the atmosphere of a school i.e., the institution as an extension of the state or community, the teachers and administration at the particular school, and even the architectural design, and the larger social culture, are investigated, and in doing so, this session endeavors to elaborate progressive classroom practices that promote student praxis, and social and ethical responsibility.

3-C-88 **Power Relations And Classroom Practice: The Teacher and Classroom Practice**

3-C-100 **Power Relations And Classroom Practice: Culture and Classroom Practice**

2-A1-35 **Producing Meaning: From Media Production to Media Texts**

Organiser: *Nico Carpentier*

This session covers a wide range of issues of the media and the media production. The session raises questions on representation of identity, gender and cultural hierarchies in media texts. Papers analyse presuppositions on media production, media ideologies and how gender is portrayed in media texts.

2-P1-54 **Professional Studies**

Organisers: *Arja Haapakorpi and Susan Eriksson*

This session deals with the theme of professioning in cultural frames. Expertise is becoming dominating in every sphere of life; on the other hand, professional field is becoming dispersed in the process of the expansion. The interesting question is, how professions are produced in cultural frames. The field of professions, the patterns of professioning and the position of professions are produced and reproduced at the crossroads of varied cultural frames. Global processes, national traditions, organisational patterns and occupational work modes produce the particular culture of professioning. The cultural production of professions does not follow one model: the diversity of the field is based on combinations of traditions and transitional processes. The theme

can be analysed applying a wide variety of theoretical approaches, perspectives ranging from organisational studies to theoretical constructions of cultural studies, and it can be focused on the topics dealing with the relations of culture and professions: professions in cultural transition, professional culture or professions and organisational culture.

3-SA-82 Reflexive Media Ethnography in Spaces of Consumption

Organiser: *Lena Gemzöe*

This session brings together insights from reflexive ethnography in anthropology with experiences of media ethnography in spaces of consumption. The session is inspired by the methodological and epistemological issues facing the researchers in an ongoing study of a shopping centre. What constructions of "the field" are involved in studies of media practices and consumption? In what ways do constructions of the field serve to localise and territorialise larger transnational processes and power relations? How can analyses of the ethnographic present be combined with historical methods and concepts of time and change? What are the implications of doing collective ethnography, in terms of ethnographic authority, fieldwork and writing styles, and forms of intertextuality? How are issues of power and difference conceptualised, in terms of gender/class/ethnicity, researcher/informant, local/transnational, tradition/modernity or hegemony/multiplicity? The session invites reflections upon these and other issues concerning processes involved in doing media ethnography in late modernity.

2-P3-57 Religion and Culture

Organiser: *Frances Ota*

Religion and culture have always been closely linked. Religious extremism and terrorism, both in the east and in the west, have common factors and links can be made between them, regardless of cultural or national group. Yet even if we are affiliated with a 'non-extremist' religious group, or not consciously religious people at all, the religious attitudes and understandings inherent in our histories affect our judgments, our governments and social policies, and indeed affect the way we interpret the world outside our own culture. The religions of our histories have shaped our cultures and our worldviews, and continue to shape our interpretation of current events. This session proposes to explore the ways religion has affected, and still affects, culture and cultural attitudes.

Representations of Strong Women in Film and Tv-fiction Sessions

Organiser: *Rikke Schubart*

This session will examine representations of strong, active and violent heroines in film and tv-fictions. Heroine in this context is not merely the female lead role, but a heroine with classic 'masculine' attributes such as violent behavior, use of weapons, heroic action. How shall we understand such a figure: Is she a gender bender, a gender cross dresser or a feminist bitch? What is her psychological 'function' in the plot? What 'story' does she tell? And what audiences does she appeal to?

2-A2-49 Representations of Strong Women in Film and Tv-Fiction I: Pin-Up or Heroic Action?

Part one of this session is dedicated to more or less traditional action heroines from popular film genres, tv-series and action computer games.

2-A2-61 Representations of Strong Women in Film and Tv-Fiction II: Truly Strong and Dangerous Women in Popular Film Genres

Part two of this session looks at strong women in non-action roles in a variety of popular film genres - horror, film-noir, comedy, drama and holiday films.

3-V-89 Rock Music and Nationalism

Organiser: *Mark Yoffe*

During the years of cultural resistance to Communist ideology in the countries of FSU and in EE, rock music turned out to be one of the most progressive modernizing art forms of the period. It found itself at the forefront of cultural and ideological struggle, became a conduit of liberal "Western" ideas. This historically "Western" art form was adapted in the SU and EE as its own, developed, went through variety of mutations. One of such processes was "nationalization" of rock music, both in terms of musical form and ideological content. This became particularly evident after the fall of Communism. In some instances "rock" has entirely moved away from its Anglo-American prototype and even became unrecognizable as such. In addition it often became a means of discourse for groups and movements with strongly nationalist, anti-Western and chauvinist agenda. In this panel I propose to explore such and similar tendencies, using examples from the standpoint of global rock music experience.

4-R-119 Space and Culture

Organiser: *Justine Lloyd*

The "Spatial Turn", that is said to be currently taking place in Critical Cultural Theory revolves around the proposition that critical thought has traditionally favored a historical orientation towards understanding culture and society at the expense of a perspective that would give space a comparable consideration. Hence, the Spatial Turn refers to a recent and widespread revival of established modes of thinking about space (Harvey, Jameson, Soja) heavily inspired by the seminal works of theorists such as Bachelard and Lefebvre. Scholars from various disciplines such as cultural geography, urban studies, and criticism argue in favor of a reassessment of the role of space in contemporary daily life. The session would focus on identifying key moments in this shift in cultural theory, and open the relevant literature to discussion. Apart from this theoretical orientation, papers with more practical interests i.e. the spaces of everyday life are also encouraged.

1-A2-4 Sport, Globalisation & Corporate Nationalisms

Organiser: *Steven Jackson*

Arguably sport, as one of the most universal aspects of popular culture, serves as an important site for debates about globalisation, culture and nationhood (Miller, Lawrence, McKay & Rowe, 2001). The combination of nationalisms, masculinisms and commercialisms associated with sport have solidified its status as cultural practice, process and commodity. Moreover, the compelling tradition, imagery, drama and emotion embodied in sport make it a powerful vehicle for transnational corporate interests. An important series of questions arises from this situation: (1) How do transnational corporations use sport to negotiate between the global and the local? (2) What features of the postmodern nation-state serve to both facilitate and resist particular forms

of corporate nationalism? (3) How are particular identities (gender, racial, sexual, indigenous) enabled and constrained, empowered and exploited through global sport. Papers are invited which address any of the above questions and/or those broadly linked to globalisation, consumer culture, advertising and the politics of identity.

2-B-39 States of Containment: Culture and Pedagogy in the Neoliberal Order

Organiser: *Kenneth Saltman*

This session considers how corporate-produced cultural products, school curricula, and public discourses about race, gender, and discipline are schooling citizens in the virtues of neoliberal doctrine. Each paper discusses a different aspect of how neoliberalism affects education, in terms of funding distributions but also in terms of the language in which educational policy is couched and the content of curricula. Suggesting a Cultural Studies approach to schooling in which critical literacy is a major goal, this panel will address what educators can do to challenge oppressive knowledge and social relationships in schools and society.

4-C-121 Technologies of the Self in Contemporary (Business) Management

Organiser: *Karen Lisa G. Salamon*

Business management has become culturally sensitive and explicitly concerned with integrating so-called cultural values in corporate organisation and personnel management. Employees are encouraged to become self-managing and engage in continuous learning. The session addresses the significance of ideology in personnel management and the promotion of self-technologies in the workplace. The session's debate will involve philosophical, sociological and anthropological perspectives and focus on disciplinarian and micropolitics in contemporary corporate management.

2-P2-56 Themes and the City: Themed Environments and the Construction of Urban Imaginaries

Organiser: *Markus Reisenleitner*

The city as an imaginary space of (late) modernity has come to be understood as a complex cultural site in which multiple representations of the urban environment in architecture, film, and literature, as well as multiple negotiations of identification, locality and community, defy a straightforward sense of place and belonging. In this urban context themed environments and theme parks often impose a calculated, hegemonic 'readability' on the city, be it in the form of dominant narratives in tourist promotion and heritage centers or of particular architectural styles or other strategies of representing the city which are consistent in their efforts to reclaim or appropriate images, invent traditions, exoticize or familiarize place(s) and create a sense of belonging and community for some while marginalizing and excluding others. The session is intended to explore on the basis of case studies how these strategies of theming the city are communicated and mediated; how city imageries are exploited as a basis for acting on the built environment, reproducing social relations and promoting economic interests; and how they interface and interact with, and are contested by, the contingent social and cultural complexities of the modern city, opening up complex, cultural spaces, where alternative or subversive meanings and identifications can be negotiated.

Theorizing The Media's "Place" in Globalization Sessions

Organiser: *Deborah Kaplan*

One of the more undertheorized questions in the burgeoning studies of globalization's deterritorializing effects is how the mass media work both to disembed cultural practices from bounded localities, and to reembed place in space - even to create new imaginaries of community. The question poses a challenge to cultural studies to fill the gap in theorizing the media's "place" in globalization. Studies of globalization thus far have treated the media tangentially, if at all, as an "information" technology - an abstraction that itself serves to "deterritorialize" the media, to sever their link to culture, and overlooks the media's role in mediating and perhaps even remapping the connection between people and places.

2-SA-46 Theorizing the Media's 'Place' in Globalization: Exploring the Media's Links to Local Culture

This first of two sessions on the topic focuses on the media as a global technology to explore the ways the media are used to produce local culture and public spaces.

2-SA-58 Theorizing the Media's 'place' in Globalization: The Global and Local in Media Discourse

This is the second of two sessions exploring the ways in which the mass media work both to disembed cultural practices from bounded localities, and to reembed place in space - even to create new imaginaries of community. This session focuses on how the media, as a discursive force mediating people's connection to places, define and dialectically combine the "global" and the "local."

3-R-74 The 'Things' of Tourism

Organisers: *Christopher Wilbert and David Crouch*

The study of cultures of tourism and its geographies have begun to flow from new interdisciplinary critiques. This session acknowledges the intellectual power of some of those recent debates, especially in terms of material cultures and a growing acknowledgement of tourism as populated by hybrids of the human and non-human. Such approaches have begun to show the ways things often play critical roles in the unfolding of cultural events and practices of tourism, as well as how such things 'do not exist without being full of people'. The session works from the tourist as subjective individual, and from notions of power and citizenship to explore the dynamics, negotiations and tensions in tourism in contemporary and historic cultures, both 'western' and 'non-western'. Although we suggest particular categories for possible themes, crucially these are intended merely to provide points in what may be discussions of networks of relations - human and non-human: Material cultures of tourism - souvenirs, 'postcards', photos, etc. Non-human / human and other hybridities of tourism cultures. Tourism as performance. Material memories and 'Taking places home'. Tourism cultures and theories of things.

3-R-86 Trade Diasporas and Identity Construction

Organisers: *Daniela de Carvalho and John Wilks*

This session analyses trade diasporas of modern and post-modern genesis, focusing upon the founding, evolution and present social structure of transnational communities. These could be diasporas primarily of settlement or of sojourn, but actuated principally in pursuit of work or trade. We are interested in the question of mutual perceptions and reciprocal attitudes between such communities and their host societies, and the extent to which these have been used by the former

to construct, adapt and/or renegotiate a collective identity strategically appropriate to the new conditions. To this end, we propose enquiries upon a dual axis: the axis of ethnic cohesiveness-mediated through markers such as education, clubs, shops and cultural/sporting links used to maintain continued identification with the old country; and the axis of hybridity- marked by language learning, marrying out, social openness to and acceptance by the society of adoption.

1-A2-15 The University Now (and its Related Institutions of Interpretation)

Organiser: *Richard Cante*

As a category and a collection of U.S. social, cultural, and political institutions, exactly what is "the university" currently becoming? Why? How? Given the close and complex connection between this and myriad other "institutions of interpretation," the implications of these matters of course hold significance for all citizens. But they are especially complicated and essential questions for graduate students planning careers of various sorts, as well as for current junior and senior faculty. This is partly because these questions are being increasingly acknowledged as entangled with all of our exegetical work in cultural studies, and perhaps in the contemporary humanities at large. In other words, the issues on the table for this panel are starting to look a lot like "core" issues--rather than "just specialty" interests--for contemporary cultural theory and history.

2-P1-66 Unsettled Boundaries: Welfare and the Contested Construction of Subjects, States and Spaces

Organiser: *John Clarke*

Cultural Studies' engagement with 'policy' has primarily focused on cultural policy, this session treats 'welfare states' (and the field of social policy) as cultural formations. It is concerned to explore social policies as sites of cultural practice and contestation. It takes the contemporary destabilisation, or unsettling, of welfare states (and their articulation with nation states) as making both visible and vital the processes of forming, regulating and managing 'peoples'. The papers in the session draw on an overlapping set of concerns to examine the politico-discursive conditions, practices and effects of welfare. They highlight a number of key issues: (1) the unstable and contested character of welfare states/welfare systems at national and supra-national levels; (2) welfare policy and practice as the site of contested representations of the 'nation', particularly in relation to questions of gendered and sexualised citizenships, and in racialised categories of identity and the 'multi-cultural'. (3) the shifting relations between social policies and borders and boundaries (for example, in shifting institutionalisations of nation; in the construction of 'Europe' and in the formations of public and private realms); (4) the contested representations of people, politics and power in the emergence of the 'new governance' of welfare (and its conceptions of new 'state-society' relations).

4-A2-109 Visual Art and Ethnicity: Lessons from Methodologies of Cultural Studies

Organiser: *Sara Eigen*

Of late, we have witnessed tremendous growth in the scholarship and criticism of ethnicity. In some situations, features of relationships between groups considering themselves and regarded by others as culturally distinctive are identified and celebrated as the basis for diversity and multiculturalism. In others, what counts as ethnicity is isolated territorially or purged through the

violence of censorship or war. Much of the literature on ethnicity issues from political science, history, sociology and social anthropology, including their respective methodologies, conferences and journals, wherein scholars investigate how ethnic identity is embedded in certain social and cultural practices. Both parts of this session propose to examine the relationship of ethnicity to the visual arts by surveying how Cultural Studies methodologies can open for discussion contributions that visual art works, genres, forms, and practices make to constituting, representing, or contesting ethnic identities.

Visual Culture Studies Sessions

Organiser: *Margarita Dikovitskaya*

Visual culture studies is a new interdisciplinary field for the study of the cultural construction of visual experience in visual arts, media, representations, and everyday life. This session will examine theoretical frameworks of visual studies and will scrutinize the relation of the latter to cultural studies, art history, anthropology, museum studies, postcolonial studies, film studies, and literary theory. It will consider the following questions: What is the social advocacy of the category of art? Is visual studies an 'appropriate' expansion of art history or is it something independent of art history and most appropriate for studying technologies of vision related to the digital and virtual era? What is the relation between the postmodern and the 'visual turn'? What is the relevance of visual culture to the study of historical art? What are the implications of establishing a new field of research for college and university curriculum and teaching?

3-A2-85 **Visual Culture Studies: Theoretical Frameworks and Pedagogy I**

3-A2-97 **Visual Culture Studies: Theoretical Frameworks and Pedagogy II**

2-P3-45 **'Wanted Dead or Alive': Discourses of Terrorism and Difference in the Media**

Organiser: *Olaf Hoerschelmann*

With the initial shock over the terrorist attacks on September 11 receding, the exceptional character of terrorism as historical and political event moves into the foreground. As the vast majority of people only encounter terrorism through the media, the adversarial and symbiotic relationship between terrorism and the media warrants renewed attention. Public discourse about terrorism has faced an impasse, often reduced to what Schlesinger calls "a Manichaean mental universe." As the main responses to terrorism were phrased in highly reductive terms and specifically precluded any form of deeper understanding of the issues involved, cultural studies should contribute alternative understandings of terrorism, providing approaches with more explanatory power regarding this subject. This panel will explore a variety of strategies in the international media coverage of terrorism: The renewal of nationalism, the legitimization of violence, the suppression of dissent, and the (re)articulation of new and old discourses of gender, race and ethnicity.

1-V-8 When French Social Sciences Meet Cultural Studies

Organiser: *Eric Maigret*

Cultural Studies are full of references to french sociologists or philosophs (Barthes, Foucault, Certeau, Bourdieu, Baudrillard) but french research seems to be absent from the international landscape of Cultural Studies. How can we make sense of this paradox? We propose to give an answer thanks to a genealogy of the cultural field in France and the presentation of perspectives on the recent state of social/cultural research in this country. The international appropriation of french reknown thinkers has been selective (who really knows Passeron or Morin?) and sometimes very biased (especially with Bourdieu or Certeau), it has also hidden the complexity of the national trajectory and the reciprocal influence of british/american cultural studies. The present landscape is a very living one as it pays attention to cyberculture, soap operas, sport and music. The core of the renewal is sociology, may it be interactionnist or more centered on the concept of mediation.

(White) Britishness and its Racialised Others

Organisers: *Glenn Jordan and Chris Weedon*

The interrelationship between constructions of meaning and practices of power, i.e., the poetics and politics of representation, have always been a central concern in cultural studies. More recently, race, nation and identity have become central themes. The panel will focus on the construction and contestation of dominant notions of Britishness. The position of people of colour in post-colonial Europe has its roots in the 19th century, when colonialism was pre-eminent in the formation of nationalist discourses and identities. Yet, this is not how White European identities are usually lived. Dominant notions of "Britishness" were formed by colonialism and then further complexified since World War Two by inward migration, devolution, globalisation and the end of Empire. The panel looks at aspects of the role of literature, visual imagery and history in inscribing and re-inscribing Britishness in particular historical and institutional locations.

3-P1-78 (White) Britishness and its Racialised Others I

3-P1-90 (White) Britishness and its Racialised Others II

Whiteness and the Racialised 'Other' Sessions

Organisers: *Nado Aveling and Helen Hatchell*

When speaking of 'race', the 'problem' largely continues to be conceptualised as residing with the Other and the "cultural gaze of surveillance - whether it be a gaze of pity, blame or liberal hope" (Fein, 1997, 64) has remained squarely focused on people of colour. Thus in Australia, as elsewhere, Indigenous and immigrant peoples positioned as 'non-white', have frequently been the object of research and have been constructed either as deviant, culturally impoverished or as powerless victims. Instead of equating race with 'studying down' in the power structure and focussing attention almost exclusively upon racially oppressed groups, this session 'turns the gaze inward' and examines how the boundaries of 'race' and power make visible how whiteness functions as historical and social constructions. By placing the construction of the unmarked, apparently autonomous, white/Western self centre-stage - to be investigated, analysed, punctured and probed - we problematise privilege as well as oppression.

- 3-P1-102** **Whiteness and the Racialised ‘Other’ I: The Nation, Identity and Whiteness**
- 4-S-108** **Whiteness and the Racialised ‘Other’ II: The Invisible White Self: Punctured, Probed and Analysed**
- 4-S-117** **Whiteness and the Racialised ‘Other’ III: Cultural Constructions of the [Colonial] Other**
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2-P1-42 **Women and the Politics of Activism in the Post-Quake Era in Turkey**

Organisers: *Nazan Haydari and Müge İplikci-Çakır*

In the aftermath of the devastating Marmara earthquake in 1999, the “tent communities” added a new dimension to the existing inequalities among women in Turkey. The emotional and material trauma informed new ways of thinking, responding, and acting among the women. This session explores the formation of meaning from the perspectives of the women living in the tent-communities. How do women articulate themselves in this changing environment? How do they deal with difficulties of daily life? How do they use pre-existing webs of mutual support to deal with these difficulties and to ameliorate the social conditions? What is the nature of the collective actions taken by them? How did they contribute to the transformation of the feminist politics, and what role did media play in this transformation? In the larger frame, this session is an effort to challenge dominant discourses of “feminism” in the context of Turkey.

2-C-64 **Youth Development in Underdeveloped Countries**

Organiser: *Lazarous Kabalo*

Underdeveloped countries have been characterised with a culture of not “taking care of the seed” and most of all not providing an enabling environment where “the seed can grow”. Youth development is far from being one of the priority areas that governments put on their agendas, and even if they are, programmes intended for the youths only look glamorous on paper...the fruits not yielded. This leads to wasting of the vast potential we have in the youths and they are not given a chance to explore their potentialities. What institutional capacities do we have to unveil and build in order to tap this wasting potential? What role does poverty play? What other measures do we have to employ to safeguard this generation?

Youth, Media and Communication Technologies

Organiser: *Virpi Oksman and Pirjo Rautainen*

Media and communication technologies are an organic part of the everyday lives of ever younger people. The young people of today live in a multimedial world, where they pick out things they perceive as important from a flood of information. Alongside mobile communication, the Internet has become a central medium that enables children and youth to engage in versatile content production and independent creation of culture. Children and young people are a group with their own usage cultures and communication patterns that differ from those of adults. What kinds of

communication cultures do young people have? What types of new communities emerge through the various networks? What is the life of a young person like in an increasingly mediated and technologizing world? The session invites scholars from different fields to discuss young people's relationship to media and technology through empirical studies.

3-B-87 Youth, Media and Communication Technologies I

3-B-99 Youth, Media and Communication Technologies II

ABSTRACTS

Aapola, Sinikka (University of Helsinki, Finland) 'IT'S NOT ABOUT THE AGE YOU ARE' - DISCOURSES OF AGE AND THE LIFE-COURSE IN POPULAR MAGAZINES In this presentation, I shall present some preliminary findings from my postdoctoral research project, called "Young People Transgressing Cultural Age Orders". As a part of this project, I collect articles from Finnish popular magazines and analyze them in a critical discourse analytical frame. I shall look at the way cultural representations of age and the life-course are produced in the magazines. Among my research questions are: What discourses are used? How are they gendered? What kind of positions are constructed within them? The main focus is on articles where cultural age orders are discussed. I am particularly interested in features of young people who have transgressed normative cultural age orders. These may include, for example, stories about teenage mothers, young offenders and/or young 'geniuses' in educational institutions or in the business world.

Aareleid-Tart, Aili (Tallinn Pedagogical University, Estonia) SINGING NATIONALISM PHENOMENON OF ANTI-SOVIET RESISTANT MOVEMENT After the occupation of Estonia by Soviets the traditional folk culture played a huge role in consolidating the indigenous Estonians. Seizing the restricted legitimacy Estonians built up a unique phenomenon - a singing nationalism. Namely, Estonians converted their historical tradition of song festivals, officially allowed by Moscow, into original nation-wide protest movement. 1987-1991 began a period of national liberation struggle, when broad-based popular movements called for the restoration of pre-war independence. This period is known as a unique event called singing revolution, which has based on the same traditions of folklore culture and song festivals. Singing revolution may be defined as a short-lasting high concentration of organisational and human capital of previously formed anti-imperial singing nationalism with the ultimate ideal to restore the independent national state. When the singing revolution ended, so did the singing nationalism too.

Abashin, Sergei (Russian Academy of Science, Russia) ADMINISTRATIVE POLICY OF THE RUSSIAN AUTHORITIES IN TURKESTAN (1865-1917) Central Asia became a part of the Russian Empire since 1865. Conquering of Central Asia was not an easy task and to rule a new territory was not an easy task as well. The key question in the policy of Russian authorities in Turkestan was the question of the land property among the sedentary local population (Uzbeks, Tadjiks, Uighurs). In Central Asia it was told about two different forms of land property – common land property and private

land property. Tsarist Authorities supported a private land property by all possible means. After the Bolshevik revolution it was decided to support a private land property in order to gain a support for the new power among the local population. Slowly private land property became more and more limited and institution of commune land property was supported instead. Discussions in Central Asian Bureau on the land policy led to a number of land reforms in Central Asia, none of them were really successful.

Abdul Hamid, Ishak (University Putra Malaysia) and **Shaik, Abdul Rahman** (University Putra Malaysia) A CASE STUDY OF INNOVATION ACCEPTANCE AMONG MEDICAL STAFFS IN THE FIRST MALAYSIAN ELECTRONIC HOSPITAL The paper discusses the findings from a study conducted at Selayang Hospital, in Kuala Lumpur, Malaysia to determine the attributes that led to the acceptance of an innovative information system known as Total Hospital Information System (THIS). Being the first paperless and filmless hospital in the country with an allocation of USD 140 million by the Malaysian Government, the acceptance of the new technology by medical staffs is crucial in determining the success of adoption and efficient use of the system. Data collected from a total of 48 respondents from the medical staff in the hospital secondary care discipline, revealed that innovation attributes and information technology skill do explain their behaviors on the different levels of acceptance of the innovation. The study also indicates that the attributes to the acceptance of this in the electronic hospital can be the predictors for the success of future adoption of similar technology.

Adams, Laura (Babson College, USA) GLOBALIZATION AND CULTURAL FORM IN UZBEKISTAN In this paper I present a perspective on the globalization of culture in Uzbekistan, a Central Asian country formerly part of the Soviet Union. I argue that modern subjectivity, not capitalism, is the key to understanding globalization. Late 20th century culture in Uzbekistan formally resembled the cultures of other modernizing countries, even though it was produced under very different economic and ideological circumstances. Rather than focusing on globalization as homogenization or domination, I will argue that global cultural forms are strategically employed by Uzbekistan's cultural elites in order to develop their own culture. These modernizing elites frame national or regional cultural content with "universal" cultural forms, thus legitimating both the "traditional" and the "modern" elements of their society. The data on various performative forms of culture (theatre, folklore, etc.) come from 12 months

of fieldwork and interviews I conducted between 1996 and 1998 in Uzbekistan.

Adak, Hülya (Sabanci University, Turkey)

INTERSUBJECTIVITY: THE SELF-CRITICISM OF COLONIAL DISCOURSE This paper offers

alternate strategies to overcome theories of Orientalism and postcolonialism which shift attention away from how to represent the 'object' or 'Other' of colonial history/literature, while concentrating on the impossibility of speaking about the object. Theories of Orientalism and postcolonialism defend this impossibility on the grounds that the discourse constrains what is and can be said. Such theorizing allows only the definition of how the object came to be an object, the 'other' of colonial discourse whose principles of intelligibility serve to exclude it. In order to bridge the gap between Europe's biased representations of the Orient and the 'actual Orient' itself, which leaves us with the problem of the 'impossibility of ever representing the actual Orient,' this paper sets up a theoretical model--through Elizabeth Craven's *A Journey through the Crimea to Constantinople* (1789), a prototypical example of eighteenth-century mainstream Orientalist travelogues, which acts as a foil to Lady Mary Wortley Montagu's *The Turkish Embassy Letters* (1763)--to understand and define the possibility and limits of representing the western self and the Oriental Other both as subjects. Such representation allows--what I will coin--'intersubjectivity' across the West/Orient divide.

Aiken, Edward (Syracuse University, USA) **THE PARTS AND THE WHOLE: MODERNIST APPROACHES TO FIGURATION**

In the visual arts, today's concerns regarding technology, embodiment/disembodiment and aesthetics might well be traced back to the work of such late 19th Century photographers as Eadweard Muybridge and E.J. Marey and such early 20th Century artists as Umberto Boccioni and Marcel Duchamp. Muybridge and Marey used the most advanced imaging technologies of their day to analyze human movement into discreet stages previously unseen by visual artists. Boccioni and Duchamp joined this photographic heritage with Cubism to recast in radical terms what had been the Western painterly tradition of figuration. In spite of their stylistic differences, these photographers and painters shared a general fascination with the increasing industrialization of modern humanity, a theme central to this session.

Aittola, Tapio (University of Jyväskylä, FIN)

AMBIVALENCES BETWEEN SCHOOL AND CULTURAL MODERNIZATION - REFLECTIONS ON LATE MODERN SOCIALIZATION This presentation is based on

research in which I have studied relations between cultural modernization, the school, characteristics of late modern youth, and some ambivalences between the school and other life spheres of today's young people. I have studied how the coordinates of the life-world of young people - urban life, consumption, youth cultures and electric medias, and the so-called consumeristic socialization process are connected with the school and some other life spheres. It seems to be increasingly difficult for the school to take into account the dynamics of cultural modernization, with the result that many important learning processes have shifted outside the school institution to leisure time, work, media, hobbies, consumption, peers and family life. Therefore, it is useful to regard these life spheres as learning environments which empower young people and make to learn new knowledge, skills and action competencies. However, it is also necessary to take in notice the problems with rising cultural egocentrism, which seem to follow the consumeristic socialization process of today's young people.

Akdag, Alkim Almila (Istanbul Technical University, Turkey) **VISIBILITY VERSUS VISUALITY: WORLD AS MUSEUM**

Times change, and so do their scents, sights, and cultural values. What was once in demand can now be forgotten. Especially, if it was something not quite tangible - perfume, for example. But even a perfume leaves traces behind. In my presentation, I will follow their imprints in order to recreate the relation between flacons and their designers. Based on the qualities of flacons one can uncover the connections of art and designed works. To catch this diversity of frameworks in today's theoretical questions I will enlarge my focus from flacons to the designed objects in general. Although designed objects constitute an important part of visual culture, they have been neglected. By doing this I also will bring forward a new point of view on the distinctions between contemporary 'designer' and 'artist,' that inspired the topic of my paper on visibility versus visuality.

Alesci, Walter (University of Cuyo, Argentine and Autonomous University of Barcelona, Spain)

XENA: WARRIOR PRINCESS OUT OF THE CLOSET?!: A MELODRAMATIC READING INTO THE SHOW BY LATIN AMERICAN AND SPANISH GAY AND LESBIAN FANS

The research makes an analysis of the melodramatic interpretation of Xena: Warrior Princess (1995-2001) by latino gay and lesbian fans and of the obstacles that it brings about. The conflicts raised by its protagonists in the American series serve us in exploring the impact of a "subtextual" interpretation, and of a creative production from the latino fan communities within those of "Xenaverse" on the

Internet. At the same time, I include the internal and external discourse (from those "in the know") over the Production of the program. All of these factors serve to illustrate that the "gender performance" of Xena is lesbian and the "performative character of gender" is hidden within the patriarchal domination, socially reinforced and accepted in a heterosexist, homophobic and discriminatory culture. It is because of this that Xena will never be out of the closet, since she has never actually been in it.

Allard, Laurence (Université Lille 3, France) SEMIOLOGY AFTER THE CULTURAL TURN: AUDIENCE AND MASS-MEDIA, BETWEEN PRAGMATICS AND SOCIOLOGY Obviously many recent french studies dealing with movie and TV audience, from reception studies to sociological approaches, have been inspired by Cultural Studies (especially relationships between gender and reception). These studies will be presented and criticized regarding their difficulties to articulate readers models and social membership. In order to overcome some of these difficulties we shall recall and examine in some depth the common semiological background they share with Cultural Studies, from Barthes to Hall.

Allaste, Airi-Alina (Finnish Foundation for Alcohol Studies, STAKES, Finland) CANNABIS USERS' SUBCULTURE - "WE" ARE SOPHISTICATED AND "THEY" ARE STUPID The paper explores the meaning of drug use, behavioral norms and attitudes of cannabis users related to club-culture. The empirical part of the paper relies on participant observation and in-depth interviews with young adults. Respondents share similar norms and attitudes and are related to each other with vague boundaries. They separate themselves not only from the people who use other drugs in other circumstances, but also from people who use cannabis with other purpose. Since they use cannabis to broaden their perception, they condemn people who use drugs, including cannabis, only in order to get stoned. According to their opinion, the most important feature in cannabis use is how they acknowledge the reason for the use. The paper explains different steps on the way of changing from user to dealer - consuming, possessing, sharing and selling cannabis. Some people never buy cannabis although they use it often - several times a week. Heavy users tend to buy cannabis in bigger quantities to get it cheaper. When person is known as always possessing drugs, (s)he is often asked for it and sometimes (s)he sells it. Some people start to make profit from selling cannabis. When someone is already known as a dealer, he is not considered as one of "us" any more. People who don't use drugs in accepted way or become dealers are considered deviant not only by the dominant culture, but by the

youth subculture itself. Cannabis users use different control mechanisms to avoid marginalization. This paper explains how common values in above-mentioned subculture support and at the same time regulate drug-use.

Allen, Cliff (University of Waikato, New Zealand) TAKING THE ENVIRONMENT OUT OF THE BOTTOM LINE: THE PARADOX OF ENVIRONMENTAL TRANSPARENCY IN SPECIALIZED COMPANY REPORTS IN NEW ZEALAND One of the major environmental concerns in the 21st century is the role of corporations in environmental degradation. New social movements, such as the movement for business social responsibility and sustainability groups, demand greater transparency and a more holistic view of the operations of corporations. In response to this demand many companies have begun to provide specialized Health, Safety and Environment reports. I argue that these reports are paradoxical because the HSE information, though more comprehensive than was previously offered, is generally only distributed to those who request it. The company annual report, now limited to financial information, is distributed to all shareholders in a company thus demonstrating the priority afforded to financial information. The net effect is to reproduce prevalent anthropocentric cultural economic conceptions of the environment as a resource to be managed which is important to, but not inherently connected to, the bottom line of the company.

Allert, Tilman (Johann Wolfgang Goethe Universität Frankfurt, Germany) THE PROFESSIONAL PRACTICE OF MIDWIFES - GUIDELINE FOR A THEORY OF SEMI-PROFESSIONS The paper deals with the problem of professional practice and self-definition in the semi-profession of midwifery. Due to the historical development in modern societies with specific implications for the transformation of families on the one hand and the secularization of christian topos of pain as a precondition of morally acceptable life practice on the other hand, we find a new situation in birth practice. The birth of a child is more and more transformed into a calculable risk and is professionally more and more controlled by the medical profession leading only a small population segment of "avandgardist" milieu to continue traditional birth practice. This situation affects the professional situation of the midwives in various aspects. The paper, that has been developed to start a research project on professional practice in birth as a normal as well as critical life situation deals with aspects of this situation and, using the guideline of Ulrich Oevermann's theory of professions, works out a theoretical perspective

to get along with the complex triadic interaction between medical profession, midwife and mother - a perspective that tries to overcome the misleading notion of semi-profession that is analytically not fruitful.

Allon, Fiona (University of Western Sydney, Australia) **ON THE BEATEN TRACK: BACKPACKER CULTURES AND COMMUNITIES IN SYDNEY** This paper will explore the changing cultural dynamics of tourism and touristic landscapes in Sydney, focusing on the specific group of young budget-travellers known as 'backpackers'. Sydney is one of the favoured destinations for young travellers, especially 'backpackers'. But despite the considerable economic benefits that these travellers bring to the city, many Sydney-siders regard the growing numbers of backpackers as a 'problem', citing inadequate budget-accommodation, general disruption and 'cultural differences'. Many local communities are forced to promote their areas as highly desirable tourist destinations with distinctive cultural profiles, while at the same time confronting the defamiliarisation created by increasing numbers of 'non-locals'. Through a focus on the production of place and locality specifically for consumption by 'others', the paper will explore the ways in which specific modes of travelling and leisure, as well as discourses of authenticity and identity, become deployed in the shifting spatial dynamics of deterritorialisation and reterritorialisation characteristic of international tourism.

Anden-Papadopoulos, Kari (Stockholm University, Sweden) **GLOBAL ICONS, PAROCHIAL PERSPECTIVES? PHOTO JOURNALISM, VISUAL CULTURE AND THE SEPTEMBER 11 TERRORIST ATTACKS** The notion of a pictorial turn, of a culture totally dominated by pictures, of an age of "spectacle" and "surveillance" seems, uncannily, to have materialized in the iconomania accompanying the September 11 terrorist attacks and its aftermath. The aim of this paper is to demonstrate the significance of a visual culture approach to photo journalism: that is, an approach that takes account of the transborder flow of news images. To what extent did different American and European newspapers - local and national, serious and popular - use the same pictures to cover the September 11 attacks? How did their discursive framing of identical images differ? What happens with the meaning and function of the news images when they are transplanted to more downright popular-commercial discourses - e.g. appropriated by street vendors near ground zero in New York City?

Anttila, Anu-Hanna (University of Turku, Finland) **ABOUT FREE-TIME AND FREEDOM: THEORETICAL ASPECTS TO LEISURE TIME OF MODERN INDUSTRIAL WORKERS** The modern industrial society has meant the constructing a new type of worker, which has been called Fordist or Taylorist worker. In the western National States the leaders and moral regulators have been educating the people to understand what is "right" and "normal" with the so-called cultural edifying project. In this project the new worker has learned e.g. how to use time and money properly. This demand for even more conscious time planning and disciplined working has meant the rationalisation of leisure time, too. The so-called spare time has to be minimized and the new worker has to educate and cultivate himself - both physically and intellectually. The reasons for these demands have been both economical and political: the rationalisation of time using has yielded more profit and the workers have grown up more conscious consumers and citizens.

Anttonen, Marjut (Institute of Migration, Finland) **THE POLITICIZATION OF IDENTITIES OF FINNISH ORIGIN IN NORTHERN NORWAY IN THE 1990S** This paper deals with the identity management of present-day Norwegians of Finnish ancestry, also known as Kvens. The focus is on the current ethnopolitical debate which involves numerous controversial and conflicting arguments concerning language, culture, history, roots and origins of the Kvens. Certain strategies are used in creating the idea of a single, homogenous minority group or even a nation; defining a common ethnonym 'Kven' for all members of the group, creating a common Kven language of their own, and postulating a shared historical background and origin. The ethnopolitical leaders are using a rhetoric which is based on the same kind of ideological ground as nationalism. This kind of ethnic processes must be understood with reference to state structures. As a modern state provides a vast field of public goods, we also see new groups organizing and claiming access and rights within these states.

Aro, Jari (University of Tampere, Finland) **EXPERTISE, COMPETENCE AND ADOPTION OF TECHNOLOGY** This paper presents some findings from a research project where the aim is to study how expertise is socially constructed in relation to technology and how technology is socially adopted. The research object is competence, which is studied from two perspectives: from the viewpoint of development of technology and from the viewpoint of using technology. Research is based on qualitative interview data. Research case is Finland. Usually the relation between humans and machines is described by using the concept of needs.

Needs, however, are an abstract and theoretical way to comprehend the dynamics between a person and a technical device. This research suggests that more interesting interpretations of that relation can be found by concentrating on the actual process of using technology, since that is the process where technology is being adopted and learned. For the users the process of adopting technology is at the same time also a process of gaining expertise of that technology. The user's expertise is an essential component in the whole social process of constructing the meaning of technology. Consumers are creative in relation to technology, they find new and surprising ways to use technical devices and they evaluate new products collectively and socially and mould them into parts of their particular practises. This paper examines user experiences of information and communication technology in the context of everyday life. The analysis concentrates especially on the process of adopting new technology into everyday use and the ways people acquire competence in relation to technology. The paper approaches following questions: How do people evaluate their own, and other persons' competence in relation to technology? What are the social processes as persons are defined and redefined as competent in relation to technology? What differences there are in this respect between diverse types of new technology?

Aveling, Nado (Murdoch University, Australia) **BEING THE DESCENDANT OF COLONIALISTS: REFLECTIONS ON 'BEING WHITE'** In this paper I take as given that whiteness refers to "a set of locations that are historically, socially, politically, and culturally produced" (Frankenberg, 1993, 6) and that the white western self as a racial being has remained largely unexamined and unnamed. Certainly, in my earlier research it was gender and not 'race' that shaped the focus of my inquiry; I did not consider the fact that the subjects of my research were white to be a salient factor in the way their lives were unfolding. This paper seeks to redress that imbalance and picks up the question of 'being white' with a small group of young, well-educated Australian women whom I first interviewed in 1986. Surprisingly, when I re-interviewed these women in 2000 and asked if they had ever thought about the fact that they were 'white', all reported that they had become aware of being white following what could be classified as a critical incident in their lives. Key issues which emerged during these interviews relate to issues of unearned privilege, guilt, fear and alienation.

Bainbridge, Caroline (University of East London, United Kingdom) **MAKING WAVES: CONSTRUCTIONS OF SUBJECTIVITY AND SPECTATORSHIP IN THE CINEMA OF LARS**

VON TRIER This paper examines the construction of subjectivity and spectatorship in Lars von Trier's 'gold heart' film trilogy: *Breaking the Waves* (1996), *The Idiots* (1998), *Dancer in the Dark* (2000). Each film positions the spectator in relation to the experience of trauma and its representation, thus undoing traditional cinematic patterns of pleasure in the text. Von Trier is a director known for his technological and generic experimentation. This paper draws on feminist, psychoanalytic and film theories to argue that the subjectivity of the spectator is reworked through the experience of viewing, evincing a rawness of response in an arena traditionally associated with sensory pleasure. The unconscious processes of cinema spectatorship shift to produce new positions of viewing and pleasure that reconstitute the subject through the experience of textual trauma. The spectator's experience of subjectivity is rendered in terms of difference and alterity, enabling the spectator-subject to perceive him/herself anew.

Bakardjieva, Maria (University of Calgary, Canada) **TAMING A WILD MEDIUM: THE MICROREGULATION OF THE INTERNET** This paper represents an effort to uncover the contribution of consumers to the shaping of the Internet as a communication medium by examining closely the immediate domestic context in which the new medium becomes incorporated. The arrival of the Internet in the home precipitates a process that could be seen as a regulation of the medium at the micro level of the home. This process involves making decisions about issues of placement, access, preferred, discouraged and forbidden activities on and through the Internet, allocation of resources, including time, space, money, attention, etc. The paper draws on the findings of an ethnographic study of domestic (home-based) Internet use conducted in Vancouver, Canada. Data was collection through in-depth interviews, and "tours" of the home and computer space of 19 lower-middle class households with Internet connections. The analysis of this material reveals three patterns of placement of the computer connected to the Internet in the home and the related negotiations of roles, rights and rules concerning its use: "the wired basement," "the family computer room" and "the gate in the living room." The paper discusses the different normative dichotomies underlying these patterns. It brings to the fore the intensive cultural production within the household, a production that is consequential for the public understanding of the medium.

Balter-Reitz, Susan (DePauw University, USA) **CHILDREN'S MUSEUMS, THE CONSTRUCTION OF AUDIENCE, AND CULTURAL CONSUMPTION: A CASE STUDY OF THE INDIANAPOLIS CHILDREN'S**

MUSEUM Children's museums are particularly influential sites; they serve as both cultural and educational institutions. Visitors are required to position themselves as both students and consumers in these museums. Thus, the study of these types of museums provides insight into how individuals are acculturated at a young age to become audience. This paper will examine how the Indianapolis Children's Museum, recently ranked by Child as the top Children's Museum in the United States, invites its audience to participate in the construction of cultural knowledge. I will examine how the museum constructs a preferred audience for its vision of culture through its structural elements, its interactive displays, and its selection of artifacts. In particular, I will examine the museum's exhibitions of other cultures, with a focus on how visitors are asked to view these cultures.

Barron, Anne (London School of Economics, UK) **OWNING THE IMAGE: THE GENUS AND THE COPYRIGHT** Copyright law in the UK has a peculiar relationship with visual culture. By comparison with literary or musical expressions, which it protects generously and without discrimination, the sphere of visual representations is regulated by the law of copyright in a highly selective manner. The criteria of selection, however, are difficult to fathom. In order to be protected by copyright law, an object of visual perception must fit within the category of "artistic works". Yet the distinction enforced by this category is not so much one between high (art) and low (popular culture) as a distinction between different kinds of cultural form. On the one hand, a visual work - as a matter of law - can be artistic despite the fact that it lacks artistic quality. On the other hand, the list of legally recognised "artistic works" is tightly defined and closed, such that it effectively though without ever explicitly resorting to a criterion of aesthetic merit - privileges certain genres of visual art over others. It will be argued here there are affinities between the way UK copyright law defines artistic works for the purpose of identifying these as possible objects of a property right, and the way Modernist art theory and criticism defines the art work for the purpose of identifying its aesthetic limits and possibilities. Both assume that an "artistic work" is radically distinct from an ordinary object of visual perception; that all "artistic" products can be confined within a closed list of mutually exclusive genres; and that norms for each of these genres (whether aesthetic or proprietary) can somehow be derived from the self-contained technical conditions and demands of their production. This paper will explore these parallels between copyright doctrine and Modernist aesthetics, and identify similarities between the contradictions that have plagued both discourses, albeit for very different reasons.

Barton, David (National Central University, Taiwan) **HOW TO SLAUGHTER TIME SO THAT IT FLIES BLUDGEONED** The purpose of this paper is to explore a differential sense of time in Taiwan's experience of globalization. As China undergoes transnational capitalization, a monolithic operation with its own perimeters of time/space, a strange interlude allows for what I would call the fetishization of time, 7/Even time. Pornography and advertising specifically are to be examined as they relate to Taiwan's position as a stateless state caught outside the vying national-state histories but fully exposed to the transnational commodification of time. Using the artwork of Yang Mao-lin, I will try to point out Taiwan's in-between mediation of 7/Even time as it absorbs the cultures of Japan and the United States. How can an artwork express the sense of a ruptured time frame? When the subject is something like dissected, dismembered dolls.

Bar-Yosef, Eitan (Ben-Gurion University of the Negev, Israel) **ZIONISM'S AFRICAN FANTASY: GUTMAN'S LOBENGULU** South Africa, Jacqueline Rose has recently noted (1996), often functions in Israeli literature "as the un-lived life of Israel". Indeed, from as early as the Uganda scheme of 1903 - envisioning a Jewish colony in Africa that would operate, according to Herzl, as "a miniature England in reverse"-to Ehud Barak's assertion that "Israel is a villa in the jungle", images of Africa have been central to Zionism's self - fashioning. Nahum Gutman's Lobengulu King of Zulu offers an early articulation of this imaginary: written during his visit to South Africa in 1934 (to paint a portrait of Smuts), and serialized in 1935-6 (against the backdrop of the Palestinian uprising), Gutman's adventure-story instantly became an Israeli children's bestseller. By examining Gutman's rewriting of the British/South-African imperial romance - with its fantasy of an ancient Semitic Africa - and exploring later texts in which he re-enacts his African adventures within Palestine itself, this paper will consider the ways in which Gutman's cheerful naïveté both sanctified and destabilized the colonial ambition which underlies the Zionist project. I will conclude by asking how this ambivalence could anticipate the role of "Africa" in post-Apartheid Zionist culture.

Bassett, Caroline (University of Sussex, United Kingdom) **SELF, SAME, CYBORG** I find an identity because I am narratable. I recognize myself when a narration resonates with the life I lead and the choices I make. My identity is continuous - I am a narrative thread. This story is also in flux; my story develops, its shape changes. What happens when the story spun by the narrator produces me as a cyborg, as somebody who contains machines? New ways of thinking about identity and/in interactive media are derived if the self is considered in narrative terms.

These stand in opposition to theorisations of the subject and/in cyberspace based on performativity. Performative conceptions of the subject are helpful in theorizing the discrete moment within the machine (or the window). They are less useful in providing an understanding of subjectivation within interactive systems, where use is characterized by on-going movements between windows and worlds, and the self stands 'before' and 'after' the machine.

Bassett, Elizabeth H. (University of Brighton, United Kingdom) **LGBT BRIGHTON ONLINE AND OFF: THE INTERNET IN LESBIAN, GAY, BISEXUAL AND TRANSGENDER COMMUNITIES IN BRIGHTON, UK** The Internet has been heralded as a catalyst and means for transformation of communication patterns and community belonging. This paper focuses on a demographic group that has seen a disproportionately high growth in Internet use, presenting findings from studies of Internet use by members of LGBT communities in Brighton, UK. Ethnographic research techniques were used, and analysis centred on definitions and meanings of Community, Sexuality, and the Internet deployed by members of these communities. The paper asks how online activity might be investigated within the context of users' offline activity. A cross-disciplinary approach is taken, drawing on theoretical concerns from media and cultural studies, sociology and Internet studies. This paper is offered as a contribution to an ongoing debate as to the role of the Internet in communities and everyday lives.

Basu, Srimati (DePauw University, USA) **SHADOWS IN THE COURTROOM: THE INTERPELLATION OF GENDER & AUTHORITY IN THE INDIAN HIGHER COURTS** This presentation examines debates in the area of feminist jurisprudence, including the significance of legal reform in postcolonial contexts. Based primarily on readings of family law cases from Indian appellate courts, it shows some ways in which judicial authority invents and incorporates gendered notions of family and law, e.g. the meanings of "healthy" marriage, family, class, national identity and religious identity, by drawing upon and reinventing "authoritative" bodies of knowledge. Women's legal claims appear to be most favorably received when they match dominant definitions of gender, although these can be trumped by the ways in which class (and therefore opportunities) are constructed. Religion based rights often get tied to national political negotiations. Legal solutions appear to be both powerful instruments for achieving greater gender equity as well as subversive sites for recuperation of gender, class and religious hegemonies in the guise of protection and liberation. The slippage between the intent and effects of

both "progressive" and "reactionary" legislation indicates that feminist theorists should focus both on discursive effects of gender and on power relations in the legal realm.

Batsirai, Mike Chivhanga (City University of London, United Kingdom) **MOBILE PHONE 'CONVENIENCE' - FOCUS ON TEENAGERS IN THE UK** The paper will show key trends in mobile phone usage among teenagers in the age group 12 to 19 in the UK. The analysis is based on an international study, funded by Nokia Mobile Phones Ltd that involved other project partners in Japan and Finland. The UK study has shown that a distinct mobile phone culture is emerging among teenagers. It's serving both as an essential tool for social networking and a new lifestyle symbol. The teenagers are driving change through personalisation of the mobile phone device and services and peer influence among other major pushes. A model of the interplay between these forces - teenagers as a segment of the mobile phone user population, mobile phone manufacturers, mobile phone service providers and regulatory authorities is suggested to increase the strategic development and positive impact of wireless mobile devices not just among teenagers, but other age groups.

van Bauwel, Sofie (Ghent University, Belgium) **RESISTANCE THROUGH CONSUMERISM? A RECEPTION STUDY OF GENDER BENDERS AMONG YOUNG CONSUMERS** In our current western society, gender bending is an increasingly popular articulation of politics by manipulating images of men and women in order to question dichotomous gender representations. Both within contemporary academic and social discourses gender benders are situated at the margins. In both discourses gender bending is read as set of subversive practices, perceiving the bending of gender as an act of resistance with the aim of re-ordering and re-conceptualising gender as a fluid concept. The transgression of gender boundaries has been evaluated in cultural studies academic readings as preferably resistance through pleasure. Meanwhile gender benders came out of the margins and are now commodified as mainstream and accepted within popular culture. Through commodification the 'resistance' was absorbed and incorporated into consumer capitalism. More specifically, I will use a reception study of popular culture amongst young consumers: do they read the bending of genders as resistance through pleasure?

Becker, Karin (Konstfack/College of Art, Craft and Design, Sweden) **VISUALIZING THE FIELD: PHOTOGRAPHY AND REFLEXIVE ETHNOGRAPHY** This paper takes as its point of departure how and what the ethnographer sees

when entering the field of media consumption. To what extent is the fieldwork setting a visual construction? Drawing on recent studies of media and visual culture in spaces of consumption, the paper examines the visual categories the ethnographer brings to the field, including images from media and other cultural domains, arguing that these categories are often critical to the ethnographer's descriptions, interpretations and results. The paper considers how photography can be integrated into reflexive practices that de-familiarize the ethnographer's composite picture of the field, one typically grounded in everyday practices of media consumption. Collective forms of fieldwork and analysis, including informants' visual documents, and alternative ways of generating and examining photographs provide 1) insights into the ethnographer's perspective, and 2) alternative constructions and interpretations of the field.

Bell, James (Murdoch University, Australia) **BLINDED BY THE 'WHITE': EXPLORING TENSIONS IN POSTCOLONIAL PEDAGOGY** Critical pedagogies focusing on anti-racist teaching sometimes valorise the emancipatory in educational practices in ways that invoke the revolutionary modernity they seek to critique (Nandy, 1988, Rizvi, 1990, Bell, 1997, 2000). This paper investigates difficulties involved in framing a critical pedagogy approach to anti-racist teaching that shifts the gaze from the non-white 'Other' in need of 'emancipation'. It challenges constructions of a non-white categorical 'problem' as the object of critical pedagogical activity for the ways these constructions obscure significant processes of white colonial privilege within educational (and other) practices. Western notions of time and history are critiqued for the ways they collude in constructions of the non-white as both 'parochial' and 'non-performing' and therefore of less worth. Indian and Aboriginal notions of time and history are explored for opening new spaces of subject identification and communication through the uses of narrative and myth. The paper investigates three examples of ruptured and rupturing tertiary classroom incidents in view of the above.

Belton, Benjamin Keith (Florida State University, USA) **"THAT PERFECT INSTANT": PLURALISM AND REBIRTH IN THE CHALLENGER EXPLOSION** This paper examines the space shuttle Challenger explosion and posits the creation of a "community of those spared" as one result of that disaster. The role of this formed community in public rituals of sacrifice and in the creation of an iconography of sacrifice associated with the disaster are discussed in the context of Blanchot's *The Writing of the Disaster*, Bataille's work on sacrifice, and Serres' notion of remnants of archaic

ritual in modern society. The mass media role in disseminating the iconography that assists in founding such communities born of disaster, and in disseminating concepts of pluralism and diversity through ritual are also examined as a process of creating national consciousness through affirmative culture.

Bethlehem, Louise (Hebrew University of Jerusalem, Israel) **DISPLACED NARRATIVES: ZIONISM MEETS AFRIKANER NATIONALISM** This paper examines the writings of Manfred Nathan, a significant Zionist and Jewish communal leader in the Union of South Africa, particularly with respect to Nathan's role as sympathetic chronicler of Afrikaner history. Nathan's articulations as philo-Afrikaner historian are, I claim, a function of socially constituted forms, narratives and relations that may or may not be commensurate with one another. The contradictions attendant on Nathan's complex identity as a Zionist and South African nationalist are an index of his "hybridity" - a notion Homi Bhabha uses to account for the "in-between" nature of colonial subject-positions (1994). It is the crisis or conflict of this hybridity, I suggest, that inflects the projective transference of Zionist tropes and narratives onto the core of Nathan's Afrikaner historiography in an effort to domesticate his own difference - his Anglicized German Jewishness. In conclusion, I seek to show how Nathan attempts to renegotiate Zionist identity for his South African Jewish constituency as a means of sanctioning, and of being sanctioned by, Afrikaner nationalism.

Betz, Mark (King's College London, United Kingdom) **THE CINEMA OF TSAI MING-LIANG: A MODERNIST GENAEOLOGY** Many of the aesthetic and industrial markers that permeate the feature work of this Malaysian-born, Taiwanese-resident filmmaker are well-known touchstones for the cinematic modernisms of Europe from the 1950s through the 1970s: flat acting style and attenuated characterization; long takes and temps mort; sparse dialogue and little to no use of non-diegetic sound; alienated protagonists circulating within a modern environment. But if Tsai's films collectively espouse an aesthetic of materialism, even minimalism, as a means for registering the struggles and failures of individuals to connect with others and with their environment, they also do so within a geo-cultural context that is specific, grounded: post-industrial Taipei. In this paper I will be undertaking a two-pronged examination of modernist cinema and that of Tsai Ming-liang. On the one hand, I will consider Tsai's work within the context of a certain tradition of cinematic modernism-the degree to which his films conform to, deviate from, and extend the aesthetic programs of European cinema in its high modernist phase. On the other hand, and precisely

in order to question or derail the tendency towards aesthetic/geographic stagism that such appellations as 'The Taiwanese Antonioni' imply, I wish to complicate the issue of intercultural transmission of aesthetic forms: to address, in other words, how the kinds of specificities that would seem to place Tsai's work as antecedent to and in excess of European modernist cinema may be used to re-examine the precepts upon which such definitions of modernism are based in the first place (origins in Europe, sociological/formal preoccupation rather than political/historical, etc.). In so doing, I will map some new terrains for the study of modernity in cinema across periods and cultures heretofore kept at arm's length.

Bieder, Robert E. (Indiana University, USA)
THE BUYING AND SELLING OF NIAGARA FALLS The paper will focus on the contested commodification and construction of Niagara Falls and the lessons it posed for the development of national parks in the American West. I begin in the early nineteenth century when Europeans castigated Americans for their speculative abasement of the falls. In 1885, New York State made Niagara Falls a state park thus eliminating much of the commercialism that impeded appreciation of the falls but, in so doing, frustrated hydroelectric power interests seeking to use the falls. In retaliation, such companies diverted one half of the water from above the falls to power their generators. I conclude by showing how, despite Niagara Falls being ranked third in the United States after the Grand Canyon and Yellowstone in public appeal, Niagara Falls continues to be compromised by industrial developments.

Bilici, Mucahit (University of Michigan, USA)
WHY UMMMA IS NOT A BIG NATION?: TWO IMAGINED COMMUNITIES IN THE WRITINGS OF SAID NURSI Nation has been the dominant organizing principle for many human communities for the last two centuries. In the age of globalization, the idea of nation is being questioned both theoretically and practically. Deconstruction of nation(alism) invites competing conceptions of community formation. Umma as the community of Muslim believers is one such alternative conception. This paper explores the ways in which umma is constructed differently in contradistinction to nation in the works of Said Nursi. Drawing upon Nursi's ideas, I argue that contemporary appropriation of the idea of umma by Islamism is simply another form of nationalism, Muslim nationalism. By looking at the genealogies of nation and umma, this paper delineates different ontological assumptions built in these two concepts and discusses their practical implications.

Biressi, Anita (University of Surrey, United Kingdom) and **Birkalan, Hande A.** (Yeditepe University, Turkey) **A PROMENADE ON THE ISTIKLAL CADDESİ: HYBRIDITY, FAÇADE, AND THE "OTHER"** This paper is a close reading of Istanbul's only "living" street through examining social organizations, symbolic representations; and collective and individual strategies that produce a contact zone. Primarily, it evaluates how codes of representation and various ideologies are produced, negotiated, and consumed on a strip of road that is the heartbeat of the 15-million metropolis. With its bookstores, cafes, theaters, cinemas, mosques, churches, art galleries, bars, consulates, and cultural centers, Istiklal Caddesi is a perfect example of what Mikhail Bakhtin calls a carnivalesque. Loyal visitors are students, intellectuals, academics, and many more - especially if one is to gaze to a side street - homeless people, beggars, and the Gypsies. Any passer by is automatically invited to become an active participant in this contact zone of constant searching and finding, not just of imagining the "other." Istiklal Caddesi is a façade, a materialization of the carnivalesque, or better yet, a site of identification and interaction for the self.

Bishop, Kathleen (Drew University, USA)
"KEEPIN' IT REAL.:" HIP HOP CULTURE AND THE MORAL LIFE OF URBAN GIRLS Religion reveals itself differently in oral culture but oral culture is too often ignored in the contemporary study of religion. Using examples from rap lyrics, interviews with urban teenage girls and imagery from popular hip-hop culture, this paper will make the case that the hip-hop phenomenon qualifies as an oral culture and performs many of the same functions as a religion. This paper will focus on the way identities and moral values are negotiated in the world of hip-hop, especially as they relate to gender. The urban girls who were the subjects of ethnographic research I conducted in a Newark, New Jersey high school looked to prominent female rappers for validation and identification. In hip-hop culture, the life stories of the artists can be as valuable as the art that they produce, especially for adolescent girls in search of usable cultural texts. Because hip-hop divas and high school girls alike fashion their identities in the face of racism and misogyny, cultural values such as "keepin' it real" and self-respect rise to the level of spiritual virtues.

Black, J. David (Wilfrid Laurier University, Canada) **AFTER TECHNOLOGICAL NATIONALISM: CANADIAN TECHNOLOGY CRITICISM SINCE THE 'TORONTO SCHOOL'** "After Technological Nationalism" takes up where the "Toronto School" of Innis, McLuhan, and Grant left off in the 1970s. Where their work assumed that technology provided Canadian culture

with a bounded sovereignty not otherwise afforded by the border with the United States, i.e., technological nationalism, the contemporary electronic environment fails to provide a safe home. In this paper, trends in recent Canadian media and cultural criticism, particularly among public intellectuals, will be discussed and evaluated with particular reference to these changed conditions. The Canadian literature demonstrates that cultural coherence is sustainable even where a technologically bounded nationalism isn't, and also offers general conclusions about cultural integrity in light of globalization. Evidence for an emergent, uniquely Canadian "cultural studies" will be offered, one which reflects on the possibility of collective identity in a post-national world.

Blackman, Lisa (Goldsmiths College, University of London, United Kingdom) **INVENTING THE PSYCHOLOGICAL: LIFESTYLE MAGAZINES AND THE FICTION OF AUTONOMOUS SELFHOODS** This paper explores how success and satisfaction in relationships are problematised, articulated and made intelligible across a range of lifestyle magazines. The focus of the research is on to what extent the 'fiction of autonomous selfhood' central to how the psychological disciplines frame and construct what is taken to be normal psychological health, is translated differently across the designations of gender, race and sexuality. It reviews debates within cultural studies on the psychological and social significance of media forms, such as magazines, and argues that this work, although for the most part rejecting psychological explanations, makes its own often implicit psychological assumptions in its theorizing. It shows how critical psychology and particularly a novel combining of rhetorical analysis (c.f. Billig 1997) and Foucault's later work on techniques of selfhood (c.f. Blackman 2001), can provide fruitful tools for addressing the production of subjectivities within broader regimes of media and scientific discourse.

Blake, Andrew (King Alfred's College, United Kingdom) **THE MONSTER AND THE CRITICS: A READING OF FURY** I propose to examine the critical reception of Salman Rushdie's *Fury*. The novel was reviewed in the UK not as an attempt to weave myth and science fiction into the contemporary world, nor as an exploration of postcolonial spatial and political relationships (all of which it is), but as a representation of recent events in the author's personal life. The paper discusses a) the ways in which these reviews reinscribe, and/or de-scribe, the Author, and b) how *Fury* might be re-viewed in the light of the September 11th attack on New York, which occurred less than a fortnight after its publication.

Bloomfield Ramagem, Sonia (Montgomery College, USA) **UNDERSTANDING JEWISH FUNDAMENTALISM: POLITICS AND RELIGION ON THE DELIMITATION OF ISRAEL'S TERRITORY** The general objective of the paper is the study of the relations between religion and culture, focusing on the "fundamentalism" and space issue. The specific objective is the examination of the cultural construction of Israel's territory and the related sense of territoriality in Jewish fundamentalist circles. This is accomplished through the study of spatial practices from Biblical times to the present context of the (re) definition of the borders of the Israeli State by the praxis and discourse of present Jewish Fundamentalism.

Bloul, Rachel A. D. (The Australian National University, Australia) **TERRORIST :: HERO HERO :: TERRORIST HEROES, FRATERNALISM AND POLITICAL TERROR** The events of the 11 September have unleashed innumerable commentaries on the nature of evil and heroism, and fewer on the intricacies of individual or collective responsibility. Most seek to answer the questions: "How is terrorism possible?" and "Why inflict such evil upon 'thousands of innocents'?" Maybe driven by understandable resentment, or caution, few media comment at or have pondered the ambiguous moral nature of heroism and its connections to violence and social responsibility. This paper was prompted by the widespread refusal in the West to attribute any heroism to 'terrorists', including suicide bombers, refusing to acknowledge how heroic discourses are variously deployed as political ideology(ies). It also recognises 'heroic' personal characteristics very selectively. Thus, it suppresses the possibility of understanding some modalities of the contemporary deployment of heroism; that is the harnessing and institutionalising of what I call 'the heroic pattern' in contemporary terrorist networks.

Bober, Magdalena (Manchester Metropolitan University, United Kingdom) **BOYS AND GIRLS ON THE NET** The paper examines the gender differences in the Internet use of young people, focussing on - what types of sites and Internet services girls use compared to boys, - attitudes towards the Internet, - what website creators think of gender issues surrounding the Web and - what consequences the points listed above have on young people's development of identity and gender roles. The data is derived from a survey and interviews with 11-19-year-olds, interviews with creators of websites for young people, an analysis of these sites as well as an analysis of personal homepages made by young people. The findings will be compared to previous research on the differences between girls and boys using the media. It will be argued that

girls use the Internet in a more communicative way than boys, furthermore that the education system is more favourable towards boys using ICTs and that websites targeted at girls reinforce existing gender stereotypes.

Boccardi, Mariadele (University of Cambridge, United Kingdom) **WRITING AGAINST DEATH. NARRATIVE AND SUICIDE IN GRAHAM SWIFT'S EVER AFTER AND JULIAN BARNES' FLAUBERT'S PARROT** Two suicide attempts, one successful and one failed, dominate Graham Swift's novel *Ever After* (1992). The motivations for the attempts, their modalities and outcomes are the subject of the novel, whose narrator is the author of the failed attempt. And yet, even as the analysis of suicide reaches new depth, the possibility of it recedes and the very act of writing - even writing suicide - becomes an antidote to carrying out what is so meticulously, and lovingly, described. A similar situation occurs in Flaubert's *Parrot* (1984): suicide is, again, at the centre of the narrative, and the incessant narrative flow in the novel is pitched against the unchangeable fact of that death. My proposed paper discusses the process by which writing defers, delays, and ultimately erases suicide and compares Swift's dissecting tendencies with Barnes' evasive ones, both aimed at one goal: writing death while still alive.

Boese, Martina (Manchester Metropolitan University, United Kingdom) **PLAYING THE 'CREATIVE INDUSTRIES': NEW OPPORTUNITIES OR OLD EXCLUSIONS?** The history of popular music shows a notable presence of black artistic styles and products. However, the position of black artists in the industry has traditionally been a precarious one, exoticised and celebrated for their soul and 'real-ness' yet at the same time marginalized and economically exploited. This paper will explore the position of African Caribbean practitioners in the night time industry in Manchester, England, laying emphasis on the highly networked nature of employment in this industry and the multiple exclusions this particular group of creatives faces. The tensions between neo-liberal approaches to the creative sector and cultural diversity policies within 'the arts' seem to also affect the work roles and paths chosen by the so-called 'cultural intermediaries'. While public-private partnerships increase in the sphere of crime prevention in the night time industries, black cultural entrepreneurs engage in various individual and/or collective strategies to counter the industry-immanent racism(s).

Borer, Michael Ian (Boston University, USA) **THE EMERGENCE OF AUTHENTICITY BETWEEN THE "I" AND THE "ME": GEORGE HERBERT**

MEAD AND THE DIALECTIC OF MEDIA CULTURE If contemporary American culture has been dominated by media images and if media images are reproductions, and by their very nature they are representations of physical reality, is it possible to experience media authentically? By adopting Douglas Kellner's term "media culture" in order to pinpoint our subject matter, we can avoid the reified distinctions between "culture" and "communication," and begin to address the emotional and intellectual impact of media discourse as the present-day dominant mode of cultural production, transmission, and reception. Recognizing media discourse as a cultural system, a system of symbols that are continuously "encoded" and "decoded," we can begin to understand media discourse as a dialectical process between the self (the individual social actor) and the other (media imagery) and within the self (between George Herbert Mead's analytical concepts of the "I" and the "me"), thereby revealing the possibility for an emergent authentic experience within a media(ted)culture.

Bradley, Ben (Charles Sturt University, Australia) **OF WHAT NOW IS COMPOSED: SYNCHRONY, DIACHRONY, REPETITION AND DEVELOPMENT** The 1930s saw James-influenced "experiential modernists" like Gordon Allport, Lois and Gardner Murphy establish that, in a genuinely psychological psychology, we need a more considered understanding of immediate experience (Pandora, 1997). This imperative arose from the ethical need to transform the authoritarian politics of the laboratory that dominate 'scientific' psychology - where the the experience of the highly-trained expert overrides that of 'subjects' - into something more democratic. Unlike phenomenologists, experiential modernists took it for granted that immediate experience was non-originary; as it was socially constituted. Thus 'the individual's' experience was considered to be part of a supra-individual ecology or inter-subjective 'field' that, for analytic purposes, transcended its 'causal' antecedents (Allport, 1937, p.194; Lewin, 1943). This paper re-examines these insights in the light of post-structural linguistics, dynamic approaches to repetition and the analogy of music. In particular I focus on a psychological puzzle implied by Saussure's differentiation between synchronic and diachronic linguistic analyses. Physically, a 'simultaneity' occurs when objects or events are co-present. But psychologically, the present is 'specious,' a theoretical abstraction, and 'can never be a fact of our immediate experience' (James, 1890, p.573). According to Saussure, this is because one's sense of the present (a psychical 'simultaneity') is 'synchronically' organised in terms of both syntagmatic and paradigmatic series, most elements

of which are peculiar to the individual and not (temporally) 'present.' The fact that these series are not sequentially organised means that the changes that intervene between two simultaneities have no place in either. This seems to make diachronic processes irrelevant to the analysis of immediate experience and, hence, psychological development becomes paradoxical. I argue 'development' must be reworked as something that is not characterised only as a set of through- time causal processes ('roots') but is constituted 'paradigmatically' as a changed quality of the present ('fruit').

Bragg, Sara (Institute of Education, London, and University of Sussex, United Kingdom)
PEDAGOGIES OF THE REPRESSED: RETHINKING CLASSROOM ETHICS Critical and 'liberatory' pedagogies assume too readily that their worthy intentions are sufficient to dissipate established hierarchies within educational institutions. Drawing on research with working class teenage students in UK Media Studies classrooms, this paper will illustrate the power effects of textual analysis - a familiar strategy in progressive teaching - showing how it is culpably unreflexive about pedagogic power dynamics and the hierarchical roles it assigns to both teachers and students. However, careful interpretation of students' responses, which are effectively 'repressed' in such practices, can yield insights into youth audiences' existing strategies for managing their media and classroom environments and of the affective, relational and desiring dimensions of learning and teaching. In turn, we can learn from these about how to connect pedagogically to young people's experiences of and pleasures in the media whilst also enhancing accountable and socially just educational practices.

Brandt, Carol (University of New Mexico, USA)
SCIENTIFIC DISCOURSE AND AMERICAN INDIAN STUDENTS IN HIGHER EDUCATION: PLAYING THE GAME IN MOLECULAR RESEARCH In the past ten years, the pace of research in molecular biology has accelerated to an amazing speed. Faculty and students now participate in a global conversation, sharing data with colleagues on an international scale. For students in higher education, the stakes of learning the 'game rules' (Lyotard, 1984) of scientific discourse are higher than ever. Universities are now key players in the global politics and the power of genomic research, competing with corporations for control and access to molecular data. In this ethnographic case study research, American Indian students share their experiences in grasping the game rules of communication in a molecular biology laboratory. This qualitative research explores how six students gain the discursive resources and

cultural capital needed to participate in molecular biology. Following Bourdieu (1988), these insights provide a way to bring more "self-reflexivity" and awareness of the power relationships that pervade molecular research.

Brayboy, Bryan McKinley (University of Utah, USA)
PLAYING THE GAME AND WINNING?: INDIGENOUS TRIBAL NATION'S STUDENTS' AND COMMUNITY USE OF IVY LEAGUE UNIVERSITIES TOWARD EMPOWERMENT AND LIBERATION Drawing from a seven-year longitudinal ethnographic study, this paper examines the "games people play" and how the 'underdogs' - in this case, tribal nations - make sense of the rules in universities and the skills and credentials gained there. The paper is based on the following two questions: 1). How are Indigenous tribal nations utilizing the skills and credentials gained at Ivy League universities toward visions of empowerment, liberation, and self-determination? 2). What are the individual and community costs and benefits of playing a game where others make up the rules? Building on Bourdieu's (1986) concept of the "embodied state" of cultural capital - by which he means educational credentials - I will examine the ways that American Indian individuals and their tribal governments use skills and credentials earned at Ivy League universities for self-determination and empowerment. The use of these credentials toward empowerment for Indigenous tribal nations is particularly interesting in light of their quasi-sovereign status as nations. Many of these nations are moving from industrial models of operation and employment to ones driven by information and knowledge-based economic endeavors. The fight for the legal use and control of their natural resources relies directly on the skills and credentials earned in institutions of higher education (Bourdieu's embodied state) in realizing their larger social, political, and economic goals of self-determination and tribal autonomy. Additionally, these tribal nations push the boundaries of what it means to be "global" because of their governmental status and the manner in which they position themselves regarding other nations. With the passage of NAFTA (North American Free Trade Agreement), Indigenous tribal nations are creating ways to compete in a global economy that values capitalist production and consumption. The individuals and tribal nations discussed in this paper will ultimately speak to and about strategies, costs, and benefits for being politically and economically competitive in global markets. Ultimately, this paper lays out some of the consequences of individuals and tribal nations "playing a game" where the stakes are for the survival of their nation, culture, and economic well being.

Briganti, Chiara and Mezei, Kathy (Simon Fraser University, Canada) **THE SPATIAL TURN IN THE INTERWAR YEARS** In this paper we discuss how the "spatial turn", with its attendant reclamation of the everyday as a subject of study, enables us to reassess notions of literary status and cultural and aesthetic value. Within the framework of the historical and symbiotic relationship between houses and novels and the simulacra of domestic and vernacular architecture, we will examine the importance and evolution of domestic space in the domestic novel of the inter-war years and this genre's negotiation both in technique and subject matter, between the scorn for the domestic as exemplified in Le Corbusier's critique of the 'cult of the house' and government sponsored, market driven propaganda for a postwar 'cult of domesticity' Though domestic novelists can be scathing in critiquing the oppressiveness of the space of the house in the construction of feminine subjectivity, they also remind us of the importance of discovering 'more about the place of home in the woman' (Light 1991). By paying attention to the place of home and domestic ritual in the woman in domestic novels, and examining the relationship between the domestic space and the space of the novel we gain a method for a critical reappraisal of a large corpus of fiction that has long languished on library shelves.

Broadhurst, Susan (Brunel University, United Kingdom) **INTERACTION, REACTION AND PERFORMANCE: PHYSICAL/VIRTUAL INTERFACE IN PERFORMANCE** As a result of new technological advancements such as motion capture and artificial intelligence within performance practice, this presentation suggests that new liminal spaces exist where there is a potential for a reconfiguration of creativity and experimentation. These spaces are liminal in as much as they are located on the 'threshold' of the physical and virtual. As a result, tensions exist within the spaces created by these technological art practices. In my work I explore performance practices which explode the margins between the physical and virtual and what is seen as dominant traditional art practices and innovative technical experimentation. This entails a collaboration with a systems engineer. Our collaborative project, Blue Bloodshot Flowers, involves direct real time interaction between an avatar - Jeremiah (a computer projected image) and a physical performer. Jeremiah is programmed with artificial intelligence therefore his behaviour and interaction is non-prescriptive.

Bromseth, Janne C.H. (NTNU, Norway) **COMMUNITIES OF WHAT? ASPECTS OF CULTURAL SITUATEDNESS IN TWO FEMALE PREDOMINATED ONE-NATIONAL ELECTRONIC DISCUSSION GROUPS** The term

of online communities is often used to characterize net-mediated group communication with a certain stability of participating members. But what is the cultural situatedness of an "online" group other than being net-mediated? I will show how groups within different Scandinavian local cultural contexts create and negotiate meaning, not only as members of a net-situated group, but also from social positions as Scandinavian doctors, radicals, lesbians and mothers-to-be, focussing in particular focus on how discourses of gender and sexuality are created on two women-predominated lists. Further; how does group members' social relations outside of the net-based community seem to effect the interaction in the online group context?

Burch, Stuart (Nottingham Trent University, United Kingdom) **STOCKHOLM AT 750: TEXTURES OF MEMORY IN THE URBAN LANDSCAPE** This paper identifies what 'realms of memory' will be exploited during this summer's celebrations marking the 750th anniversary of Stockholm. 'Lieux de mémoire' was coined by Pierre Nora to refer to the 'symbolic element[s] in the memorial heritage of any community'. Public spaces, museums and heritage sites compose a 'texture of memory': an essential requisite of any tourist landscape. Henri Lefebvre defines 'texture' as 'networks or webs; monuments constitute the strong points, nexuses or anchors of such webs.' He stresses that they are 'not read' like a text but rather they are 'acted': 'A monumental work, like a musical one has a horizon of meaning: a shifting hierarchy in which now one, now another meaning comes momentarily to the fore'. In light of this I will imaginatively interpret the changing landscape of Stockholm during this commemorative period in order to uncover traces of memory and sources of identity formation.

Burns, Kellie (University of Otago, New Zealand) **GAYGAMES.COM AND THE SPORT OF QUEERING ONLINE COMMUNITIES** This paper considers the technology of the Internet and its participation in the commodity logic of global "gay" culture. It unpacks the tensions between "queer" identity politics and globalizing technologies within the increasingly consumer-driven climates of global sporting events and gay community "pride." More specifically, this paper examines the centrality of the Internet technology in [re]creating the notion of community, both local and global, within the promotional and productive climates of the 2002 Sydney Gay Games. In the case of the Gay Games, the Internet offers a preliminary "space" for the construction of a "virtual" global gay sporting community and extends its services throughout the "actual" event. The Internet has been positioned as a technology offering the possibility for the emergence of diversified global communities. However, close

inspection of Gaygames.com suggests that the promise of heterogeneity may be more of a sales tactic circulating within the gay niche market than it is a promise of an eclectic, queer community. While the Gay Games attempt to "challenge, stimulate and extend boundaries," which gestures toward the possibility of a transgressive community practice, expressions of "difference" within either the "virtual" or "actual" delegations are debatable. This paper asks: What are the queer possibilities within the online community preceding the Sydney Gay Games? How does this "virtual" community impact upon the event's "actual" community construction with its obvious investment in bridging local and global gay identities?

Burul, Yesim (University of Amsterdam, The Netherlands) **THE WORLD OF AZIZA A: "IDENTITY" AND "HOME" IN DIASPORIC CULTURAL PRODUCTION** One of the contemporary debates around the notion of "identity" are adjoined by reconsiderations of the idea of "home" and how it can possibly be conceptualised in these times of constant movement, migrancy, exile, travel and diasporic formations. In this paper my main concern is to show how the notion of "home" is also transformed when "becoming" precedes "being" in formation of identities both in terms of theoretical analyses and real life experiences. Attempting to rework Homi Bhabha's notion of "third space" and its critiques, I will pursue an analysis of the latest album of Aziza A - a female Hip Hop artist, actress and radio host from Berlin - *Kendi Dunyam (My Own World)* to reveal how she presents her own multifaceted identity in the album and how this particular presentation in return problematises the ideas of "belonging" and "home."

Byrne, Bridget (University of London, United Kingdom) **IMAGINING ENGLISHNESS: CONTEMPORARY ACCOUNTS OF NATIONAL IDENTITY** This paper explores the contested and racialised nature of Englishness as a national identity. Based on qualitative interviews of white mothers in London, the paper examines the different ways in which the interviewees positioned themselves in relation to concepts of Englishness. National identity involves ways of being, a sense of place and belonging. It is produced through forms of myth-making and narrative production which depend on particular constructions of time and space. This paper examines how nation-ness is imagined and lived by the interviewees. The paper explores how constructions of Englishness related to constructions of the self and how imaginings of belongings involved imaginings of otherness. It also describes how, for some of the interviewees, the domestic, particularly in notions of cleanliness and dirt as well

as food and consumption, was a key metaphor for explaining their relationship to national identity.

Bäckström, Åsa (Stockholm Institute of Education, Sweden) **SKATEBOARDERS CHALLENGING THE SPORTS MARKET** Sports and media has been described as the "happiest of marriages" with reference to the loyal audience among other things. Consumption must be seen as the knot tying these two phenomena together. Within skateboard and snowboard culture videos and magazines are crucial for marketing the "feeling" of riding. Apart from marketing the essential sense of board riding, the media also promote riders and brands, as well as skateboarding and snowboarding per se. But large brands do not necessarily have large credibility. This paper investigates the way core brands tightly connected to the skateboard and snowboard scene challenge multinational sports brands through the use of unity and community among riders. In this process of resistance the community of skateboarders and snowboarders also take control over media production. Videos and magazines are produced with, for and by themselves. Here the fantasy of the true essence of skateboarding and snowboarding is reproduced.

Cameron, Sheila (De Montfort University, United Kingdom) **NINETEENTH-CENTURY VISUAL TEXTS FROM MATABELELAND** Starting from *Eleven Years in Central Southern Africa*, I explore the role of author and artist as cultural interpreters. I hypothesise that visual texts reveal memes from both African and European cultures, providing early evidence about s-interaction in an arena ruled by a black king. The illustrations are interrogated in terms of fidelity (reliability of information); accuracy (is technology limiting?); readers' perception (indications of expectations); artist's assumptions (bias, playing to audience); intention (why use illustrations?) impact (affect on readers?); meme retention (can memes be identified?). What was their role in the construction of identity myths? By selecting what he regards as significant, the artist is identifying certain memes, ensuring their retention; publication contributes to their dissemination and retention at higher levels. Power relations, overturned by the Occupation of 1893 and again reversed when Zimbabwe gained Independence in 1980, can be illuminated by a memetic approach.

Campbell, Jan (University of Birmingham, United Kingdom) **PSYCHOANALYSIS, PHENOMENOLOGY AND CULTURAL STUDIES** This paper addresses the historical relationship of psychoanalysis to cultural studies, and the way psychoanalysis has often been problematic because of its emphasis on psychic,

mental representation at the expense of more embodied social experience. This paper examines a more embodied phenomenological (psychoanalytic) imaginary that connects social and psychic, language and experience, history (practice) and theory and then uses this imaginary to explore how embodiment, hysteria and memory operate in constructing cultural identities.

Cancio Gama Leal, Manuel Augusto (University of Lisbon, Portugal) **ORDERING THE "OTHER" IN THREE DIMENSIONAL TIMESPACES** This paper discusses the always problematic relations between teacher and students according to Lavinia and Swedenburg's theory of boundaries (1996) and its rearticulation by Henry Giroux (2001). Three timespaces will be considered: the 'Here', i.e. the dominant/hegemonic culture, the 'culture' of the textbook and other oppressive forms and practices; secondly, the culture of those 'Out There', students looking for dialogue, negotiation and democracy in the classroom; last but not least, the third timespace, that hybrid power always written with an hyphen, as in self-help. As Giroux states, 'at stake here is the need to insist on modes of authority that are directive but not imperious, linking knowledge to power in the service of self-production, and encouraging students to go beyond the world they already know to expand their range of human possibilities'.

Capan, Leyla (Yeditepe University, Turkey) **AN EVALUATION OF THE MISSIONARY HOSPITALS IN ISTANBUL** One of the contributions of different cultures in Istanbul, in late 19th century, was their architecture. Analyzing and discussing many different dimensions of an architectural study on missionary hospital buildings in Istanbul will bring forth the scope of this multi-cultural contribution. A comparative analysis brings about the many different factors which have their own contribution to both the building itself and the city. These factors can be summarized as the nationality, native country, economic conditions, religion, relations with the Ottoman Empire, the geography of the city etc. The fact that most of these hospitals still function and are known by their original names shows that they have a continuous contribution to the city. This is one of the reasons why the existence of this specific type of building is worth discussing with all its varying aspects.

Carabine, Jean (The Open University, United Kingdom) **UK TEENAGE PREGNANCY POLICY: REMORALISING WELFARE THROUGH CONSTITUTING KNOWING RESPONSIBLE CITIZENS?** In 1997 the UK government published the Social Exclusion Report on Teenage Pregnancy (SEU 1999). The Report reproblematises teenage pregnancy: whereas, previously teenage pregnancy

was seen as a problem of sexual immorality and as a moral hazard, the SEU Report presents teenage pregnancy as the result of low expectations, ignorance and mixed messages which, in turn give rise to social exclusion. Within this discursive re-formulation is an acceptance that policy solutions lie in raising young peoples' expectations, improving sex and relationship education, and in improving access to contraception. Rather than, as was previously the case, restricting what teenagers learn about sex and teaching them to say 'no'. This paper will explain how in teenage pregnancy has been newly constituted in the UK and will explore the outcomes and reasons for this. It will be suggested that this reconstituting represents a shift from a sexual to a social moralising which emphasizes self-governance through the acquisition of knowledge. Key to the remoralising of teenagers, which is a central part of New Labour's teenage pregnancy strategy, is the construction of teenagers as self-regulating, knowing, responsible citizens. Three discursive strategies are key to New Labour's attempts to reconstitute teenage pregnancy and sexuality. These are, Risk Management through Knowledge Acquisition; Constituting Knowing Active Welfare Citizens; and Shifting Blame. It will be suggested that this recent teenage pregnancy strategy can be understood as a part of New Labour's Third Way project of Modernisation (through a modernising of the social) and of Remoralising Welfare (through welfare prevention and emphasizing individual self sufficiency).

Carpentier, Nico (University of Antwerp, Belgium) **IDENTITY, CONTINGENCY AND RIGIDITY. THE (COUNTER-)HEGEMONIC CONSTRUCTIONS OF THE IDENTITY OF THE MEDIA PROFESSIONAL** This paper aims to show the applicability of the discourse theory of Laclau and Mouffe for the analysis of the identity of the media professional. This identity is seen as contingent and constructed, but at the same time subjected to (and fixed by) an hegemonic articulation based on four nodal points: objectivity, autonomy, management of resources and employee/employer relations. Combined with a theoretical discussion on the (counter-)hegemonic articulations, this allows for the (re)construction of the field of discursivity that surrounds the identity of the media professional, resulting in four dimensions that offer (potential) points of identification. This field of discursivity is then used (and put to the test) as a series of sensitising concepts for the qualitative content analysis of the seven phone-in broadcasts the VRT programme *Ter Zake* has organised, illustrating both the contingency of the identity of the media professional and the rigidity of its hegemonic articulation.

de Carvalho, Daniela (Universidade Portucalense, Portugal) and Wilks, John (University of London, United Kingdom) **PASSING THE PORT: THE WINE-SHIPPING COMMUNITY IN OPORTO** The focus of this study is upon the British community of Oporto considered as a trade diaspora, in the sense that it was, and is, constituted by a community of merchants in exile. It examines the history and present-day social structure of the British wine-shipping community of Oporto, and in particular its own sense of collective identity formed in its continuous relationship with the host society. Although the British have constituted, through their imperial history, one of the largest diasporic groups, this community is not, strictly speaking, a vestige of empire having its origins specifically in the seventeenth century trade of Port wine between two sovereign states. It is possible that the "British colony" of Oporto may have had in the past imperial attributes originating in its commercial hegemony, social exclusivity and the symbolic cachet of the product by which it earns its living. However, the community has been undergoing social and cultural changes and in the process shedding its elitist attitudes whilst at the same time attempting to maintain some sense of ethnic cohesiveness. It is now a community in transition- possibly, even in dissolution- under the impact of global economic imperatives and the deconstruction of British identity as a whole.

Cavallazzi Lunardelli, Rosângela (PROURB/UF RJ - Federal University of Rio de Janeiro, Brazil) **JURIDICAL CULTURE AND RIGHT TO THE CITY, POSSIBILITIES AND OBSTACLES IN THE SOCIAL EFFECTIVENESS OF THE URBANISTIC RULE** The instituted juridical culture, in the contemporaneous cities, denotes serious immoderation in connecting the complex and fragmentary urban requirements. The modern city seduced by the regulating and disintegrating form of social relations and public spaces, explicit permanent tensions between the public and the private. The access and guarantee to qualified urban landscape, while a right of everyone, presupposes a balanced relation between nature and built. The urbanistic rule's flexible interpretation may amplify the right instituted's reach, recognizing consecrated rights in the social practices. Defence and access to the qualified landscape, as collective, social patrimony, that preserves the social function of the private urban property, but essentially, while principle of the rule's interpretation, amplifies the legal system's possibilities of reaching the social and juridical effectiveness.

Chama, Jonathan (University of Zambia, Zambia) **AIDS AND THE YOUTH IN ZAMBIA (FACING AN UNCERTAIN FUTURE)** What are the future

prospects? Is there hope for the poor african youth? What are the main factors that contribute to a high incidence of HIV/AIDS in the african youth? What can be done, what is being done and what has been done to curb the scourge? Indeed africans have witnessed the loss of it's fathers, mothers, brothers, sisters, uncles, aunties and many more people to this killer disease. It's been estimated that many more will die in millions in the next ten years. At the core of this problem, the african youth is most affected. Africa's own young has already been earmarked for the grave, threatening serious sociocultural and economic consequences for africa and indeed the entire world. It's hoped that the answers to some of the aforementioned questions might provide means and ways of controlling the situation. Time is running out and Africa needs help now!

Chang, Ivy I-chu (National Chiao Tung University, Taiwan ROC) **IMAGINING QUEER BODIES: THE EROTIC SITE/SIGHT OF TSAI MING-LIANG'S FILMS** This paper is aimed at investigating three films, *The River*, *Vive L'amour*, and *the Hole*, directed by Tsai Ming-liang, a Taiwanese avant-garde director. With an emphasis on the erotic site/sight of Tsai's films, we can explore the concept of time and space, corporeal theater, and minimalistic cinematic aesthetics in his films. Besides, this paper will utilize theories of psychoanalysis to explore the queer desire, fantasy space, the father-son incest, and the male homosexual subjectivity in his films. Tsai Ming-liang's films are composed of allogical repetition of banality of everyday life. Furthermore, the interplay between the human bodies and the enclosed space are the crossroads and interstices which determine the meanings as well as the arrangement of the banal elements of everyday life. During the ritualistic enactment, the human bodies and the enclosed space operate like unreliable registers, repeatedly collecting, filtering and leaving out the urban nomads' desire and memories. The strange disease and the passage and cleavage of space imbue everyday life with Kafka-styled metaphysical metamorphosis and existential meaning. Being influenced by French Nouveau Cinema, Tsai's directing style is quite modernistic. His films are extremely visual with minimization of dialogue and diegesis. Viewing Tsai's films seems like following the directors' camera to peep someone's privacy in enclosed space. The human bodies are not only the ultimate vessels which reflect the changing trivialities, but also the primal sites which fabricate fantasy and queer desire. The characters seem breaking away from the past or the future but floating at the present, a moment constituted within unreliable narrative which has been made porous with flood, spatial cleavage, mysterious disease, and a minimum of verbal codes. The slippage of signifying chain, the emphasis

on visual codes and spatiality of the scenario make the erotic sites/sights seem like imaginary reminiscences, which, not without failure, repeatedly seduces both the characters and audience to return to the primal wholeness and completeness through displacement and dislocation.

Chang, Yih-Fan (National Kaohsiung Normal University, Taiwan) **THE POLITICS OF POST-COLONIALISM AND THE POETICS OF POST-MODERNISM IN TOM STOPPARD'S INDIAN INK** The British playwright Tom Stoppard's *Indian Ink* (1995) is about inter-borrowings between different cultures, the (im)possibilities of trans-cultural understanding, and the intricate questions of gender, empire and interpretations. Stoppard uses extensive counterpoints whereby he juxtaposes the colonial India in the 1930 and the post-colonial Britain of the 1980s. He deliberately blurs the differences between the past and the present through the use of a simple set. The images of the past and the present are juxtaposed into a characteristic Stoppardian pastich to "stimulate chronology/simultaneity." Moreover, the parallel plots which progress interchangeably in chronological order implicate and intrude each other. The point made through such extensive use of postmodern poetics underlines the complexity of postcolonial politics, in particular that which is shaping the Anglo-Indian relationships. The encounter of postmodern poetics and postcolonial politics, moreover, underscores "the impossibility of events in the past yielding to valid interpretation in the present" (Clinton 270).

Chen, Kuan Hsing (National Tsing Hua University, Taiwan) **CULTURE AND POWER OF 'CONSUMPTION': NOTES ON THE FORMATION OF CULTURAL STUDIES IN TAIWAN** The essay attempts to place the formation of cultural studies in Taiwan in the culture and power of consumption. Critical intellectual practices have been conditioned by the historical shaping of a society of consumption in interaction with social and democratic movements from the 1980's onward. To be able to intervene politically, the earlier wave of cultural studies was operating through daily newspaper, magazines and journals in the form of cultural criticism. These sites of cultural consumption have mediated intellectual practices and the social power. In the 1990's, the 'retreat' of cultural studies into the academic institutions, however, has not lost its contacts with the social, in that forums for debating cultural and political issues have been set up in the social space, and commercial publication mechanism has continued to exist to mediate intellectual practices and the culture and power dynamics. Whether cultural studies could maintain a balance between academic institutionalisation and intervention in the social

space will be challenge in the future.

Chen, Kuan-Hsing (Center for Asia-Pacific/Cultural Studies, Taiwan) **MEDIA SPACE AND THE FORMATION OF SOCIETY OF CONSUMPTION** This presentation charts the historical formation of consumption society in Taipei and Seoul, where media have played a constitutive role. In these countries, rapid economic development is inseparable from the outward flow of capital and the inflow of foreign capital. Closely connected to changes in the political-economic structure, consumption society develops its own inner logic and autonomous links to different social spaces, both private and public, transforming modes of mainstream politics and influencing the self-expression of social and oppositional movements. Media space, integral to the society of consumption, has also been dialectically transformed. Previously monopolized by the authoritarian state, media have undergone rapid expansion over the past twenty years. Today we see the society of consumption as a structural condition of society, directly impacting established (cultural) production. What are its historical and political effects?

Chin, Bertha (Goldsmiths College, United Kingdom) **HIERARCHY IN VIRTUAL FAN COMMUNITIES** The formation of communities remains an important part of fan practices, and the emergence of the Internet has overhaul the way fandom has been conducted, enabling fans to participate effortlessly in their community life virtually. The notion of a hierarchical structure, as well as negotiations of power within fandom has largely been overlooked by academics, much less within a relatively 'new' phenomenon such as virtual fan communities. A hierarchical structure, along with some form of power 'negotiation' exists to enable fans to perform their 'fannish' rituals online, as well as functioning to maintain some form of 'law' and order within virtual fan communities. This paper will be an attempt to examine the impact of a hierarchical structure on virtual fan communities, specifically that of the hit television series, *The X-Files*, whereby I will be approaching the notion of hierarchy from two angles, that of fandom and cyberspace studies.

Chi-she, Li (National Taiwan Normal University, Taiwan) **THE COSMOPOLITAN GEOGRAPHIES IN EDWARD YANG'S A ONE AND A TWO AND MING-LIANG TSAI'S WHAT TIME IS IT THERE?** This paper will investigate the relationship between time-space compression, engendered by economic globalization, and cosmopolitan imaginations in Taiwan. The discussion will evolve around two recent films by Taiwanese directors, Edward Yang's *A One*

and a Two (2000) and Ming-Liang Tsai's What Time Is It There? (2001). My research starts with a hypothesis that the fervent engagement in cosmopolitan explorations, as dramatized in both films, emerges as a displacement of frustrated attempts to narrate histories in a globalized context. While both films apparently treat everyday life of the characters in Taipei, Taiwan, with an existential flair, I will go against the grain of the modernist interpretation by arguing that these two works are allegories of everyday life under economic globalization. To be specific, the ennui, the sense of boredom, a dominant theme so familiar in existential arts, ceases to be a universal expression of the everyday life of secularized individuals in these two films but rather becomes a metaphor of historical depthlessness in a globalized age. I will then foreground the possibility of cosmopolitan quests as redemption as seen in these two films. In this research I will mainly relate Mikhail M. Bakhtin's reflections on everyday life in his Russian context to my discussion of globalization in Taiwan.

Chiu, Hanping (National Taiwan Normal University, Taiwan) **THE EFFECT OF GLOBALIZATION ON TAIWAN'S CULTURAL IDENTITY** This paper studies the effect of growing globalization on Taiwan's cultural landscape. Taiwan entered World Trade Organization at the beginning of this year, thereby accelerating an on-going process of opening up to the world. To properly explore the significance of the added impetus, the increasing presence of China's interests in Taiwan within the framework of WTO cannot be ignored. The first instance of China's open presence, tom.com, catches attention because it occupies a position of cultural influence through the purchase of a major publishing company and an information magazine in Taiwan. The Hong Kong-based multinational corporation, itself a product of information society, can be cited as representing the forces of globalization and also as an instance of China's presence. With Taiwan's entry into WTO, which China also joined as a member, cases like this can be expected to increase rapidly, thus exerting a far-reaching influence on the rhizomic, even schizophrenic, nature of Taiwan's cultural identity. The sense of rootlessness is derived, on the one hand, from Taiwan's long separation from China, which claims to be its cultural matrix, and, on the other hand, from a long history of being colonized, from the Spanish, Dutch, Manchu, to Japanese colonization. With its entry into WTO, Taiwan can find itself again drawn into the sphere of China's cultural influence though further opening its border to the world. This paper uses theories of Gilles Deleuze, Felix Guattari, and Arjun Appadurai to study the paradoxical effect of globalization on Taiwan's cultural identity.

Clarke, Alison J. (Royal College of Arts, United Kingdom) **THE PRACTICE OF THE NORMATIVE: COMING OF AGE IN THE MATERIAL WORLD** An established and growing academic literature addresses the proliferation and commercialisation of children's material worlds and the proliferation of child-focused goods and toys. Typically these accounts offer a critique of such material culture's detrimental effects on the imaginary and creative aspects of childhood or, in a more liberal approach, consider the consumption of such goods as a useful aspect of socialisation. Based on an ethnographic study conducted in north London, England, this paper explores how the ephemeral worlds of children's goods are used, not just as a means of socialisation, but as a crucial means of seeking the normative in contemporary culture. The selection of the 'appropriate' gift by an adult, from a bewildering array of goods honed to the rapidly changing sensibilities of the 'modern' child, exists in the context of a more general practice of normativity in which the constant pressure of acceptability and power relations between individuals, parents, mothers and children informs everyday cultural practice. Material culture, will be shown to play an active, rather than merely reflective, role in this process.

Clarke, John (The Open University, United Kingdom.) **UNSETTLED BOUNDARIES: GLOBALISATION, NEO-LIBERALISM AND WELFARE STATES.** This paper examines the relationship between globalisation and welfare states through three key issues: (1) distinguishing neo-liberal globalisation from other global realignments; (2) understanding neo-liberalism as a strategy that is enacted differentially; (3) understanding globalisation as a process that takes place inside as well outside nation-states/welfare states. The conventional views of globalisation and welfare states both over-estimate and under-estimate the significance of globalisation. Apocalyptic accounts of globalisation bringing about the end of the welfare state (and the nation state) are countered by political-institutionalist views of adaptation. Such views treat globalisation as an external force, or pressure. In the process, taken-for-granted meanings and boundaries of nation-state-welfare are destabilised.

Clarke, Kris (University of Tampere, Finland) **THE SILENCING OF MIGRANTS IN THE FINNISH PUBLIC DISCUSSION ON HIV/AIDS** There have never been epidemic numbers of people living with HIV/AIDS in Finland, a country with a strong tradition of sexual health education and an all-encompassing national health system. There have also never been large numbers of migrants in Finland. The number of people living with HIV/AIDS is relatively low with approximately 1300

cases notified to the Finnish National Public Health Institute since the onset of the pandemic. Of these cases, an estimated 24% are among people of foreign origin. As only about 2% of the general population of Finland are of foreign origin, these statistics reveal that, for a variety of reasons, migrants in Finland are more vulnerable to HIV/AIDS than many other groups resident in Finland, despite the fact that there are few social or informational services targeted specifically at the needs of migrants living with HIV/AIDS. In many ways, however, public discourse in Finland on HIV/AIDS has developed since the onset of the pandemic the 1980s in connection with images of the risk of virus-bearing foreigners at the same time that larger numbers of migrants were entering Finland. HIV/AIDS and migrants, particularly Africans, have thus often positioned as polar opposites to health and safety which has served to silence and disempower migrants living with HIV/AIDS. This paper examines some examples of the collision of images of health, "normalcy" and Finnish identity with viral infection, "abnormality" and otherness in the context of HIV/AIDS and racialized identity. Further, it discusses the results of recent qualitative research conducted under the aegis of the European Project AIDS & Mobility in which members of African migrant communities in Germany and Finland discussed their relationship to HIV/AIDS in the context of their host countries.

Click, Melissa (University of Massachusetts-Amherst, USA) **PERFECTING FANATICISM?: US AUDIENCES' LOVE/HATE RELATIONSHIPS WITH MARTHA STEWART** Nineteen years after Connecticut caterer Martha Stewart published her first book, *Entertaining*, she heads a media empire that includes, in addition to over two dozen best-selling books, a syndicated television show, a magazine, a newspaper column, a web site, a radio show, a mail order company, a product line at K Mart, and a collection of licensing agreements. In US popular culture, Stewart's name is synonymous with obsessive perfectionism, and commonly connotes a return to more traditional gender roles, a reverence for expensive and unusual materials, and a regard for traditions and customs typically rooted in European heritage. Through analyses of Stewart's texts and of responses from her audience members and the popular press, both set in a social history of the 1990s, I aim to investigate the meanings constructed around the Martha Stewart phenomenon. Particularly relevant to this panel, Stewart's fans both adore and reject her - and her media texts are often more complex than initially presumed. What does it mean to be a Martha Stewart fan? My presentation seeks to answer this question.

Cohendez, Monica (Universidad Nacional del Centro de la provincia de Bs.As., Argentina) **PORTRAIT OF THE YOUNG PEOPLE IN ARGENTINE, CRISIS AND STRUGGLE** The material condition of young people in Argentine works against them: not only education but work couldn't be reach by youth. This social exclusion have emerged, last December of 2001 like "threat" as they mobilized in "saqueos". Most of then reject ideology and traditional political practices, in this way our hypothesis is that empowerment of every day life come from affective alliances: music, aesthetics conventions, media practices, styles of language, etc. Can we analysis this practices as "politically"? In an "underdevelopment" country they resistance to crisis or they redefines the meaning of political practices? This work consider the discuss about political practices and the multi-accental meanings which involves young participation in the social scene, the social dialogue must be put into focus in terms of development the diversity.

Collins, John (St. Lawrence University) **TERRORISM: A GENEALOGY OF TAUTOLOGY** One of the supreme ironies of the post-September 11 situation is that the United States government has launched a war against something ("terrorism") without having bothered to define it. Following in the footsteps of its predecessors, the Bush administration has chosen instead to draw on an already-existing discourse and to label its enemies as "terrorists." In response, many critically-minded citizens are asking an obvious question: What, exactly, is "terrorism"? In this essay, I argue that we must also ask a more complicated question: What is "terrorism" such that we can declare war on it? In exploring the remarkable flexibility of the concept of "terrorism" and its place in what Noam Chomsky calls "the American ideological system," I advance four related arguments. First, the category of "terrorism" has always been applied, selectively, to support the imperatives of US policies, and these policies often lead to or support more human suffering than the so-called terrorist groups the U.S. opposes. Second, official definitions of "terrorism" are almost always vague and tautological (e.g. "terrorism is terrorism," in the recent words of Britain's ambassador to the UN). This lack of clarity feeds directly into an incestuous "cult of expertise," with "terrorism" defined implicitly as whatever "terrorism experts" say it is. Third, the language of "terrorism" and "counter-terrorism" is directly linked with the fomenting of anti-Arab racism in the US. Finally, privileging the category of "terrorism" diverts attention from a host of policies through which the US has historically projected its imperial power in the Middle East. This includes its unconditional support of Israel, its

backing of repressive Arab regimes, its regular military adventures in the region, and its ongoing strategic presence in the oil-rich Arabian Peninsula. I conclude by highlighting the specific ways each argument above emerges in the uses of the term "terrorism" to respond to September 11.

Couldry, Nick (London School of Economics, United Kingdom) **BOURDIEU AND CULTURAL STUDIES: THE MISSING LINK?** Notwithstanding some harsh public statements against 'cultural studies' (Bourdieu and Wacquant, 1999), there is surprising common ground between Bourdieu's recent reflections (1999) on the gap between social theory and 'experience', and historic concerns of cultural studies. This paper explores such connections, looking in detail at Bourdieu's methodological writings, their strengths and limitations. The Weight of the World makes a major contribution to the unresolved search to reconcile structural factors (such as symbolic inequality) with the fine grain of individual experience. This is however only one of many fruitful connections between French social theory and international cultural studies in both directions (why not an exchange between Alain Touraine and Francois Dubet's work on 'experience' and Elspeth Probyn's work, and so on?). The paper argues for a renewed dialogue between the Anglo-American and French traditions, aimed at advancing our analysis of the complexity of contemporary mediated cultures.

Court, Deborah (Bar-Ilan University, Israel) **DEMOCRACY AND EDUCATION: VOICES FROM ISRAEL** Democracy offers no automatic principles for a decent and civilized life. Its principles require interpretation and compromise, and must be balanced between the welfare of individuals, groups and the state. One of the central challenges of any democracy is managing the balance between the rights of various groups, and the need for a unifying identity. Israel, surrounded by hostile forces, attacked during the first moments of its existence and repeatedly thereafter, must attempt not only to maintain peace and security but to offer democratic rights to its various citizens. This paper is based on ethnographic interviews with Israeli educators from the Jewish, Muslim, Christian and Druze sectors. Their differing views on Israeli democracy and the role of the schools in teaching democracy are presented, together with specific concerns for the health and well-being of each sector. Implications are suggested regarding education for democracy in other settings.

Coutinho M. Da Silva, Rachel (PROURB/UFRJ - Federal University of Rio de Janeiro, Brazil) **URBAN HISTORICAL SITES VERSUS LAND DEVELOPMENT: CREATING POLICIES THAT**

PRESERVE OUR CULTURE HERITAGE An important issue facing public planning officials is how to put forward policies that preserve historical sites in high-density urban areas. Buildings in those areas are subjected to enormous pressure from real estate developers, which want to maximize land use constructing up to the maximum permitted by legislation. In this paper I intend to analyze some policies aimed toward preserving historic sites within large cities. In order to illustrate the analysis I will present a recent debate that took place in a traditional high-income neighborhood in the city of Rio de Janeiro. The discussion was about a legislation aimed at preserving historic buildings was used to prevent the construction of high rise buildings, and thus control real estate development and speculation. In doing that I will also analyze the so-called Estatuto da Cidade, a Brazilian legislation recently approved, which contains interesting instruments to be used at preserving cultural heritage.

Crewe, Ben (University of Cambridge, United Kingdom) **'EDITORSHIP' AND THE UK MEN'S MAGAZINE MARKET** It is now widely claimed that cultural intermediaries play a pivotal role in the construction of commercial-cultural products. However, few studies have actually demonstrated how the knowledges and interests of these practitioners imprint the goods upon which they work. This paper examines the development of the UK men's magazine market in the 1990s, and shows how and why this sector crystallised in clear ways around the concerns, ambitions and identities of some specific editorial personnel. The notion of 'editorship' is developed further through a brief analysis of the conditions under which certain editors were able to establish their cultural authority at individual magazines and within the market as a whole.

Cronin, Anne (Lancaster University, United Kingdom) **CONSUMPTION IN CRISIS: ADVERTISING, CONTROVERSY, AND THE "NEW, IMPROVED" CONSUMER** This paper explores a moment in the cultural politics of consumption that articulates a perceived crisis of agency. This rhetoric of crisis intensifies the sense that the self's free will is compromised or contaminated through the consumption of 'bad commodities' such as cigarettes and alcohol. This is mirrored in the circulation of discourses of 'shopaholism' or addiction to shopping. In parallel, it places a renewed emphasis on (and drive for regulation of) advertising images as key motivational forces in individuals' behaviour: more than ever, advertisements are seen as 'dangerous images' and debates about advertising explicitly express concerns about maintaining the correct or 'healthy'

distance between representation and reality. I explore firstly how this frames new relations between advertisements and commodities, images and materialities, and, secondly, how utopian dreams of reforming an ideal (consuming) self are born out of that very moment of imagined crisis.

Croon Fors, Anna and **Svedmark Ikodomidis, Eva** (Umeå University, Sweden) **THINGS AND DEVICES IN EVERY DAY USE OF INFORMATION TECHNOLOGY** Inspired by the work of Albert Borgmann this paper analyzes everyday uses of Information Technology and Internet. Making the distinction between the character of things and devices Borgmann's framework makes it possible to interpret some everyday uses of technology as a gathering of fourfold and others as instrumental. The analysis is conducted through the case of 'Angel-kids on-line. Examining the analytic difference of things and devices it is possible to address questions regarding dangers and potentials in everyday use of IT.

Cruz, Ana (St. Louis Community College, USA) **IMPROVING THE INSTRUCTION OF CULTURALLY HETEROGENEOUS STUDENT POPULATIONS BY USING INTERNAL AND EXTERNAL DIALOGUE** There has been a marked increase in the number of culturally diverse students attending college and a concomitant increase in the demand for instructors who can work effectively with these populations. Instructors are being called upon to re-examine the attitudes, beliefs, and assumptions that underlie their teaching, to monitor the process by which they continuously re-define themselves as teachers, and to think critically about their classroom practices. Considering that how/what we teach is a reflection of who we are, the need for an internal dialogue to reflect upon the experience of teaching culturally heterogeneous students is crucial. In addition, the instructors' reflection and re-definition of self through internal dialogue are marked by the role-negotiation and communication that occur with their students (i.e., external dialogue). The process through which an instructor engages in internal and external dialogue, and its results, is discussed in this presentation using a "partial-thematic" autobiographical discourse model.

Csikszentmihályi, Christopher P. (MIT Media Lab, USA) **ARTISTS RECONFIGURING TECHNOLOGY** Since the 1970's, practitioners of an obscure branch of science studies began to move from an analysis of "texts" and "signs" around science to participatory observation in actual laboratories. This transgressive maneuver -- in which the researchers actually "studied up," seeking to understand colleagues with more technical savvy and prestige than themselves -- led to their

successively toppling one after another myth of how science is done, what it purports to study, how it is falsified, and how these hermetic labs communicate with the rest of our culture. What have the findings of the Sociology of Scientific Knowledge meant to the work of actual technical practitioners? Not much -- purely academic theory typically has little effect on technicians. But recent work by several artist/theorist/engineers points to new directions of applied practice and theory that has immediate technical and social impact. By practicing cultural theory along with technical practice, they work to move ideas fluidly into our material culture, as well as our intellectual discourse.

Egan, R. Danielle (St. Lawrence University) **RACIALIZATION, XENOPHOBIA AND THE DISCOURSE OF ANTHRAX** In the "aftermath" of September 11th numerous forms of cultural panic swirl through our collective imaginary from ceramic knives that can get past metal detectors to biological "weapons of mass destruction". In this presentation, I examine the cultural panic surrounding "Anthrax". Specifically, I examine "Anthrax" as something other than a weapon and map how "Anthrax" itself represents a much larger cultural, xenophobic disease. The underling discourse of "Anthrax" exemplifies the racist fears of infestation from the "primitive" Middle East into the pure (disease free) capitalist United States. When viewed in this way, "Anthrax" justifies the continued military presence in Afghanistan and potential other Middle Eastern countries as a way to keep others from infesting or infiltrating our borders. As such, "Anthrax" serves two purposes: 1) to create panic over the other and 2) to justify military activity. Lastly, this presentation explores the contradictions between "Anthrax" as a "weapon of mass destruction" and U.S. "smart bombs" as weapons not considered "weapons of mass destruction," addressing how such a contradiction reinforces xenophobic U.S. perspectives.

Dasgupta, Sudeep (University of Amsterdam, The Netherlands) **THE DIALECTICS OF DIFFERENCE: POSTMODERNISM, REPRESENTATION AND THE PLACE OF IDENTITY** Since Benedict Anderson's persuasive argument of the place of print-capitalism in the imagination of community, theorizing the "place" of space in contemporary globalization discourses has become an urgent task of critique. While most arguments have located media as the prime signifier of deterritorialization, their important in undergirding increasingly chauvinist notions of identity has been ignored. By concretely locating the importance of the media in the formation of a transnational Hindu movement, I trace the crucial role of the media in constructing a place for the

symbolic and material construction of Hindu identity within the flux of contemporary globalization. In particular, the relationship between television, the Internet and economic liberalization will be traced to argue for the re-territorialization of Hindu nationalism. The broader implications of this analysis for rethinking space in terms of a materialist production of place will be emphasized in the context of contemporary theories of postmodernism.

Dayal, Samir (Bentley College, USA) **THE NEW COSMOPOLITANISM AND IMMIGRANT IDENTITIES IN FILM** In contemporary cultural criticism there is growing call for a new cosmopolitanism to challenge a narrowly national frame of American Studies. Can there be a new cosmopolitanism that is not from the outset stigmatized as a bourgeois or elite perspective--or worse? How do we speak of a cosmopolitanism that does not privilege Euro American modernity, that is to say, a modernity privileging only the axis of European and American cultural representations of progress and achievement? For the sake of limiting the scope of my analysis, in this paper I will briefly consider developments in theories of cosmopolitanism. I will also compare films set in England and North America (all representing South Asian subjects in the context of multicultural European or North American society), to suggest ways that hegemonic "Euro American" aesthetic and existential ideas are challenged in theoretical and creative works. There is a range of theoretical work, for example in Diaspora studies, that argues by way of a kind of "immanent critique," for an expansion of American and European studies into a transnational frame. My paper offers a brief overview of some developments in theories of cosmopolitanism to contextualize my suggestion that films representing immigrant subjects have made it possible for immigrants to Britain and North America (for instance) to imagine other ways of being than what has been scripted for them already in the discourse of Western civil society, and the films I consider here are fascinating illustrations of this emergent phenomenon.

Desmarais, Fabrice (University of Waikato, New Zealand) **SIGNS OF NEW ZEALANDNESS IN SPORT IMAGERY TELEVISION ADVERTISING** This paper's argument is based on analysis of a corpus of New Zealand television commercials that used sport imagery. The analyses show how New Zealand advertising professionals often placed products or brands within a national sporting framework. Messages were articulated around national signs related to sport such as national sport endorsers, national sport situations, and other sport related objects and viewers/consumers were encouraged to think about these products in terms

of how they fit into their socio-national universe. Sporting signs were linked to the development of culturally determined ideal characters. Particularly, national celebrity sport endorsers were given to viewers/consumers as models of dedication to country and consumption. The way most national sport endorsers were presented taught viewers that the search for success should be done through the nation's values and that viewers, as consumers, could participate in these values by consuming the right products.

Devereux, Eoin and Haynes, Amanda (University of Limerick, Ireland) **PERCEPTION IS POWER: IRISH MEDIA PROFESSIONALS AND THE COVERAGE OF SOCIAL EXCLUSION** This paper discusses the main findings of a unique research project involving a group of eleven Irish media professionals from the print and broadcast media. The Integra Media Forum presented us with an opportunity to gather data on how Irish media professionals perceive of issues pertaining to social exclusion. It was the first time that research of this kind was undertaken in the Republic of Ireland. Data was gathered through the use of interviews, a questionnaire and a workshop where the professionals debated the issues. Focusing on the concepts of structure and agency we examine the many forces that shape media coverage of the poor and socially excluded.

Ding, Naifei (National Central University, Taiwan) **BIRD-ANIMALS, ANDROIDS AND CROCODILES: YINFU FOGURATIONS, QUEER MUTATIONS** In present-day Taiwan, sex workers and queer fictional protagonists have resorted to the use of animal imagery, perhaps influenced by the cultural memory of how instrumental sex has been historically and culturally tainted. This strategy can be seen as similar to the reclaiming and recoding of "queer" in the US, where what had before signaled social and sexual stigma, is now insistently made to work against the "humane" order that insists on placing such sex and such persons in an inferior, tolerated but encompassed position. For the Taipei licensed sex worker movement in the late nineties, one event and coinage is of sex workers as "flies" that harass the mayor who had decided peremptorily that licensed sex work was to be abolished. In queer fiction, various transmutations of persons have helped to signal the continuity of non-personhood and hardy survival tactics of lesbian, gay and queer lives.

Dissanayake, Wimal (University of Hong Kong, Hong Kong) **TRAVEL WRITING, POSTCOLONIAL WRITERS AND NARRATIVE AUTHORITY** Some years ago, a commentator in his introduction to a special issue of the journal

Ariel devoted to travel literature observed that, travel writing is essentially a Western genre. If it is indeed the case, the situation is changing very rapidly. Writers from the non-Western world are increasingly using the space of travel writing as a mode of self-enunciation and cultural exploration. In the process, they are also seeking to extend the discursive boundaries and semantic horizons of the form, and in some cases, to subvert it from within. In my paper, I wish to focus on a number of writers such as Nirad Chaudhuri, R.K. Narayan, Salman Rushdie, Amitav Ghosh, Bharati Mukherjee, and Pico Iyer, all of whom are directly linked to India, and the Nobel laureate, V.S. Naipaul, who is separated from India by three generations. One interesting facet of travel literature is the complex ways in which different authors have sought to acquire and display a sense of narrative authority. This involves questions of epistemological viewpoints, structuring devices, deployment of tropes, ideological manipulations and other rhetorical moves. In the case of postcolonial writers, such as the ones mentioned above, narrative authority is complexly linked to their postcolonial experience and heritage as well as to strategies of self-authentication, performative syntax of reassertion, engagements with historical contingency, challenges to colonial interpellations, and repossession of agency and gaze. Indeed, postcoloniality becomes a condition of possibility for their textualities and a source of narrative authority. My paper will explore these intersecting issues and how they are imbricated with the larger project of re-imagining and re-conceptualising the genre of travel writing itself.

Dobozy, Eva (Murdoch University, Australia)
DECONSTRUCTING THE CONSTRUCTION OF DEMOCRATIC CITIZENSHIP, HUMAN RIGHTS AND EDUCATION IN AND FOR DEMOCRACY
 This presentation will be examining the salience of education in and for democratic citizenship and human rights. In particular, I will be offering my definitional constructs of the two related concepts: democratic citizenship and human rights. A central aim of this presentation is the connection between human rights education (HRE), civics and citizenship education (CCE) and multicultural education (MCE) and it will make explicit why a HRE approach may be preferable. To illustrate this point and make explicit some of the potential problems and deficiencies of recent government initiatives, I will critically analyse Australia's recent attempts to effectively educate for democratic citizenship and human rights through the introduction of a comprehensive and costly civics and citizenship education package.

Dolphijn, Rick (Erasmus University Rotterdam, the Netherlands) **INTRODUCTION: DELEUZIAN PERSPECTIVES**
 In his first book, written at the age of 26, Gilles Deleuze rereads the philosophy of Hume. Here, he comes up with an interesting position, which culminates in the concept of 'empiricism'. A position which enhances his point of departure that is constantly developed and reformulated within his following writings. In short, empiricism refers to a focus on relations, the immanent connections as they are made between one 'body' and another. Experiencing practices as a culmination of relations, of processes, will be the focus of this session. Sometimes they have a unifying character, sometimes they travel in every possible direction, but they are processes all the same. Deleuze captures his perspective as follows: 'Thinking with AND instead of thinking IS, instead of thinking for IS: empiricism never had another secret. Try it, it is a quite extraordinary thought, and yet it is life.'

Donaldson, Andrew (University of Newcastle upon Tyne, United Kingdom) **WHOSE LANDSCAPE IS IT ANYWAY? 'OPERATION CHOUGH' AND THE TOURIST PRODUCT IN CORNWALL**
 This paper considers some aspects of the links between the Cornish landscape and tourism. Cornish language place-names directly describe the landscape; coupled with the remnants of traditional industry and Celtic heritage they create a hybrid identity, a sense of difference that is played on in tourist marketing. However, ownership of Cornish 'things' in the landscape is contested: they are part of the lived experiential networks of Cornish people as well part of a tourist product. This is highlighted by examination of a recent campaign by the activist group, the Cornish Stannary Parliament ('Operation Chough') which involved the removal of English Heritage signs throughout Cornwall. The signs were vital elements of a tourism network to some and symbols of oppression to others.

Dong, Lan (University of Massachusetts, USA) **GENDERED SPACE AND IDENTITY RECONSTRUCTION IN GISH JEN'S TYPICAL AMERICAN**
 In the context of immigrants, people who are confronted with crucial geopolitical and cultural displacement, the agenda of spatiality bares special urgency. This paper intends to investigate the three first-generation male and female Chinese American figures' strategy of re-constructing their space (domestic, communal, and social) and identity to fit into the US American culture and society from the late 1940s to the 1960s in Gish Jen's novel - *Typical American* (1991).* The fact being alienated in their present life motivates the diasporic man and women to negotiate a new space between their "native culture" and the "host society" based on

gender and race. The family space serves as a central venue of the book, while the outer loci are its spatial extensions or counterparts. To go with the critical agenda of this paper, the following theoretical frameworks will be used: feminist geography, cultural studies, migration, and globalization.

Doyle, Julie (University of Brighton, United Kingdom) **THE AESTHETICS OF GENDERED EMBODIMENT: TECHNOLOGY, ART AND THE MEDICAL IMAGINARY** Through an examination of medical images of anatomy on the WWW, this paper argues that junctures between medical and imaging technologies, and an aesthetics involved in the production of these images, are crucial to understanding conditions of gendered embodiment as effects of these contemporary and historical relations. Technologies and discourses of representation used in medical images of the gendered body offer a view that is both an aesthetic and imagined experience. This experience corresponds to the foregrounding in cyberspace of psychical and representational mechanisms of identification as part of an embodied experience. Viewers' imaginative interaction with the imaged cyberbody can be used as a model for the reconception of gendered embodiment as an effect of psychical and aesthetic investment in this form. Offline understandings of gendered subjectivity can be thus reconceived through this paradigm, informed as these are by an eighteenth century medical imagery from which they emerge.

Edelweiss Bujes, Maria Isabel (Luterana University of Brazil, Brazil) **GOVERNING CHILDHOOD** This work discusses the connections between power and early childhood, understanding early childhood as a cultural order phenomenon. The Brazilian National Curriculum for Early Childhood Education is its main focus. The study problematizes the ways power dispositives operate to govern childhood. The research was inspired on Michel Foucault's ideas, and the notion of governmentality was fundamental to analyze connections and reciprocal relationships between political rationalities and technologies of power that constitute children's subjectivities. Undertaking an analytic of childhood's government it examines the ways disciplines, technologies of the self and biopolitics operate, stressing the continuities and ruptures that occur in the transit from modern to postmodern order. The study also indicates that neo-liberal projects as the one analyzed are a way of reconfiguring power, reconstructing patterns of action and developing new and more subtle techniques of government. There is no less but more regulation governing children's lives.

Edginton, Elizabeth (University of Birmingham, United Kingdom) **PSYCHOANALYTIC ETHNOGRAPHY: USING PSYCHOANALYTIC THEORY AND EXPERIENCE** The term 'psychoanalytic ethnography' usually implies the application of psychoanalytic theory to the behaviour and utterances of informants or, more controversially, to the reflective practices of ethnographers. The legacy of the Writing Cultures debates, meanwhile, suggests that close attention be paid to the structure and rhetoric of ethnographic texts. Drawing on fieldwork conducted in Poland, this paper argues that ethnography should not only draw on psychoanalytic theory, but also on the experience of being in psychoanalysis. It should not, then, just treat ethnographies as texts, but should also involve more radical psychoanalytic questioning of the ethnographer as text. This is one way in which Cultural Studies might begin to address the issue of the researcher's subjectivity.

Glover, Ross (St. Lawrence University) **CRACK HOUSES AND DAISY CUTTERS: THE RELATIONSHIP OF POVERTY TO U.S. WARS** This presentation explores the use of the phrase "The War On _____" in three specific contexts: poverty, drugs and "terror(ism)". By tracing the use of the phrase "The War On _____," I demonstrate how vague terms inserted at the end of this phrase can be and have been used to justify a variety of political activities, including the current US military actions in Afghanistan. The general trajectory of the presentation plays with the idea that Lyndon Johnson's "war on poverty" has been actualized through both Ronald Reagan's "war on drugs" and George W. Bush's "war on terrorism." By demonstrating the effects of such policies on impoverished peoples across the world, and also demonstrating how the current "war on terrorism" emerged out of the "war on drugs," I show that the former is only another manifestation of the U.S. global oppression. By playing on the vague meanings inherent in these "war on" phrases, I demonstrate that the U.S., in its systematic attacks on the most impoverished of nations, has been literally warring on poverty. Ultimately, I show both the historical connections among poverty, drugs and terrorism as well as the dangers of declaring war on terms vague enough to justify almost any action by the U.S. government with no regard for informed citizen support. Racialization, Xenophobia and the Discourse of Anthrax.

Eigen, Sara (Vanderbilt University, United States) **SCIENTIFIC ILLUSTRATION AND THE EIGHTEENTH-CENTURY INVENTION OF "RACE"** This paper investigates the use of portraits and illustrations by natural scientists who contributed to the establishment of a scientific

theory of race at the end of the eighteenth century. Specifically, it examines critical instances in which the use of portraits functioned not to illustrate and confirm visible racial difference, but rather to discourage the transfer of such perceived difference from the realm of scientific description into the realm of social signification.

Eriksson, Mark (University of Birmingham, United Kingdom) **THE CULTURE OF PROFESSIONAL SCIENTISTS** Max Weber's 'Science as a Vocation' has long been part of the canon of science studies. In this paper, the key analytical categories that Weber uses to discuss scientific work are applied to some recent field work research carried out with academic physics and biochemistry researchers. The research, designed to investigate scientific communities, shows that professional scientists maintain a high degree of commitment to science through their understanding of science as a vocation. However, a number of structural factors surrounding scientific workplaces may threaten this in the future. Weber's methodological writings, including 'Science as a Vocation', suggest that sociology proceeds by comparing complicated reality to ideal types. One source of ideal types is Weber's own writings on science. Ironically, contemporary scientists' motivations to being scientists conform almost exactly to the ideal type proposed by Weber, suggesting a degree of continuity in the project of science that is not matched by contemporary theories of the production of scientific knowledge. If we use the ideal types provided by contemporary sociology of science we will ignore key features of what it is to be a scientist, and how it is that scientific knowledge is produced. This paper proposes a consideration of cultural, structural and motivational factors in appraising the production of scientific knowledge in contemporary society.

Eriksson, Päivi and Moisander, Johanna (Helsinki School of Economics, Finland) **NARRATING THE USE OF DIGITAL TECHNOLOGIES** Our paper focuses on the digitally mediated everyday life of the consumers. By looking at how people represent the use of one specific mobile device - the 'Communicator' - we will explore the narrative constitution of (gendered) agency in the context of the information society and its core businesses. In more detail, our paper investigates the cultural systems of representation in which various subject positions are discursively produced in relation to new information and communication technologies. Gender is of particular interest to us as one expression of difference intertwined with other social categories (e.g. age, profession). Furthermore, gender in relation to other differences and technologies takes historically and culturally specific forms, some of which we aim to analyse.

Eriksson, Susan (University of Tampere, Finland) **PROFESSIONAL IDENTITY - DEPENDENCE ON KNOWLEDGE AND HIERARCHY** According to my studies concerning nurses in a hospital ward of heart diseases, different kinds of theoretical preconditions of professional action often has many social consequences to the professionals themselves. For example, they constantly have to develop their knowledge and skills in order to be considered as competent. These facts have important consequences in the workplace level: if there are less educated groups working in the same organisation, the professional usually takes advantage of their weaker position in favour of constructing identity of a professional expert for themselves. The regulatory norms and obligations in the organisation may as well be ethical in character. Obeying them does not merely ensure the legal practice of the profession: the norms may often be used as means of moral and ethical control over colleagues. These kinds of constructions for social differentiation are actively utilized in the daily basis. In conclusion, the equilibrium of professional hierarchies seems an important means of maintaining the professional identity.

Escosteguy, Ana Carolina (Catholic University of Rio Grande do Sul, Brazil) **DOING RECEPTION ANALYSIS: NOTES ON RESEARCH METHODOLOGIES** This piece attempts to map the reception analysis done in Brazil. This kind of investigation is related to the more general rise of cultural studies in Latin America from the mid-1980s on. The reception studies give special attention to female audiences, especially, middle-age women from lower classes. Methodologically, this empirical research, adopting qualitative methods, has sought to concentrate on the accounts of the spectator herself, commonly using in-depth interviews and sometimes including participant observation. Recent developments look at the construction of identities through reception processes. This issue has been taken up worldwide by the feminist television analysis. In contrast with cultural studies elsewhere, the encounter between feminism and reception analysis, in Brazil, has had far less influence. Although audience research concentrates its focus on women's reception, it privileges the social marker of class rather than gender. In sum, the authors explores key methodological approaches and theoretical debates between Brazilian reception analysis and the same branch in the anglophone academy.

Every, Louise (University of Arizona, USA) **MAKING SPACE, USING SCALE: ABORIGINAL IDENTITY POLITICS AT THE SYDNEY 2000 OLYMPIC GAMES** Postcolonial (and related colonial and imperial) studies have sought to find

non-reductionist ways to relate global capitalism to the cultural politics of colonialism. As cultural politics, and to an extent, global capitalism, occur 'in a place', implicit to this project is an understanding of how space, scale and identity produce each other, and what relations of power lie behind these productions. This paper explores the notion of (post)colonial spaces, how they are produced and the role of scale in producing them. The paper is based on research on Indigenous protests relating to the Sydney Olympic Games. Attention is drawn as to how discursive and performative notions of the 'colonial' and the 'colonized' competed with those of the 'postcolonial', often using spatial metaphors, to produce and legitimate a site of protest. The strategic use of scale by state and non-state actors to advance their cause(s) provides an empirical example of recent theorizations of multiscale cultural politics.

Feng, Pin-chia (National Chiao Tung University, Taiwan ROC) **DESIRING BODIES: IMAGES OF WOMEN IN TSAI MING-LIANG'S FILMS** This paper attempts to explore the appropriation and representation of the female body in Tsai Ming-liang's first four films, *Rebels of a Neon God* (1992), *Vive L'amour* (1994), *The River* (1996), and *The Hole* (1998), within the context of postmodern capitalist economics. Although the women in these urban films appear to be highly mobile, sexually active, and economically self-reliant, they are nevertheless always already in a state of physical and psychological lack. I will argue that Tsai does provide us with a rare insight into Taiwan's gay culture, yet he is unable to represent lesbian desire until his latest film, *What Time Is It There?* (2001). By contrast, despite the fact that Tsai's male characters are equally in lack, through the recurrent character "Hsiao-kang" in the first three films Tsai is able to get the gay desire out of the closet.

Ferguson, James (University of California, Irvine, USA) **MORAL DANGER IN A COPY-CAT CULTURE: SEXUALITY, MODERNITY, AND NEOLIBERAL NATIONALISM IN ZAMBIA** This paper is part of a larger study of a set of discussions about "the nation" in Zambia. These discussions unfolded in 1998/99 in an on-line internet magazine devoted to creating a new national awakening in the wake of democratization, neoliberal restructuring, and more than two decades of economic decline. Both the articles in the magazine and the interactive exchanges with its transnational elite Zambian readership illuminate the tensions and contradictions involved in constructing nationalist discourses of legitimation under conditions of neoliberalism, structural adjustment, and economic decline. This paper will explore how questions of sexuality, in particular, acted as a lightning rod in

these discussions for anxieties concerning both the authenticity of a self-consciously constructed "national culture" and the membership of the Zambian nation in an imagined "modern world".

Ferreira da Silva, Denise (University of California, San Diego, USA) **GLOBAL SUBJECT(IONS): EXPLORATIONS OF RACE, GENDER, AND POLITICAL ECONOMY** This paper examines the political symbolic and political economic processes constituting the terrain of emergence of contemporary global subjects. By mapping the discursive fields constituted by statements on Female Genital Cutting and Terrorism, it attempts to locate the main strategies deployed in constructions of global subaltern subjects. The argument here is that, the mapping of the global and social spaces, these new strategies of power constitute another moment of articulation of meanings of race and culture in the production of modern subjectivities

Fink, Janet (The Open University, United Kingdom) **UNSETTLING THE BOUNDARIES OF WHITENESS, CITIZENSHIP AND STATE WELFARE - THE CASE OF FORMER CHILD MIGRANTS** The migration of children to Britain's 'white' dominions during the 1940s and 1950s has been the subject of much polemical and emotive discussion in the media with books, documentaries and TV dramas invariably focusing upon the children and representing them as victims of an uncaring welfare state. Evidence presented by former child migrants to the Health Select Committee in 1997 drew upon and reinforced these narratives of victimhood and blame. This paper asks two key questions. First, why child migration schemes were an acceptable, if contested, form of child welfare in postwar Britain and, second, why the narratives of former child migrants were so influential upon the recommendations and conclusions of the Health Select Committee's Report. In seeking answers to the first question, the motives of the different agencies involved in the promotion of child migration are explored and the tensions between governments' concern for the welfare of children and a determination to preserve a British influence within the dominions are illustrated. And, to address the second question, emphasis is placed upon the shifting boundaries of whiteness, citizenship and sites of welfare over the past fifty years and the ways in which these shifts have been used by former child migrants to position themselves as marginalised and excluded subjects of both the nation and the welfare state.

Fornäs, Johan (National Institute for Working Life and Linköping University, Sweden) **INTERMEDIAL PASSAGES THROUGH THE BORDERLANDS OF MEDIATION** Concepts of

intermediality, intertextuality and multimodality are here put in a wider cultural context of boundaries and transgressions, inspired by how earlier concepts of passages and thresholds resonate with recent ideas of mixtures and flows across borders within contemporary media culture. A trace from Walter Benjamin is followed through the borderlands of a contemporary shopping centre and into convergent digital networks, in order to approach the flows across borders in late modern media and cultural studies. The paper will outline main kinds of media passages through real and virtual spaces, and differentiate between some types and levels of intermedial relations.

Ganetz, Hillevi (Linköping University, Sweden)
GIVING A BOOK, GIVING ONESELF This paper is based on an ethnographic fieldwork in two different settings for book consumption: a library and a bookshop, both located in a shopping centre. These settings offered two distinct ways of obtaining a book: the first restricted to a couple of weeks, the loan, and the second more constant, ownership. Owning a book gives the opportunity to a specific use of books, and that is giving it as a gift. Compared to other media, books and CDs are the goods that are most frequently given away as gifts. This observation constituted the foundation for a cyber-ethnographic study on Internet where 27 "book-worms", active on a list where books are discussed, answered questions about why it is important to own books and, above all, why they give books as gifts. Gift giving turned out to be a complicated process. An analysis was made of the most important factors in this process, including price, form, genre, occasion and the kind of relation between the donor and the receiver. Theoretical elements from Marcel Mauss and others were used to understand book gifts as symbols of different kinds of intimate and/or social relationships.

Gardiner, Kyoko (University of Tokyo, Japan)
POSTCOLONIAL ARTISTS IN THE COLONIAL ART GALLERY This paper attempts to reconfigure the art gallery as a 'colonial' sphere, and suggests ways in which to discuss artists and art practices that seem willing to challenge the 'colonising' forces of the domain of visual art. Here I discuss how art galleries can be described as specifically 'colonial' in relation to characteristics of the act of seeing (contrasted with the action of touching) and the subsequent division of 'the day-to-day' into the body-seen, the viewer and the self. I introduce and discuss some artists who find themselves 'in the middle of' this division, especially Sonia Boyce and her 1993 exhibition *Do You Want To Touch?* and conclude by suggesting that such questions of vision, popular in European poststructuralism and Cultural Studies, may be crucial to contemporary thinking on

visual art and art history.

Gardiner, Michael (Nihon Joshi University, Japan)
THE BRITISH-COLONIAL ROOTS OF GLOBALIZATION This paper links the logic of parts-for-wholes which renders tiny sections of the world's culture 'global', to an earlier parts-for-wholes logic driving the solidification of the British union in the eighteenth century. Today's 'peripheral' national cultures stand in a remarkably similar position to the US as did the cultural edges of the new union to its English default during (and via) the Enlightenment - over-identifying with a 'multicultural' centre and themselves rendered visible and ethnically knowable. Moreover, Enlightenment thought was hugely influential on the American Declaration of Independence, a document which still proscribes, implicitly and explicitly, the democratic shape of 'international society'. The unravelling of the British union during devolution thus has significance not only as the final death of British colonial unification, but also for 'global culture' as such, signalling, as a line of thought through Frantz Fanon and Jacques Derrida has strongly hinted, the end of the Enlightenment idea of a universal culture.

Ganz-Blaettler, Ursula (University of Geneva, Switzerland)
CAUGHT IN THE ACT. THE VISIBILITY OF SELF-INFLICTED DEATH Suicides in popular fiction are not always to be identified with careful planning. It is the old question of suspense and surprise: What do (which) characters know at which state, and what do we, the audience know or guess? An announced death is always "visible" to a certain point, whereas accidental or improvised demises do leave a need for reconstruction. For the sake of jurisdiction maybe. Or in order to assure some assurance company about what it needs to be sure about. Or for the desperate need of survivors to "make sense" in hindsight. A protagonist's suicide goes seldom unannounced. That may be the main reason why we, as witnesses, get to be spared the gruesome details. When they go, they usually go gently by vanishing into thin air ("Sweet November") or by leaving us in merciful suspense ("Thelma and Louise"). Should we "need to know", for dramaturgical purposes, there are either less disfiguring exit modes to ponder (the Snow White effect, highly gendered with regards to narrative conventions) - or modes so utterly convincing there won't be traces left. In my presentation I question suicide's visibility in film and television with regards to character status and gender, to narrative logic and necessity of "proof".

Geyushev, Altay (Baku State University, Azerbaijan)
POLITICAL ISLAM IN AZERBAIJAN AFTER THE COLLAPSE OF MONARCHIC

RUSSIA The party known as Ittikhady-Islam, which arose in 1917, was the most powerful organization of the Islamic trend in the Caucasus, until the April 1920 occupation of Azerbaijan by the Soviets. Having the second largest number in the Parliament, Islamists became the main oppositional force in the period of the Azerbaijani Democratic Republic (1918-1920). Propagandizing the idea of solidarity and development on the basis of Islam, the Ittikhad Party was the first well-organized structure of political Islam in Azerbaijan. This party was part of the fifth and last governmental coalition formed in the autumn of 1919. After the April occupation in 1920, the legal activities of the Ittikhad Party were prohibited by the new Soviet government of Azerbaijan. Some of the leaders were arrested and exiled, many others emigrated. Nevertheless, 'Ittikhadists' continued their illegal activities, taking part and being the organizers of many anti-Soviet uprisings covering the whole of Azerbaijan, until the Second World War.

Ghanem, As'ad (University of Haifa, Israel) **THE ATTITUDE OF THE PALESTINIAN-ARAB MINORITY IN ISRAEL TOWARDS THE JEWISH MAJORITY AND THE STATE AS REFLECTED IN SURVEYS** The lecture will analyse the results of surveys conducted in recent years that investigated the political orientation of the Palestinian citizens of Israel and their satisfaction with their Israeli citizenship. The data are drawn from public opinion surveys of representative samples of the Arab-Palestinian population of Israel, aged 18 and up. The interviews were conducted face-to-face using a closed questionnaire prepared for the study (in 1975, 1980, 1985, 1988, 1995 and 2001). The data clearly indicate that the Palestinians in Israel are satisfied with their level of individual modernization but not with the level of collective change in the situation of their group. They also show that for the most part they want to continue to be citizens of Israel but do not accept its ethnocentric (Jewish) character that shows preference for the Jews and demand full equality in the state, manifested in its conversion to a bi-national state which they share with the Jewish majority.

Ghose, Sheila (New York University, USA and Stockholm University, Sweden) **NOT-IMMIGRANT. ON BRITISH BIO-POLITICS OF BELONGING AND THE DELIGHT OF INAUTENTICITY** I investigate what I call self-bastardization in two Asian British Bildungsromane: Hanif Kureishi's *The Black Album* (1995) and Meera Syal's *Anita and Me* (1996). These texts forge subjectivities for their Asian British protagonists that unmoor them from the seemingly inescapable legacy of British/European racism by highlighting the Bildungsroman genre's ironic dilemma: the quest

for self-knowledge cannot be satisfied as the subject can never fully know or narrate itself. Irony becomes a liberating tactic allowing the texts to de-reify racist tropes of family, blood and nation that de-legitimize the protagonists in the context of British bio-politics of belonging; the protagonists can assert themselves as not-immigrants. By acknowledging these tropes' fictional nature, the texts can use literature to weave a kind of authority that acknowledges the provisional nature of the truths we live by. The protagonists thereby escape the trap of having to prove themselves authentic in order to belong.

Ghosh, Devleena and Muecke, Stephen (University of Technology, Sydney, Australia) **THE INDIAN OCEAN: CROSSROADS OF CULTURE AND COMMERCE** The Indian Ocean, in the pre-colonial period, is an historical model of transnational cultural commerce. Prior to Vasco da Gama, there was considerable traffic, over many centuries, between the Gujarati coast of India, East Africa, and the Middle East. Madagascar was settled by people from the Indonesian century and earlier. Our thesis is that culture and commerce were always imbricated in the precolonial period, and that European imperialism did not usher in such radical changes to the ways in which trade and culture (always) involved translation and negotiating of meanings, and the forging of new cultures across in between spaces. Our 'postcolonial' gesture is to displace the importance of colonial stories as defining ones for the region; other stories have not only been circulating for a long time, but involve local/global concerns similar in some ways to the transnational ones being voiced today. Talking about culture with commerce, in historical depth, will contest the tendency to uniformity in European modernization narratives in their application to the East.

Giannacopoulos, Maria (Macquarie University, Australia) **THE TAMPA: "INCIDENT", "CRISIS" OR DISASTER?** The Tampa Disaster of August 26th 2001 exposes Australia's treatment of refugees as being synonymous with violence: a violence that is primarily created by and rendered invisible through, the discourses of "law". Official sympathy for the events of September 11 was unequivocal. In comparison, sympathy for the 438 people who nearly drowned fleeing oppressive regimes manifested itself in the form of imprisonment. This paper argues that the way in which compulsory detention laws were applied in this case were constitutive of the disaster rather than an effective remedy for it. This allows the ongoing role being played by the Australian Government to be obfuscated by discourses that dress violent legal processes in the so called civilized language of "law". The intersection of the two disasters serves to

elucidate this further.

Giardina, Michael D. (University of Illinois, USA) **THE STYLISH NIHILISM OF POSTMODERN BLACKNESS, OR, WHAT HAPPENS WHEN ALLEN IVERSON PLAYS ONE-ON-ONE WITH HUEY FREEMAN WHILE LISTENING TO CORNEL WEST'S "SKETCHES OF MY CULTURE"?** My paper elucidates the dynamic tensions currently circulating within black popular culture as articulated to its growing entrenchment, acceptance, and stylized exploitation within mainstream America. Building on the work of Denzin, hooks, and Gilroy, I take as my example three separate - yet ultimately interrelated - sites of representation and contestation: the celebrity subjectivity of NBA star Allen Iverson; the subversive social and political character of Huey Freeman and - through his recently released rap CD - the public intellectuality of Cornel West. It is my argument that the commercial commodification of hip-hop culture in the late 1990s - and the "neo-nationalistic, essentializing, [and] masculinist" (Denzin, 2001) identity politics such a move facilitated - has divorced from any political connotations the inherent cultural meanings within black culture (cf, Carrington, 2001). Specifically, these three examples represent the growing complexity inherent in the war(s) being waged over what gets to "count" as "acceptable" [read: profitable] black culture in mainstream discourses about commodified) American identity.

Gil, Marília (University of Lisbon, Portugal) **WHAT HAVE LATE VICTORIAN CINDERELLAS DONE TO THEIR CHAINS OF FREEDOM?** Freedom and equal opportunities are recurrent themes in Mona Caird's work. In her essays, namely *The Morality of Marriage* (1897), she confronts the paradoxical ideas and attitudes of the late Victorian public sphere with the new demands of freedom of the late nineteenth-century Cinderellas. Cinderellas did not expect a miraculous crystal shoe to transform their peculiar position in society. They claimed a democratic theory and practice of gender issues, a culture of active citizenship, with no powerful shoes permanently binding them to husbands dictating the rules. Their struggle for autonomy transformed the pumpkin into their own carriage. Inside, free fleshy fairies tried to follow their own way, but deep in their minds a voice was whispering, 'Once upon a time...'

Gilbert, Jeremy (University of East London, United Kingdom) **CULTURAL STUDIES BEYOND THE LINGUISTIC TURN** The attempt to theorise 'affect' raises central questions over the methodological priorities of cultural studies since the 1970s. The 'linguistic turn' of that decade established a concern

with signification as central to cultural studies which never paid much attention to the critiques of structuralist notions of signification being made by French philosophers at the time. More recently, the term 'discourse' has come to be mobilised within cultural studies in a way which tends to rely on an implicit but almost entirely under-theorised deconstruction of the distinctions between discursive and non-discursive, signifier and signified, sign and referent. The implication that all 'cultural' activity occurs at the level of meaning is at once reinforced and radically problematised by this deployment of linguistic terminology to describe the full range of cultural experiences. What routes might we find out of this impasse, and might they allow us to make unexpected connections between the ideas of such apparently diverse figures as Deleuze & Guattari, Irigaray, Austen and Williams? The paper will suggest that following such writers, 'culture' must cease to be equated with 'meaning', while the affective dimension of culture must be seen as part of a continuum of experience, rather than as something radically separate from the world of words.

Gill, Rosalind (London School of Economics, United Kingdom) **FROM SEX OBJECT TO DESIRING SEXUAL SUBJECT: A STEP FORWARD FOR MEDIA REPRESENTATIONS OF YOUNG WOMEN?** Drawing on a detailed analysis of media representations of women over the last ten years, this paper documents a significant shift in the portrayal of young women and girls in the UK, US and Australia. This shift is represented by the move from depicting young women as passive sex objects to showing them as active sexual agents, who know what they want and are going to get it. It explores the nature of new media representations of women, particularly in adverts and magazines, and locates the emergence of this new representational practice in the wider context of discussions about girl power and a backlash against feminism. The paper asks: How might these new representations be understood politically? How should feminists theorise the emergence of this new representational practice, and how can critical psychology help? What kind of feminist cultural politics is needed to challenge contemporary media representations of young women?

Gilmore, Abigail (De Montfort University, United Kingdom) **BANGING THE DRUM FOR CULTURE? THE PLACE OF POPULAR MUSIC IN THE EUROPEAN CAPITAL OF CULTURE (UK) COMPETITION** Culture is now seen as a central aspect of the regeneration, well-being and prosperity of localities. This paper considers this claim in relation to the case of local popular music activity, by examining the bidding process

for European Capital of Culture 2008. It will focus on three of the 14 UK cities and towns currently bidding for the title, and consider how their local musical scenes, industries and histories are reflected and framed within competition campaigns. The production of bids involves a review of existing cultural assets in these cities and their hopes for future investment. How do bids include or exclude the music sector? What part is popular music perceived to play in these cities' cultural lives? What ways is it utilised to place-market a city on the European stage? And how are the cultural politics of place played out in relation to popular culture's position in local governance frameworks?

Godzic, Wieslaw (The School of Social Psychology, Poland) **BIG BROTHER: OUR ETHNIC PAL** The aim of the paper is to present and discuss a concept of national identity in a specific socio-technological environment, namely first reality show in Polish television. East-European societies after the breakthrough of the 1989 experienced very dramatic and dynamic shift to the post-modern stage, defined by American and West European style of life. The questions raise: how do this situation challenge Polish society? What did people, journalists and scholars think about the new television genre and communication method? How do they perceive the impact of that particular TV program on the social and religious values? How reality show changes the perception of public and private sphere within newborn consumer society? I will concentrate on impact of first run of Big Brother in Poland in 2001. The method of the presentation will base on qualitative research, although I will deliver a lot of quantitative data.

Goldenberg, Naomi (University of Ottawa, Canada) **GODDESSES OF THE SOPRANOS: EXPLORING POLITICS AND GENDER IN REPRESENTATIONS OF MYTH AND RELIGION IN THE TELEVISION SERIES** Images of female divinity abound in the popular US television series about the sorrows and triumphs of a New Jersey Mafia family. This paper will trace the Greco-Roman and Hindu narrative traditions that animate characterizations of the women in Tony Soprano's life. The Mafia in the series will be discussed as a shadow image of the state in which men dominate but women exercise peculiar power both to sow disorder and to dispense wisdom. Parallels with the depiction of real women in recent US political dramas will be pointed out. The portrayal of women as goddess figures will be contrasted with the use of men to symbolize Judaism and Christianity in the series. The paper will argue that, in regard to gender and religion, this otherwise highly original product of popular culture is conservative in the extreme.

Goldstein, Philip (University of Delaware, USA) **GENDER AND GENRE IN SARA PARETSKY'S FICTION** Popular culture's generic critics claim that detective novels imitate the established conventions of their type and ignore or deny their conventions' tensions, incoherence, or ideological import; however, the changing social contexts of the fiction, including the female readers of the 1970s and 1980s and the growing influence of academic criticism, enable it to subvert its established conventions. The detachment, brilliance, eccentricity, and other virtues of the classic detective show that this fiction means to transfer the natural scientist's methods to the domain of society. Hardboiled American detective fiction reflects, by contrast, the social conditions of the fiction's original, male, working class readers, who have since the 1920s and 1930s faced fast-paced industrial production, increased women's independence, and middleclass ideals. In the 1970s and 1980s Paretsky's hardboiled fiction turns feminist because of the era's new, professional women and because of its academic critics.

Gómez, Edgar (University of Colima, Mexico) **CYBERSPACE: AN ETHNOGRAPHIC APPROACH TO A MEXICAN VIRTUAL COMMUNITY** Although a lot of studies about people using computer-mediated communication systems have been conducted, the majority of this research has been done in the U.S.A., Canada and Europe. This paper presents the results of a qualitative study of the BBS "El Club", grounded in Guadalajara, Jalisco, México. The study discusses the concept of "virtual community" taking into account the characteristics of the sociocultural context of México. Using on line interviews and focus groups, the work tries to understand the use and appropriation of the system by the users, the construction of social relationships and the communication on it. This is one of the first studies of this kind in México.

Goodman, Robin (Florida State University, USA) **CHALLENGING THE FEMINIZATION OF TEACHING AND LABOR IN THE NEOLIBERAL ORDER: THE UTOPIAN PEDAGOGY OF BESSIE HEAD** Alongside sweatshops, service provision, childcare, nursing, care for the elderly, and the like, the feminization of teaching is part of a broader public discourse creating unequal distributions of wealth, power, and value in the workforce. This paper shows how some feminist educational theory which calls itself critical has neglected a serious consideration of how feminism can build a vision of a non-gender-exploitative alternative to the present. I criticize some educational theory which, under the name of feminism, upholds a "politics of caring" as a methodological imperative while neglecting

how this same "politics of caring" sets in place political ideas about labor and property which are detrimental to women. In contrast, I offer a reading of a feminist text that considers education's central task as transferring control over the means of production to laboring people, including women. South African novelist and educator Bessie Head's ethnographic study *Village of the Rain Wind* (1981) presents the history of a community in Botswana as it constructs a school to train workers towards an independent, postcolonial economy. Rather than providing a critique of the ideologies and operations of an oppressive capitalist system, Head offers a vision of how the future can be otherwise and documents the construction of a school as an alternative to profit motivation, exploitation, or the earning of surplus to benefit people not involved directly in production.

Gordon, Neve (Ben-Gurion University of the Negev, Israel) **IDEOLOGY AND TRANSLATION: BETWEEN POLITICAL PHILOSOPHY AND ZIONISM** This paper examines the translation of classic political philosophy into Hebrew, arguing that a variety of ideological positions can be disclosed simply by examining the processes of erasure put into effect during translation. Exploring the connection between translation and nation-building, I claim that segments from John Stuart Mill's *On Liberty*, John Locke's *Two Treatises of Government* and Thomas Hobbes' *Leviathan* were excised in Hebrew translation in the service of a Zionist identity politics. Insofar as Zionism is a discursive formation, its production and maintenance involves the expulsion of components that may hinder the fabrication of a unified identity, given the potential for counter-narratives to disrupt the nation's totalizing of its own boundaries, and thus to disturb, in Homi Bhabha's words, "those ideological maneuvers through which 'imagined communities' are given essentialist identities." By way of conclusion, I argue that the altered texts are in effect a sign that one ideology overpowered another and led, as it were, to the corruption of the spirit underlying the original project of translating classics into Hebrew, a project that was initiated by Leon Roth for quite different ideological reasons.

Gordon, Tuula (Helsinki University Collegiate, Finland) and **Labelma, Elina** (University of Helsinki, Finland) **'GIRLS JUST WANNA HAVE FUN?': REFLECTIONS ON BECOMING A WOMAN** We explore how Finnish young women construct their transitions to adulthood, and how they imagine their futures as women. We focus on tensions in this process: many young women want to accelerate their shifts towards independent adult status. At the same time some of them attempt to postpone the point of being locked into the lives

of adult women. They look forward to acquiring the legal status of an adult citizen and to moving to homes of their own. But they want to stay young which means time for relationships, studying, working and travelling, and definitely not children at an early age. Being an adult woman does not seem to be a very tempting position for some young women; being a girl is considered by them to open more possibilities. We also discuss how those young women who are more keen to embrace female adulthood envisage their futures, and what contradictions they experience. We explore these tensions drawing from our research project 'Tracing Transitions - Follow-Up Study of Post-16 Students'. In the project we have interviewed 40 young women and 23 young men aged 17-19, in groups of 2-3 or alone. The project is grounded on an ethnographic study in which we followed the same young people when they started secondary school at the age of 13-14. In this paper we focus on the interviews of the young women and compare and contrast this data with previous data we have on the same women (field notes, earlier interviews, questionnaires etc.).

Gordon, Tuula (Helsinki Collegium for Advanced Studies, Finland); **Komulainen, Katri** (University of Joensuu, Finland) and **Lempiäinen, Kirsti** (University of Tampere, Finland) **PERFORMATIVE NATIONALITY: UNITY, YEARNING AND AGENCY** Nationality is a historical configuration that socially, culturally and emotionally defines what is shared, and what divisions intersect the shared. Unity is gendered, 'raced' and heterosexual. These differences are constructed for and within boundaries of nationality. In this process it is as if nationality is an active agent, a doer and a performer. It performs when we imagine, it performs when we yearn, it performs when we fear: nationality seems an endless source (fountain) of emotions and actions. In this paper we analyse the complex character of nationality as an agent and an actor. Our central focus is on ways in which gender and nationality intertwine in performances of unity and difference. The presence of nationality is never innocent or insignificant; it imbues ideas of 'them' and 'us' with emotions, even when 'them' and 'us' are in a dynamic flux. We explore these questions in relation to three sets of data: educational narratives of Finnish adult women, ethnographically grounded life history interviews with Finnish young women and men. We compare and contrast ways in which gender and nationality is evoked in their narratives to constructions of gender orders and nationality in sociological texts.

Gormley, Paul (University of East London, United Kingdom) **CONTEMPORARY HOLLYWOOD AND THE PROBLEM OF MEANING** This paper will engage with the complexity of the relationship

between meaning and the non-signifying elements of cinema. I intend to explore those aspects of contemporary Hollywood film which are not engaged with by the kind of semiological analysis which often forms the basis to psychoanalytic and cultural studies' approaches to film. The paper will discuss this in relation to Gilles Deleuze's work on cinema, as well as the more recent attempts by writers such as Barbara Kennedy to approach questions of cinematic affect and sensation in contemporary film culture. The paper will explore the ways that films like *Heat*, *Strange Days* and *The Matrix* tend to de-emphasise traditional Hollywood concerns of narrative centrality, in favour of a cinema which attempts to reanimate Hollywood cinema as a visual and aural media of sensation. I will suggest that semiological approaches to these aesthetic shifts are not adequate to investigate their cultural and political implications. I will also argue that Hollywood attempts to reanimate the 'cinematic' needs to be thought through in relation to specific histories of the materiality of cinema - if the concept of affect is to be useful in engaging with a cinema which is full of cultural meanings and histories. I will suggest that a study of the specificity of cinematic sensation, as opposed to other forms of affect in the media, is also necessary in the pursuit of truly rigorous interdisciplinarity within media and cultural studies

Gow, Andrew (University of Alberta, Canada)
THE MALL, THE CHURCH AND THE ULTRA-ORTHODOX PIZZA JOINT: ENCLAVES AND VERSCHACHTE-LUNG AS NEGATIONS / CONFIRMATIONS OF DOMINANT INSTITUTIONAL CULTURES What do a family-run kosher pizza and deli in West Edmonton Mall, the Scouting Room at Holy Trinity Anglican Church (both founded 1911), and the HUB Mall and Student Residences within the University of Alberta have in common? These spaces work both to resist and to confirm the dominant cultures that surround them. Natalie Zemon Davis has argued that in early modern Europe, carnevalesque entertainments and rituals of inversion (Mardi Gras, Carneval, boy bishops, etc.) acted as relief valves that allowed people to vent their frustration with the dominant order, but in the end functioned more to confirm that order than to undermine it. This functionalist-structuralist view of culture is suggestive in many ways, but has no room for the multiple slippages or aporia between institutional hegemonic discourses and putatively resistant praxis. Taking a number of 'resistant spaces' in the built environment of a northern 'indoor city,' where indoor space is (quasi-)public space, I examine how the architects or builders of these stages and the actors on them enact resistance in particular ways: a worn-out, family-run kosher pizza joint in the enormous Mall; a Scouting

group with deeded, permanent privileges to use particular rooms in a church; a commercial mall-cum-student residence in the middle of a very large university. Each of these also tends to confirm and support the dominant surrounding culture; yet neither attitude seems to prevail. In each case, resistant uses of these spaces define them vis-à-vis the hegemonic practices that both frame them and make them possible. Tension defines all these examples.

Gozdasoglu, Elif (University of Bilkent, Turkey)
THE REPRESENTATION OF GENDERED NATIONAL SUBJECTS IN THE TURKISH NOVELS The idea of nationalism cannot be only analysed as a political form based on the idea of self-governing of the nation or as a political ideology built upon the central theme of identification with the nation. It is suggested that the most significant thing about the nation state is not its dissemination as a political form but its infusion as a deeply held consciousness, a way of thinking and acting. People are not national by birth but they are thought to be national, to be members of a nation, in Carey Web's terms, they are made national. Carey-Web mentions that this making is a complex activity of collective naming, of the inclusion of national selves and the exclusion of cultural and political others. In this sense, the making of national subjects is a kind of discourse which involves an enormous diversity of cultural and linguistic processes. This presentation seeks to explore to understand the making of the gendered national subjects in the early Republican Period between 1908-1936. In the first part of the presentation, I would like to elaborate the construction of the gendered national subjects in historical terms. In the second part, my main concern will be to illustrate the representation of women's national identity in the Turkish novels written in that period.

Graffman, Katarina (Uppsala University, Sweden)
MEDIATING WITH THE UNKNOWN MASSES: HOW TELEVISION PRODUCERS CONSTRUCT THEIR VIEWERS The construction of the viewer is one element of several in the production process within the commercial media culture. This paper's findings are the result of a one-year fieldwork period at a commercial television production company in Sweden. Producers (agents) produce their programs in a continuously ongoing mediation entering into relations with unknown masses (audience). It is not enough to be able to talk about the audience, they must talk to them, creating relationships. This relation is partially dependent on a "discursive construct" providing the producing institution with adequate knowledge to define the audiences as target groups. My study illuminates several strategies used by producers to construct their audience. Within

the TV-institutions' code, the "ordinary person" labels an audience, while the "reference person" is someone embodying this model, someone that the producer knows, for example a neighbor at the summer cottage. The ratings will confirm if the refiguring through the use of the reference person was correct. The knowledge about and experience from the TV-institution constitute the producers' habitus enabling them to "feel what is right" as finally, they become the viewers functioning as surrogate audience members. The separation made between viewers and producers is not as clear-cut as mass communications scholarship has argued. The producers do share some cultural interpretative frameworks with their viewers. These strategies form the construction of the viewer; a viewer that after mediation goes from a statistical figure to a "real" person with characteristics reminiscent of the arena producer.

Graham, Janna (Art Gallery of Ontario, Canada) **MUSEUM ACROBATICS: ARTISTIC INTERVENTIONS AND THE WORK OF CULTURAL STUDIES** This paper will articulate the influence of Cultural Studies on artistic practice in museums in Canada and internationally, relaying the trend towards community collaboration and artistic intervention. Drawing from current debates in Cultural Studies and Education, Museology, Art Theory, and Cultural Geography the paper will focus on artistic interventions into historical collections and their ability to re-route museums, navigating between disciplines, practices and cannons. It will argue that these practices, while unable to fulfill utopian goals (or Public Relations slogans) of social inclusion, provide a model for a multi-disciplinary critical approach to museum education. The focus will be on a project entitled Private Thought/Public Moments, an intervention project through which Toronto's South Asian Visual Arts Collective responded to enhancement and didactic materials in the Art Gallery of Ontario's Canadian Wing, interrogating its role as propogator of historical narratives about Canadian culture and identity. The paper will articulate both the opportunities provided by interventions for opening public debates in musuems and the challenges that exist in the implementation of interdisciplinary work in the often ferociously guarded cannons of art history.

Gray, Ann (University of Birmingham, United Kingdom) **INSIDE AND OUTSIDE THE 'TEACHING MACHINE'** This paper will question the perceived division between the academy(non political) and what goes on outside (political). It will argue that our activities as academics are intensely political, most especially in the micro-practices of engagement with students. 'Our' discourse often

excludes this very important group - our students and their potential as cultural workers. The paper will therefore explore the politics of teaching and the potential for graduates of cultural studies programmes to enter the cultural industries and other practices.

Gray, Jonathan (Goldsmiths College, United Kingdom) **EXPLORING NEW AUDIENCES: ANTI-FANS, NON-FANS, AND NEWS FANS** This paper argues for the need for reception research to address three largely under-researched groups: 'anti-fans', those who positively dislike a text, or are otherwise displeased by its existence; 'non-fans', those who occasionally consume a text, but casually or even distractedly so; and news fans, those who watch or read the news with fan-like devotion and affect. Whether wittingly or unwittingly, much qualitative research has focused on fans, and on engrossed viewing, but it is the contention of this paper that we still have much to learn of texts, audiences, viewing practices, and of the role of affect (or lack thereof) in meaning construction by studying anti-fans, non-fans, and news fans. This paper examines the blind spots of much audience reception work to date, and then discusses what new studies may offer us, and suggests ways in which such work might proceed.

Haapakorpi, Arja (University of Helsinki, Finland) **THE TRANSITION OF FINNISH MUSEUM PROFESSION** The establishment of Finnish museum profession is traced to 1960's, which was the period of modernisation in Finland. The public sector was expanded and the range of activities was widened. Professional status and practices in museums were reinforced. The core of the professional work was constructed on preservation and communication: the main work fields were focused on managing collections, research and transmitting the history for the audience. In 1990's, cultural transition in the public sector has been reshaping the museum work. The new cultural characteristics are market orientation and the principle of directly serving citizens; management by results has been an official form of the transition. The goals of museums have been reshaped and, consequently, professional work has been reconstructed. Work increasingly consists of visible and interactive duties and working methods, whereas the invisible core of museum work, research and managing collections, is weakening. The new job-description is multi-skilled expert rather than specialised professional.

Hadley, Mary (Georgia Southern University, USA) **MUST I BECOME AMERICANIZED? TEACHING CULTURE TO INTERNATIONAL STUDENTS** Teaching the culture of the host country

to international students who are studying at the university level, is a far cry from teaching survival skills to adults in different situations. What do international students need to know about the U.S. if they are to be successful at an American university? Is it enough to teach them the mores of an American classroom, or do they also need to have some knowledge about our institutions, our history, our holidays? How important is fitting in to the social scene, and how can the student achieve this without losing his or her own ethnic identity? Is there a real danger in becoming so comfortable in the host culture that the student will become a misfit back home? These topics will be discussed referring to specific classroom activities that have been successful in helping students adjust to the United States without becoming overly Americanized.

Hajimichael, Mike (Intercollege, Cyprus)
UNEARTHING NAPA- EXPLORING THE IMPACT OF REALITY TV SHOW TECHNIQUES ON AYIA NAPA Over the last 3 years various British TV companies have created programs relating to the Cyprus tourist resort, Ayia Napa. While the overall effort has been to illustrate a very 'happy go lucky' 'fun' kind of clubbing resort (often compared to Ibiza as the 'new dance Mecca of Europe) what has occurred is a dialogic exchange between text and audiences. The reality TV show element of these kinds of shows, through 'fly on the wall' and docu/drama production techniques has had an impact on the way people understand, interpret and consume the resort. These processes do not simply make members of the viewing audience into passive consumers nor do they simply represent TV forms of cultural imperialism. What has emerged is a series of interpretations which vary from forms of resistance and negotiation to acceptance and consensus.

Hakala, Katariina (University of Helsinki, Finland)
INSTITUTION IN A BODY. ANALYSING TEACHER'S POSITION IN CLASSROOM PRACTICES The paper is about the practices of organizing classroom activities of four teachers at a primary school in Helsinki. I have conducted a short ethnographic study at one primary school following the teachers' days at school; in the classrooms, staff room, teachers' weekly meetings, school yard when they had the supervising turn etc. I also discussed with them while moving from a place to another, commented and asked about some situations and interviewed them both individually and as a group. I will present some interpretations of the classroom practices and of the teachers' reflections to those practices. I ask what position the teacher takes in relation to pupils. My initial interpretation is that, in taking that position, a teacher embodies the cultural construction of a school as an institution and that

this institution makes the position tightly framed. What kind of power relations are possible in the classroom?

Harindranath, Ramaswami (The Open University, United Kingdom) **SOUTHERN DISCOMFORT: NEO-LIBERALISM, TRANSNATIONAL ELITES, AND LATE IMPERIALISM** Debates concerning cultural imperialism have so far been confined largely to arguments about global cultural homogeneity versus local cultural assertions. Such debates often ignore the material aspects of inequality by limiting themselves to the cultural sphere. This paper stresses the significance of the culture-economy nexus, and begins with the consideration of the relationship between global institutions of neo-liberalism and the cultural and economic elite in developing countries. This enables a reconceptualisation of cultural imperialism that highlights global inequality not in terms of geographical spaces but in terms of the international alliance of capital and those excluded by the pathways of global capital. Using India as a case study, this paper will examine the 'liberalisation' of state economies and the simultaneous rise in cultural protectionism in the form of spurious right-wing assertions of national identity based on notions of religious essentialism. It will be argued that this apparent paradox reveals a crucial aspect of contemporary global cultural economy in which a strong, even dictatorial state is often a necessary guarantor of the 'free market'.

Harper, Stephen (University of Glasgow, United Kingdom) **MONSTERS AND MOTHERS: REPRESENTATIONS OF WOMEN IN GEORGE ROMERO'S 'LIVING DEAD' SERIES** This paper analyses some of George Romero's representations of women, with particular reference to his four 'living dead' films: *Night of the Living Dead* (1968), *Dawn of the Dead* (1979), *Day of the Dead* (1985) and the 1990 remake of *Night*. In a 1990 paper, Barry Keith Grant described how the heroines of Romero's living dead series show increasing independence as the series progresses. This paper offers some further observations on this point through close readings of the films. However, it also challenges Grant's association of activity with feminism and passivity with anti-feminism, showing that although Romero de-essentialises the category of woman, he achieves this not only by insisting on the agency of women, but also by revalorising women's nurturing capacities. This is an important conclusion, not least because so many film critics, including Grant, assume that only gun-toting hardbodies are credible as feminist icons.

Harrasser, Karin (University of Vienna, Austria) **TRANSFORMING DISCOURSE INTO PRACTICE. RHETORICS AND NARRATIVES OF DIGITIZATION IN THE 80IES** While mediatheorists (from McLuhan to Baudrillard and Virilio) focused on the "derealising" effect of the "New Media", researchers in the field of Science and Technology Studies concentrated on the close interactions between machines, researchers and users. Actor-Network-Theory (Bruno Latour and others) theorizes these interactions as "negotiations between humans and non-humans", making little substantial difference among the two, but addressing these relations as power relations. The discourse of "derealisation" whereas more and more appears as an apocalyptic, phantasmatic one, grounded by the long-known cultural pessimism of intellectuals, which fear to lose influence in the field of culture, as the production and circulation of the symbolic shifts from their hands and heads to the quick fingers of programmers and laities. In my research project I focus on the discourse of digitization in the 80ies, trying to find out how rhetorics and narratives concerning the issue of computing were transformed into practices (of research, marketing and use) and real machines. Methodologically I try to modulate central ideas of Actor-Network-Theory for the Cultural Studies of Media and Technology.

Hartmann, Maren (Vrije Universiteit Brussel, Belgium) **ONLINE LANGUAGE & THE (IM)POSSIBILITY OF THE NEW Feminism** (amongst others) has for some time focused on language as the locus of power. This focus is what in this paper is applied to online phenomena. I ask about the (im)possibility of the new, especially in relation to gender issues. More concretely, these problems are dealt with in an analysis of a particular sub-section of online language: user typologies as expressed in metaphors. The typologies under close scrutiny are 'webgrrl' and 'cyberflâneuse'. This selection is part of a wider analysis of user typologies, but the concentration here lies on the gender aspects. The problematic addressed in the paper are the limitations that (metaphoric) language online necessarily produces and how these limitations relate to questions of the material and the discursive. With the help of the examples, I will map the identities implied in the typologies and relate these to questions of power, language, gender and online phenomena overall.

Hatchell, Helen (Murdoch University, Australia) **MASCULINITIES AND WHITENESS: MARGINALIZATION OF INDIGENOUS AUSTRALIANS AT SCHOOL** In this paper I examine whiteness and Australian-ness and show how adolescent male students overlook whiteness and its associated privilege. I acknowledge whiteness

as a racial issue and interrogate different forms of whiteness through students' narratives. Central to discussions in this paper is 'Kevin', an Indigenous Australian student from Torres Strait Islands. Issues relating to racial prejudice are explored through a variety of critical incidents. I examine what 'Marilyn', an English teacher, is saying and how she introduces issues of racism into her classroom. I also examine what students are saying and how they perceive racism and racial prejudice. Educational texts, as well as classroom practices, often marginalize Kevin because he is an Indigenous Australian. Kevin is aware of this, yet at the same time he also feels that he is able to remain 'himself' within a situation that he perceives gives him few rights. This paper explicitly shows how Kevin, as an Indigenous Australian, selects from a range of positions made available to him. I found that school texts play a critical role in how students define their own lives and create their own 'visible' meaning of whiteness, but conclude that raised awareness on its own is not sufficient to fashion more permanent societal changes.

Hatzimanolis, Efi (University of Wollongong, Australia) **NOSTALGIC TECHNOLOGIES OF THE BODY: CYBORG SEEKS COMMUNITY** This paper is concerned with examining how the human body as a conceptual category and haptic entity is being problematized through the proliferation of cyborg categories of identity, especially through the use of the Internet. In particular, the paper focuses on how the self-styled cyborg Steve Mann is incorporating informatic technologies such as wearable computers which are wirelessly connected to the Internet into the practices of his everyday life in ways that work not only to define the body as a prosthetic. They also work to re-define the common views of the body's relation to space and the material world in terms of the haptic. Mann's creation of his 'info-haptic body' is used to re-direct and transform 'seeing' into an energy more concerned with what has been called the 'simulation of surveillance' at precisely the point at which he claims to be resisting the state practices of surveillance.

Haydari, Nazan (Foothill Community College, USA) **SABUN KÖPÜĞÜ: RE-REPRESENTATION OF FEMINIST POLITICS** With a special attention to Sabun Köpüğü, a radio program on Acik Radio (independent local station) voluntarily produced by Muge Iplikci, this paper sets its focus from the intersection of media and feminism. In the pre-Marmara quake era, organized movements, characterizing themselves as either "secular," "feminist" or "Islamist," defined and dominated the politics of 'feminism' in Turkey. I discuss that by reflecting multiplicity of women's concerns

and forms of resistance in the post-quake era, Sabun Köpüğü challenges dominant feminist discourses. Also by following the format of interviewing, the program forms a space for local and regional women's groups to represent themselves. Furthermore, producing such a program is itself a form of activism where media becomes a means of self-expression.

Heikkinen, Timo (Helsinki University of Technology, Finland) FROM A PROVINCIAL TO A CITIZEN: IDENTITY-FORMATION AND PERCEPTIONS OF NATURE According to United Nation statistics, Helsinki has the fastest population growth among large European Union cities: the Helsinki conurbation grew by 100 000 inhabitants during the 1990s. Among these migrants there are many who have roots in the countryside, they are sons and daughters of farmers. The paper explores how these people perceived the city and countryside in their childhood and youth, and how they see the city and countryside now. The paper - based largely on my own life story - shows how natural environments are used as a mirror in the process of identity-formation: the transformation from peasant to an urban dweller means that the ways of seeing the nature change also.

Helpfenbein, Robert J., Jr. (University of North Carolina at Chapel Hill, USA) NEW TIMES, NEW STAKES: MOMENTS OF TRANSIT, ACCOUNTABILITY AND CLASSROOM PRACTICE This paper analyzes the recent move to implement high-stakes consequences to a regime of controlled curriculum and standardized testing in public school education. Using Stuart Hall's description and theoretical construction of 'New Times' as a beginning, the conjunctures of contemporary manifestations of late capitalism in the United States will be exposed in the hope of an understanding that leads to activism. To understand the processes of interaction between the highly visceral connection of people to schools and the political interests functioning on the creation of public meaning, it is essential to recognize both the impact of practice on audience and audience's empowering of practice. This "affective economy of everyday life," manifest in the lives of classroom teachers under the climate of high stakes testing, serves as the practice under analysis.

Hermes, Joke (University of Amsterdam, the Netherlands) POST-FEMINIST TELEVISION COMING OF AGE. THE TRAGIC SUCCESS OF FEMINISM The last decade has seen the emergence of "post-feminist" texts, such as the American television shows *Ally McBeal* and *Sex and the City*, dealing with and addressing women in their thirties. Truly remarkable is how the success of feminism

is presented as a fact: all women characters have good jobs, apartments, and friends. However, instead of a feminist *Walhalla*, the second feminists wave's dream of a happier and more fulfilling life is presented as a failure. The women express emptiness and loneliness when not in a relationship with a man. This paper will question how we should read these underlying issues. How does popular culture translate "the tragic success of feminism"? These shows and how they are used by women audiences, can be read as instances of cultural citizenship in the tradition of political philosophy scholarship - an area of debate and articulation of questions around what constitutes the good life, in this case especially for women.

Hesmondhalgh, David (Open University, United Kingdom) THE STRANGE NEGLECT OF CREATIVE WORK IN CULTURAL AND MEDIA STUDIES AND WHAT MIGHT BE DONE TO CORRECT IT There has been a remarkable neglect in cultural and media studies of those primarily responsible for cultural and media products: those people who have traditionally been labelled 'artists', but who are perhaps better thought of as content creators, or symbol creators, such as musicians, writers, actors, performers, designers, photographers, etc. This paper briefly analyses how symbol creators have been approached in a range of disciplines, and examines how changes in the cultural industries are affecting the working lives, conditions, career paths and outputs of symbol creators.

Hessel Silveira, Rosa Maria (Luterana University of Brazil, Brazil) and **Fonseca Richthofen de Freitas, Letícia** (Federal University of Rio Grande do Sul, Brazil) THE CHILDHOOD BETWEEN THE GLOBAL AND THE LOCAL: THE CASE OF "GAÚCHAS" CHILDREN IN THE SOUTH OF BRAZIL Childhood has been understood as a cultural construction socially shaped and so, it is subjected to the characteristic processes of post modernity: globalization, technologisation and mercantile system. Therefore, there are some actions that remain in some spaces along these processes in order to build regional subjects, heirs of a local identity which was also invented. This is the case of a kind of children's education in the south of Brazil, made from school, family and - mainly - the Centers of "gaúchas" traditions, that intend to create "peões" and "prendas" who would reproduce the "rural traditions" - typical dances, folk music, singings, arts, regional costume, local custom - *gauchescas*. But this childhood isn't made separated from globalization and the "hibridização" is unavoidable. This paper intends to show some aspects of this "hibridização" in order to discuss how the process of cultural homogenization is never

finished since the "hibridização" is only compound of fragments from others cultures and it is never made from its totality, the result is the interlocation of these fragments, establishing what Canclini calls "hibrid cultures" in which the "gaúcha" childhood is constituted/built in its core.

Hessel Silveira, Rosa Maria and Maria Garbin, Elisabete (Luterana University of Brazil and Federal University of Santa Maria, Brazil) CHAT ROOMS ABOUT MUSIC ON THE INTERNET: A VIRTUAL COMMUNITY? The main objective of this paper is to outline aspects of the constitution of juvenile identities through the analysis of chat rooms about music, in order to discuss if we can understand them as virtual communities. Therefore, it was studied how teenagers - chosen arbitrarily from chat rooms about music - show, understand and invest in different kinds of music, how they search for imitation of their stars, how they stand as producers of their own music, how they are geographically located so far and at the same time so near on the net and how some identities traits of gender, ethnicity emerge, trying to understand how the music they listen to and musical dispositions contribute to the processes of building their identities and what they are. The coincidences and the differences chosen allow us to consider these chat rooms as "micro" communities, similar to others "real" communities.

Hickman, Tim (Lancaster University, United Kingdom) THE PHYSIOLOGICAL ECONOMY OF DR. LESLIE E. KEELEY'S "GOLD CURE" Leslie E. Keeley, promoter of the "Bi-Chloride of Gold Cure" was-by far-North America's best known drug addiction cure doctor at the turn of the twentieth century. He began experimenting with potential cures for habitual drug and alcohol use as a Civil War physician and in 1879 he and a partner opened the first Keeley Institute in rural Dwight, Illinois. Between 1892 and 1900 the Keeley Company generated income of more than 2.7 million dollars, and over 500,000 alcoholics and addicts took the Keeley cure between 1880 and 1920. This paper will explore the cultural resonance of the Keeley Gold Cure within its historical context, noting particularly how gold, consumed as a cure for uncontrollable consumption, circulated as a signifier of authenticity, a token whose value lay in its power to redeem the self to and for itself.

Hides, Shaun (Coventry University, United Kingdom) THIS MORTAL COIL: VALUE, LOSS AND PRESENCE This paper explores a series of related theoretical constructions of capital and its attendant cultures of consumption. Following Benjamin's argument - capital as a kind of dream state and Zizek's notions of symptom, substance

and subject, I examine the 'ends of the circuits of consumption'. The analytics of commodity fetishism (ur-critique of consumer cultures) are re-appraised within the consideration of the ends of the possession's quasi-cultural "lives". Consideration of the discourses, practices and regimes of power, articulating the relations between categories of 'waste' 'momento' and 'relic', is instructive in understanding the broader circuits and exchanges of value, upon which 'consumer cultures' subsist. The end of the possession's 'life' in 'waste' and the end of the possessor's life marked by the 'momento', or 'relic', constitute crucial moments wherein the values of 'consumer cultures' and broader cultural circuits of value and meaning simultaneously coalesce.

Higgins, John (University of Cape Town, South Africa) CRITICAL LITERACY AND CITIZENSHIP IN RAYMOND WILLIAMS While much lip-service is paid to Raymond Williams as one of the founders of 'cultural studies', little attention is paid to the precise cultural political and historical space in which he negotiated his own form of cultural studies in late 1950s Britain. This paper examines the arguments Williams made for a form of cultural studies in his key works *Culture and Society* and *The Long Revolution* in the light of a perceived crisis in parliamentary democracy. By championing modes of critical literacy and connecting these to issues in citizenship, Williams emphasized the ways in which education played a crucial role in the 'culture wars' of his time. The paper argues that many of the key issues which Williams attempted to deal with are still current and particularly strong at a moment where neo-liberal modes of education challenge the very being and function of higher education across the globe.

Hilden-Paajanen, Tarja (University of Joensuu, Finland) SKINHEADS - A CULTURE DEFENDING LABOUR VALUES OR A GANG DEFENDING OWN TERRITORIAL BASE? The aim of this presentation is to observe skinheads both as a sub-culture of young presenting and maintaining labour style and values, and as gang of young (males) maintaining and defending certain ideology. In the 1960's the British researchers have presented skinheads as young men defending and maintaining labour values. The style of skinheads with extreme short hair (or bald), jeans, bomber's jacket and boots has been interpreted as maintaining and declaring labour values. The action with violence directed to refugees, other foreigners and sexual minorities has been seen as protecting 'good old' (British) labour values. American gang researchers have observed skinheads as both global and local gang of young males. This means the skinheads are seen coexistently as worldwide spread gang with

well-organized networks - and as local youth gang with own territorial base, leaders and hierarchical order. These conceptions of British and American researchers will be compared and examined in relation to concepts of 'sub-culture' and 'gang'.

van der Horst, Hilje (Delft University of Technology, The Netherlands) **CREATING MULTICULTURAL SYMBOLISM IN THE CITY (HILJE VAN DER HORST)** In diverse projects in the Netherlands the built environment of cities is altered with the aim to reflect the mixed population in the area. Sometimes buildings with a 'foreign' architecture are placed in it, sometimes it concerns smaller elements, such as a fountain or an artwork. These initiatives are aimed at exoticizing the environment. At a more 'instrumental' level they are sometimes part of creating a multicultural 'funshopping' area. In other cases they are aimed at creating places of identification for people with roots in other cultures. There is an underlying assumption that immigrants feel excluded in an environment that is dominated by Dutch material culture. By incorporating 'exotic' elements in this environment it is thought to create a sense of belonging for the immigrant population. In doing so the initiators aim to portray a certain kind of multicultural environment that is positive, exotic, tolerant, harmonious and often has an emphasis on consumption. Frequently it is also part of an effort to create a new identity for a neighbourhood that is typically portrayed as dangerous, poor, dirty and black. These strategies aimed at multicultural imaginaries are usually top-down, initiated by housing corporations, organisations and municipalities. The discourses they use differ strongly from the intentions of, for example, individual shopkeepers who try to communicate the origin of the food or products they sell on the outside of the shop or from the building of mosques and other religious centres. This paper will discuss the foregoing topics in the light of different case studies. This paper is based on recent research in the Netherlands in which many initiatives of multicultural building were studied, professionals in the field were interviewed and many photographs were taken.

Hillis, Ken (The University of North Carolina at Chapel Hill, USA) **VIRTUAL CULTURE AND THE LOGIC OF ACTUALITY** Much Internet-related promotion relies on metaphors of "virtual space"; the term "virtual" propels the political economy of IT research and development. Yet, "the virtual" is losing its shiny status of "the new." Recently, "actuality," a key concept in the theorization of early cinema, has been adopted by academics and industry players as a discursive strategy intended to suture the virtual/real split and provide a replacement term for virtuality.

As currently deployed, however, actuality raises many concerns. A crucial one is its commodification as a concept and as a set of technologies already heavily branded. By articulating the dominant fantasies, economics, and theories of subjectivity that underwrite corporate ideas of virtuality to reality, actuality, and the technologies of spatial simulation it supports, may deflect attention and resources away from those aspects of material reality that do not explicitly relate to the logic of virtuality and the communication technologies it informs.

Hirsjärvi, Irma (University of Jyväskylä, Finland) **FAN OF HIS FANS?** 'Audience' is a complex term, as recent research on audiences has shown. The aim of my paper is to take a closer look at this complexity by discussing an interesting circle I found while writing an article about Star Trek fans I began my article by writing a description of contemporary fan research and used Star Trek-fandom as an example. However, after reading William Shatners book *Get a Life* (1999) on Star Trek fans, I found out that not only had he been using the latest fandom research (especially Henry Jenkins, Joli Jenson and Abercombie & Longhurst) as a basic structure of his book, but also he himself had transformed into a fan of Star Trek fandom.

Hodges, Benjamin (University of Texas at Austin, USA) **RENDERING THE REAL: CGI AND THE TRADE IN TECHNIQUES** This paper is a study of Computer Graphics Imagery (CGI) and its implications for the practice of Cultural Studies. The text is structured around the problems and problem-solving techniques that comprise this industry and science. These include the technical struggles involved in the creation of photo-realistic imagery and the distribution of this know-how to a community of users in the form of online tutorials, discussion forums, and conferences. Examples are culled from the users of a freeware three-dimensional design program called Blender, major graphics conferences, and popular broadcast and film uses of CGI. Some of the lines of inquiry that result from this combination of Cultural Studies and CGI include such questions as; how do imaging technologies influence the production of scientific truth, what place is there for ethnographic and anthropological approaches to digital aesthetics, and what might such an anthropology of aesthetics look like.

Hodges, Ian (University of Westminster, United Kingdom) **POWER, SELF AND ETHICS IN PSYCHOLOGICAL AND OTHER DISCOURSE** In this paper I present an analysis of the relationships between psychological discourse and power in which the notion of 'subjectification' - which refers to the processes through which persons are

'made subject' to discourse - takes centre-stage. For Foucault (1992, Rabinow, 1997) a key means by which power has its effects is through the production of truth concerning oneself. Rose (1990, 1996) more fully explored the ways in which psychological (especially therapeutic) discourses enjoin individuals to 'assemble themselves' as ethical beings, reminding us that practices of the self are always more than linguistic constructions but rather emerge from a heterogeneity of discursive and non-discursive practices, architectural forms, locales and claims to authority. Here I explore these regulatory practices of the self through an empirical analysis of therapeutic discourse which draws upon Foucault's later work on ethics. I also discuss recent work which has aimed to further expand notions of sexual (queer) identity through linking alimentary and sexual regimes (c.f. Probyn, 1999a, 1999b) and explore ways in which attention to practices of ethical self-formation enables an understanding of the relationships between 'psychological' and cultural processes.

Hoerschelmann, Olaf (University of North Texas, USA) **NEW WAR, OLD ENEMIES: ON FINDING THE MEANING(S) OF TERRORISM IN TELEVISUAL DISCOURSE** This paper analyzes the television coverage of September 11 in the days following the attacks as well as in television programs of the following months. The early coverage of terrorism was characterized by an excessive televisual style (cf. Caldwell, 1995) employed to render the trauma of terrorism visible and meaningful. I argue that this excess of signification demonstrates the initial instability of meanings of terrorism. Next, I analyze the reification of 'patriotism' in commemorative music videos often set against images of destruction and mourning and combined with various nationalist symbols. Finally, I analyze the production of reductive notions of Arab ethnicity and Islam in the seemingly non-political form of late night talk shows. I argue that ultimately broadcasters used terrorism as a catalyst for the reification of dominant discourses on nationalism, patriotism, and ethnicity.

Holmbom, Annika (Åbo Akademi University, Finland) **WHAT ABOUT CHUCK? REPRESENTATIONS OF ABORIGINAL PEOPLE IN CHILDREN'S PICTURE BOOKS.** My paper will examine children's picture books as an arena for resistance, particularly picture books written by Aboriginal authors from Canada. What kind of representations of Aboriginal people can be found and what kind of strategies are used to counteract stereotypes? Children's books about First Nations people have predominantly been written by non-aboriginal authors. Despite the best of intentions, these books have been proven to contain

stereotypical representations of Aboriginal Peoples. The heightened awareness of this situation has encouraged Aboriginal Peoples to start writing stories of their own. This has given Aboriginal Peoples a voice in children's literature. The books challenge the stereotypical representations of Aboriginal Peoples and hence empower Aboriginal children by providing them with positive role models while teaching them about their own history and culture. The books not only address Aboriginal children, but also non-Aboriginal readers, and increase the opportunity for cross-cultural learning.

Holvikivi, Jaana (Espoo-Vantaa Institute of Technology) **INTERNATIONAL STUDENTS IN INFORMATION TECHNOLOGY EDUCATION - WHERE DO THEY LOCATE THEMSELVES?** The advancement of international programs conducted in English in higher education in Finland has radically changed the composition of student body in information technology classrooms. Where the majority of students used to be young Finnish males, we now have an increasing number of students from all continents with a diversity of educational and cultural backgrounds, as well as a better gender balance. The curricula and methods, nevertheless, have mostly remained the same based on the implicit assumption that information technology is neutral, independent of culture. This paper aims at analyzing whether first-year students identify themselves with this globally distributed non-gendered information technology culture. Where do they locate themselves and how do they want others to perceive them: as expatriates from their particular cultural background, as neutral IT professionals, or as individuals with a distinct profile? The paper also investigates how much the attitudes differ from one nationality group to another.

Holzer-Ozguven, Petra M. (Istanbul Bilgi University, Turkey) **THE OTHER SIDE OF THE EARTHQUAKE: RESTORATION OF THE SOCIAL LANDSCAPE IN DEGIRMENDERE AFTER THE MARMARA EARTHQUAKE IN AUGUST 1999** The Marmara Earthquake not only destroyed the families, the lives of people and the physical structures but also had a deep impact on the structure of the everyday life. Time and continuity ceased to exist in previous forms. Relationships and spaces were interrupted and needed restructuring. We, a group of filmmakers, were able to follow the lives of a group of women who were thrown together by fate and their will to change their lives and their future. Through the interviews with some founders of the "KDM" cooperative, which aims to create working and living spaces, and psychological, legal and social support for women in Degirmendere, this paper explores how the earthquake altered the lives of women and opened new possibilities

to create new relationships. Also through a documentary, where the women speak for themselves, rather than being depicted as victims, I emphasize women's struggles to regain control over their lives.

van der Hoorn, Mélanie (Utrecht University, the Netherlands) **EXORCIZING STONES. THE CIRCULATION OF ARCHITECTURAL REMAINS** The destiny of built objects is often at the core of important events like wars or revolutions. The eventual elimination of undesired buildings is not the simple reflection of a crisis in the larger context, but a means to articulate this crisis by projecting very concrete claims, conflicts, frustrations or questions on a public and visible three-dimensional object. Within an investigation into the forms and meanings of undesired architecture - title: "Indispensable eyesores" - special attention must be paid to what people do with the remains of destroyed buildings. Examples like the Berlin wall or the national-socialist seaside resort Prora auf Rügen will illustrate the importance of these remains, even when they consist of almost unrecognizable pieces of rock. This paper will explore how the circulation of these objects - as souvenirs, talismans, relics - is an effective means and a quasi-religious ritual to share, and come to terms with traumatic experiences.

Horsti, Karina (University of Tampere, Finland) **GLOBAL MOBILITY AND THE MEDIA** This paper illustrates how both global hierarchies and national immigration policy are negotiated in the media. Europe needs new labour, therefore active immigration policy has appeared on the agenda. At the same time, however, attitudes against foreigners have been raised in some European countries. Globalization encourages mobility, but only some socio-economical groups have the privilege to move. The paper presents a case study of the Finnish media's portrayal of Roma asylum seekers from Slovakia in 1999. The media chose to frame the event mainly with themes of flood, illegitimate reasons, and fortress building, which constructed an image of threat to social order. When the Roma had been given a bad name and it was repeatedly reported that there was an endless flow of them coming, the public climate was ready to tighten the Aliens' Act. Presenting asylum seekers as a threat rather than a resource, as dirt and chaos rather than people making rational decisions, the media reproduce global hierarchy.

Hua, Julie (University of California, San Diego, USA) **"GUCCI GEISHAS" AND THE POSTFEMINIST MISSION: SITUATING POSTFEMINISM AND THE EMERGENCE OF A POSTFEMINIST SUBJECT** This paper examines

the particular historical and political context that enables, through a discursive field informed by Orientalism, imperialism, and modernity, the emergence of postfeminism and a postfeminist subject, arguing that only through a figure of an Other (geisha) is the postfeminist woman able to constitute herself as subject. By historically and discursively situating postfeminism, I link the "local" constitutions of postfeminism in the U.S. to a particular representation of the geisha (as an international figure) that is both informed by, and departs from, other appropriations of her. Through an examination of various U.S. cultural products, I examine the meanings representations of the geisha embody within this postfeminist moment. This paper also examines the geisha's difference (from Other figures of the feminine) in an effort to answer why the geisha, as a commodified and aestheticized sign, is the particular figure of the Other that is appropriated by postfeminism.

Huang, Tsung-yi Michelle (Tamkang University, Taiwan) **SHANGHAI: THE PRODUCTION OF NEW URBAN SPACES AT THE AGE OF GLOBALIZATION** This paper attempts to elucidate how Shanghai's rise as a global city in the 1990s brings to light the production of such a global space and its problems. Exploring the urban discourse and the actual development of Shanghai's transformation into a global city, I argue that Shanghai is made in the image of existing global cities such as New York, London, and Tokyo. The process of remaking Shanghai into a global city shows how the capitalist space takes precedence and subjugates the lived space of local people's everyday life. The second part of the paper uses Shanghai writer Wang Anyi's works to see the gap between the dazzling new look of the city and the vanished old Shanghai represented by the minutia of daily life in the lilongs. While the grand narrative of Shanghai encourages the city-dwellers to envision being (re)connected with the world, the strong sense of loss experienced by the walkers in Wang's works narrate a different story of living in the global city.

Hughes, Annie (University of York, United Kingdom) **INTEGRATING STUDENTS WITH 'REAL' PEOPLE ON THE STREET** In this session we will consider ways in which students from different countries and cultures around the world, attending courses at the EFL Unit, University of York, UK, use the local population as a wonderful authentic interactive resource during their personal projects. Students gather information on people's opinions and reactions within these projects that cover a very wide variety of topics. One of the main by-products of this project interaction and data gathering is that students talk to a wide range of people of all backgrounds and ages. Interacting with

'real' people on the street allows our students to consider the reactions and opinions of individuals who do not all feel or think in the same way as other interviewees.

Hulsman, John (Rider University, USA) **MINORITY STUDENTS AND 'RUMORS OF INFERIORITY': OVERCOMING STEREOTYPES IN DEVELOPMENTAL ENGLISH** At Rider University, we have developed a unique eighteen-week Summer-Fall program in composition and humanities for a group of forty "at risk" inner-city New Jersey minority students who are recruited for the university's Educational Opportunity Program. We teach reading and writing in a "learning community" (with accompanying eighteen-week courses in Logic and Speech) and at a high level, with strong advising and tutorial support systems. We blend traditional humanities with important multicultural works, and each year our students host a major contemporary writer, delivering critical papers on his or her work. What Bowen and Bok call "the aura of high expectations," combined with clear evidence of academic success, is the formula for overcoming, in Claude Steele's phrase, the "rumors of inferiority" that often beset minority-heavy "remedial" programs, which are easily marginalized due to institutional neglect, faculty turnover, academic reductionism, and well-meaning but misguided notions of student needs.

Huntemann, Nina (Westfield State College, USA) **FEMME FATALITIES: REPRESENTATIONS OF STRONG WOMEN IN VIDEO GAMES** A critique of the representations of female characters from contemporary video games, this paper focuses on three common features of women in video games: 1) body size and proportions; 2) roles assigned to female characters, including their relationship to male characters; and 3) the hyper-sexualization of women in video games. The paper begins with a brief historical overview of the changing role of female game characters from damsels in distress to ass-kicking, modern-day warriors. In contrast to the helpless victim of the 80s and mid-90s, contemporary video games have introduced the strong female figure (i.e. Lara Croft) who can defend herself against enemies. Like her male counterparts, she inflicts justified violence without punishment. She is often highly intelligent self-sufficient and self-confident. However, the trade-off for the strong female game character is the depiction of her as a hyper-sexualized woman, ultimately present for the playing pleasure of a largely male audience.

Hynnenen, Ari (Tampere University of Technology, Finland) **MULTICULTURAL URBANISM NEAR THE RUSSIAN BORDER** Since 1990 has 30000 Russian speaking remigrants settled down in

Finland. Finnish immigration officials try to implement active integration policy, but the norms and agendas lack the spatial dimension. In my case study in the city of Joensuu I am striving to discover the interdependence between the spatial everyday life of immigrants and the urban space. Since these are both culturally bound, I assume they contribute mutually to acculturation processes. However, strong spatial determinism seems unlikely. On the contrary, the ethnic-cultural minorities in Joensuu appear willing and capable to appropriate urban space. They tend to apply different tactics, which produce either relieving invisibility or arenas to present their strengths. The use of tactics gradually produces rhizomatic multicultural city, which ought to be recognized by urban planning, in order to enable active multiculturalism in urban policies.

Hård af Segerstad, Ylva (Göteborg University, Sweden) **LINGUISTIC CONVENTIONS IN SMS - COMMUNITY OR MEDIUM SPECIFIC?** This study analyzes language use in a number of Swedish informants' SMS messages (text messaging via mobile phones). Both medium and situational variables influence how messages are formulated and what is communicated. Constraining factors are the text-based mode, production and consumption conditions, max 160 characters/message. SMS affords other communication settings than spoken interaction: it does not need to be synchronous. Such factors invite users to employ creative ways of adapting and using language to suit the constraints and affordances of the mode. Words that can be presupposed are frequently left out, emoticons are used to convey tone. Innovative abbreviations seem to be conventionalized. The auto text input mode might be speeding the tendency to write Swedish compound words as two words. These conventions seem to be due to both the mode of communication and to a community of users: specific conventions act as in-group and activity markers.

Häger, Andreas (Åbo Akademi University, Finland) **BAROQUE 'N' ROLL - DOES POPULAR EQUAL PROFANE?** This paper deals with three distinctions that are central to the discussion on religion and popular culture: sacred/profane, high/low and European/American. Many of the recent observations on the relations between religion, media and popular culture comment on the changing distinction between "sacred" and "profane" in the religiosity of today. The sacralization of such popular phenomena as Elvis and Star Trek seemingly tempts the conclusion that the distinction between sacred and profane has become blurred. In my paper, I raise the question whether this conclusion may be influenced by notions on the boundaries between "high" and "low" culture, and between European and American culture. Is religious sentiment expressed

through the music of Bach or Mozart perceived to be more sacred than the same sentiment expressed through the music of Elvis? If this is the case, why is it so? These questions are examined through analyses of some recent American writings on religion and popular culture, both in and out of the academic circles.

Iftikhar, Ahmed (Journalists Resource Center, Pakistan) **INTRICACIES OF YOUTH UNDERDEVELOPMENT - A CASE STUDY OF CHAKWAL DISTRICT** The paper analyzes the dynamics of youth underdevelopment in Chakwal. It views local, provincial, national and international programs aimed at the development of "the youth" since 1985- Chakwal made District- and the resulting complexities and failures as collective and individual experiences. It interprets crime and its distribution among delinquent subculture of "the youth" and explores the emerging culture of "Gigolos" because of poverty- of opportunity, identity, direction and access to Police and other functionaries in the District that is largely money oriented. Afghan refugees (settlers) capturing a chunk of local market vis-à-vis indigenous youth finds a place in the paper. It sees the underdevelopment of a never contentious youth subjective to popular notion of fate and destiny and finally explains, enumerates the weaknesses of the existing institutions, and suggests viable options for (re) building of institutions and (re) structuring of indigenous resources for regeneration of local youth through scientific temper.

Iltanen, Sonja (University of Art and Design, Finland) **DESIGNING FOR DIVERSITY - FASHION DESIGN AND AGING BABY-BOOMERS** In my doctoral thesis I try to find out how Finnish fashion designers serve women aged 50-60 and how ageing is dealt with in the context of clothing. The research is carried out between 1999-2003. The data consist of a survey for fashion designers, interviews of eight designers who design for baby-boomers, and group interviews of twelve women born 1942-1952, with diverse backgrounds. The interviews focus on clothes that are designed and used at the moment. My preliminary analysis is that fashion designers' conceptions of aging baby-boomers are contradictory. They are seen as a positively challenging and fairly age-specific target group, but age is said to be unimportant when designing for them. The "adult woman" is youthful and ageless, but showing her bodily aging through clothing is considered negative.

Ingram, Susan (University of Victoria, Canada) **THEMING AND THE CRYSTAL PALACE: A HISTORICAL PERSPECTIVE** The contribution this presentation would like to make to the panel

lies in its attempt to locate theming historically by focusing on the Great Exhibition of 1851 in London. Just as identities are never just there but can only be learned in specific historical moments, this presentation aims at establishing that theming as a cultural practice was also never "just there" but emerged under particular historical circumstances. It will show how the things on display in the Crystal Palace were organized to provide not only knowledge about these things but also to make available secondhand knowledge about faraway places and times to those without the purchasing power to experience them firsthand. It was not a question of novelty or innovation per se but rather in the bringing together of enlightenment and entertainment, spectacle and speculation, nationalism and empire, and placing it all under the rubric of all-purpose consumption that the Crystal Palace for the first time successfully united these phenomena on the level of mass culture, creating what I will argue could be regarded as the first theme park. What this presentation is particularly interested in exploring is why this happened in what was arguably the most powerful urban center of its time.

Iosub Caras, Adriana Simona (University of Bucharest, Romania) **THE DISAPPEARANCE OF A CULTURE IN ROMANIA** A lot of Jews and Saxons of Transylvania has left Romania since 1947. Nowadays their number is insignificant and their immigration has increased after 1989. If Jews were known as the best in the trade and intellectual fields, the Saxons of Transylvania were excellent craftsmen in Romania, before the second world war. They took away not only the economic aspects, but the cultural ones as well. Yiddish disappeared completely and German is very seldom heard in Transylvania. Many reasons have been given to explain this phenomenon, but I think that the consequences are more important to be discussed. By consequences, I mean not only the economic, social and political ones, but also the psychological, cultural, and linguistic ones (from a pragmatic, semiotic, and intercultural point of view).

İplikci-Çakır, Müge (Istanbul Bilgi University, Turkey) **NEW LIFE IN NEW TOWNS** Using the testimonies of "middle class" women who suffered from the devastating consequences of the 1999 Izmit earthquake, this paper explores the changes in these women's stereotypical life patterns, symbolized by home, family and gender roles. Highlighting the hidden and often culturally neglected side of "womanhood" in Turkey, I demonstrate the counter-narrational nature of these testimonies to the Patriarchal and Feminist discourses which have their own "occupied territories" in Turkey. As suggested by the Patriarchal discourses, women who suffered

from the quake are not necessarily active actors of the nationalist or islamists discourses. Similarly, the fact that they occupy the "center" by residing in the big cities and their territories are depictions of flawed nature of agendas, does not mean their standpoints are represented by the dominant Feminist discourses. In fact, the quake victims and their stories are the patterns of spatial segregation emanating from their class, environment differentiation and hopelessness.

Jackson, Steven J. (University of Otago, New Zealand) **SPORT, ADVERTISING & CORPORATE NATIONALISM: THE NEW ZEALAND ALL BLACKS, ADIDAS & RESISTING THE APPROPRIATION OF INDIGENOUS CULTURE** The culture industries, including contemporary advertising and marketing corporations have created a "new culture of enterprise that enlists the enterprise of culture" (Harvey, 1987). As a consequence no meaning or sign system remains sacred.

This paper explores how one global company, Adidas, appropriated aspects of indigenous (Maori) culture in New Zealand within its advertising campaigns. Specifically, the paper examines the commodification of the Maori haka within Adidas' global advertising campaign. In turn, the paper examines the subsequent forms of resistance that emerged via cultural and legal battles by particular Maori tribes. Through a critical analysis of the commercial exploitation of the haka I hope to illustrate politics and complexity of globalization and the new corporate nationalism.

Jacobsen, Carol (University of Michigan, USA) **BARRED AND GAGGED** As Gayle Rubin warned feminists 20 years ago, the price we pay for shying away from making and critiquing images that address difficult and marginalized sex practices like prostitution, S/M, cross-generational sex, and children's sexuality is that we hand over definition of these subjects to right wing conservatives and watch our hard won rights erode. Even worse is the price we pay for allowing certain groups of women to be scapegoated and criminalized for owning their personal, sexual or political autonomy: we place all of our freedom in jeopardy. But feminist artists who attempt to make visible such sexual marginalization or criminalization are too often brought into costly encounters with the law themselves. This presentation will present several examples of artists whose practices have confronted both censorship and criminalization, as well as a short video of criminalized women whose experiences are censored.

Joenniemi, Pertti (Copenhagen Peace Research Institute, Denmark) **FROM KNOWHOW TO SNOWHOW: REFLECTIONS ON THE**

JUKKASJÄRVI ICEHOTEL The Jukkasjärvi icehotel, located in northernmost Sweden, is very much in vogue. It is not unique; there are several projects in the European North utilizing successfully previous negativities such as coldness, darkness and ice in attracting attention. However, the icehotel appears to be the ultimate in this field. It has developed into a rather visible brand - as for example evidenced that it has recently opened up a kind of 'representation' in the Old Town of Stockholm. The counter-hegemonic aspects to the icehotel appear rather obvious. But what is the image of the icehotel about, how did it emerge and develop, how is it marketed and what accounts for its evident success? What aspects of northernness does the brand elevate and what is obscured from sight? The aim of the scrutiny is above all to explore factors and dynamics in the layers of culture that provide the option for marginality to aspire for a much more distinct and central standing.

Jokinen, Eeva (University of Jyväskylä, Finland) **LIVED EVERYDAY LIFE** Everyday life has been both banalised and praised in cultural studies. In sociology, it has often been seen as "the other" counterbalancing work and holiday, or in opposition to the transgressive. Feminist scholars have theorised the everyday as gendered, and shown that the scorn for women and the everyday-like often overlap. Dorothy Smith has shown that everyday life is a problematic, which constitutes a basis for (feminist) sociology. There often seems to be a binary structure in the analyses of everyday life, and moreover, this structure tends take a spatial form. Everyday life is conceptualised as a place. To avoid "over-spatialisation", I discuss Rita Felski's idea to consider everyday life grounded in three facets: time (repetition), space (sense of home) and modality (habit). Furthermore, I suggest that two more facets would be added: configuration (human touch) and permeability (porous).

Jolanki, Outi (University of Tampere, Finland) **TESTIMONIES AND CONFESSIONS - HEALTH TALK IN THE BIOGRAPHICAL INTERVIEWS OF NONAGENARIANS** The study looked at how health was talked about in the biographical interviews with people aged ninety or over. Interviewees were approached due to their exceptional status: high age and living alone relatively independently. Thus, age and health were made visible in advance, and the aura of survivorship was assigned to the respondents. However, traditional discourse on old age as illness was also visible in participants' talk. The claim is made that interviews invited moral talk about health, meaning that when discussing health, interviewees gave testimonies and made confessions, which were constructed using discourses emphasizing activity

and duty to take care of one's health. However, the discourse of fate was used to legitimize failure to fulfill the ideals of ability and activity. It is discussed how research itself may enhance and reproduce certain discourses, and whether activity and 'healthism' talk emphasizing individual effort and responsibility are gaining ground in research into ageing.

Jordan, Glenn (University of Glamorgan and Butetown History & Arts Centre, United Kingdom). RACE, CULTURAL POLITICS AND THE HUMANIST PHOTOGRAPHER'S LENS: 'PICTURE POST' IN TIGER BAY Photography is serious business, involving issues of morality, meaning, memory and power: for example, there is always something at stake in the ways Others - the racially and culturally different, the marginalised and excluded - are portrayed. Generations of residents and former residents of "Tiger Bay", the famed, multi-ethnic, docklands community in Cardiff, Wales, have felt deeply aggrieved about the ways in which "Outsiders" - photographers, writers, media workers, social scientists and others - have represented them. With one exception: they like the photographs of them done by Bert Hardy in the early 1950s for Picture Post magazine. What is it about these photographs that give them such appeal? Is it something to do with the way in which "the social eye" of documentary humanist photography "sees" class, racial and cultural difference? Is it something to do with the codes and politics of Picture Post's documentary practice - specifically, that they inscribe a counter-hegemonic notion of "Britishness"?

Juntti-Henriksson, Ann-Kristin (TECHNOLOGY IN NARRATIVES OF THREE-GENERATION WOMEN A three-generational study consisting of interviews with a sample of Swedish girls, their mothers and grandmothers will be presented. By using the women's narratives the study focus on upbringing, parental identification and representation of gender in young women's process of technologically mediated modernization to explore how new technology and innovations have impacted their lives. The study involves a historical perspective in the transition from rural to urban life and from full-time housewife (oldest generation) to paid employment (youngest generation). These generational chains are analysed through the cultural processes involved in technological modernization. There is a cultural difference in growing up in the city compared to growing up in the countryside and this intertwines with differences in e.g. social class and family culture.

Kabalo, Lazarous (University of Zambia, Zambia) CHALLENGES FACING THE YOUTH TOWARD A GOAL TO DEVELOPMENT IN ZAMBIA Zambia as a country has been faced with uncertainty regarding the role of the youths in development. Development should be ideally seen as starting from investment in the human resource and the benefits accruing from this investment. In Zambia, the human resource remains far from being given top priority and thus youth contribution to development remains a myth. This paper tries to bring to light some of the difficulties being faced by a zambian youth today to try and make a meaningful contribution. Do the youth make a portion of policy making process, do they have their core problems addressed? Do they have the institutional capacity to overcome their immediate problems to pave way for long term goal formulation and planning?

Kafiris, Krini (University of Athens, Greece) THE RADIO SOUNDSCAPE AS A VIRTUAL URBAN PUBLIC SPACE The soundscape can be understood as one particular aspect of the "mediascape" Appadurai (1995) wrote about which referred both to global media flows and to the imaginary global spaces created through them. To a great extent, the soundscape is created through global radio broadcasting and flows of aural cultural elements - sounds, music, spoken language and linguistic styles. This paper explores one aspect of the global soundscape - the urban soundscape - created through urban radio broadcasting. The focus is on the ways that the urban soundscape works as an aspect of the global soundscape, as well as part of the "soft architecture" (Raban 1974) of the city: as a virtual public urban space. The idea of "social spatialisation" (Suttles 1994) and the work of H. Lefebvre will be used in order to conceptualise the emergence of the urban soundscape through the global and local flows of urban radio broadcasting. Finally, this paper will bring to the forefront the role of radio in globalisation (the medium which has been globalized the longest and most intensely, despite its neglect in work on globalisation, media and cultural studies) and the ways in which it works to shape space and the experience of place.

Kaijser, Lars (Stockholm University, Sweden) EVOKING THE STRUCTURAL Spaces of consumption are penetrated by layers of social, economic, and gender-related power structures. These conditions shape the practices of everyday life, but they are not always evident. In this paper I will address questions of how ethnographic methods evoke these structures. I intend to demonstrate how structural conditions become visible and apparent not only to the ethnographic eye, but also to those who occupy spaces of consumption. Drawing on experiences from fieldwork conducted in a

Swedish shopping mall I first discuss the negotiations involved in entering the field. I then show how the ethnographer's experiences of attempting to force and manoeuvre the power structures revealed in the process of fieldwork can be the core of ethnographic analyses.

Kalogiannakis, Michail (University Paris 5, France) **MULTIMEDIA AND NEW POWER RELATIONS IN THE CLASSROOM: THE NEW ROLE OF TEACHERS** In this paper we attempt to identify the new roles that some French teachers of physical sciences develop in their class practice when they use communication technologies. Considering Internet and communication technologies as a life long learning tool, important questions are raised about power relations in class practice, culture and pedagogy. Based on content analysis of e-mails in the physical mailing list of the French ministry of education and individual interviews with physical sciences teachers, this research elicits the new role of teachers. New models of teaching seem to be constructed by teachers who feel more active and more dynamic when using communication technologies. They question the traditional role of the teacher who used to be the only source of knowledge. Therefore, new roles of teachers and new power relations emerge with the introduction of these tools.

Kaplan, Deborah (University of North Carolina at Chapel Hill, USA) **WAR OF THE WORDS: TRACKING U.S. NEWSMAGAZINE'S DISCOURSE ON GLOBALIZATION BEFORE AND AFTER THE BATTLE OF SEATTLE** The 1999 WTO protest in Seattle can be seen as a sign, the first posed in the United States, of a global movement rising to challenge the dominant definition of neoliberal globalization as the social reality, a "new world order." This paper applies Gramsci-based new social movement theory to the media's discourse, to see the discourse as a public terrain where many powerful actors struggle to define reality, to create new, commonplace understandings of the world. The paper traces the coverage of globalization among three major U.S. newsmagazines the year before and after the WTO protest to discover whether the media's definition of globalization changed in ways that would suggest that the protest had successfully challenged the dominant meaning of the term. The paper concludes that the metaphoric and binary codes underlying the magazines' manifest coverage did change to redefine globalization as less of a "reality" than a mutable, contradictory process whose outcome is indeterminate.

Kaplan, Michael (Northwestern University, USA) **THE REBEL CITIZEN AND THE INVAGINATION OF GENRE: 'THELMA & LOUISE'** This essay reads "Thelma & Louise" against the grain of its critical reception to argue that the film thematizes an unsurpassable limit in liberalism's conception of citizenship as rebellion. The film invokes genres organized around efforts to imagine spaces and relations beyond politics, reflecting liberalism's constitutive ambivalence concerning the status and value of the political. It then juxtaposes liberalism's contradictory drive beyond politics with its requirement of self-abstraction, which produces the eviction of particular subjects from the polity. This second "beyond" returns the exteriority of rebel citizenship to liberalism's interior - an invagination figured by "woman." It is not the women (their gender is insistently problematized) who drive into the inverted protuberance of the canyon; it is liberalism's limit-drive that is driven into the abyss. Floating in extra-narrational space, the Thunderbird figures the radical suspension of the logic which would introduce a boundary within democratic politics that democracy necessarily abhors.

Karl, Irmi (University of Brighton, United Kingdom) **RE-THINKING THE RELATIONSHIP BETWEEN GENDER, SEXUALITY AND TECHNOLOGY - AN EXPLORATION OF ETHNOGRAPHIC AVENUES** This paper aims to address and critically evaluate ethnographic approaches to the study of (new) Information and Communication Technologies (ICTs). Based on empirical research into 'all-female' households in Brighton, England, particular emphasis is placed on the question of developing and negotiating a set of methodological tools, which allows for an holistic enquiry into the relationship between gender and sexual identities and the processes of 'gendering' in regard to ICTs. Ethnographic approaches towards the study of media audiences and consumption of ICTs vary greatly in their use of interviewing and observational techniques in 'familiar' or 'foreign' cultural environments. One of the strengths of ethnography is that it offers various and multiple method choices _ which calls for a particular kind of inventiveness on the part of the researcher(s). Arguably, the focus on 'all-female' households and their (gendered) uses of ICTs generates a set of methodological challenges and questions, which deserve consideration in any 'qualitative'/cultural enquiry into the uses of ICTs as well as ICT cultures. In this light, the paper sets out to not only to critically re-think questions regarding 'reflexive ethnography' (for example the importance of gender _ as an analytical category as well as a practice performed by researchers and research participants alike). Furthermore, in order to illustrate the cultural

complexities within which and interaction with ICTs is embedded, the boundaries between the 'familiar' and 'foreign', public and private have to be conceptually and methodologically challenged and transgressed. Finally, as technologies and everyday cultures become increasingly mobile, and communities are simultaneously (re)constituted in on and off-line environments, ethnographic approaches need to be re-thought and developed in this light.

Karlsen, Carol (University of Michigan, USA) **AFTER SALEM: READING WITCH IMAGES IN ENGLAND AND THE UNITED STATES AFTER 1700** Representations of witches are as commonplace in early twenty-first-century popular and political culture in the United States as they were in late seventeenth-century religious culture. Most of the earlier images came from England's or New England's written texts or were presented to audiences as sermons. Today most are produced by Hollywood and the advertising industry as visual texts presented to audiences as mass entertainment. While the gendered meanings of witch production have clearly changed over time, some remain remarkably consistent. Focusing on the eighteenth and early nineteenth centuries and looking at both British and American images, this panel presentation assesses how the witch image was transformed through ongoing religious preoccupation with unruly women and the emergence of fictional witches in fairy tales and other children's and adult literature. It explores how the contemporary cultural narrative of the witch in the United States is rooted in the visual and written language artists and writers created to simultaneously deny and affirm witches' existence.

Kartal, Ümran (Istanbul University, Turkey) **THE CATASTROPHE AND THE PRIVACY OF WOMEN** The devastating consequences of the August 1999 earthquake in the Marmara Region have changed the notion of privacy, especially for women living in the tents. In the tent communities, there were no walls anymore between families, and no borders between the private and the public. By becoming more open to the public, the bodies and intimacies (privacy) of women were damaged. 'Transparent' walls of the tents replaced 'thick' walls separating inside from the outside. Private lives of women were invaded when doorlocks replaced by the zippers. In this paper, by retelling the stories of the women –with their own words- living in the tents in Düzce, I try to demonstrate the emotional catastrophe the loss of privacy caused in their lives and the means they have developed to cope with it.

Kawohl, Friedemann (Bournemouth University, United Kingdom) **COMPARING PARADIGM SHIFTS IN INTELLECTUAL PROPERTY: MUSIC**

COPYRIGHT AROUND 1800 AND AROUND 2000 In 1793, the French National Assembly replaced the old system of publishers' rights with a new system of authors' rights. The Assembly of the German Länder followed in 1837. It was a change of paradigm, since the basic assumptions of the old systems were incompatible with those of the new: *protection of publishers v. protection of authors, *term limitation from the date of publication v. limitation from the author's death and *protection of physical, printed works v. protection of abstract works. Since the late 1980s there are again signs that a fundamental shift in the principles underlying protection may be imminent. (computer software under copyright, data exchange via the Internet). In this paper, I shall examine the philosophical and aesthetic developments underlying the paradigm changes in the protection of products of the mind as intellectual property both that occurred 200 years ago and that is occurring today.

Keilbach, Judith (Freie Universität Berlin, Germany) **WORLD WAR II AS TRAUMATIC EXPERIENCE IN GERMAN DOCUMENTARIES** For several years, various documentaries about World War II have been shown on German television. Until recently the narration of war was very much the same: the first years are shown as adventure and as a story of success, Stalingrad is marked as a turning point and the final years are described as the traumatic experiences of German soldiers and civilians. In contrast, the Holocaust was a marginal issue in these documentaries. But the increasing public interest in the crimes of the Wehrmacht (due to an exhibition in 1995) had its effects: Recent documentaries connect the Holocaust with the war - and have contributed to a change in the events that are described as causes for traumatic experiences. Instead of Stalingrad and rape, now the act of witnessing deportation and mass execution is marked as a traumatic event for Germans. This new version of history correlates with Germany's new foreign policy.

Kehoe, Jennifer Spungin (St. John Fisher College, USA) **POSTMODERN CHAOTIC FICTION: THE IMMORALITY CRITIQUE IN DON DELILLO AND DONALD BARTHELME** Postmodern fiction resists the conventional border between the textual worlds of the reader and writer. Both diverse and experimental, postmodern fiction comments on the social immorality of the postmodern age. Critiquing the loss of humanity in a technically expanding world, postmodern fiction disrupts textual space. This collapse occurs on several different levels. The postmodern novel breaks textual borders by requiring that the reader play an active role from within the text. Secondly, the postmodern novel seeks to reveal the social reworkings and moral

recodings of the literal world. As technical industry and computer literacy advance, the importance of language and knowledge is negated and mistrusted. Lastly, the postmodern novel unveils language and social order as both untrustworthy and unreadable. Both Donald Barthelme and Don DeLillo challenge contemporary notions of morality and disembodiment of traditional properties of textuality. By resisting traditional textual properties, Postmodern fiction reveals the shifting borders of language and literariness in the face of a capitalist society obsessed with commercialization and commodification.

Keller, Margit (University of Tartu, Estonia) **MOBILE TELEPHONY, TECHNOLOGY OF FREEDOM: ANALYSIS OF PRINT ADVERTISING OF ESTONIAN MOBILE TELEPHONY 1992-2001** The present paper focuses on one way of looking at the transformation of the meaning of freedom in post-communist society of Estonia. For this print advertising from 1992-2001 of mobile telephony - a technology of strong sign value - has been chosen. The paper argues that the representation of freedom moves in the direction of postmaterialism; political connotations subside and instrumental-rational, mainly economy-related connotations give more space to hedonist-individualist values that are characteristic to the development of western-style consumer culture (e.g. representation of mobile telephony as a symbol of the freedom of foreign travel and business gives prominence to discourses of free time, free self-expression and hedonism). For the study 125 ads were content-analysed as a result of which most distinctive texts were selected for qualitative analysis. The whole argument is set in the context of consumer culture theories outlining consumer sovereignty as a "mundane version of civic freedom".

Keller, Margit and Vihalemm, Triin (University of Tartu, Estonia) **THE ROLE OF CONSUMER CULTURE IN CONSTRUCTING "WESTERN-NESS" IN ESTONIA** The main issue of this paper is: how consumers in post-communist Estonia use "western-ness" as a socio-cultural reference point in constructing their collective and individual identity. The empirical material comprises 71 qualitatively analysed student essays and 25 in-depth interviews. The paper sets the exploration onto two main axes. These are the temporal one of before (the Soviet time) versus the present and the spatial one of east (the memory of Soviet Union) versus west. We argue that decoding western consumer culture and commodities is ambivalent for the Estonian consumer. Location on the map of these two axes is constantly sought both for one's individual as well as the Estonian collective identity. Parallel processes are at work: strong distancing oneself from

the Soviet heritage and representing "western-ness" as the only alternative at the same time trying to "outsmart" the western consumer (often stereotyped as "over-spending", "mindless") using the resources of the Soviet experience.

Keller, Shoshana (Hamilton College, USA) **GOVERNING SOVIET CENTRAL ASIA: THE CENTRAL ASIAN BUREAU AS A TOOL OF CENTRAL POLICY** In 1921 Central Asia consisted of the province of Turkestan and two semi-independent kingdoms, Bukhara and Khorezm. The Bolsheviks needed to gain the trust of Turkestanis, restore the shattered economy, and build their new Communist society in conditions that Marx never envisioned. The Communist Party founded the Central Asian Bureau, or Sredazburo TsK VKP(b), to act as Moscow's regent in Turkestan. The bureau served as the de facto government from 1922 to 1934. My paper will focus on the role the bureau played in the border delimitation of 1924 and its subsequent nurturing of the Central Asian Communist parties. The major point is that Sredazburo was an essential institution in the creation of Soviet Central Asia, in both political and cultural senses. The bureau's decisions in drawing the borders 77 years ago have an important effect on current tensions among the republics.

Kennedy, Helen (University of East London, United Kingdom) **TECHNOBIOGRAPHY: RESEARCHING EXPERIENCES OF ICTs** I am a multimedia teacher, researcher and practitioner; I am a meaning-making member of multimedia communities. My experiences, therefore, are rich data for researching experiences of ICTs. As a multimedia practitioner, I am one of those technological elites who Jones (1999) argues need to be 'studied' in order to enhance understandings of the place of ICTs in society. Additionally, biographical, personalised approaches are advocated by researchers concerned with methodologies for studying ICTs like the Internet - Hakken describes his research as 'the personal telling of cyberstories' (Hakken 1999: 14); Hine's virtual ethnography draws on her own autobiographical experiences (Hine 2000). Therefore, in this paper, I propose that 'technobiography' (autobiography of technology), used infrequently to date, is a fruitful methodology for researching ICTs and everyday practice. I outline what technobiography contributes to understandings of techno-social relations, as well as identifying some of the dangers and fears that arise when working with autobiography.

Keskitalo, Carina (University of Lapland, Finland) **NORTHERNESS AND THE 'ARCTIC': A CONSTRUCTION WITH CONSEQUENCES** As the north has come in vogue, so have new

conceptualisations of it. Previous conceptions of the European north largely related to the Nordic Council as a 'better-than-Europe' that, peripheral or not, placed the welfare state and provision of work as central. With the introduction of new northern concepts on a 'circumpolar' scale, this has changed. This paper describes how peripherality and socioeconomic poverty are becoming defining characteristics of a 'new north', through the dominance of Canadian-based discourse in circumpolar settings such as the Arctic Council. In Canada, the synonymously used terms 'north'/'Arctic' administratively define the area above 60 latitude; an area long kept colonial and with traces, in both description and development, of a colonially related essentialism. In this paper, we ask ourselves how this form of discourse may affect the European North, and caution against the perspective that an international 'north' could indeed be conceptualised as an 'unit'.

Kilicbay, Baris and Binark, Mutlu (Gazi University, Turkey) "MEDIA MONKEYS": REALITY SOAP AND INTERTEXTUALITY IN TURKEY A new TV form called Biri Bizi Gozetliyor ("Someone is Watching Us") has appeared in Turkey since Spring 2001. A version of Taxi Orange, this new TV form has been a tremendous success among the Turkish audience, combining several different techniques, genres and narratives including the game show, soap opera and candid camera. The popularity of the show is maintained by keeping the participants highly visible not only in Biri Bizi Gozetliyor itself, but also in numerous other television texts, such as news programs, talk shows, entertainment shows, television dramas and even other reality soaps promoting voyeurism, such as Orada Neler Oluyor ("What's Going On Over There?"), an extension of Biri Bizi Gozetliyor. This "intertextuality", as we call it, is accompanied by a number of Internet fan groups that integrate the show into the premises of the broader culture including gender, class, ethnicity, sexuality, religion and other issues concerning the founding ideology of the nation-state. In this paper, we will show how the identities ("television identities", as we call them) of the participants are constructed and reproduced through this intertextuality, how the fan groups interpret these television identities and how they relocate this mediated reality within their own everyday lives. The term "media monkey" is first used in a talk show in Turkey while describing the participants of various entertainment shows who are said to "sell their privacy in return for fame". Participants of reality soaps who provide the audience with daily amusement and become objects of controversy among the fan groups are similarly referred to as "media monkeys". Finally in this paper we will

discuss the construction of "media monkey-ness" in conjunction with the recent emergence of neo-liberal values in Turkish society.

Kim, JongMi (London School of Economics and Political Science, United Kingdom) GLOBAL CULTURE, AUDIENCE AND TRANSFORMATIVE IDENTITIES his paper is prompted by a number of questions about the formation of global media images in local contexts in terms of differing locations and historical moments. Traditional norms of Korean culture as well as influences from globalisation of culture have been influential in shaping the conflictual identities of Korean women. For example, the contradiction between women adopting sexual activities associated with 'Western' media images whilst still opting for hymen surgery to conform to Korean norms of virginity. I will examine three questions. Firstly, what can postcolonial concepts, such as 'hybridity', 'mimicry', 'inbetween', and 'ambivalence', offer in relation to comprehending the specificity of Korean women's experiences of forming national, ethnic and gender identities in a global context using the example of plastic surgery? Secondly, how does the complexity of Korean women's experiences reflect the possibility for global processes, as projected through media images, to be transformed in the local context? In order to address this question, I will explain the dominant binary discourse of western/other appearance in relation to plastic surgery. Secondly, I will show how plastic surgery, through Korean women's agency in the context of mass media consumption blurs the boundaries of Western/Other and culture/nature and exemplifies the concept of hybridity in the Korean context.

Kitchens, John (University of North Carolina at Chapel Hill, USA) CULTURAL STUDIES AND CURRICULA: THE HISTORY OF POWER AND THE POWER OF HISTORY Principally based on educational theory inspired by the work of Walter Benjamin, this paper proposes a certain cultural studies approach to curricula that presupposes a notion of historical materialism as well as a concentration to the everyday life of students. Regardless of area content, infusing the curriculum with this historical context requires relating it to the present and immediate experience of the students in addition to generating more complex representations of power in classroom dialogue. This establishes a dialectical conception of curricula that must remain permanently mutable to the specific conditions of any classroom. Not only does this approach promote a student-centered concept of learning, it also provides the material history that relates to the students' lived experiences with the hope that a better understanding of their place in a specific historical reality creates opportunities for personal

praxis.

Knysch, Alexander (University of Michigan, USA) **MUSLIM RESISTANCE MOVEMENTS IN THE NORTHERN CAUCASUS: BETWEEN "SUFISM" AND "WAHHABISM"** This paper will focus on the complex and ambivalent relations between the "traditional" (or "nativist") Islam of the mountaineer societies of Chechnya, Inghushetia, and Daghestan and the new, "puritan," version of the Islamic religion, known locally as "Wahhabism." The latter is believed to have been "imported" into the area from the countries of the Arabian Peninsula (primarily Saudi Arabia and the Gulf), Pakistan and Afghanistan over the past decade. The followers of "traditional" Caucasian Islam are usually affiliated with one of the local mystical (Sufi) brotherhoods (wirds). They place themselves under the authority of their spiritual leaders, shaykhs (lit. "elders") and ustadhs (lit. "masters") and respect the local customary law ('adat), alongside the official Muslim law (shari'a). They are also deeply integrated into the traditional clan structure of mountaineer societies. The "Wahhabis", on the other hand, strongly oppose the beliefs and practices of the "traditionalist" Muslims, viewing them as serious violations of the "pure" Islam of the primeval Muslim community of Medina. For them, the practitioners of "traditional" Islam are grave sinners, if not outright unbelievers. The paper examines the ways in which the recent military conflicts between the Chechen separatists and the Russian Federal troops and the attendant atrocities perpetrated by both sides, have contributed to the rise and escalation of the "Wahhabi" movement in the area. The paper addresses the role of the Russian media in creating and sustaining the image of "Wahhabism" as a nearly demonic nemesis of the Russian state, which should be eliminated at all cost.

Ko, Yu-Fen (Taiwan National Chengchi University, Taiwan) **Roaring Women: On the powerful female characters in Chinese martial arts films** This paper analyzes the representation of powerful female characters in Chinese Martial Arts films. The prototype of these powerful female characters is explosive, maniac, and hysterical. These women's power is related to their ability of physical alteration—that is, the magical metamorphosis of bodies. In the narrative structure of Chinese Martial Arts films, the Good and Evil boundary is sometimes elusive when applied onto these powerful women. Eventually they become destructive and monstrous because their desire for love or power is denied and punished. Driven by anger and hatred, these women's tragic vengeance causes chaos in the universe and is always restored by the (male) justice. This paper argues that, in the Chinese Martial Arts films, the uncanny female power is more than a negative depiction of

femininity out of control; it actually poses as a potential threat and constant relentless rebel against the patriarchy.

Kong Shiu-ki, Travis (The Hong Kong Polytechnic University, Hong Kong) **QUEER AT YOUR OWN RISK: MARGINALITY, COMMUNITY AND THE BODY POLITICS OF HONG KONG GAY MEN** This paper examines the dynamic relationship between the post-colonial landscape of Hong Kong and the Hong Kong gay male body. I will argue that the relationship between body and space should be understood from the perspective of a pluralist conception of power and a post-structural idea of subject formation. Hong Kong gay men have always been subordinated under heterosexism and the disciplinary notion of hegemonic masculinity in the straight world and hegemonic cult gay masculinity in the gay world. Dominance, however, is not securely held, but must constantly be won. Based on the 'voices' of thirty-four Hong Kong gay men, this paper argues that Hong Kong gay men, using their own forms of embodied cultural capital, derive tactics with which to react against various hegemonic ideals and negotiate a gay identity that is sensitive to different institutional arenas. This allows them to strive for sexual freedom and create their own space for social interaction and sexual desire.

Kooijman, Jaap (University of Amsterdam, the Netherlands) **READING RUPAUL. STANDING 6-FOOT-5 TALL AT THE CROSSROADS OF GENDER, RACE, AND SEXUALITY** The immense popular mainstream success of African American drag queen RuPaul during the early 1990s has drawn contradictory reactions from academic scholars. While some argue that RuPaul reinforces hegemonic identities by presenting an image based on the "mythic black mother," others believe that RuPaul forces us to "re-think the limits of black masculinity in the light of the limitations they pose." I will question these different interpretations by positioning RuPaul at the nexus of three oppositions that are based on inclusion and exclusion, namely male/female, white/black, and straight/gay. Instead of merely focusing on RuPaul's commercial drag image, I also include RuPaul's "underground" image (Jon Witherspoon's 1987 film *Mahogany II*) and RuPaul's non-drag male image (Jamie Babbit's 1999 film *But I'm A Cheerleader*). In this way, RuPaul proves to be a tool to explore the boundaries of gender, race, and sexuality, resulting in a questioning of—rather than a reinforcing of—these seemingly fixed, yet socially constructed categories.

Korhonen, Marja-Liisa (Nunavut Arctic College, Canada) **COUNSELLING WITH INUIT: THE EFFECTIVE HELPER IN A CULTURE IN TRANSITION** Inuit in the Canadian Eastern Arctic

(Nunavut) are an aboriginal people pulled into the modern world only in the past 30 or so years. Social problems and personal issues are many, and counselling is a profession new to the North. It is frequently asserted that Western counselling strategies and values are inappropriate to work with aboriginal clients, and certainly the popular and political will in Nunavut is to develop culturally sensitive counselling practice. This paper explores traditional Inuit helping strategies and values, and compares them to contemporary Western methods, in order to draw conclusions about helpful practice. The results may have useful implications for counsellor education and practice with other cultural groups.

Koskennurmi-Sivonen, Ritva (University of Helsinki, Finland) PASSEPARTOUT - CLOTHING THE BODY FOR SOCIETY Originally, the term passepartout is used in the visual world of picture framing. In the context of dress, passepartout is a metaphor for an outfit as a zone between a human being and social context. It epitomises a philosophy of dress which prioritises a human being over the dress as a creation while highlighting the aesthetics of the dress and its social meaning at the same time. Passepartout has emerged as an in vivo concept in an empirical study of fashion. In this paper, I continue to elaborate the concept by discussing other theoretical approaches to dress as a boundary, frame or rim, and their relation to passepartout. Furthermore, I broaden the concept from its couture origin to contemporary (Western) dress culture, design philosophy and fashion publicity.

Koski, Kaisu (University of Lapland, Finland) NEW MEDIA AND THEATER, AN INTELLIGENT STAGE Theaterplay can be seen as an integrated media-machine, where human, real, representation and virtual combines. This offers new ways of presenting a body. Aesthetically theaterspace is multi-layered. I'm preparing a theater-play in which space will have artificial intelligence. In this context, the interesting term for me is off-stage. I'm showing the off-stage space using real time 3D- graphics interacting spatially and temporally with actor. There will be a lots of room for chance; each show is different. Although actors have control of space, there are also variable factors like lighting, sounds and of course virtual representations of off-stage, to which an actor responds. My argument is that interactions between virtual off-stage actors, live-actors and sensory interfaces can present both new modes of existence and aesthetics.

Kotamraju, Nalini P. (University of California at Berkeley, USA) PUSHERS, PLUMBERS, AND PEDIATRICIANS: THE SYMBOLISM OF THE PAGER IN THE UNITED STATES - 1975 TO

1995 The sociology of culture field often discusses the capacity of capitalist institutions to control and to co-opt the symbolic meaning of material objects, including the association between goods and particular communities. In this paper, I analyse the symbolic meaning of the pocket pager, as represented by U.S. newspapers from 1975 to 1995. While the pager traditionally has been associated with "respectable" people such as emergency professionals, I show that for a brief period in U.S. history - coinciding with the U.S. "war against drugs" - the pager evoked a more "disreputable" group of people: drug dealers, gang members, and non-white people. I document the ways that various institutions - pager manufacturers and service providers, public school boards, and city councils - reacted to the pager and, of course, to the communities it symbolized.

Kotro, Tanja (National Consumer Research Centre, Finland) OBJECTS OF EXPERIENCE- RATIONALIZING WITH PERSONAL EXPERIENCE IN PRODUCT DEVELOPMENT In my presentation I study relationships between material objects and action: how do they intertwine. I describe and analyze how personal experience in certain sports (adventure sports) or in a certain culture (design culture) becomes a reference of rationalizing in a product development process. I base my analysis to two case studies: Finnish Suunto wrist computers made for extreme sports, and Italian Alessi bowl made of ecological material. By rationalizing I mean ways of convincing other members of the team in product development to believe in certain "truths" of markets and users. In a more general level, the question is about translating personal experience (in sports and in design culture) into product development. Often personal experience becomes an argument when it enters an organization. Personal experience is rationalized from mystic and unattainable into realm of communication and concepts, different visual items and objects that are used during product development to build a common understanding of goals. Personal experience takes the shape of assumptions and arguments. As such, personal experience is parallel to other ways of justifying one's arguments and authority.

van Kranenburg, Rob (University of Amsterdam, the Netherlands) DISAPPEARING COMPUTERS AND NEW MEDIA SPACES In this paper I will read this move from mixed media to mediatizing the environment as one in which open source thinking is vital to ensuring that meta-information on information architecture is widely and publicly available. The decisive new beginning of the 21st century is the exchangeability of time and space in places that are mediated with computational processes that generate not data (linked to other

data) but information (linked to human beings). In these places where computational processes have disappeared into the background, into everyday objects - the environment becomes the interface. In a mediated environment it no longer is clear what is being mediated, and what mediates. Such environments - your kitchen, living-room, our shopping malls, streets of old villages, are new beginnings as they reformulate our sense of ourselves in places in spaces in time. As new beginnings they begin new media. In order to reflect upon what is generated by new media, and what is of vital importance to 21st century policy and politics, it is necessary to simplify our current practice into four major building blocks that make up our current view of what new media constitutes: code, node, link, network.

Kueh, Adeline (University of Melbourne, Australia) **OF MUSCLES, RUSES AND GOOD LOOKS: AN ANALYSIS OF MIGHTY WOMEN IN MALAYSIAN CINEMA FROM THE 1950s TO CONTEMPORARY PERIOD** This study examines the ways in which certain women are represented in the Malaysian Cinema. From the films of the 1950s to contemporary representations of women, there exists the many kinds of "Fallen Women" to contrast with the "Virtuous Women". By focussing on primarily melodramas, the concepts of femininity and female sexuality are critiqued within semiotic and feminist analyses. The core question is whether these filmic representations of women reflect the cultural conventions of a post-war Malaya. As female sexuality in Malay culture is often divided into the Virtuous versus the Fallen, four conceptual categories (of the fallen woman, the maiden, the mother and the woman warrior) are thus created to facilitate the discussions of Malay cinematic culture, and its specific code of moral behaviour for women. The first section deals with the differing representations of the Fallen Woman: pontianak, harlot, and the evil (mother) in-law. The Maiden construct, on the other hand, is to emphasize the aspect of virtue and social mobility. The next category links the Mother figure in film with national consciousness. The Woman Warrior is patriotic and the most positive in her complexity and subjectivity as a woman.

Kuortti, Joel (University of Tampere, Finland) **NOVELISTS & POLITICS: THE ESSAYS OF RUSHDIE & ROY** The fictional writings of Salman Rushdie and Arundhati Roy have internationally been hailed as masterpieces of Indian (English) literature. As part of postcolonial Indian literary scene these writers do not, however, easily fall into any nationalist concept of identity. Their novels themselves problematize such positioning but even more so do their essays. In my paper I look at

the ways in which Rushdie and Roy participate in discussions of political themes. During the past three years, Rushdie has regularly written articles for newspapers. In these he takes issue with pressing topics such as the case of Élian, the politics of Jörg Haider, or the coup in Fiji. Roy for her part has published fewer essays since the publication of her single novel, *The God of Small Things* (1997), but these have been long pamphlets. How do these writings reflect their identification as Indian writers?

Kirca, Süheyla (Bahcesehir University, Turkey) **POLITICS OF ENTERTAINMENT CULTURE IN ISTANBUL AND ITS INTERACTION WITH GLOBAL NETWORKS** Cultures today are extremely interconnected and entangled with each other, reflecting the process of globalization. The new forms of cultural entanglement are consequences of transmission of cultural objects and ideas through mass media and communication technologies across cultures as well as complexity of criss-crossing flows of people, capital and trade. Thus lifestyles and identities are constituted within a multitude of intracultural and global networks. The interactions of these networks create a new network of 'global spaces' within the interstice of metropolitan life across continents. This paper focuses on one of these 'global spaces', that is the recent development of entertainment culture, more specifically the bar and club culture in a metropolitan city, Istanbul. The emerging of the transcultural entertainment locations and cultures has played a significant role in articulating organization of social power in everyday life in Istanbul. I will concentrate on Beyoglu, which has been a cultural center for centuries (at present it is comparable to Soho in London, or Village in New York), to discuss the following questions: What kinds of symbolic elements from global discourses of consumerism and forms of contemporary music cultures are imported and appropriated by various groups? What are the driving forces for the creation of new places and formation of new cultural identities? By concentrating on some specific places, I will examine their organizational politics and their relation with the global music networks.

Laine, Tarja (University of Amsterdam, the Netherlands) **SEX AND THE CITY AS LIFESTYLE PROPAGANDA** This paper studies the part of a "popular culture" that creates both a "market" and the surplus value associated with cultural commodities, through the usages of show business values, stars, and glamour - the way in which products of popular media culture "sell" its audience a certain lifestyle. The concept of lifestyle propaganda is most often associated with the cinema of Nazi Germany, yet, as Thomas Elsaesser has stated, "Today, it is democracy, still wearing

the tiger, still smiling.” Contemporary media society is still very much underpinned by lifestyle propaganda and consumerism, even though the political ideologies behind them have changed. As a case study of a contemporary lifestyle propaganda, this paper focuses on the television series *Sex and the City* in an attempt to answer the question in what ways certain lifestyle commodities are appealing to the subject as a identity building blocks, and how this forms the basis of the series’ popularity.

Lampinen, Minttu (University of Tampere, Finland) **CONSUMER EXPERIENCE AND PERCEIVED PRODUCT CHARACTERISTICS. CASE: COMMUNICATOR GENERATIONS** The perceived innovation characteristics are supposed to provide the framework how potential adopters perceive an innovation. On the other hand, consumer expertise is an important factor in the product evaluation. The purpose of this research is to understand the relationship between the consumer experience and the perceived product characteristics. The product generations studied in this research are the three generations of Nokia communicators. This qualitative case study consists of group interviews done in United Kingdom. The calendar time period chosen for this study is four years (1995-1999) and there is one, individual study for each communicator generation. The results of this study suggest that the relative importance of product characteristics changes over time in successive product generations. The research can contribute in providing an approach to study innovative product category over time, because the research offers some concrete tools to identify and analyse the most important product characteristics.

Langsdorf, Lenore (Southern Illinois University, USA) **PROCESS AND PERSON: A RHETORICAL-CULTURAL ANALYSIS OF SUBJECTIVE EXPERIENCE** The approach to subjectivity I take in this paper requires a comparative consideration of the substance metaphysics that is an ingrained and rarely noticed way of thinking in Euroamerican culture and theory, in contrast to the process metaphysics developed in the work of Alfred North Whitehead and Charles Hartshorne. This conception of human subjectivity as processual, rather than substantial, relies upon Whitehead’s philosophy of organism, particularly as developed in Hartshorne’s thinking on creativity and order, and enables a rhetorical-cultural analysis of subjective experience as neither determined by sociocultural/material conditions, nor formed through individual effort. I draw upon a case study--the transformation of personality documented in testimonies of Christian Science healing--to support this conception.

Larabee, Ann (Michigan State University, USA) **BHOPAL: THE UNION CARBIDE FACTORY SITE AS A PLACE OF WITNESS** In early 2000, the India’s Ministry of Tourism advertised for bids to turn the Union Carbide factory site in Bhopal into a tourist site with a memorial, an arts and crafts village, and a technology park “The place where life was destroyed,” read the ad in the *Times of India*, “will become the place where life starts.” Still leaching chemicals into the only water source for the surrounding community, the Union Carbide factory site has been the locus for repeated protests, and its gates remain marked with a skull and the words, “Killer Carbide.” At the tenth anniversary of the disaster, which has taken thousands of lives and led to severe physical hardship and economic deprivation for survivors, the members of the Bhopal Gas Affected Women’s Industrial Organization, marched to the site, planning to destroy it. However, many of their potential supporters had been arrested and the factory was surrounded by police barricades. The protests of the gas widows of Bhopal challenge the idea that spontaneous memorials are death kitsch, therapeutic rituals, or folklore traditions. In fact, the mourners/protestors directly counter the prevailing conventions of “flowers,” associated with offerings traditional in funeral rites. The cyclical memorial at the site of tragedy becomes a continuing, active negotiation of life and death, representing daily struggles that are easily overlooked in the Bhopal disaster’s transformation into an unfortunate accident on the way to development.

Larkey, Edward (University of Maryland, USA) **HEDGING THEIR BETS: EAST GERMAN ROCK MUSIC AND GERMAN UNIFICATION** This paper will examine the post-unification music productions of three East German rock bands, analyzing images, ideas, and behaviors conveyed by the music. I will compare them to the pre-unification period, and correlate different tropes and narratives with socio-political and socio-cultural aspects of unification as they affect different groupings and audience communities. The three bands under consideration are the Prinzen (Princes), which prior to unification called themselves *Herzbuben* or “Jack of Hearts” and were an acapella vocal pop group. The second band is *Feeling B*, a fun punk band during the pre-unification GDR period. In 1994, two of the three band members left and joined a project called *Rammstein*, a major band in Germany with an international reputation. The third band, *Silly*, was, until the untimely death of lead singer Tamara Danz, most consistently commented on changes in personal and collective identities and feelings among East Germans since unification.

Lautensach, Sabina (University of Canterbury, New Zealand) **MULTICULTURAL HUMANITARIANISM: AUSTRALASIA'S REFUGEE CHALLENGE** In the past, New Zealand has welcomed a relatively large number of refugees to its shores. However, attitudes towards a new (and larger) influx of refugees have been mixed. The notion of asylum as a positive act of prosperous states committed to humanitarian ideals has been seriously eroded. Increasingly, refugees are seen not as people in need but as people who threaten the present order of things. Recent decisions by the Australian government to prevent asylum seekers from setting foot in their country has forced New Zealand to review its own immigration policies. Despite a growing reluctance of the public to accept more refugees into the country New Zealand's Labour government is expected to increase its quota for newly arriving refugees. How will New Zealand as a country respond to the challenge represented by a growing number of refugees entering the country?

Lee, Ken-fang (National Chung Cheng University, Taiwan) **HOME AND AWAY: DIFFERENT RECEPTIONS OF "CROUCHING TIGER, HIDDEN DRAGON" BY ANG LEE** This paper aims to investigate how and why Ang Lee's 'Crouching Tiger, Hidden Dragon', a Mandarin film can be so successful nationally and internationally. I will argue that Ang Lee cleverly appropriates feminist concern and a supposedly marginalized character to re-write the kung fu tradition and re-define 'Chinese-ness'. I will also look at the language usage in this film (why Ang Lee chose Mandarin instead of English) and how cultural translation works on different layers in the production of this film. In the age of globalization, English seems to take the upper hand compared to other languages. From this perspective, the choice of language seems more interesting. How the local (in this case, a traditional kung fu genre) and the global (the powerful Hollywood film industry) entwine and challenge each other may be worth investigating.

Lehti, Marko (University of Turku, Finland) **THE MINDSCAPE OF THE NORTH _ NORTHERNIZING AND EUROPEANIZING NARRATIVES ON THE MARGINS OF EUROPE** Edward Said coined the term *orientalization* to refer to the process by which this marker has been provided with connotations of Europe's other. By the same token, one can point to the existence of varying narratives on the location and meaning of the North. It seems possible to talk of a process of *northernization*, whereby the cartographic extent of the North was progressively narrowed during the nineteenth and twentieth centuries. *Northernization* imbued the North with connotations of considerable

peripherality somewhere at the margins of Europe. Attempts to give the northern marker greater centrality can be called as *Europeanization*. The northern image of extreme peripherality has been challenged since the seventeenth century, when the North became a resource in the identity-building processes of realms and nations, in particular in Sweden. Today, the re-imagining of the North has raised a question of its relationship with Nordic and Europe in general. Could the North be *northernized* and *Europeanized* simultaneously? Is the new northernness escaping the framework of the Northern Dimension initiative and becomes an identity-narrative of its own? Further is it possible to describe the North as a novel *mindscape* that yields both a description and prescription of one's relationship to land.

Lehtimäki, Hanna (LifeWorks Consulting, Finland) and **Suoranta, Juha** (University of Lapland, Finland) **SIX FINDINGS IN INFORMATION SOCIETY PRACTICE: A CHILD'S VIEW** This paper deals with the views of children pertaining to their use of IT. According to Manuel Castells and Pekka Himanen, Finland has succeeded in connecting welfare state structures with the New Economy. But, what does that mean from children's point of view? As part of a three year research program we wanted to know the views of children in regards to their media-mediated everyday life. Thus, we conducted a national school survey among 8-10 year old Finnish children (N=945), and wrote a book *Children as Actors in the Information Society* (in Finnish) based on various children's responses. In this paper we would like to present six findings that characterize a child's media use and his or her everyday experiences in the information society. The findings are as follows: entertainment, negotiation, informal learning, media culture versus school culture, privacy, and the loss of social capital.

Lehtonen, Mikko (University of Tampere, Finland) **TEXTUAL AND CULTURAL MULTIMODALITY** The media landscape is changing rapidly. The printed word is not any longer the self-evident sovereign of the field. The visualization of culture, increasing number of multimodal texts as well as the increase of intermedial relations between different media forms all contribute to the formation of a new landscape. The paper examines multimodality and its consequences in late modern culture. From cultural studies point of view multimodality challenges the existing disciplinary and other borders in media and other textual studies and calls for interdisciplinary work.

Lehtonen, Turo-Kimmo (University of Helsinki, Finland) and **Nieminen-Sundell, Riitta** (University of Art and Design, Finland)

**DOMESTICATING DIGITAL TECHNOLOGIES:
A STUDY ON THE INTERTWINED
BIOGRAPHIES OF THINGS AND PEOPLE**

We present a study on the adoption of digital technology in the households. Our material consists of qualitative interviews of 14 people with widely different backgrounds; they are interviewed recurrently during three years' time (the first interviews were conducted in winter 2000). The aim of the on-going study is to map changes in the technoscape of the home, the parallel 'biographies' of things and people, and to explore the construction of 'needs'. In this paper our primary focus is on how and why new technologies are acquired. However, we claim that to gain an appropriate understanding of this one also needs to analyse the use and the storage of gadgets, their relationship to other furniture and technology at home - and how and why they are finally abandoned.

Leppola, Outi (University of Helsinki, Finland) and Suurpää, Leena (Youth Research Network, Finland) **POLITICAL PARTICIPATION OF IMMIGRANTS AND ETHNIC MINORITIES IN FINLAND** This presentation focuses on the classical question of whether it is possible to combine meaningfully two logics of societal membership: on the one hand that of a multicultural society and on the other hand that of a national welfare state. Whereas a multicultural society supposedly integrates various values, ways of life and cultural traditions, a welfare state policy provides comprehensive entitlements, rights and responsibilities to the whole population - and tacitly comprehends the population as a homogeneous nation. The question is addressed both in general terms and in the light of a case study on Advisory Board for Ethnic Relations (ETNO). ETNO is a consultative expert organ, which gives statements on matters relating to migration and ethnic relations. A variety of immigrant groups and ethnic minorities are represented in this board. Three questions will be raised: To what extent immigrants are able to articulate their interests and to participate in developing the Finnish society? Membership can be regarded to comprise activity in social, cultural and political realms - to which of these realms do interests of the members of ETNO extend? Regarding the idea of members representing a certain group: do the members of ETNO interpret their representation to be of political or cultural type?

Lewis, Gail (The Open University, United Kingdom) 'CULTURE AS PRACTICE, CULTURE AS SIGN': POSTCOLONIAL ANXIETY IN THE MIDST OF MULTICULTURALISM This paper is framed by the theoretical distinction between culture as practices of the everyday and culture as signifying practice. It explores some of the ways

in which everyday practices of minoritised groups within Britain are inflected through exclusionary discourses of nation and belonging. Such processes of signification are linked to postcolonial anxieties evoked by increasing ethnic diversity and attempts to foreclose on the claims to citizenship expressed by different constituencies.

Liao, Sebastian Hsien-hao (National Taiwan University, Taiwan) (WHERE) DOES MODERNITY EXIST?: THE TWO RECEPTIONS OF WESTERN MODERNISM IN TAIWAN There have been for a long time disputes as to which actually was the "true" origin of Taiwan's literary modernism: the modernism practiced by the Taiwanese poets during the Japanese occupation period or that transmitted here by the mainland poets after the Japanese left? This dispute over the originary status concerns less the genealogy of influence but more the cultural and for that matter political legitimacy (i.e. who can claim political "ownership" of Taiwan?), one that ultimately centers round who brought modernity to Taiwan? The Japanese (and by extension the Taiwanese locals) or the Chinese? That is, which possesses the "phallus" by which we prove we are citizens of the "globe?" Ironically, however, the fact that the mainland brand of modernism eventually became dominant might be accounted for by among other things its going back to the Chinese literary traditions and the local brand's failure to do so.

Lillie, Jonathan J. M. (The University of North Carolina at Chapel Hill, USA) MOBILE SUBJECTS & NARRATIVES: UBIQUITOUS CONNECTIONS TO EVERYDAY LIFE This paper analyses Hewlett-Packard's vision of "Cooltown" technologies, considering how new media narratives mediate realities of media uses within what amounts to a "new" liberation theology where technology individuates and ameliorates social relations creating a safe haven for the smooth flow of capital and labor while simultaneously furthering the enclosure of bodies and subjectivities within the machine, the ubiquitous networked media apparatus. Life for the First Class Citizens of Cooltown is the promise of the post-Fordist information society made real - a world where a fully articulated global capitalism is expertly and glibly navigated by those graced with the gadgetry of technotopia, and those trapped beyond the city limits are damned to the poverty, precariousness, and boredom of the living hell of neo liberal economics and outdated analogue cultures. By mapping the discourses that these Cooltown narratives work within, we can more easily identify those alternative narratives (and the fissures/inconsistencies within the dominant discourses) that open up future possibilities rather than the closing down and limiting the potential range

of future political economic and technologically mediated realities.

Lim, Kien Ket (National Chiao Tung University, Taiwan ROC) *TO BUILD A HOUSE* Taiwan auteur Tsai Ming-liang has been renowned for his portrayal of the loneliness and frustration of living in Taipei. A judgment such as this tends to suggest however that Tsai's films are, after all, a representation of the modernity in a third-world island-state, inferentially a sample of Fredric Jameson's kind of "national allegory." In reality, Tsai has had difficulty in understanding this city he portrays, let alone "represent" it, owing to his diasporic upbringing—being born in Malaysia but spending most of his adulthood in Taiwan - that always stands in his way to approach this place he seems to be most familiar with. So any familiarity he finds there would, as it were, maim him, hence the loneliness and frustration his films conveys, indicative of a new variant of modernity which is yet to find a name. In Tsai's films, this sense of being maimed finds its expression in the muteness of things: his films are essentially silent films, whose concern, as in André Bazin, is often with the tyranny of things. In Tsai, these are the things that seek to fulfill the desire for one to occupy a place, to sustain there, to live. Martin Heidegger's ontological proposition that to build is always to live may be summoned to answer Tsai's existential anguish. But it is film, whose essence is essentially silent, lying always in the thingness of things, that Tsai has employed to cope with his seeming familiarity with the men and women whose destiny has, in the last analysis, been dispersed by diaspora.

Lin, Spencer Yuh-jyh (National Central University, Taiwan) *SPACING THE BODIES* Offering a comparative reading of the dissection scene that forms the first page of Johannes de Ketham's *Fasciculus de Medicina* (1493) and the frontispiece to Andreas Vesalius's *De Humani Corporis Fabrica* (1543), the paper situates late medieval and early modern anatomy in the cultural construction of distance and space. Space and distance must be organized and managed because the co-presence of the dead and the living is charged with tension, because proximity is dangerous to difference and distinction, because co-presence and proximity invite contact, exchange, or mutual "exposure." Vesalius's new practice of dissection entails proximity to the "abnormative" body, so this new art has to find strategies to extricate the anatomist from the body. The dead body, in effect, has to be "transfigured" into something almost opposite to its bodiliness in a process that involves the materialization of the authoritative text and the resurrection or monumentalization of the body.

Lin, Wenchi (National Central University, Taiwan) *TAIPEI AT THE END OF THE WORLD* In 1998, two Taiwanese films announced the cultural as well as social death in/of Taipei City, which had just begun wallowing in the dubious euphoria of "globalization." In Wan Ren's *Super-Citizen*, colonial history, political struggle, individual human existence - everything that used to matter in the city seem to have lost meaning in the face of the so-called "globalization," a fad that has brought an all-leveling urbanization to Taipei, where time is being annihilated by space and suicide marks the only way out. Similarly, in *The Hole* by Mingliang Tsai, who has been considered the most poignant observer of Taipei's urban malaise, depicts a city that seems completely deserted except for two living in an empty apartment facing incessant rainfall. Both films reflect on the spiritual vacuum that late capitalism has engendered and that devours all possibilities because, deprived of any deep-rooted local cultures, no other alternatives seem to offer themselves.

Ling, Wessie (Department of Textiles Umist, United Kingdom) *CULTURAL REPRESENTATION AND COMMUNICATION IN FASHION: PILOT STUDIES FOR CONTEMPORARY FASHION DESIGNERS IN PARIS* Fashion communicates through cultural visualisation and embodiment. Locality takes identity into representation with distinctive characteristics, posing fashion in the significance of culture. Fashion designers employ cultural elements necessitated to define their native origin in their creations. Such practice is particularly flavoured by those whose establishment are located outside their native countries. Their attempt to attract wider audiences and better coverage is facilitated by media communicators. Identities of clothes, the designer and his /her native origin are thus transformed, and re-constructed. This paper will be made to produce an anatomy of non-French fashion designers whose establishment are located in Paris and at the same time vicissitude by globalising and localising their creations. This paper attempts to valorise cultural representation as communication for these designers by presenting them by case. In selecting individual designers/ firms for consideration, priority will be given to those that have a history of engagement in Paris, but that also have a presence in local markets in their home countries (several examples of this include *Comme des Garçon*, Yamamoto, Miyake, Chisato, Ji Haye, Lee Young Hee.).

Liu, Chien-chi (National Chengchi University, Taiwan) *DISCURSIVE VIOLENCE IN GLOBAL CULTURAL FLOWS: A STUDY OF ETHONOSCAPE AND IDEOSCAPE IN AMY TANG'S THE HUNDRED SECRET SENSES* This

paper comprises both theoretical and practical dimensions. The theoretical dimension will explore, firstly, modes of violence in cross-cultural discourse and their relevance to global cultural flows and, secondly, Arjun Appadurai's concepts of "ethnoscape" and "ideoscape" and their relevance to ethnicity and identity in the Chinese American writing. The practical dimension will discuss the various forms of cultural violence represented in Amy Tang's *The Hundred Secret Senses* and examine the ethnic and ideological hybridity through Emmanuel Levinas's ethics of Same/Other, Totality/Infinity. Based on the theoretical and practical dimensions, this paper will point out that the discourse of violence can be significantly fruitful if it is displaced into another category of global cultural flows.

Liu, Jenpeng (National Tsing Hua University, Taiwan) **SEX AND MURDER IN A TAIWANESE CLASSROOM: THE POLITICS OF eXistenZ** How can sex and murder be discussed in the classroom? A case in point: going over Cronenberg's *eXistenZ* with graduate students. This paper explores how the radical virtuality of, say, the new game system and neo-sex can be co-opted by old ethical frameworks that actually reaffirm a clear boundary between "reality" and "game" in questions such as, "What can we do when to kill someone is just a game?" This mode of questioning typifies Taiwan's educational system's appropriation of postmodern culture. *eXistenZ* is used here as an example of how the ethics of sci-fi travels and takes on specific, unanticipated discursive functions in the context of Taiwan.

Llorente, Marina (St. Lawrence University) **DECONSTRUCTING THE DISCOURSE OF CIVILIZATION VS. "BARBARISM"** "Civilization under attack" has been one of the headlines used by politicians, journalists and commentators to describe the events of September 11, 2001. While not always obvious, the full meaning of this headline reads "Civilization Under Attack by "barbarism"." How does the word "civilization" bring to mind the word "barbarism"? What do civilization and "barbarism" mean in this context? How does the opposition between civilization and "barbarism" work so effectively? Finally, for what ends and by whom has the dichotomy been employed after September 11? In order to answer these questions, one has to look first at the binary structure of language. Almost every noun, adjective, adverb, and verb has its opposite; usually this opposition implies a devaluation of one term in relation to the other. The assumption of inequality between the two terms goes without question; one word is lacking something that the opposite embodies. Man/Woman, Good/"evil", Urban/Rural, and East/West are well-known

examples of how this binary system works. In the case of Civilization/"barbarism", the last term is devalued. This presentation tells the story of how "barbarism" became the devalued term in relation to civilization and shows how this story is also the story of how the powerful nations of "the West" came to exert their political, economic, and military domination over the rest of the world.

Locklin, Blake (Southwest Texas State University, USA) **CITIZENS OF THE WORLD: THE DREAM OF A TRANSNATIONAL COMMUNITY** In this paper, I examine the idea of national and transnational imagined communities in the context of Latin Americans living, studying, and working in Asia. For example, Beatriz Sarlo, in her article "Aesthetics and Post-Politics: From Fujimori to the Gulf War," analyzes pictures of Alberto Fujimori in his first presidential campaign as emblematic of a "post-politics" in which image replaces content and the idea of a global culture is a dangerous illusion. More than Fujimori, however (despite his own recent immigration to Japan), the *dekasegui* (foreign manual laborers) and other Peruvians in Japan face questions of local and global identity in their daily lives. Their own accounts show a tension between the desire to believe in a shared culture and the reality of cultures that are incompatible if not incommensurable. Nevertheless, attempts to position themselves as global citizens in a world of universal tolerance and love represent not simply an acceptance of the manipulation of mass media that Sarlo decries but rather also a need to imagine a community that will help them salvage meaning from a difficult experience.

Loebenstein, Michael (University of Vienna, Austria) **PHANTASMS OF THE BALCAN WARS IN FILM** If Marina Grzincic's assumption is taken for granted - that South-East Europe, the phantasmatic construction dubbed "The BALKANS" figures, in psychoanalytical terms, as the West's symptom, its Other - it provokes an investigation into motion picture's and television's figuration of this Other. The Balcan Wars of the 1990s have been providing European and American audiences with a fundamental set of dualities: The female victim and her male rapist, the "hot", ravaging id and the cool, technologically empowered superego of "humanitarian intervention" are only two prominent examples. In films about these wars the landscape of former Yugoslavia is transformed in a fundamental way, becomes the living remainder that history really is, grotesquely, repeating itself. A remedy? Whose pleasure?

Longhurst, Brian (University of Salford, United Kingdom) **AUDIENCES, CONSUMERS AND ENTHUSIASTS** This paper will consider the

significance of the Spectacle/Performance paradigm developed by Abercrombie and Longhurst (1998) for the study of contemporary audiences. Audiences argues that contemporary western societies are increasingly characterised by the interaction between simple (e.g. theatre), mass (e.g. television) and diffused audiences (of everyday life) and that extant paradigms for the study of audiences are unable to cope with the empirical and conceptual demands of the understanding of these relations. On the basis of an emphasis on the dynamics of the interaction between processes of spectacle, narcissism, performance, and imagination fuelled by media resources, they offer a new paradigm for the understanding of the audience nature of contemporary social and cultural life. This paper will consider this paradigm through the examination of interview data on the media lives of various groups researched in recent collaborative projects carried out by Longhurst on the middle classes, young people and political activists. The paper will engage with contemporary theories of increased omnivorousness (e.g. Peterson) and social capital (e.g. Putnam, Lin).

Lopes, Ana Isabel (College of Higher Education, Leiria, Portugal) "AND WHAT, THEN, IS FREEDOM?": THE POSSIBILITY OF FREEDOM IN RAYMOND WILLIAMS'S IDEA OF A COMMON CULTURE In Jürgen Habermas's account, as a liberating project modernity 'can and will no longer borrow the criteria by which it takes its orientation from the models supplied by another epoch'. Against the pre-determined codes of past epochs, modernity 'has to create its normativity out of itself'. Modernity entails the future-oriented possibility of freedom which, according to Raymond Williams, only is realisable through a common culture. Being a 'free, contributive and common process of participation in the creation of meanings and values', the making of a common culture 'can never be supposed at any time to have finally realized itself, to have become complete'. Williams's earlier assumption that 'a culture, essentially, is unplannable' already put forward that freedom is to be achieved in lived social experience. My paper articulates Williams's idea of a common culture and Habermas's approach to modernity as an unprecedented project.

Luci, Nita (University of Michigan, USA) REGULATING PROPERTY: HOUSING CLAIMS, PROPERTY AND POWER IN KOSOVA The so-called "transitions" of post-socialist East Europe have been characterized by the centrality of issues regarding privatization, restitution, and "democratization". The creation of new property regimes, and the delegitimation of old ones, is a crucial component of these transformation. Currently

in Kosova some of these projects are explicitly connected to policies whose aim is to adjudicate and regulate property, particularly in regard to rights and claims to housing. I will argue that it is exceedingly pertinent to identify processes and practices regarding definitions of rights and claims to housing in Kosova, as constitutive of exclusionary nationalist politics. Arguing against a universal definition of property, I would like to show how discussions about, and definitions of property are embedded in specific political and social processes which give rise to different forms of property relations. I will thus compare these relations as they existed in the Yugoslav ethnocracy, and how they continue to exist in concert or conflict with current attempts to articulate "international standards" in property regimes.

Lury, Celia (Glodsmith's College, London, United Kingdom) PORTRAIT OF THE ARTIST AS A BRAND "I think I've got phenomenal ability to base very important decisions totally on emotion. If it feels right, 100 per cent, I don't ask myself why. If I did ask myself why, I wouldn't be able to find out the answers, and I think that's why a lot of people get stuck. If it feels right, I just do it." (Hirst, quoted in Leith, 1999) "If I find out that what I've been doing isn't art," he tells me, "I don't really care". (Hirst, quoted in Leith, 1999) "Becoming a brand name is an important part of life," says Mr. Hirst. "It's the world we live in." (The Economist, February 10, 2001) In these statements, the artist Damien Hirst proclaims that he just does it, that what he does might not be art, and that he does not really care whether it is or not. More than this, Hirst says that he is a brand name, and thus implies that what he does should be protected by the laws of trademark as much as, or rather than, by those of copyright, conventionally the recourse of artists who seek to protect property rights in their work. This paper will consider how the name Hirst may indeed operate as a brand, locating his practice in relation to what Rosalind Krauss calls the post-medium condition and exploring shifts in legal interpretations of contemporary intellectual property law that might support such a claim.

Luthar, Breda (University of Ljubljana, Slovenia) and Sadl, Zdenka (University of Ljubljana, Slovenia) POWER IN THE ACADEMIC INSTITUTION: WOMEN AS A PROBLEM This paper is an attempt to explore »the hidden transcripts« of power and marginalization in the academic milieu in the so called »transitional« academic institution. The paper is based on ethnographic research and interviews with academics, between 35 and 45, in the mid of their academic careers, but in a dominated position within an organizational context which is traditionally the locus of a senior male

domination. We are particularly interested into the linguistic, bodily, and communicative regimes of the front-stage regions of the academic institution (departmental and committees meetings, the institutional ritual events...) where symbolically the dominate and dominated positions are constructed and the range of legitimate identities available to academics are offered. Further, we would like to explore how the interviewees experience, reflect, subvert or support the rhetorical and interactional construction of their dominated position and radical changes in the notion of rationality that should govern the academic institution (competition, the introduction of measurement techniques to scrutinize the individuals' achievement, internationalization, globalization, the transformation of a public intellectual into a teacher-worker), which at least in Eastern Europe, developed in the nineties.

di Luzio, Gaia (University of Göttingen, Germany) **TRUST AS A CONCEPT OF THE THEORY OF PROFESSIONS** Since the 1970s, trust has become a theme in studies dealing with professional change, mostly suggesting a loss of trust on the side of the client. Still, the importance of trust for professionalism and the impact of changes in trust relations for professions has not been discussed systematically. The paper tries to show what kinds of trust relations are involved in which way in professionalism and what are the mechanisms of trust. The aim is to come up with a proposition for interpreting the role of trust in professional change. First, a summary of the various concepts of trust in the theory of professions. Second, a discussion of the analyses of the interrelatedness of trust and modern society. Third, an examination of the extent to which trust relationships are a presupposition of professionalism. In conclusion, the argument is put forward that changes in trust relations both threaten and sustain professionalism.

Lövgren, Karin (The Nordic Museum, Sweden) **TRANSITORY ENCOUNTERS - CONTEMPRARY CHALLENGES FOR ETHNOGRAPHY** What are the implications of using a certain place, in this case a shopping mall characterized by brief encounters as the focal point for a media study? People will pass through, stay a short while as (possible) customers, spend their workday, or just sneak in for shelter. Can thick description and in-depth interviews, the common methods of ethnographic fieldwork, be used to catch the meanings of these transitory interactions? This paper treats the different methodological strategies used within the research project *Popular Passages* to confront this dilemma. Fieldwork in cyberspace, short interviews, observations and focus on employees combined with user interviews in people's homes are some of the methods that

have been applied. The discussion of the empirical material - and how it was constructed - is tied-in with a general discussion on the role of the ethnographer as an outsider and the ethic dilemmas this raises.

Löyty, Olli (University of Turku, Finland) **THE HEATHEN IN FINNISH MISSIONARY LITERATURE SET IN OWAMBOLAND** The cultural construction of the colonial other has not appeared to be as important question in Finland as in the former colonial powers. There is, however, one interesting case to be studied: The Finnish missionaries in Owamboland (in present day Namibia) since 1870. Because of the literature set in Owamboland (memoirs, novels, reports, pamphlets, children's stories etc) as well as active public speaking over the years, Owamboland 'rings a bell' in Finland. As it provides the only example of the colonial encounter, the Owambo heathen can be seen as the significant other in the cultural construction of the Finnish self. My study focuses on the representations of the heathen in the missionary literature. How the religious and cultural definitions of heathenism interweave and are used to 'back up' one another? For instance, when the pagans are converted to Christianity (and religious difference disappears), their heathenism is defined by cultural terms.

MacDonald, Deneka C. (University of Glasgow, United Kingdom) **ICONIC EYE CANDY: BUFFY THE VAMPIRE SLAYER AND DESIGNER PEER PRESSURE FOR TEENS** The world of media has extended its boundaries in recent years; in conjunction with the fashion industry, on screen celebrities are increasingly portrayed in fashion magazines, strengthening the great myth of body and beauty, and providing further boundaries between average women and the onscreen elite. While (multi) media has both influenced and been influenced by social conventions within any given period, in the late twentieth century, this has become a curious phenomenon. Consequently, cultural difference as well as challenges to both gender and social norms have meant that media such as television, film and the fashion magazine must continually redraw their boundaries. This paper seeks to address issues of interaction between pulp culture programs (*Buffy*) and popular media campaigns directed specifically toward the teen viewing experience within North American cultures.

MacDowall, Lachlan (University of Melbourne, Australia) **THE DAY OF THE JACKAL** This paper examines the history of the figure of the Jackal in the West. In particular, it explores the ways in which questions of race and colonial history figure in the Jackal's identity as a "bisexual terrorist", a sexually

versatile and elusive assassin. A lone hunting dog found across Africa, the Middle East and India, the figure of the Jackal was popular in both English and French colonial literature of the nineteenth century. Following a grenade attack on a Paris café in 1975, a French newspaper dubbed the mysterious perpetrator "Carlos the Jackal", after Forsyth's novel. By the time of his capture in 1998, "Carlos the Jackal" or Venezuelan-born Illich Ramirez Sanchez, had come to occupy a pre-eminent place in the popular imaginary as the archetypal international terrorist - daring, deadly and seemingly uncatchable. In 1981, the Australian parliament was referred to the film of *The Day of the Jackal* in order to illustrate a method of evading passport controls by seeking out the birth dates of dead people and applying for passports in their name. This method, known as "the jackal theory", has since circulated in public discourse, drawing together the figures of the immigrant, the refugee and the terrorist. Reading these moments, this paper argues that the Jackal's racial and colonial heritage is central to the ways in which the Jackal has been used to articulate forms of trans-national subjectivity, constituted through a combination of sexual and geographic mobility.

Macé, Eric (Université de Paris 3, France) **FROM MEDIA TO MEDIATION : SOCIOLOGY OF "AVATARS" AS SOCIOLOGY OF ACTION** This paper proposes to consider the products of our cultural industries as specific forms of representation of the "reality" of the social world, in other words, as one of its "avatars". In order to comprehend these avatars through a sociological approach, we start from an insider's standpoint (Edgar Morin vs Roland Barthes) which shows how mass culture products are typical (as ambivalent, syncretic, reversible and ambiguous). We then suggest to re-inscribe them within the frame of a general theory of action, pointing out how these products are continually the object of a struggle for definition and interpretation within the private and the public spheres (Alain Touraine, Howard Becker and Bruno Latour vs Pierre Bourdieu).

Machado Borges, Thaïs (Stockholm University, Sweden) **TELENOVELAS AND EVERYDAY LIFE: HOW CAN ETHNOGRAPHY BROADEN THE PERSPECTIVE OF RECEPTION STUDIES?** Brazilian telenovelas can be described as a national passion: broadcast daily at prime time, watching telenovelas has become a part of the daily practices of millions of viewers. Having decided to research about the impact of telenovelas upon people's everyday lives, I was confronted with a crucial question: how should I proceed in order to obtain qualitative information about the reception of these mass entertainment programs? In this paper I present some of the methods I used in order to

construct and delimit my field of research. I then present how these methods foreground a connection between telenovela watching and other practices of consumption. Finally, I approach a personal dimension of ethnography as I discuss my position as both an insider and an outsider in relation to my field.

Mackenzie, A. Fiona D. (University of Aberdeen, Scotland) **PLACE AND THE ARTS OF BELONGING** This paper traces two stories, the first concerning the creation of the Harris Tapestry, a Millennium project, and the second, Frith-Rathad na Hearadh/Harris Walkway project, as a point of entry into questions of place and identity on the Isle of Harris, Outer Hebrides. It argues, first, that, through the historical signifiers recalled and the micropractices employed in both initiatives, ideas of cultural fixity are disrupted and positionality with respect to place is re-defined. Thus an inclusive sense of belonging rather than an essentialist island identity is envisioned. Second, the paper connects these initiatives to what Edward Said (1993) calls 'a culture of resistance', arguing that they are linked to a contested, but collective, struggle to re-think ideas of sustainability on the island in the aftermath of a public inquiry into a proposal to locate a superquarry in the south of the island.

Macmillan, Fiona (Birbeck College, University of London, United Kingdom) **COPYRIGHT'S COMMODIFICATION OF CREATIVITY** This paper will consider how the concepts of authorship and ownership in copyright law have contributed to copyright's commodification of creativity. The paper will argue that this commodification has facilitated the build up of concentrations of private/corporate power over cultural products. Consequences of the exercise of this power include cultural filtering, the homogenisation of cultural output, and the destruction of the dialogical relationship between the individual and society. Ultimately, the effect of commodification may be to destroy the very cultural development rationale upon which copyright depends.

Macrine, Sheila (St. Joseph's University, USA) **IMPRISONING MINDS: THE VIOLENCE OF NEOLIBERAL EDUCATION** This paper illustrates how neoliberal ideologies regulate, control, dominate, and ultimately oppress and silence students, teachers, and schools through privatization, entrepreneurialism, the use of surveillance and assessment, and managerialism. The economic insecurity of neoliberalism requires a smaller yet more repressive state. The paper considers how the neoliberal state with its standardizing and homogenizing tendencies reinvents school culture on a corporate model that is itself both repressive and

often compatible with forms of cultural conservatism that are hostile to difference. The paper concludes with a consideration of strategies of teaching and other culture work for interrupting rightist reform.

Magee, Paul (University of Technology, Sydney, Australia) **DOMESTIC TRAVEL AND THE WORLD'S OF COOKBOOKS** This paper addresses the portability of culture. It does not analyse travel per se, but rather cooking. I am going to suggest that the usage of cookbooks such as Claudia Roden's *Middle Eastern Food*, and Kenneth Hom's *Chinese Cookery* constitute a curious ethnographic act. By codifying the set of operations that give rise to the culinary products of a foreign culture, such literature effectively transports culture - itself nothing but code - to us. Given that dining is one of the central modes of cultural experience, this is as much as to say that people experienced 'virtual travel' well before computers and modems. Through a socio-historical study of the modern, predominantly feminine, phenomenon of the cookbook, I argue that Cultural Studies is only beginning to tap the surface of 'virtual reality' and what it might mean to the analysis of present and past experience. I conclude with a consideration of how such internet-inflected analyses might inform our theories of actual physical travel.

Maigret, Eric (Université de Paris 3, France) **WHY DID WE HAVE SO MANY GREAT SOCIOLOGISTS IN FRANCE AND SO LITTLE CULTURAL STUDIES ?** Until recently, Cultural Studies have seemed to be out of the french landscape. The reasons are now known : the strong impact of the sociology of culture led by Pierre Bourdieu and the development of the semiological trends have both contributed to a very critical view of the "cultural industries", in a general context of elitism. Yet, many researchers have challenged these dominant paradigms, arguing for more understanding of the industries and of the audiences. Certeau is very famous for 20 years but Morin and Passeron are still unknown abroad. Today, there is a surprising misunderstanding between France, the USA and Great Britain. For many observers, british or american Cultural Studies have exhausted their critical potential and look for more left attitude in France (especially with Bourdieu) ... but most of the french researchers look for "cultural" policies or new paradigms! This misunderstanding is not the first nor the last - and not necessarily useless.

Malafaia, Teresa (University of Lisbon, Portugal) **READING GENDER IN ART: MORRIS'S GUINEVERE** Guinevere and other heroines represented by Pre-Raphaelitism in new visual languages contribute still nowadays for our understanding of women's condition in diverse

scenarios. The artists' commitment in revealing significant features of Victorian transgressions is also shown in recurrent images of enclosure and escape. Bearing the above-mentioned assertions in mind, it is possible to argue that the way the Pre-Raphaelites were animated to portray their models corresponded not only to an unconventional sense of beauty but also to the art of creating lifelike representations. Moreover, these women who were essential to visual culture and had the courage to model for uncommon men became, in a paradoxical way, archetypes of passive femininity. When examining the stunners' silenced identities and how they contributed to create male fantasies we perceive rather complex constructions of femininity which are relevant to explore new fields of research on gender issues.

Malkki, Liisa (University of California, Irvine, USA) **POST-WAR INTERNATIONALISM AND THE CAUSE OF "HUMANITY"** In this paper, I propose to develop an historical study of post-war internationalism and its moral and discursive dependence on the figure of "Humanity" as a "cause." Having mapped out the political and ideological, symbolic and imaginative, work that the figure of the human did in mind-century, I will trace the significant degree to which the discursive and other representational uses of "Humanity" were informed by religious and typically deeply Christian forms of inter- and transnational social imagination. The tension between an implicitly Christian language and the language of secular humanism is peculiarly evident in the well-documented work and writings of Dag Hammarskjöld. Here, "Humanity" emerges as a moral and ethnical figure on whose behalf the United Nations Charter is to operate. Thus, "Humanity" is an ethical and political cause; and its sister concept, "world peace", is the discursive vanishing point on the horizon of world politics.

Manghani, Sunil (University of Nottingham, United Kingdom) **THE REAL THING! (NO) LOGOS IN EASTERN GERMANY** This paper considers the status of Western goods and brand logos in contemporary Eastern Germany, in dialogue with recent debate over the role of images in critique (cf. Simons) and critique through spectacle (cf. DeLuca). East/West German ideological struggle is characterised by a struggle over material goods and images: with the 'fall of the wall' came high expectations of 'The Real Thing!', accompanied by much dissatisfaction. The changing ideological frame in relation to goods/logos available provides a unique test case, considered against recent trends in anti-globalisation protest. East German consumerism is illustrative for image study, including questions of differential access to the 'means' (and meaning) of image production/ consumption. Circumstances

allowed for a great harvest of goods and images, but left little opportunity to fashion these within existing codes.

Mankekar, Purnima (Stanford University, USA)
TIES THAT BIND? LOVE, SEX, AND CULTURE AND THE MORAL PROJECTS OF TRANS-NATIONALITY For the past few years in India, controversies have raged over the celebration of Valentine's Day. Even as thousands of urban Indians take to celebrating this day with great gusto, newspapers and talk shows are rife with debates about whether or not Valentine's Day is yet another symptom of 'westernization' and the contamination of 'Indian culture.' This paper examines the circulation of representations of sexuality and intimacy by focusing on three disparate (yet interconnected) sites: the discourses of South Asian women in the U.S. and the articulation of their ideas about "suitable womanhood" with their fantasies regarding love and intimacy; the transnational circulation of Hindi films and their representation of "national culture" and sexuality; and campaigns by right-wing groups like the Shiv Sena against the celebration of Valentine's Day in India. Across these different sites, ideas of love, intimacy, and sexuality emerge as deeply imbricated with moral projects of transnationality.

Martin, Wendy (University of Ottawa, Canada)
NEW AGE RAGE: SPIRITUALITY IN THE WORKPLACE AS SOCIAL PROTEST Spirituality in the Workplace emerged as a dominant trend in management theory during the mid-1980's. Primarily taking the form of seminars and retreats led by 'management gurus' and 'spirituality consultants,' these events were designed to use various spiritual practices as a source of motivation to produce loyal, efficient and productive employees. More recently, Spirit at Work (as it is often called) has become less of a management strategy aimed at increasing profitability, and more of an employee-led movement aimed at integrating private spiritual beliefs with public roles and institutions. Moreover, these movements appear to be challenging the dominant beliefs and practices of business culture. In this paper, I examine the ways in which Spirit at Work Movements are used to integrate and reproduce, or subvert and transform hegemony. Most notably, I examine how Spirit at Work Movements are used as forms of resistance and social protest.

Martino, Wayne (Murdoch University, Australia)
INDIGENOUS BOYS FASHIONING MASCULINITIES IN AUSTRALIAN SCHOOLS In this paper I focus on Indigenous boys and their experiences of schooling. I am particularly interested in exploring how issues of masculinity impact on these boys' lives because this is something that has

not been foregrounded in the literature dealing with the experiences of Aboriginal/Torres Strait Islander students in the Australian context (see Prudie et al, 2000; Bourke et al, 2000; Partington, 1998; Groome, 1995; Groome & Edwardson, 1996; Dodson, 1994; Bourke et al, 1994). Two Aboriginal/Torres Strait Islander boys from Western Australia and eighteen boys from North Queensland were interviewed and I draw on these data to explore their perspectives on schooling and its significance for them. I draw on the work of Foucault and Connell to develop a theoretical framework for analysing these boys' social practices of masculinity in the Australian context.

Martinsson, Tyrone (Hogskolan Skovde, Sweden)
BRINGING IT ALL BACK HOME Cultural history in the far north has lately seen an increasing interest in the market of adventurism and travel opportunities. When entering the north we expect what has been promised in travel commercials, nature programs, books and magazines. Memory recordings through photography is a practice. But sometimes there is an almost emotional process of gaining "relics" from remains left and scattered in the landscape. Obviously photographs are not enough but collecting items as part of private travel collections and authentication or emotional memory value of "I have been there" seem important. And after all collecting when travelling is part of a long history of our culture defined through displays in museums and collections. But what is collected and why? How is the insight provided that a place is always better left as it was found and that image technology of today is more than enough when creating private memory collections?

Mathyl, Markus (Centre for the Research on Anti-Semitism, Technical University Berlin)
THE EMERGENCE OF A NATIONALISTIC COUNTERCULTURE IN POST-PERESTROIKA RUSSIA In the middle of the 1990s a new type of nationalistic youth counterculture developed in Russia. It has brought together a wide range of musical styles and cultural scenes, nationalist intellectuals and artists, in the attempt to create a politico-cultural movement against further westernisation and in favour of national revolution. The emergence of a nationalistic counterculture in post-Perestroika Russia is to be viewed as the result of a reciprocal convergence and specific meeting of fundamental interests between the nationalist movement and the counterculture in the context of societal transformation. The results of this process include the emergence of a new countercultural identity (replacing the former democratic orientation), and the radicalisation and fascistisation of Russian nationalism. Countercultural groups today play a central role in a generation of more heavily fascist and youth-oriented nationalist

organisations. They propagate enthusiasm for war, racial violence and autonomous terrorist acts; they embody an extremely violent potential whose danger lies in their skilful use of the mediums of pop music and pop culture, which has already enabled them to make deep inroads into Russian society.

Mattson, Greggor (University of California, Berkeley, USA) **FLIRTING WITH DANGER: WHAT IS RISKY ABOUT RISKY SEX?** State agencies regularly police public sex as an activity particularly prone to transmit disease, especially HIV. This paper presents vignettes from two years of ethnography in San Francisco bars on the spatial construction of 'public sex' that obscures a public *sexuality*. What is missing in contemporary analyses of risk, individual health, or social order is a comparative, spatial analysis that can answer the question: what kind of person participates in 'disorderly conduct,' and how are they similar or different from other people who use other spaces? I focus on the visual aspect of bodily experience that sexualizes spaces and the state surveillance that is crucial to constructing the parameters of 'risk' based on respectability. This classed definition of risk, and not some notion of individual health, serves the self-justification of bureaucracies. This focus on recalcitrant bodies in current rhetoric de-sexes public places by reshaping urban problems into 'urbane' discipline.

McDermott, Dennis (University of New South Wales, Australia) **HASSAN'S GRAN AND MY MOTHER: STRATEGIC WHITENESS AMONGST AUSTRALIAN ABORIGINAL AND IMMIGRANT "OTHERS"** Lebanese-born Australian cultural theorist Gassan Hage finds an unexpected linkage between the "anti-intellectual" views and range of worries of his grandmother and the "White-and-very-worried-about-the-nation" backlash most graphically embodied in Pauline Hanson and her One Nation movement. Such linkage is replicable both within this author's family experience and the wider Aboriginal community. Self-constructions of "whiteness" by non-Anglo "others" involves conscious or unconscious pursuance of strategies involving consonance with views Hage characterizes as "fantasies of white supremacy in a multicultural society", often at significant, if disguised, personal cost. Larbalestier's "...imagined space of 'white Australia'", her core of (white) Australian identity, can only be occupied by "others" through significant behavioural self-censoring and cognitive morphing. Read estimates 100,000 Australians of Aboriginal descent either are denied or deny their Aboriginality. This paper will explore the articulation and the consequences of the phenomenon of strategic whiteness for "others", from personal, cultural, psychological and literary perspectives.

McIntyre, M Kelleen (Scripps College, USA) **VIVA LAS VENICE: DO THE "PLACE-THEMED" CASINOS OF LAS VEGAS ACT AS VEHICLES IN U.S. CULTURAL IMPERIALISM?** The proliferation of American ideologies, 'culture', mass media, consumer goods, etc. has long been criticized as an agent in the watering down and 'Americanization' of much of the world. If the exportation of Americana lends to implant and perpetuate U.S. cultural hegemony, then what effects could the selective importation, appropriation, and contextualization of 'other' cultures have? According to one resident of Las Vegas, Nevada, 'Las Vegas exists because it is the perfect reflection of America.' As such, Las Vegas resort/casinos such as 'Paris-Las Vegas', 'New York-New York', and 'The Venetian' bring rise to questions of authenticity, appropriation, and power. Is the commodification of a culture ethical, especially if said culture is without recourse or benefit? What does the very existence of such a trend, let alone its success, say about American culture at large? What could be the effects of such a trend outside U.S. borders?

McNeil, Maureen (Lancaster University, United Kingdom) **FROM REFLEXIVITY TO AFFECT: MINDS, BODIES, FEMINISM AND PEDAGOGY** This presentation will be a reflective consideration of how the thinking, if not the practice, of what might broadly be designated as 'feminist cultural studies' teaching has evolved in recent years. My particular interest is in how the slings and arrows of outrageous theory have shaped the models of and thinking about pedagogy. My focus will be on two main vectors: the body politic and the politicised body. On the one hand, I want to consider some changes in the conceptualising of the politics of teaching -- how the classroom has been differently figured in relationship to the body politic. Secondly I will reflect about the increasing interest in the corporeal dimensions of teaching (particularly via the concept of 'affect').

Meisner, Natalie (University of Calgary, Canada) **THE FISH & BINGO PLAY: REGIONAL NATIONALISM IN CANADIAN THEATRE** There is a frequently noted correlation between the flourishing of theatre and periods of nationalistic fervour. Examples include Greece during the Persian wars, France under Louis 14th, and China during the Cultural Revolution. The Canadian equivalent could be located from 1967 (the year of our Centennial) to the mid-1980's. Canadian theatre of course existed long before Europeans arrived in North America with mystery plays and ritualistic performances by First Nations peoples. In spite of this rich tradition combined with records and texts from performances by Europeans that span four centuries, the revered Oxford Companion to the

Theatre as recently as 1957 -in an extreme case of damning with faint praise - allowed that Canadian dramatic efforts are 'probably no more amateur than were the first plays of medireview Europe.' The relative invisibility of Canadian plays prior to this period was ensured in the practical sense by the fact that most theatres were owned by companies based in the United States who were, of course, interested in disseminating their own indigenous product. Colonial practices ensured deference to European classics in large sectors of the viewing public. In order to escape this double bind, Canadians finally began to solicit scripts written by and for Canadians. This demand was supported by a governmental review and the creation of a national funding body that is today known as The Canada Council for the Arts. There was an explosion of Canadian plays and Canadian playwriting along with an attendant belief that our stories were just as capable of stretching toward the eternal, universal truths so prized in the classics. However as Linda Hutcheon among others points out, these 'eternal universal truths turned out to be constructed, not found' and rife with classed, gendered and racialized assumptions.

Melo, Sónia (Instituto Politécnico de Leiria, Portugal) TRAVEL WRITING IN A POST-COLONIAL AND POST-MODERN ERA: THE CASE OF V.S. NAIPAUL For centuries, traveller writers were a privileged group, mostly westerners, whose main function was to report on the habits and culture of others. Such information often played a significant role in military and strategic matters. In the 19th century, for example, encounters with the 'Other' had particular interest for the European colonial powers. Richard Burton and T. E. Lawrence may have had strong personal reasons for travelling, such as the desire for challenge and adventure, and escape from Victorian conventions, but their travels into territory unknown or unfamiliar to Europeans was invariably linked to imperialist aspirations. In times of mass tourism, Internet, and spy satellites the traveller's first-hand knowledge of peoples or places is greatly diminished. What, then, is the point of travelling in a postcolonial and postmodern world, when all that is available is the fleeting and superficial experience of tourism? For Lash and Urry, there is a counter-movement to the annihilation of temporal and spatial barriers in postmodernity. They argue that the more global interrelations become, the more people search for a space and a place to belong. In this paper, I will focus on how the writer V.S. Naipaul tackles the complex questions of identity in this context.

Michael, John (The University of Rochester, USA) ACADEMIC AUTHORITY AND POPULAR PREJUDICE: MISUNDERSTANDING THE WAR

ON TERROR AS A CLASH OF CULTURES In the aftermath of September 11th's horrendous attacks, media pundits on the right and the left have attempted to represent the motives and goals of the U.S.'s attackers as stemming from a global war of cultures especially between Islam or Islamic fundamentalists and the West. Seductively clear and unambiguous, this construction of current events pits religious tyranny against secular democracy, the enlightened West -especially the U. S. - against mullah-ridden Moslems. Those who would advance this distorted view of recent history and of contemporary tragedies frequently support their arguments by uncritical references to work by academic intellectual, especially such controversial figures as Samuel Huntington and Bernard Lewis. In mediatizing these figures, however, those who cite them neglect - through ignorance or design - to consider the critical reception of their work within the academy itself. The result is that questionable academic opinions circulate beyond the university as established fact, a dangerous deployment of academic prestige and authority in the public sphere. In my remarks I would like to analyze this phenomenon and discuss its troubling implications for academic intellectuals, public policy, and the status of expertise in the public sphere.

Mietola, Reetta and Lappalainen, Sirpa (University of Helsinki, Finland) DISCIPLINE OF MIND AND BODY – EDUCATING NATIONAL CITIZEN At the turn of the millennium, two kinds of fears can be read in the educational discussion in Finland. Firstly, the survival of the Finnish nation in the global market, and secondly, the survival of particular children have been widely discussed. These fears have also been present in the debate concerning current changes in the education system: obligations of communes to arrange pre-school education for 6 year olds' and the introduction of 'health education' as a compulsory subject into a comprehensive curriculum. In this paper we ask how difference and normality are constructed in teachers' conceptions, daily practices, as well as in documents and school texts. We suggest that there are two key features which construct a competent citizen in educational discourses: firstly, the individual's ability to take care of her/his body and secondly, her/his ability to make correct choices defined by images of institutionalised life courses.

Miettinen, Sonja (University of Helsinki, Finland) A PARENT'S DEATH IN ADULT AGE AS A LIFE-COURSE TRANSITION The death of an elderly parent may be seen as a normative, on-time occurrence that generates several transformations in the life and identity of the surviving child. In this presentation I am interested in how this transition is described and defined by individuals

in life-narratives - a process where the cultural and subjective meet. First, I make an overview of narratives of parental loss written by "ordinary" Finnish people from historical perspective. Thus we see how the "epic" narration of the eldest generation, with wide societal description and limited expression of emotions, contrasts sharply with the "psychocultural" stories of the youngest generation, where the focus is shifted the inner conflicts and analysed with concepts originating in psychology. I then shift the focus to the selected stories of the youngest generation, in order to examine more closely the contemporary ways of constructing this phase of life in autobiographical narratives.

Mignon, Patrick (INSEP, France) **SPORT, ROCK AND OTHER DAILY LIFE OBJECTS IN FRENCH REPUBLICS** The absence of French researches in the field of cultural studies could be analysed at two distinct levels. One is the social status of popular culture (including working class culture or mass culture) in French society because of the specific history of French nation and the role of culture in this history; second is the history of the relations between social sciences, philosophy and the social life objects. Sport, rock or pop music, could give a good example of the articulation of this two levels as we can see now at the same time the growing importance of sport and pop music in French society and growing interest for pop or mass culture among French researchers. To understand this situation, we would like to explore some hypothesis about the changes in the role of politics and culture as framework for the definition of identities.

Mikos, Lothar (Academy of Film and TV "Konrad Wolf", Germany) **BIG BROTHER AS TELEVISION TEXT: FRAMES OF INTERPRETATION** The fascinating character of the reality show Big Brother attracting the television audience is the result its specific structure as a television text. Big Brother can be described as a hybrid television format that borrowed many elements from other TV genres like game shows, soap operas, docu soaps, talk shows, and TV tabloids, and also from other media like the webcams of the internet. Therefore Big Brother can be defined as a behavioural and personality oriented game show that is screened according to the narrative devices and dramaturgical structures of soap operas, based within the real-time stage of the Big Brother game. Part of this game are other games like the daily or weakly exercises. The game is focussed on the performance of the contestants. The paper deals with the frames of interpretation set up by this complex television format.

Mikula, Maja (University of Technology Sydney, Australia) **LARA CROFT, BETWEEN A FEMINIST ICON AND MALE FANTASY** Lara Croft, a widely popular videogame superwoman and recently also the protagonist of the blockbuster film *Lara Croft: Tomb Raider* (2001), has animated feminist polemics since her creation as a videogame character in 1996. Independent, strong, determined and fearless, Lara is seen by some as a desirable role model for present-day feminists, her violence a welcome counter-balance to the submissiveness of traditional female literary stereotypes. At the same time, Lara's Barbie-like body and the moans she generates when engaging in demanding physical stunts make Lara an object of desire and the Cyber-goddess of the average adolescent male videogame player. The original cinematic concept of the videogame was meant to reduce the possibility of transference or identification of the player with the character. In both the videogame and the film, Lara's violence is controlled by the male gaze, with little room left for any significant shift in traditional gender stereotypes.

Millner, Alexandra (Literary scholar, Vienna, Austria) **ETHNICITY, CLASS AND GENDER: A FEMINIST CULTURAL STUDIES APPROACH TO AUSTRO-HUNGARIAN CULTURE (1867–1918)** In Austro-Hungarian female writing around 1900, we confront many literary texts and essays with a definitely feminist impact: Privileged women campaign for "equal rights" for those women they see as oppressed (e.g. prostitutes). The paper will discuss various feminist cultural studies theories (by Gayatri Chakravorty Spivak, Teresa de Lauretis etc.) adequate to approach both the subject and the object of investigation and differentiate between them. Tracking the female subaltern that is neither the producer nor the recipient of these texts, the paper will examine the notions of ethnicity, class and gender.

Modinos, Tuija (University of Jyväskylä, Finland) **LARGER THAN LIFE; GENDERED ARTICULATIONS OF POPULAR MUSIC FANDOM** In her critique of Euro-American cultures' gendered practices Sara Cohen (1997) has pointed out that we tend to assume that "rock culture is male culture comprising male activities and styles". Meanwhile, according to Cohen, we "tend associate women with a marginal, decorative or less creative role", which explains for example the common stereotype of "girls as adoring fans who scream at male performers". By discussing Backstreet Boy's 1999 Millennium Tour concert in Helsinki, as well as the ways this boy band and their "adoring" fans were constructed in/by Finnish media texts at the time, the present paper will trace the gendered articulations of BSB fandom circulated in

Finnish media culture in August 1999.

Mohanram, Radhika (Cardiff University, United Kingdom) **THE SEXUAL WHITENESS OF VICTORIA** It is a commonplace to acknowledge that Foucault's monumental work, *The History of Sexuality* completely revolutionized the academy in its emphasis on sexuality as a discursive formation, which demands to be read within a framework of biopower. Yet although Foucault concentrates on the 19th century, he omits to script in the centrality of colonialism in the formation of Europe, Europeanness, and European knowledges. This paper looks at Victorian Britain and asks: How would our readings of sexuality, race, and the body shift if we locate colonial discourse at the heart of any study of biopower and sexuality? Can modern sexuality come into visibility if it is not predicated on visual bodily differences? Is sexuality itself raced? What is the colour of heterosexuality? Is a perverse sexuality black? How does Victorian Britain construct of white sexuality?

Mohrbacher, Carol (Iowa State University, USA) **MICKEY MOUSE, THE LAW, AND THE ACADEMY: DEFINING AUTHORSHIP** A vigorous debate between businesses like Disney Corp., academic groups like American Association of University professors, and legislators preceded the passage of the 1998 20-year Copyright Term Extension Act in the United States. Understanding how each of these three communities (business, the legislature, and the academy) define authorship can help us understand why the 20-year term extension passed, despite the protests of academic groups. In this paper I trace historical definitions of the author and I maintain that authorship can be defined in terms of its constituent elements, creativity and originality, and that the academy's definitions diverges from those of business and the law. Perhaps understanding divergences in definitions of authorship can give us a clearer picture of the intellectual property landscape and can also provide clues to the future of digital copyright.

Monaco, Pamela (Mississippi Valley State, USA) **HISTORY PLAY AS DOCUDRAMA** One of the trends in the past twenty years in American theatre has been the development of a new type of history play that is constructed as a type of docudrama. Emily Mann, Anna Devereaux Smith, and others bring to audiences national issues of inhumanity, intolerance, or cultural misunderstanding through plays written and performed based on community interviews with those involved in the issue. Going into the community or communities, the playwrights gather information from multiple perspectives in order to put the national community on stage, in a quasi-legalistic fashion. Of particular interest

is the use of space. Either using a limited cast to perform multiple roles (Execution of Justice, Laramie Project) or a single performer to play all roles (Fires in the Mirror), the body becomes the sacred space, representing the individual, but when performed in various stage settings, the individual is both of the community and is the community, making us both the one on trial and the jury of the trial. By examining the semiotics of the body, the presentation suggests that the plays' construction and staging implicates all of us by incorporating the personal and national body into the performance space through the physical.

Moor, Elizabeth (Goldsmiths College, United Kingdom) **BRAND VALUES: WORK AND CONSUMPTION IN THE CREATION OF CULTURAL MEANING** Brands and branding have become increasingly significant to both economic and popular discourses in recent years. This paper will assert their significance to cultural studies through a consideration of two key features - firstly, their circulation within the spaces of everyday life and experience rather than conventional advertising media; secondly, their function as strategic interventions into the circulation of meanings and values which attempt to blur the boundaries between different layers of 'value' in order to create and secure markets. These themes will be developed with reference to empirical material from interviews with branding consultants, and with case study material from a series of recent marketing events. This material will be used to make more concrete points about the work that goes into creating brand 'values', how these different layers of 'value' get materialised in commodities, and the ways in which consumer experience is put to work in elaborating and re-circulating a range of brand(ed) meanings.

Morgado, Margarida (Escola Superior de Educação do Instituto Politécnico, Portugal) **THE AGENCY OF CHILDREN IN CONTEMPORARY CULTURE** Agents may be defined as 'those people who make things happen' (Pope 2001). In cultural studies recent debates have located agency midway between being subjected by power and being able to resist those powers that subject us (see Stuart Hall and Lawrence Grossberg). A productive definition of agency is that which highlights how individuals or groups struggle to transform their existing social, economic or material forces that 'maintain dominant relations of power'. In the light of this debate I propose to discuss the possibilities of children's agency in the context of adult/child relations of power both in contemporary research and through the analysis of fictionalised agency positions of children in literature.

Morton, Stephen (University of Tampere, Finland) **THE CRITICAL STANDPOINT OF THIRD WORLD WOMEN IN DISCOURSES OF TERRORISM** The imperative to critically respond to the event of September 11 in western-based cultural studies is in danger of annulling the ethical call of the Other, whose voice it seeks to respond to. To counter this difficulty, this paper will try to examine the standpoint of the Third World woman in relation to the discourse of terrorism. Starting with a discussion of the representation of the female terrorist in Frantz Fanon's *Algeria Unveiled*, Gillo Pontecorvo's film *The Battle of Algiers* and Santosh Sivan's film *The Terrorist*, this paper will examine the active role played by women in violent anti-colonial insurgency movements. The paper will then examine how the epistemological standpoint of the Third world woman terrorist pushes against the media construction of the monolithic Third world woman as a victim-who-needs-to-be-saved from the patriarchal tyranny of traditional 'fundamentalist' societies.

Mounsef, Donia (Yale, USA) **WWF: WRESTLING WITH FRENCH: FRENCH THEATRE IN AMERICA** Aside from the obligatory number of French films that make it across the Atlantic every year, stamped with the quintessential hallmark of Frenchness by Gérard Depardieu or Catherine Deneuve, there seems to be a phenomenon developing since the early 90's of a rise in interest in French theatre in translation and a significant number of French theatrical productions overseas. Judging from the amount of programming and productions of French theatre in the United States in the past two years alone, one would think that the cultural wars have been won with a kind of a new seductive *Liberté guidant le peuple* luring spectators into a neo-Enlightenment, neo-universalist *Moulin rouge*. However, it is well known that theatre travels heavy, unlike film with its packageable rolls of 35 mm, theatre is bound syntagmatically to a space of representation, a particular audience, and a particular *esprit du temps*, also paradigmatically it is bound by a history of prior productions, a cultural familiarity with the subject matter and a certain intimacy with the language, none of which are easily transportable abroad. Taking into consideration the liveliness and breadth of French and Francophone theatres in Canada and the French Antilles, this paper examines the origins of this wave of theatre francophilia in the United States, by looking at dynamics of French cultural activism arising from the 1968 spectacular failed revolution and the way Frenchness is exported as an identifiable set of adoptable, contested, and transformed cultural practices. This paper explores issues pertaining to the codes by which French theatre is institutionalized both as nationalistic and globalized product and its relationship to French

assimilationist ideologies of the "rayonnement" on the one hand, and to cultural counter-hegemony on the other hand which rejects the principle of the centre and asserts the vital quality of difference at the periphery.

Motohashi, Yayoi (Waseda University, Japan) **DREAM AND CONTRADICTION OF CREATING NATIONAL STYLE: NATIONALISITIC MOVEMENTS OF ART AND ARCHITECTURE IN HUNGARY AND FINLAND AT THE TURN OF THE 20TH CENTURY** At the turn of the 20th century, there were movements to seek for creating a national style in Hungary and Finland. At this time, Hungary became independent under the Austria-Hungary Double Monarchy. Budapest, the new capital of Hungary, was full of zeal to have their own state. Finland was, at this time, under the pressure of "Russification", and seeking for the independence. The nationalistic movements were flourished there. Architects tried to express their national identity with the inspiration from their own history. They used folk art motifs for creating the national style. Artists had to face with contradiction. The national style should be the style, which identify the nation. However, there was no such style. They had to create this partly artificially. Above all of artificiality and contradiction, or may be because of that, their national style represents the "golden era", reflecting their strong will and their dreams.

Muecke, Stephen (University of Technology, Sydney, Australia) **CONTINGENCY IN MADAGASCAR** Contingency is that which touches: it is the risk of the event which calls for a singular response. I will describe therefore a new cultural studies method, as I tell a story about travelling in Madagascar. It is a method which abandons the anthropological 'field', 'community', and reconstitutes a social ethic as it stresses links and lines of connection as they weave geographically, linguistically and historically. The traveller moves in a complex system where connections unfold and disperse, then more suddenly knot and bind in rituals which propitiate these ghosts of the ancestors (*famadihana*). Can there be any consistency in this method alert to the complexity of open systems and what kind of researching subjectivity is thus created through the ethics of contingency?

Mueller, Ulrike (University of Oregon, USA) **WHITE GERMANNESS, GERMAN WHITENESS: CONSTRUCTIONS OF RACE AND NATION AMONG WOMEN'S ACTIVIST GROUPS IN GERMANY** In this paper I examine culturally and historically specific constructions of whiteness among German feminist activists. My central argument is that constructions of national and racial identities are tightly linked in that being German also

always means being white. Drawing from interviews conducted during an ethnographic study of feminist activists in Southwestern Germany I depict the particular local form of whiteness in Germany. Whiteness and Germanness are not acknowledged as political institutions by many German left-wing political activists, because concepts such as race and nationality are associated with Germany's Nazi past and are, therefore, avoided. Thus, whiteness as a social location of structural advantage, power and privilege remains largely unnoticed and unacknowledged. On the basis of the interviews I will discuss the complex ways in which feminist activists negotiate their German/white identities within the everyday realities of political activism.

Mulvany, Aaron P. (Independent scholar, Philadelphia, USA) **FRANK ZAPPA AS NATIONALIST?** Nationalism can be defined as "a devotion to the interests or culture of a particular nation." Unfortunately, in rock music such devotion often manifests itself as jingoistic flag-waving, or even more bizarrely as a call for the return to the ancient culture. But what about genuine devotion to the professed - if not practiced - ideology of a particular nation? Given its bad name in some quarters, nationalism as defined above seems ill applied to American rock artists who are often extremely critical of U.S. policies at home and abroad. No one would suggest that the protest songs of the late '60s were nationalistic. And despite the RNC's appropriation of Bruce Springsteen's "Born in the U.S.A." during Ronald Reagan's presidential campaign, it seems equally absurd to categorize the Boss's lyrics in this way. One of the most scathing critics of American culture and politics during the rock era has been Frank Zappa, yet I wish to suggest that Zappa can be read within the framework of pure nationalism, insofar as he devoted himself to the perpetuation of the ideals set forth within the Constitution. In fact, Zappa made a conscious effort to (ab)use the national framework of rights and privileges to expand the boundaries of his art, going so far as to use tapes of Congressional Hearings as a basis for an entire album (Frank Zappa and the Mothers of Prevention). Zappa was a staunch defender of the freedoms guaranteed within the Constitution; what he disagreed with were the accretions to governmental power and subsequent loss of personal rights during the following two centuries.

Müller-Funk, Wolfgang (University of Birmingham, United Kingdom) **POSTCOLONIAL STUDIES: THE AUSTRIAN ROOTS OF ZIONISM** This lecture analyses the roots of the Zionist discourse in the multi-ethnic Habsburg Empire not at least as a reaction to a growing anti-Semitism in all parts of the Monarchy. It presents a close reading

of the utopian novel "Altneuland" by Theodor Herzl, who for a long time was a writer and cultural critic in the context of Viennese Culture. Carl Schmitt's terminology "Land" (territory) and "Meer" (sea) will be used to differentiate between two forms of domination and ruling power: a territorial and inner-European and a maritime and global. The Austrian Monarchy represents the conservative type of continental domination against the concept of the nation state. Zionism, however, confronts us with the "grand récit" (Lyotard) of progress, civilisation and (post-) colonialism in a very specific way. In Herzl's novel, the colonist represents, on the one hand, the type of a coloniser, but on the other, a continental type who goes back to his territorial roots.

Mäkelä, Tapio (University of Turku, Finland) **FLICKS AND CLICKS: INTERACTIVITY, CINEMA THEORY AND HUMAN COMPUTER INTERFACE RESEARCH** Interaction and networkedness, and the simultaneity of multimodality are those aspects of user experience, which are not grasped by cinema theory or its later remediations. While interactive media does not fall into the category of "flicks", Human Computer Interface (HCI) research seems to reduce the user experience to "clicks", point and click -type of interaction. In my paper I will look at the interdisciplinary intersection of media studies and the HCI, through a critical reading of remediation theories in relation to interactivity, while suggesting how the HCI could benefit from a better understanding of multimodality and identity theories. As an example of remediation and the irreducibility of multimodality and interactin to previous user experience modes, I will use the interactive film by Nick Crowe titled "Discrete Packets" <http://www.nickcrowe.net/online/index.htm>.

Mäkiranta, Mari (University of Lapland, Finland) **CORPORALITY AND MEDIA TEXTS** Since the 1980s, gender discourse has addressed the body: the focus has been on the human as corporeal, carnal subject. The body has been seen as the subject of action, experience, and significance. In terms of female bodies, then, questions are raised regarding the significance of media texts and representations of female bodies. Are new media artists able to produce new kinds of female images with these technologies, images which avoid some of the difficulties of objectifying bodies? What factors are involved in producing and understanding female representations in popcultural mediatexts? I will consider the representation of women across a variety of popular cultural forms, with the help of some post-modern feminist theories. Using narrative analysis and deconstruction, I will read the stories written both on the surfaces of material bodies and bodies

represented in particular media texts. Such a discussion invites questions regarding the power structures that determine sexuality, identity and body image.

Nagrath, Sumati (University College Northampton, United Kingdom) **TELLING TALES: TOWARDS AN ANALYSIS OF PRODUCTION AND CONSUMPTION OF FASHION** This paper calls attention to the need of bridging the gap that exists between the two strands of contemporary studies that look at the fashion industry - namely those that look at production processes and those that concentrate on consumption habits. While the former concentrate on the political economic aspects the latter continue to be rooted in cultural studies. Although there has been the attempt to address the political economy of culture recently, they have largely centred on the media industries, this paper argues that there is a need to look at issues of production, and ownership simultaneously with issues of consumption and cultural expressions even in the fashion industry. After providing an overview of the conceptual frameworks that have attempted to bridge the production and consumption divide, such as those of Arjun Appadurai (1986), Scott Lash (1997) and Paul Du Gay, Stuart Hall et al (1997), the paper then discusses the need to and ways of applying these frameworks to the fashion industry.

Neethling, Bertie (University of the Western Cape, South Africa) **CROSSING THE DIVIDE: INTERCULTURAL PERFORMANCES IN SOUTH AFRICA** Through the legacy of colonialism and apartheid, multilingual and multicultural South Africa is still a deeply divided country. One of the biggest challenges that lie ahead is to forge a sense of unity amongst all its people, a sense of South Africanness. The basic viewpoint of Robert Young (Intercultural Communication 1996) is subscribed to : one must make a wager on hope that common ground be found while preserving genuine difference and diversity. The focus in this contribution will be on attempts within the performing arts to work across cultural boundaries and thereby enhancing communication across cultures. The central theoretical problem of intercultural communication, is how to facilitate understanding amongst cultures without one culture surrendering its integrity to the other. I argue that collaboration in the performing arts creates a new intercultural space that succeeds in doing just that. In the long run these projects will play an important role in normalizing South African society at all levels.

Newman, Janet (The Open University, United Kingdom) **UNSETTLING 'POLICY': GOVERNANCE AS CULTURAL PRACTICE** 'Governance' is a term that registers a discursive

space within which academic and policy debates about the unsettling of national and institutional boundaries are taking place. Theories of governance inform a burgeoning literature illuminating the reconfiguration of relations of power across multiple sites and levels of governing, and contemporaneous shifts in the modes and practices of welfare. Governance also helps illuminate some of the attempts to remake notions of 'citizenship' beyond the nation state, and highlights the difficulties faced by governments as they struggle to forge new political and social settlements in the face of disruptions to the imaginary unities of nation and people on which their legitimacy depends. This paper focuses on the difficulties of analysing 'policy' - both the policy process and the substance of policy - in the context of unsettled boundaries and the complexity of multi-level governance. It highlights the pivotal position of governance theory as a point of productive intersection between 'political' and 'social' perspectives on policy. But it goes on to argue that unless inflected with a cultural form of analysis this intersection cannot fully respond to the challenge of theorising policy in the context of shifting - and unstable - regimes of governance. In order to illustrate this proposition the paper draws on two pieces of current research: on the narratives of UK managers engaged in discursive negotiation, appropriation and contestation in the context of the 'modernising' reforms for public services, on the processes through which notions of 'the public' are constructed and enacted in the process of enlarging public participation in policy formation and service delivery in the UK. Together these highlight the importance of analysing 'policy' and 'governance' as the sites of cultural practice and contestation.

Neyzi, Leyla (Sabanci University, Turkey) **SUBJECTIVE EXPERIENCE IN ALTERNATIVE MODERNITIES: LIFE STORY NARRATIVES IN THE GLOBAL CITY OF ISTANBUL** This paper takes off from an oral history study on generational identity in the global city of Istanbul to ask, how are we to conceptualize subjectivity in alternative modernities? How do "subjective" accounts in these contexts (in so far as they are available) differ from conventional (e.g. Western) accounts, and how may we go about theorizing them? How do we construct the notion of "private" in contexts where the official, the public and the collective shape individual lives and narratives, and what does this imply about the very notion of subjectivity itself? I will use examples from life story narratives of members of different generations, placing the discussing in the context of the history of the Kemalist modernity project in Turkey from the 1920s. I will argue that ethnography and oral history are important means by which to approach subjective experience suppressed by official and mainstream history as well as by ethnic/

religious communities themselves.

Niaah, Jalani (University of the West Indies, Mona Campus, Jamaica) **POVERTY LAB(ORATORY)** Requirements for future leaders in British colonies were anticipated by administrators in the West Indies as early as the 18th Century, however it was not until after WWII that hurried decisive actions were taken to establish a University in the Caribbean region. In 1948 the University College of the West Indies, a department of London University was put in place with 33 students enrolled to study medicine. Today this now independent institution is a regional giant shaping the societies of the region and the world. It is the "shape" of the region and the world that this paper ultimately explores through a focus on the ethos of the University as a training ground for visions, architects and builders of society. Through an examination of Planno's thesis "a new faculty of interpretation", this paper explores the present shape of the University as a concept which seemingly could / might be summarised as a poverty lab(oratory).

Nieminen-Sundell, Riitta (University of Art and Design, Finland) **MATERIAL FORMS AND CONSTRUCTION OF GENDER - THE CASE OF FAMILY P** Femininity and masculinity are constructed with support of material things in the everyday practices. This paper scrutinizes ways in which new digital technology participates in the gendering process in the Finnish everyday. Even if a thing has no such affordances or scripts that force the users into gendered patterns, users may organise material things in gendering ways. In case of family P, the computer is not easily available to women in the family. The discourses surrounding its usage shape it as a masculine tool, a game machine which is not meant for feminine uses, such as e-shopping. Thus social relations of the family are fixed with the help of material items and materially organised practices. It is the interplay between things, practices and discourses that construct the computer of family P into a strongly gendered thing.

Nigten, Anne (V2 Lab, The Netherlands) **ARCHIVING OF UNSTABLE MEDIA: VISUALIZATION OF DYNAMIC CONTENT AND IINTERPRETATION OF UNSTABLE MEDIA** New ways of archiving are powered by scientific results in (visual, linguistic) information management. Scientists are defining ways to index the visual, sonic and text databases, enabling the user to interfere with the content in a personal way. Artists and scientists share in this way a mutual interest of software creation for creative processes. Content management is closely related to the notion of archiving issues. Within this context I like to think of a digital archive rather than as institutional, static,

and authoritative, but as a mapping, a social space, more about interaction than classification per se, a dynamic, constantly changing content platform, a process, even sometimes coincidental. The need to archive seems to be an important aspect in mapping our environment, our digital resources. A consequence is that the artist's role seems to have changed; often now artists find they are working as an editor, a moderator, a bot designer, a hacker, etc. All kinds of artistic researchers are investigating the cultural and artistic opportunities to create new archives or to re-define / re-use existing archives. This brings about new interpretations and new archival concepts, which can be valuable for current and future content management design concepts. Coded personalities are a commodity on line these days, in several artistic projects the user input is an essential element for dynamic content created by e.g. user interactions, archiving of personal data and open content management systems. So despite all bureaucratic or pure functional efficiency and commercial tasks performed by bots, cookies or agents, a growing number of artist / researchers are investigating the possibilities of these software creatures for creative content processes.

Nikunen, Kaarina (University of Tampere, Finland) **MAILING EMOTIONS. FAN LETTERS, TELEVISION STARDOM AND THE CONSTRUCTION OF EMOTIONS** Emotions of fandom are articulated in various cultural practices: in fanfiction, folk music, web sites, fan discussions, clubs and fan letters. I will explore the construction of emotions in fan letters written to a famous Finnish television star, Marco Bjurström, host of a popular music quiz *Bumtsibum*. Fan letters are private, intimate expressions of emotions. At the same time however, they are part of a larger cultural practice, part of fan culture. I will read these letters at the intersection of private and public discourses and focus on the construction of star-fan relations, fandom and stardom in these expressions of love and admiration. Fan letters can be seen as formations of fantasy and utopia, which I consider essential dimensions in fandom. As such, they tell us about the way emotions are culturally organised and regulated, nourished and cherished.

Nilsson, Maria (University of Iowa, USA) **GOING NOWHERE: A PHOTOGRAPHIC CRITIQUE OF CONTEMPORARY TRAVEL PRACTICES AND TRAVEL PHOTOGRAPHY** Photography and contemporary travel are intrinsically connected. Yet, cultural studies has only begun to examine politics of representation in travel photography and the ways the medium figures in travel practices as a tool for "capturing" and validating a trip. This paper, which addresses travel practices as well as representation, focuses on three photography books by Martin Parr,

a British photographer known for his satirical work on global tourism, leisure and consumer culture. My thesis is that photography is an overlooked form of cultural critique and that Parr's work, as a critique of global tourism, effectively subverts the codes of representation and topics of commercial travel photography, and in doing so exposes the commodification of tourist sites, host cultures and travellers. While the relationship between photographer and subjects - leisure travellers - is unequal in the first two books, Parr becomes the tourist in a book of studio travel portraits.

Notaro, Anna (University of Nottingham, United Kingdom) **THEORETICAL PERSPECTIVES AND ACADEMIC PRACTICE: VISUAL CULTURE STUDIES IN NOTTINGHAM** Over the past four years I have been involved in the '3Cities project,' an inter- and multi-disciplinary study of the iconography, spatial forms and literary and visual cultures of New York City, Chicago and Los Angeles in the period 1870s to 1930s. The project has recently culminated in the production of an electronic book *City Sites*, a net-based publication linking new work written by ten European and American authors with photographs, films, maps, prints and paintings - some static, many animated - other published work, other web sites and a conventional bibliography. *City Sites* has been identified as an important landmark publication in the field of Visual Culture. This paper will look at my personal encounter with visual theory and the attempt to avoid the heightened semiology of modern urbanism that privileges, even as it distorts, vision and the visual. The end of the nineteenth century and the beginning of the twentieth century saw a proliferation of new visual technologies, forms and texts. This proliferation affected the ways in which the urban landscape was represented and the ways in which the constructed landscapes were inhabited. Visual representation may be said to bring the city into focus: it frames recognition of urban forms; it offers legibility through the reproduction of what is seen; it unites aesthetic and spatial apprehension of the urban scene; it mediates scopophilic and voyeuristic desires; it technologises the act of seeing; and it alters ways in which people negotiate the urban environment. The new forms of visual representation and apprehension accentuated the growing abstractions of space and inaugurated the 'society of the spectacle' in urban form.

Nunes, Pedro (University of Stirling, United Kingdom), **THE CREATION OF COMMUNITY CONTENT IN ONLINE COMMUNICATION: CASE-STUDY OF PORTUGUESE ONLINE FORUM FOR DISCUSSION IN POPULAR MUSIC** Within the peculiar context of the popular music industry, online communication has become

an important tool for the assertion of subordinated groups, like music fans, amateur musicians and professionals from small, independent record labels. The launch of an online forum for discussion in music, in the online version of a Portuguese daily newspaper, has led to the creation of "community content" produced through interactivity between music fans, journalists and professionals. This paper will examine how a sense of community emerged in the forum. While issues of cultural capital on popular music are crucial to the inclusion/exclusion of participants, the forum seems to reflect less the struggle for meanings in popular culture discourses, as the sharing of the same codes (awareness of latest releases, "leftfield"-oriented music tastes, constant use of "name-dropping") wins over rational argument between different taste groups/subcultures, in the making of community content.

Nunn, Heather (Middlesex University, United Kingdom) **VIDEO JUSTICE: TESTAMENT AND SPECTACLE IN REALITY TELEVISION** All I could think about was my little girls and they would grow up without a father. They ask me everyday, "Daddy why do you have all those booboes [bullet scars] on your stomach?" And I tell them that's what the bad man did to me. And they say, "Daddy, why are you crying?" And I tell 'em that's what the bad man did to me. Store owner talking on Video Justice. This paper is part of a broader project on recent reality television, realism and the production of knowledges about the social world. In reality TV the differently weighted alliances between TV, CCTV and private film footage produce new configurations of media space which demand that we rethink not only the economy of the gaze, but also our broader understanding of the relationship between the public and private spheres. This paper concentrates on the US programme *Video Justice: Crime Caught on Camera* (US 1997 Fox Productions) as an example of programming that raises a number of important questions about media spectacle, media technologies and media ethics. This controversial true crime programme chronicles a range of crimes including store robberies, shootings and street beatings. Its voiceover begins with the statement: "There's a war going on in America between citizens and criminals, between the violent and the vulnerable." It was produced through editing together mainly CCTV and security footage and individuals' recordings, together with film from law enforcement sources. Here scenes of violence and aggression are anchored by a voice over and spliced with interviews with witnesses, experts and the surviving participants. We argue that the appeal of the programme operates on several levels and in contradictory ways. Viewers are confronted with scenarios of sudden and unprovoked violence that seemingly confirm public anxiety and fear of

crime. They are also arguably offered a 'safe' and even pleasurable subject position from which to witness these events. However, the spectacle of crime is punctured by moments of intimate personal revelation when the victim relates the trauma of violent experiences. This paper explores that ways in which these narratives of personal trauma and crisis fracture and undermine the coherence of the programme as 'entertainment' and consequently reveal a more complex and ambiguous relationship between audience and text.

Nyman, Jopi (University of Joensuu, Finland)
FROM THE VELD TO THE SHELTER: READING POST/COLONIAL ANIMALS IN SOUTH AFRICA In this post-humanist era the unity of the white male subject, the main agent of humanism, has been shown to be an illusion and its status challenged by cyborgs, animal rights activists, postcolonialists, feminists, and queer theorists, criticizing the ideological construction of subjectivity. This paper dealing with the use of animals in cultural texts focusses on issues of race by discussing two South African animal narratives, Sir Percy Fitzpatrick's *Jock of the Bushveld* (1909) and J. M. Coetzee's *Disgrace* (1999). Reading the texts from a postcolonial perspective, I will explore the connection of the representation of race and the animal. While in colonialist narratives the representation of the animal is often framed in a narrative of race, issues of racial difference are no less important in Coetzee's novel focussing on post-apartheid South Africa.

Offord, Baden (Southern Cross University, Australia)
FREEDOM OF/FROM CULTURE This paper explores the notion of freedom in relation to cultural studies and its concern for examining the power-laden nature of contemporary culture and society. Moving from a political position where cultural studies is regarded primarily as an intellectual movement that strives to evaluate and interrogate modern society, this paper offers two responses. First, the embedded nature of freedom within the cultural studies project is unpacked in order to clarify the meaning and aims of emancipatory politics. Second, the paper offers an incursion into the field of cultural studies through the thoughts of the Indian philosopher J. Krishnamurti, well known for his questioning of authority and his view that knowledge does not bring freedom. Taking up his ideas on freedom and the individual, the paper explores the limits of freedom as conceived through the tradition of cultural studies, and questions the purpose of liberation, participatory and emancipatory processes.

O'Hagan, Ciaran (South Bank University, United Kingdom)
DIVISIONS IN YOUNG PEOPLE'S CONSUMPTION OF DANCE MUSIC AND DRUGS This presentation aims to reveal new insight into the development of dance culture by exploring the relation young people have with particular genres of dance music. It will examine how young people's participation in particular dance scenes, such as UK Garage and Underground Trance and Techno interacts with their drug consumption practices. Such developments present a wide range of challenges to youth culture and drugs education professionals and this paper will address several of these key factors and attempt to provide some direction for future strategies within this complex area. Themes to be covered will include an overview of the concept of scene fragmentation within dance culture, an assessment of genre specific drug use and an examination of the processes of communication central to each scene.

Oksa, Jukka (University of Joensuu, Finland)
LOCAL LEARNING AND TRANSFER OF A SUCCESSFUL MODEL: RURAL COMMUNITY NETWORKS IN FINNISH PERIPHERY The model of "learning district" is relying on social innovations and on mobilising unused human and social capital. The practical model of action was created in the Learning Upper Karelia project, which was implemented in a remote rural area of about 20,000 people. In two years' time this project created a local network with 25 percent of the population as registered users. Later the network was enlarged into three additional municipalities, and today the idea is being transferred to eight other places in Finland. I shall discuss the difficulties of enlargement and transferring the success story of the first place into other localities. The presentation is based on the materials of the evaluation studies of the project and its enlargement.

Orchard, Vivienne (University of Southampton)
THE CONFLICT OF THE FACULTIES REVISITED, OR THE STAKES OF 'Interdisciplinarity' has become a managerial mantra for the future functioning of the modern 'multiversity'. Once the radical demand of student groups in Paris in 68 attacking the stagnation and technocratic imperatives of university education, it is increasingly evoked to designate all 'forward-looking' innovatory strategies. Where previously it was the watchword of disciplinary radicals, it now risks becoming a vacuous exhortation on the part of the bureaucratic superstructure of the university, the alibi of rationalisation and downsizing for the humanities. This paper will return to the celebrated theoretical interventions of Derrida and Lyotard of twenty years ago, and the more recent work of Bill Readings on the 'posthistorical' university, to

repose the question of disciplinarity as institution of interpretation, and to question the radical potential of interdisciplinarity. The emergence of the genre of self-conscious disciplinary history, as different disciplinary areas within the humanities and social sciences have staged their own reception and accommodation of academic postmodernism, will be interrogated in order to question the simultaneous immobility of disciplinary structures within the university and their effects on knowledge, and the invocation of interdisciplinarity as the category of the future, by both radicals and conservatives. What are the politics of interdisciplinarity today, and what is its real possibility as an intellectual and institutional strategy?

O’Riordan, Kate (University of Sussex, United Kingdom) **MEDIATED IDENTITIES – A PARTIAL VIEW** Outlining some of the themes that have dominated discourses of cybercultural studies, I examine some of the implications of the changing understandings of the self as cyber-subject. I map out and question implications for Internet research ethics that these themes have in relation to media studies. The relationship between body/artefact has structured discourses of cyberculture from inception. Mapping some of the main tropes, from virtuality as transcendence to the pragmatics of wearable computing, I point to how an understanding of cyberculture, dominated by its polemics, has contributed towards the production of a research ethics that constitutes the body as data. The paper draws on two case studies, a text-based community site and web cameras sites. The paper concludes that feminist media studies and internet studies need to be re-coupled whilst re-thinking the implications of form and content as categories through which meaning is produced.

Osmond, Christopher (University of North Carolina at Chapel Hill, USA) **NOTHING VENTURED, NOTHING GAINED: AN ALTERNATE CONCEPTION OF RISK AND SAFETY IN CLASSROOM PRACTICE** This paper reconceptualizes institutional responses to “risky” teachers through the lenses of post-Foucauldian conceptions of risk, contemporary performance theory, and mythology. Beginning with a definition of risk derived from the insurance industry, the standardized definition of the “safe/unrisky” teacher that informs administrative assessment and valorization will be established. Examples of teachers who are “risky” to school success according to the hegemonic definition are presented. Bertolt Brecht’s theory of alienation, Lewis Hyde’s exploration of the trickster figure in mythology, and Elizabeth Bell’s pleasure-based economy of performance are explored as sources of alternate schema for establishing the value of a teacher’s

unorthodox or excessive practice. The rich interplay of multiple stakeholders’ conceptions of “safety” and “risk” is foregrounded. The conclusion presents a more holistic conception of the “safe” teacher, one that values the factors of successful classroom practice that existing administrative assessments exclude.

Ota, Frances (Toronto School of Theology University of Toronto, Canada) **SOCIAL AND THEOLOGICAL IMPLICATIONS FOR MINISTRY POST-SEPTEMBER 11, 2001** In the days following the September 11 tragedy at the World Trade Centre in New York City, clergy from all faith groups grappled with what message to bring, and what the implications were for their congregations. Although Canada was somewhat removed from the events, congregations in Canada were also touched. Churches reported a brief rise in attendance, and then a drop back to normal numbers. Do churches have a role to play in shaping post-September 11 attitudes? What is our role as clergy in a world which is increasingly globalised? How do we help our congregants understand some of the deeper issues behind such attacks? This paper reflects on the implications for ministry, from the perspective of Doctor of Ministry students at Toronto School of Theology at Victoria University, University of Toronto.

Ota, Norio (York University, Canada) **IMPACT OF GLOBALIZATION ON JAPANESE LANGUAGE AND CULTURE** This paper focuses on several key terms and concepts, as to how they represent deep-rooted socio-cultural changes in Japan, and shows to what extent globalization has permeated the language, culture and society. The recent recommendation on drastic reform of the judicial system, for example, will probably change the culture of harmony, consensus seeking, non-confrontational, and out-of-court settlement into a judicial system similar to that observed in North America. The term ‘co-dependency’ has become a key word to criticize a model care-giver who gives at any cost. This is a direct challenge to the ideal of motherhood. It also refers to a Japan as an active agent to pursue its own globalization agenda in disseminating the pop culture in other Asian nations. The old pattern of learning from the West and applying it to Asia still exists very strongly in the name of globalization.

Paasonen, Susanna (University of Turku, Finland) **CONSUMING COMMUNITIES** Since the mid 1990s, the term “community” has become widely employed in commercialising the Internet and used in portals, e-commerce sites and women’s web sites alike. In this presentation, I look at the uses of “community” in mainstream women’s web sites,

focusing on the simultaneous address of women as Internet users and consumers. In this context, community refers less to communication between different community members than it does to returning users, conditions of usage and strategies of framing sites from portals to zines and search services as something "for us women." I am especially interested in the kinds of semantic shifts that occur with the term community, and how women, as category, become defined.

Paatela-Nieminen, Martina (University of Art and Design, Finland) **ON THE THRESHOLD OF INTERCULTURAL ALICES** This paper introduces an intertextual method for use in visual arts. The term 'texts' means both visual and verbal signs. The model has been taken from linguistics, in particular the ideas about intertextuality of Gérard Genette and Julia Kristeva. The method is applied, in this paper, to children's literature, specifically to English and German (intercultural) Alice in Wonderland texts. Genette's theory of paratexts offers a means of studying the history and culture of hypotexts in a way that brings historical facts in relation to a subjective and open-ended reading. The hypertextual source materials are read palimpsestically, in accordance with Genette. In particular, Kristeva's terms, genotext and phenotext, are applied to the cultural and poetic meaning of texts for the researcher-subject. This paper discusses a hypermedia application, a researcher's tool in the form of Intercultural Alices.

Palonen, Emilia (University of Essex, United Kingdom) **COLLECTIVE AND INDIVIDUAL MEMORIES IN POSTCOMMUNIST CITY-TEXT OF BUDAPEST** Postcommunism brought another wave of changes in the city-text of Budapest. Street names were changed in the early 1990s, while new statues and memorials are still supplementing the socialist ones. Writing the city-text is a series of attempts at reconstructing the past and building a common set of heroes. Besides political attempt at legitimacy, these provide an individual experience of nowtime, a mix of memories - both collective and individual - and presence. The proposed paper will account for the ways in which politics of memories have been inscribed in the city of Budapest through the street names and statues. It especially tackles their role in construction of identities of places and identifications through space.

Pang, Terence (Lingnan University Hong Kong) **DISCOURSES IN A NUCLEAR POWER PLANT DEBATE: NATIONHOOD, SAFETY AND CONCERN FOR FUTURE GENERATIONS** The Daya Bay nuclear power plant debate took place in Hong Kong for two decades until it subsided in recent years, overshadowed by the return of

sovereignty to China. Traditional and contemporary discourses of very divergent sources, some imported from overseas, engage in a hegemonic struggle between an establishment formed by the utilities, foreign suppliers, the pro-China press and government, and an opposition consisting of a critical media, environmentalists and democratic forces. The paper will highlight how Confucian discourses mix with populist discourses to fight against Scientific, Positivist, Chinese Soviet and capitalist discourses. The impact of the debate on current political ideologies in Hong Kong will also be examined.

Pankowski, Rafal (Warsaw University, Poland) **ROCK MUSIC AND THE EXTREME RIGHT: THE CASE OF POLAND** The paper intends to present the development of the extreme-right music scene in Poland, which emerged in the late 1980s with the appearance of the skinhead subculture hijacked by violent far-right groups such as the National Rebirth of Poland (NOP). The opening of commercially orientated distribution channels promoting neo-fascist music in the mid-1990s can be seen as a turning point allowing some of the ultra-nationalist bands such as Legion or Konkwista 88 to reach a wider audience with their ethnocentric (in particular: antisemitic) message. The 'reactionary' and exclusionary political messages are transmitted through an ultimately 'modern' and universal medium. However, the extreme-right music scene operates on an increasingly transnational base thus making the 'traditional' nationalist discourse give way to a 'supra-nationalist' emphasis on 'racial' identity.

Papadopoulos, Dimitris (UC Santa Cruz, USA) **TRAVELING EXPERIENCE. CLEAVAGES, ALIGNMENTS, AND CLOSURES OF EMPIRICAL EVIDENCE** It is probably not only a rhetorical cliché when we speak about the existence of two cultures in psychology: One culture relying on an empiricist and objectivist approach, and the other attempting to do justice to the irreducibility of subjectivity. Mainstream objectivist currents in psychology assume that reality is preordained and attempt to progressively uncover it through acquisition of new empirical data about individuals' experiences. The other culture assumes that the understanding of reality depends on the position from which we act and attempts to reveal it by visualizing the experience of our social locatedness. Both cultures - even if seemingly antithetic - rely on the concept of experience. This is not the case only because of the malleability of this concept but mainly because experience is a constitutive aspect for the production and management of political individualism which is essential for the social organization of modern North-Atlantic societies.

In this paper I will examine to what extent the transmutations in the content, usage, and practice of experience - when it travels across different communities, sociocultural spaces or scientific paradigms - can question the apparent alignment between experience/individualism/positivism. If we take it that political individualism, the cult of inwardness, social positionality and experience are functional aspects of specific social technologies in contemporary liberal geoculture, then how is it possible, if at all, to escape the usual conservative interpretations of the concept of experience and to counter the connected desire to maintain and conserve the given?

Parameswaran, Radhika (Indiana University, USA) **NEWS DELIVERED BY NATIVE INFORMANTS: COLONIAL/NEO-COLONIAL POLITICS OF GENDER AND AUTHENTICITY** Relying on textual analysis, this paper will explore the ways in which the popular CNN news documentary "Beneath the Veil" constructs Afghanistan for popular consumption. In particular, the video will examine the impact of the embodied voice of the woman narrator/journalist who is a "halfie," part Afghani and part British, who grew up in England. How does news about horror and "savagery" in distant lands get mediated when Westernized women natives represent their homelands? Why are women war correspondents "hot" in this current age of global conservatism and fundamentalism? How does the terror of gender politics in Afghanistan become fodder for voyeurism? Considering such questions, the paper's interdisciplinary critique of the video documentary will examine the similarities between anthropology's concerns about truth and representation and journalism's objectives of unbiased truth-telling.

Parisi, Luciana (University of East London, United Kingdom) **THE MICROPOLITICS OF THE DIGITAL BODY** The impact of technologies of information and reproduction on the notion of the body has been at the core of debates in cybernetic or digital culture. In particular, the preoccupation with a certain effect of disembodiment and disentanglement from real matter has characterised the feminist critique of power relations in digital culture. Such preoccupation rests upon a specific conceptual tradition that approaches the body and media technology from the perspective of representation, signification, meaning. The system of representation establishes a difference in kind and degree between the body and media technologies. The media and the body are considered as two individuated and specific systems of communication, one on the side of the natural and the other on the side of the human knowledge. This paper argues that it is reductive to analyse the political and cultural

impact of media technologies of reproduction and communication from the sole perspective of representation. It points out that between media technologies and the body there is not an individual difference, but a difference of intensity. For example, the composition between the body and media technologies involves the relationship of different intensive modes of reproduction and communication of information, which transforms the forms and the functions of the body and media technologies. Such process of transformation implies the emergence of a micropolitical understanding of the relationship or composition between the body and media technologies. The paper will argue for the importance of micropolitics to map the relations of power characterising the new alliance between the body, media technologies and information capitalism.

Parker, Douglas A. and (California State University, USA) **THE CASE OF ALBERT CAMUS: AN UNRECOGNIZED POSTCOLONIAL SUBJECT** This paper assesses Edward Said's criticism of the works of Albert Camus. For Said, western literature (including Camus' work) creates feelings and sentiments that "support, elaborate, and consolidate the practice of empire." Said's harsh judgment of Camus was made just before the publication of *The First Man in France* in 1994 in which Camus constructs an imaginary community which is the basis for a new inclusive Algerian nationalism. That Camus did not live long enough to mobilize support for his vision should not keep Said (and others) from a close reading of Camus's texts, including the recent fictional autobiography which was published posthumously. Indeed, after such an examination, Said could revise his judgment and possibly even conclude that Camus should not be seen as an "Occidental French Other" but rather as a heretofore unrecognized "Postcolonial Algerian Subject."

Parry, Amie (National Central University, Taiwan) **NARCISSISTS, QUEER VAMPIRES, SHUAI T'S: THE CULTURAL POLITICS OF CREATIVE TAXONOMIES** Empowering political strategies for sexual minorities in Taiwan, as in many other places, are necessarily caught up with discourses of modernity. Especially influential and effective stands of these discourses, for example, aim at the legitimization of concepts such as "the global gay identity." This paper attends to the ways in which certain queer identifications and embodiments may be anachronized by these discourses, and how this is challenged in cultural texts that take, and name, as their queer subjects vampires, narcissists, T's (roughly translatable as butches) etc., and collectively produce open-ended taxonomies. Texts include songs by lesbian bands BBM and T-time and Hong Lin's *Cosmic Odyssey - Queer Tales in a Sterile*

Universe.

Peacock, Alan (University of Hertfordshire, United Kingdom) **AN AESTHETICS OF THE INTERACTIVE?** Interactivity is an increasingly important site of much cultural activity, and while clearly new and novel the extent to which it is a radical departure from previous media forms is contested. Some commentators (Manevic, for example) seeing it as a kind of extended cinema. This paper proposes that there can be said to be a separately identifiable aesthetics of interactivity, an aesthetics that can be discussed, and can result in informed debate about the nature of the work and its relationship with its broader cultural contexts. This proposal is a continuation of work previously published elsewhere (Convergence, Spring 2000, Vol 6 No 1 and Digital Creativity, Vol 12 No 4), and will extend the idea of domains of interactivity previously discussed. The presentation of the paper will include critical discussion of selected interactive artefacts.

Pearson, Claire E. (Bristol University, United Kingdom) **EQ SELF-AUDITING: THE NATIONAL AUDIT OFFICE AND THE TRANSFORMATION OF THE 'SELF' AT WORK** The National Audit Office (NAO) is a nation-wide governmental body responsible for auditing expenditure throughout the UK. As a heavily bureaucratic organisation, the NAO are currently attempting to become more flexible and agile in their managerial practices in order to reinforce their competitive standing within the field of public sector auditing. Based on recent doctoral research, this paper investigates what kinds of impacts (both personal and organisational) current corporate strategies such as management training have on the 'EQ' (or 'emotional intelligence') of organisations like the NAO. In particular, this paper investigates the attempts by the NAO to use theatre as a means of (re)negotiating new styles of managerial practice through the training interactions facilitated in role-play. Looking to 'add value' to every aspect of managerial performance, I reveal how the NAO are using role-play as a way of exploring the relationship between the 'self-development' of staff and the enhancement of creativity, innovation and teamwork, with the (anticipated) increase in productivity and profit. At these training sites of interactive and embodied practice, I ask to what extent can experiential trainings be used to expand the range of skills and competencies of the manager and how, in turn, these might come to be mobilised and conditioned within the particularities of corporate, organisational structures?

Pedahzur, Ami and Canetti, Daphna (University of Haifa, Israel) **THE REVIVAL OF KAHANISM IN ISRAEL A PROPOSED MODEL FOR EXPLAINING THE SUPPORT OF RIGHT-WING EXTREMISM IN A MULTI-ETHNIC SOCIETY** In early June 2001 a horrible terrorist attack took place in a Tel-Aviv discotheque. Twenty-one young people lost their lives in this attack. The hours following the event were dramatic. The streets of Tel-Aviv were stormed by a Jewish mob that demanded revenge. Most surprisingly, many of those who took part in the events were wearing yellow t-shirts with the Star of David and the fist sign – the symbols of the Quasi-Fascist Kach party, which was outlawed in 1994 – printed on them. The turmoil did not stop for weeks. Walls in Jerusalem were covered by the slogan 'Kahane [the leader of the party] was Right!' Yellow flags were waved in many protest events and the demands for the writing of the racist Rabbi Kahane grew higher. Many of those who observed the phenomenon interpreted it as a reaction to the violence perpetrated by Palestinians and Israeli Arabs, but is that really the cause for the revival of Kahanism in Israel? The aim of this paper is to assess the support for the right-wing extremist Kach party in Israel 2001 in comparison to the level of support in the early 1990s. Moreover, based on theoretical frameworks developed in Europe for explaining the expansion of right-wing extremism we developed an explanatory model for the expansion of Kahanism. The model was tested on a representative sample of the Jewish population in Israel (N=706) by applying Structural Equation Models (SEM) technique. Statistical procedures yielded indicated that Kahanism is significantly correlated with SES. However, to understand the phenomenon there is a need to use mediating variables derived from theoretical frameworks such as the realistic group conflict theory and the theory of psychological interests. The fit indices of this mediated model showed high levels of fit and the R² was .76.

Pegler Gordon, Anna (University of Michigan, USA) **GENDERED VISIONS OF CHINESE IMMIGRANTS IN THE EXCLUSION ERA** Starting in 1882, the Chinese exclusion laws were the first U.S. immigration laws to discriminate against a group of immigrants solely on the basis of their race and class. As recent feminist analyses have shown, gender also played a key role in the administration of exclusion. This paper considers the gendered perspective of Chinese exclusion through the previously unexplored archive of photographic identity documents. Looking at these images and the accompanying immigration investigations, we can see the intersection of race, class and gender in the Immigration Bureau's construction of ideas about Chinese immigrants. At the same time, these

studio photographs taken under the direction of the immigrants, illustrate immigrant resistance to both their representation and regulation by the Immigration Bureau.

Peltomäki, Kirsi (independent scholar, Finland) **CRITICAL INTENTIONS, CRITICAL EFFECTS: SUBJECTING VISUAL CULTURE** Critical intentions, social advocacy and the political effectivity of recent artistic/cultural practices remain closely debated among scholars of visual culture, art history, and cultural studies. In these debates, the criticality of art and culture is often fastened on the object (a.k.a 'culture' or 'the visual'). The scope of this object ranges from discrete works of art or culture to modes of representation, technology, and cultural practices. Yet, in most accounts of the visual, the object is positioned through particular constructions of the subject: the making, producing, viewing, interpreting, consuming, receiving subject. For cultural studies, the position of this subject is often a complex combination of psychic identification, social construction, and discursive position. These positions of the subject are indispensable for thinking about criticality in art and culture. In this paper, I will examine how particular models of the subject inform ideas of criticality in art and culture.

Pennanen, Kaisa and Kymäläinen, Päivi (University of Tampere, Finland) **ON THE BEACH WITH POLLUTION: DECONSTRUCTED MEANINGS OF THE FINNISH LAKESHORE** The idea of Finnishness has often been connected to lakes and lakeside life. Since lakes and lakeshores have in Finland represented 'ideal places', people have acted accordingly: built summer cottages on lakeshores and strived for spending time 'on the beach'. In our paper, we will use beach as an example in discussing the signification of the environment. How cultural preconceptions are constructing our ideas of an everyday living environment and what happens when these preconceptions do not work anymore? In our discussion this is connected to an environmental problem at a lake. In our case, environmental changes have problematized the inhabitants' interpretations of the lake and the meanings which they have attached to it. How are meanings unfolded and refolded when it is impossible to explain or order the experience of the environment anymore? These questions are examined in the paper by combining them to the cultural texts of the lake.

Perheentupa, Johanna (University of Turku, Finland) **THE BLACK THEATRE AS A SITE OF RESISTANCE** The Black Theatre in Sydney was established as a part of the Indigenous Movement in Australia in the early 1970s. Though it was

inspired by the Afro-American example, the Black Theatre took its form and content from Aboriginal culture and from the lived experiences of Indigenous peoples. The Black Theatre gave Indigenous people a space for resistance and a channel by which to communicate their issues to the wider audience within the framework of theatre. Based in the suburb of Redfern, it was located right at the centre of Sydney Indigenous activism. In this paper I will examine Australian Indigenous resistance during the 1970s in the context of the Black Theatre. In particular I will study its significance as a place and space of Indigenous resistance in Sydney.

Petzen, Jennifer (Berlin Program for Advanced German and European Studies, Germany and University of Washington at Seattle, USA) **TURKISH MUSIC IN BERLIN** This paper will describe several soundscapes in which music that is produced, marketed and consumed by Turkish migrants and their descendants in Berlin. I argue that migrants and others manipulate and use Turkish soundscapes to order and give meaning to their complex experiences in Berlin, experiences which cannot be pinned down to a any specific identity or nationality. In this paper, I will describe three contexts of Turkish music in Berlin: the role of music in the political and religious life of Alevi; the use of traditional *asik* music of the nationalist party to drum up political support; and the successful introduction of Turkish "Oriental" drag into both the queer scene and Turkish spaces.

Phelps, Sandra (University of Sydney, Australia) **COLONIAL REPETITION IN THE AUSTRALIAN CIVILISING PROCESS** Robert Young (1996) argues that the repressed history of the nation, as that of the individual, invariably threatens to reappear in order for the nation to deal with its constitutive ambivalence. In Australia it is generally understood that the discourses of reconciliation (and in particular those surrounding an apology) are attempts to heal the racist wounds of colonialism. These discourses are seen as progressive, postcolonial and anti-racist. In this paper I draw on Freud's paper 'The Uncanny' to discuss the underlying racist pathology at the heart of the nation that repeats upon the nation its own unwellness in its attempts to heal. The argument I develop is that reconciliation processes serve to reinstate whiteness as central in nationalist agenda and thus can be seen as functioning from within colonialism itself. Thus I am positing that reconciliation processes within Australian nationalism are currently setting the circumstances for anxiety and decivilisation amongst non-Indigenous Australians.

Pilvre, Barbi and Karise, Merit (Tartu University, Estonia) **SCREENING GENDER IN ESTONIA** This paper will describe and analyse an attempt to apply the methodology of the internationally produced media-critical toolkit "Screening Gender" to Estonian TV production. We shall highlight the interesting cultural differences and similarities in gender problematics between Northern – European countries and postsoviet Estonia which we have met in the production process of the analogical toolkit "Screening Gender Estonia" based on the Estonian material. Media, especially television is the key institution in reproducing gender in the society. Gender equality discussion is just beginning in Estonia differently from Northern Europe where this is an institutionalized area. At the same time market economy has brought along pressures to maintain traditional gender roles. Besides this the soviet past with the formal gender equality is still influencing the discussions. However, research has shown universality of the gender problematics as far

Piña, Álvaro (Universidade de Lisboa, Portugal) **INTELLECTUAL SPACES OF PRACTICE AND HOPE: POWER AND CULTURE IN PORTUGAL FROM THE 1940S TO THE PRESENT** The divisions between society and culture, the everyday and the spheres of specialised knowledges, the masses and the elites, the non-academic and the academic, have been theorised in cultural studies in a number of ways. I propose to contribute to the transnational dialogues in this session with a brief review of such theorisings as a starting point for the analysis of intellectual practices in power and culture in Portugal in three different periods: the late 1930s and early 40s, the late 1960s and the early 70s, and the 1990s to the present. By focusing on key democratic themes and struggles in each of these three periods, I shall argue for a cultural studies project as a theory of intellectual spaces of practice and hope.

Pinheiro Machado, Denise (PROURB/UFRJ - Federal University of Rio de Janeiro, Brazil) **HERITAGE AND CULTURE: RESCUING METROPOLIS' CENTRALITY** The metropolitan phenomenon challenges the centrality and attractiveness of the metropolis' historical and business centers. Tensions are established among several created centralities, bringing about spatial, functional, social and economic differences. In Rio de Janeiro, Brazil, polarities are noticed competing with the traditional metropolitan center. Its loss of centrality and attractiveness create perverse effects within the cultural, spatial, economic and social scope of the metropolis, reaching urban identity and memory. It constitutes meaningful problems through obsolescence and lack of use of the built environment. Public authorities have been

undertaking revitalization politics of Rio's central area, aiming at a valuing of the urban-architectural heritage, as well as the introduction of cultural equipment and activities. This paper will look at the main strategies and intervention themes, their integration and contribution to the centrality permanence of the traditional, historical and business center of the metropolis.

Pinho, Edia Cristina (University of Lisbon, Portugal) **REINVENTIG CURRICULA AS A PEDAGOGY OF CULTURAL (DIS)EMPOWERMENT: A PORTUGUESE EXAMPLE** Responding to the challenge of inclusive education requires an understanding of teaching as a participatory process which provides multiple, alternative and non-hegemonic perspectives and practices that make visible those marginal cultures that traditionally have been ignored in the official school curriculum. Informed by the values of cultural democracy and participatory citizenship, schools must recognise the importance of creating and expanding new possibilities for a common space of cultural and political exchange. It is in this regard that a specific pedagogical project which has recently been created in some Portuguese schools – the Alternative Curricula – can make an important contribution. By incorporating difference and diversity and by analysing the social problems and the pedagogical conditions that affect those students who see themselves as existing on the margins of schooling and society, this project provides an approach to educational change that allow students to become actively engaged in the production and reproduction of their own experience of culture.

Platt, Alexandra (University of Texas at Austin, USA) **BEST ACTRESS AND FEMINIST FILM THEORY - HISTORY TO PRESENT TO FUTURE** Feminist film theory plays an integral part in the theoretical structure and interpretation of female roles in film. Traditionally accepted feminist film theories ineffectively reflect the progress and developments of female roles offered by contemporary mainstream Hollywood films. This presentation will analyze predominant feminist film theory ideologies and apply them to the five roles nominated for Best Actress at the 2000 Academy Awards, in order to reveal the gaps within our current structure for understanding and interpreting female roles. I will present a new theoretical position that asks contemporary mass audiences to respect the progress achieved in mainstream female roles, and to recognize the limitations that still exist despite social developments. My presentation will be supplemented with a video (edited compilation) that visually illustrates how each film and its lead female character requires a more expansive framework

within which mass audiences can successfully decode and experience contemporary mainstream female roles.

Pocock, Celmara (James Cook University, Australia) **THROUGH THE LOOKING GLASS: CONTROL AND COLONISATION OF THE GREAT BARRIER REEF** Australia's Great Barrier Reef offers visitors an opportunity to experience another world. There is no terrestrial equivalent of the distinctive colors, light, weightlessness and sounds of the underwater environment. Human experience of this world, however, is restricted by the physical limitations of the human body and time spent underwater is always finite. Through an analysis of archival images, film and documentary texts, this paper investigates how the Great Barrier Reef has been explored, captured and transformed from a treacherous and alien wonder, to a place that offers comfort and familiarity. During the last century access to the phenomena of the underwater world evolved from the voyeuristic experience of viewing corals from the surface of the sea, to one of submersion and engagement. The anthropocentric colonization of this world has occurred through mimesis, which is facilitated by nomenclature and technology that enables access to, and reproduction of, the Great Barrier Reef.

Prior, Nick (University of Edinburgh, United Kingdom) **TRANSFORMATIONS OF VISION IN THE HYPERMODERN MUSEUM** In the new terrain of hyperactive visual culture, the museum is caught in a bind. It can't turn itself into a successful 'distraction machine' - providing accelerated visual diversion in a world already saturated with entertainment - without, it seems, threatening the aura of its grand traditions and a culturally elevated audience. This paper will assess the image of a museological endgame, signalling commentaries on the new perceptual conventions brought to the museum and the rise of a trans-aesthetics of sensation. Whilst museums are certainly at a crucial juncture in their history, this paper suggests a more complex diagnosis involving the rise of hybridised 'hypermodern' organizations. The most successful of these tap into a key feature of modern cultural trends, that of double-coding, where expansion of the visual art complex is combined with residues of the museum's auratic history, drawing on whilst transforming aspects of the pure gaze.

Pryamikova, Elena (The Urals State Professional-Pedagogical University, Russia) **DEVELOPING SOCIAL COMPETENCE OF SECONDARY SCHOOL STUDENTS** In modern society subject of social action needs to be capable of making adequate decisions, which are increasingly go outside the

sphere of common sense stereotypes. Secondary school students with their high level of claims find themselves in difficult situation of making choice. Effectiveness of choice is determined by social competence. Adults often ignore particular social competence of young people. Students in their turn often not sure of themselves and lack basic values as a result of social anomie. Moreover young people feel strong pressing by parents and teachers connected with the problem of professional education. What strategies of becoming adults are preferred by young people, what components of social competence are estimated as most important and what is the role of education (pressing or developing)? Ongoing research is devoted to these issues.

Pyykkönen, Miikka (University of Jyväskylä, Finland) **DIASPORIC COMMUNITIES AND THEIR LOCAL VOLUNTARY ASSOCIATIONS IN FINLAND** There are over 91 000 immigrants living in Finland at the moment. They represent over 60 nationalities and almost 100 different ethnic groups. They have formed both informal and formal networks in civil society to process their cultural identities and to fight for their rights in diaspora. The most common forms of civic action are voluntary associations. Associations are used as space and instruments for producing, representing and negotiating citizenship and identity amongst immigrants. For diasporic communities associations offer a context for ethno-political mobilisation in new socio-cultural environment and circumstances. For immigrants associations are the space for internal communication within their cultures. By means of formal organisations and networks people with the same ethnic background can produce and change shared meanings, maintain traditions, cherish common habits and keep their languages alive. Associations are also channels to assert social and cultural identity in relation to majority. Thus, associations are used as instruments for politicizing questions of integration. They constitute a space for negotiating legitimacy and recognition as citizens of Finland one the one hand, whilst retaining cultural autonomy on the other. They are the space for dialogue about becoming legitimate and recognised member of Finnish society – becoming citizen whilst remaining cultural autonomy. Furthermore associations are crucial safety networks for individuals living in diaspora. Safety networks provide means for organising education, hobbies, employment, help networks and the learning of everyday civil skills. In the presentation I examine how association activists and Finnish authorities represent immigrants associations; how different actors see their functions and principles; and how they represent themselves and each other as partners in their interaction.

Pyöriä, Pasi (University of Tampere, Finland) **THE IMPORTANCE OF INFORMAL ORGANIZATION CULTURE: THE CASE OF FINNISH KNOWLEDGE WORKERS** It is a well-established fact that working life and work organizations are in a constant state of change. New technological innovations, the growth of information-based economy and globalisation are transforming the very essence of our material and cultural environment. However, the most basic prerequisites of organizing work and building healthy and supportive work environments have not changed much, if at all, despite of rapid technological development. In short, the main thesis of my presentation is that informal organization culture still is the foundation of well-designed work places. As my empirical fieldwork in the context of Finnish "knowledge workers" indicates the use of the latest technology always comes second to good team spirit and skilful management. In my paper I make use of my experience from conducting both quantitative and qualitative studies among Finnish wage earning population.

Rafanell, Irene (The University of Edinburgh, United Kingdom) **SOCIAL CONSTRUCTION OF THE SELF: TWO VIEWS** My research uses Bourdieu's concept of Habitus to explore issues regarding the constitution of social identity. I examine the possibility of discussing a 'sex/gender habitus' and highlight some of the processes by which society constructs and naturalises sex/gender identities. While Bourdieu's concept provides some useful insights into the 'social' nature of our identities, it also presents some analytical shortcomings. These are resolved by the Performativity Model of Social Institutions, principally developed by Barry Barnes, David Bloor and Martin Kusch. These scholars provide more analytically developed notions of the nature of the social, the self, and the social construction of social identities. Moreover, their notion of the social as a 'collective accomplishment' fundamentally transforms the current sociological understanding of social phenomena. My paper will aim to contrast these two Social Constructionist views of the constitution of the self.

Rajapillai, Vydhehi (University of Brighton, United Kingdom) **EAST MEETS WEST: A STUDY IN CROSS CULTURAL COLLABORATION** With increasing interest shown towards distance learning and teaching, it is important to study the how academics interact, communicate and collaborate with other academics from different cultures. The paper discusses how Academics from universities in India and England have been collaborating to set up a project to enable students from each institution to share knowledge and experience through the use of various Internet technologies. As teaching

and learning methodologies vary from institute to institute so do work practices of academics. The academics have attempted, with varying degree of success, to use email and groupware as well as face-to-face meetings to facilitate the planning of the project. Activity Theory provides a framework to explore an area where participants while all members of the academic community, are differentiated by geographically distant and culturally different contexts. Qualitative methodology was used to collect data for the study.

Ramizuddin, Ahmed and Hossain, Md. (DCY; Development Council for Youths, Bangladesh) **THE CURSE OF CHILD MARRIAGE** Societies in South Asia including Bangladesh still continue to support the idea that girls should marry at or soon after puberty Rather they look upon marriage as a family building strategy, an economic arrangement or away to protect girl from unwelcome sexual advances. There has been virtually no attempt to examine the practice as a human rights violation in itself. Children and teen-age married at ages well below the legal minimum become statically invisible as "children". Cultural norms seem to prevail over the law. One of the main problems arising out of early marriage is that it extended a woman's reproductive span, thereby contributing to large family size. The right to free and full consent to a marriage is recognized by the 1948 Universal Declaration of Human Rights (UDHR). In many subsequent-consent that can not be "free and full" when at least one partner is very immature.

Rampley, Matthew (Edinburgh College of Art, United Kingdom) **WHATEVER HAPPENED TO MATERIAL CULTURE?** The rise of the study of visual culture is frequently seen as echoing that of Cultural Studies in the 1970s. As Cultural Studies critiqued the values underpinning the traditional Humanities, so visual culture undertaking a parallel critique of the exclusions and ideological of Art History. This paper will dispute such a reading, examining the absence of material culture within Visual Cultural Studies. It argues that Visual Culture, dependent on discourses primarily concerned with representation, has replaced one set of exclusions with another; though Art History was tied to a 'museographical' impulse (Preziosi), it nevertheless considered the semantics of material objects. Within Visual Culture, broader questions of visual meaning have been eclipsed. Consequently, theorists of material culture have criticised the dominance of the problematics of representation. This paper considers these issues in detail, concluding with questions regarding the function of Visual Culture and the possibilities of its redefinition.

Rantonen, Eila (University of Tampere, Finland) **AFRICA, EUROPE AND THE REVENGE OF THE POOR WOMAN IN VERONICA PIMENOFF'S LAND WITHOUT WATER** My paper deals with the Finnish author Veronica Pimenoff's transcultural novel *Land without Water* (1999) in a postcolonial context. The novel that concentrates on the conflict between the rich and the poor countries includes an allegorical dialogue between Europe and Africa personified by the main female characters. The focus is on the issues of the postcolonial feminism: "Is global feminism possible in the era of globalisation?" Moreover, the issue of bio-terrorism as a form of postcolonial resistance is inscribed into the plot structure of the novel. The paper discusses the novel as a political allegory and its imagining of diasporic postcolonial identities.

Rastas, Anna (University of Tampere, Finland) **AM I STILL WHITE?** In my paper I intend to articulate my efforts to understand the different meanings and workings of whiteness during my doctoral research. My study is concerned with the racialisation and othering of young Finns who are regarded as non-Finns in everyday encounters with other people. Most of my participants are recognised as strangers because of their visible difference, their non-whiteness. While trying to understand my participants' experience, I have been forced to reflect on whiteness as my privileged position which also distances me from them and limits my understanding. I have entered this process as a white mother of two non-white children. I suggest that there are means by which we can contest whiteness as an 'ontological condition' both in racial power structures and in the formation of identity. I do this by asking 'Am I still white?'

Raunio, Anna-Mari (University of Helsinki, Finland) **CLOTHING: INSIDE OR OUTSIDE? SNAPSHOTS OF INTERNAL AND EXTERNAL BOUNDARIES** The main theme of the paper deals with the question of where to draw the boundary between clothing, the environment and the human being. The concept of boundary is intertwined with the ideal of individuality. In the context of everyday life, the role of clothing as a boundary is twofold. Clothing can set boundaries between the private and the public by underlining the change; on the other hand, by offering stability and predictability clothing can be the means of exceeding boundaries when moving between situations. The meaning of clothing as a boundary is thus simultaneously material and emotional, external and internal. Empirical examples of boundary construction and of exceeding it are presented. The empirical findings show that the subjective reflection of construction and exceeding boundaries with clothing is intended to create a controllable, individual place within collective space

and time. The complexity of lived experience of internal and external boundaries is discussed.

Rautiainen, Tarja (University of Tampere, Finland) **FOLK MUSIC, POPULAR MUSIC AND DISCOURSES OF NATIONAL VALUES** The aim of the paper is to put emphasis on the role of popular and folk music in processes constructing national identity, and debate how cultural and national identity are created, expressed and lived both in popular/folk music texts and in other discourses surrounding these genres. It raises different perspectives from cultural history, theories of nationalism, post-structural theories, popular music studies and musicology, which offer a fruitful basis to continue the present-day discussion of deconstructing the idea of a nation state. Following themes are specially focused on: how popular and folk music exemplifies of intra- and intercultural communication between different social groups and traditions. Secondly, how the products of popular and folk music have evoked, very often conflicting ways, the ideas and connotations of nationality and how they are perceived among policy-makers, press and practitioners (artists, composers, audiences).

Ray, G. Thomas (Western Michigan University, USA) **GLOBALIZATION, METAPHOR, AND MODERNITY** One way of thinking about language and hegemony has to do with effects of modernistic discourse on groups whose economies and other cultural traditions depend on social structures of kinship, community, and relationships with the natural world. The purpose of this paper is to show how certain metaphors embedded in the language of what is alternatively known as modernity, modernism, or the modern/industrial worldview - in particular, the language involving progress, freedom, and autonomy - undermine traditions that maintain community solidarity and sustainable human-Earth relationships, and to show how modernity's promise of individual freedom and emancipation, while accurate in many ways, in fact carries its own hegemonic organizing limitations. I give particular attention to how these metaphors are embedded in the discourse of global economics.

Reed, Lori (University of Rhode Island, USA) **WOMEN WHO LOVE THEIR COMPUTERS TOO MUCH: THERAPEUTIC PRACTICE AND TECHNOLOGIES OF WORKPLACE EFFICIENCY** This presentation traces the historical and gendered formation of "pathological" computer use in the workplace. It draws on theories and methodologies from critical discourse analysis to investigate how the management of women's relationships to computer technologies in the workplace has been spoken through discourses on health and illness and has functioned toward the

establishment a productive female workforce. The paper describes the management of "pathological" computer fear in the 1970-80s and then discusses contemporary diagnoses of "pathological" computer use in the workplace. In particular, the paper explores how, in work settings, "Internet Addiction" is often used synonymously with "Internet Misuse" and how it is increasingly used as rationale for the institution of monitoring and management of employee computer use. Yet, since employee monitoring is said to increase "technostress" and to foster a sort of technophobia, the final section focuses on this tension between the corporate need to allow and encourage (productive) computer use and the need to limit and direct that use. In particular, the paper explores specific health-based interventions deployed to direct and regulate female computer use even as these interventions function to produce and regulate a normative femininity and the female body.

Reimer, Suzanne (University of Hull, United Kingdom) **CULTURES OF HOME FURNISHING DESIGN IN THE UK AND CANADA** Media accounts recently have argued that British design has achieved an increased prominence within popular culture. Consumers are said to have become more aware of design; retailers (and sometimes manufacturers) more innovative in product development; and designers more able to command authority within different sectors. Some concern also has been expressed about the 'loss' of prominent designers to manufacturing corporations based outside the UK. In Canada, promotion of design by the media and the national government has been more muted; however similar anxieties are expressed about the apparent inability of Canadian industry to sustain creative workers. The central aim of the paper is to compare the practice of design within the contemporary home furnishings industry in the UK and Canada. The paper considers how designers and designer-makers interact with retailers, manufacturers and consumers, drawing upon a broader study of power relations between key 'sites' in the home furnishings commodity chain.

Reiner, Donna (Independent Scholar, Phoenix, USA) **PLANNED EXIT: THE BEST WAY OUT?** Emile Durkheim's 1897, *Suicide: A Study in Sociology*, suggests that a person who commits suicide is suffering from some mental instability. While suicide is a reality of our existence and has become a more common topic in literature and other media narratives, studies demonstrate that the motivation for one's planned exit from everyday existence varies. For centuries, numerous writers have addressed these motivations and the act itself despite negative religious and/or societal views on the subject. A common motivation for many suicides

may be the inability to deal with pain or hardship, yet the altruistic motivation is a conundrum. Can a single planned exit truly benefit others? Does the motivation for the prospective suicide pose a moral dilemma for members of society? Science fiction indirectly addresses this conundrum with stories revolving around the alteration of history. On the other hand, Daniel Stern's work, *Suicide Academy*, proposes that we'll "learn to live or die--and more--" that we'll "learn the truth: that one of them is best."

Reinikainen, Hanna (University of Joensuu, Finland) **DECOLONIZING THE MIND AND THE BODY: THE CASE OF TONI MORRISON** While the abolition of slavery ended allegedly the colonialist period in the USA, it did not abolish the hierarchy, where the white European male is superior to the African, and the black woman the lowest of all. Western feminism has been criticized of racism, of lumping black women together and of silencing them. I argue that Morrison attempts to give voice to this silenced otherness. My emphasis in this paper is on Morrison's *Jazz* (1992), a historical novel set in Harlem in the 1920s, in which Morrison rewrites American history from a perspective that challenges official historical narratives. It will be my aim to show that by examining the empowering of black subjectivity Morrison creates instruments to face the colonial past in order to change the neocolonial present and thus engages in collective decolonization.

Rendell, Joanne (University of Nottingham, United Kingdom) and **Lewis, Brad** (New York University, USA) **CYBORGS VS. CYBORZILLAS: INTRODUCING CULTURALBIOMED.ORG** In this paper we make a distinction between good cyborgs - which we just call cyborgs - and bad cyborgs - which we call cyborzillas. We connect cyborzillas with emerging forces of Empire and the role that bio-power plays in securing and legitimizing Empire. We argue that future politics of cyborgs rests not on whether we are all cyborgs (we are), but on how we are all cyborgs (as yet still to be determined). Also, we introduce our own cyborg political efforts to organize resistance resources and coalitions through putting together a web page devoted to critical cultural studies scholarship of bioscience. Every bit as organic and machinic as the cyborzillas we resist, we use the web site to put our shoulder to the wheel of one bioscience future rather than another.

Reyes-Ruiz, Rafael (Oberlin College, USA) **REPRODUCING CULTURE: LATIN(O) AMERICAN NIGHTCLUBS IN TOKYO** Although Latin(o) American music arrived in Japan as early as the 1930's, its popularization is linked to Latin American immigration since the late 1970's and

the current global prominence of Latin sounds in the global stage. In this paper, I will discuss the role of Latin(o) American dance music at popular nightclubs in Tokyo in disseminating "tropical" imaginaries of Latin America. I will also discuss the role of dancing in the organization of immigrant life of Latin Americans in Japan.

Reynaud, Ana (Universidade do Rio de Janeiro - UniRio, Brazil) **RE-IMAGINING SPACE: IMMIGRANT FESTIVITIES IN RIO DE JANEIRO** My paper centers around a series of interviews with European and Asian immigrants - French, Portuguese, Spanish, Italians, Polish and Japanese - and their descendants who live in Rio de Janeiro. The great majority arrived in Brazil in the first-half of the twentieth century largely in response to events of the two world wars. I explore the choices these immigrants make in how they have re-constituted and celebrated/performed their old world traditions in a carioca (Rio) setting through music, dance, dress, props, and cuisine. I am particularly interested in which elements of pre-migrant culture and experience are re-created in Rio and which are left out. Specifically, what needs, strategies and politics shape these adaptations of ethnic, national, and religious traditions? In my paper, I pay close attention to the notion of urban "space." I examine how do these physical structures conform to Rio's urban texture, notably the city's architectural and social configuration. In focusing on immigrant strategies of adaptation and preservation through festivities in Rio, ultimately, I hope to explore the invisible city - the symbolic city which people experiment with their memories and affections and which is inscribed in the visible spatiality.

Ribak, Rivka and Rosenthal, Michele (University of Haifa, Israel) **"MEMBERS ARE REQUIRED TO SHORTEN THEIR CONVERSATIONS": THE INTRODUCTION OF THE TELEPHONE TO THE KIBBUTZ** Traditionally, in the history of communication technologies, the machine (often designated as an invention) determined the way in which the narrative unfolded. The user, the specific social and cultural contexts were largely ignored, while the machine (and sometimes its producer) acted as the causal agent(s). In more recent efforts, scholars, such as Carolyn Marvin and Lynn Spigel, have increasingly placed emphasis upon the complicated, intertwined relationship between the cultural production of technology and the cultural production of meanings associated with that technology. In the case of ideologically-defined communities, like the kibbutz, decisions concerning the reception and use of new media are usually self-conscious and importantly for scholars, documented. Because these communities are not as culturally incoherent as general society (that is to say, that they

make an explicit effort to be coherent by definition), they offer an opportunity to clearly view the decision making process that individuals, families, businesses go through as they decide to adopt and use a new technology. Using the late introduction of the telephone to Kibbutz Y as a case study, we examine how ideology shapes everyday practices.

Ries, Marc (Humboldt-Universität zu Berlin, Germany) **THE BECOMING-REFLEXIVE OF WAR IN MASS MEDIA** The space of perception opened up by the "war on terror" in Afghanistan can be conceived of as "reflexive". This war is part of a new epoch of conflict within the "second modernity". Because of its geographical and discursive penetration of events, media-coverage calls upon a "structural reflexivity", mostly in the European "inland". It makes us think about social and political conditions of taking positions which are imperative for every one's being connected. Every military act has now to be legitimated in front of a world public. This process might be understood as an effect of mass media's (television's and the internet's) "geo-aesthetic strategy". The space constructed and perceived through it is ambiguous and contradictory. It reflects fundamental uncertainties and breaches of trust which increase in our political systems due to globalising developments. One aim of geo-aesthetics is to create "reflexive communities" which, along common horizons of experience, help to prepare a "differential" (Lefebvre) political space.

Ripmeester, Leenke (University of Amsterdam, the Netherlands) **TEENPOP. RETHINKING THE CONCEPT OF 'THE TEENAGER'** Since the 1990s, music television is flooded with a true revival of teen pop as boy bands (Backstreet Boys, NSync) and pop princess Britney Spears are topping the music and video charts. Although the notion of the teenager is often regarded as a straightforward reference to the adolescence of both the teen pop stars and their assumed audiences, it is actually a contradictory term. The notion of 'the teenager' was invented in the 1950s and defined by its opposition to the adult world, by its intergenerational difference. It was closely related to a new market that appealed to teenage tastes and that was separate from and marginal to the dominant adult entertainment market. Since the 1970s by contrast, youth entertainment dominates the market, producing an idea or an ideal of youth accessible to everyone. Youth started to lose its differential meaning since adults could now also be part of youth culture. This paper will study a particular teenpop music video and it will try to analyse how it addresses the contradiction sketched above.

Rivka, Ribak (University of Haifa, Israel) "I AM THE AUTHORITY": KNOWLEDGE AND IDENTITY CONSTRUCTION AMONG YOUNG COMPUTER EXPERTS This paper examines the reconfiguration of such entrenched binaries as child-adult, dependence-independence and entertainment-education in light of the massive domestication of the computer. Conventionally, age is intimately associated with independence, and knowledge is related to both. Young computer experts and parents who depend on their children's computer mastery appear to subvert this hierarchy and question the dichotomies on which it is founded. Drawing on extended observations and interviews with Israeli families and family members, this paper will explore (1) the specific computer practices that constitute a sense of (adolescent) independence and (parental) dependence; (2) the positioning of these practices in relation to the use of other communication technologies (notably the sense of independence derived from the ownership/use of the mobile phone); and (3) the cultural reconstruction (through moral panic and pride) of undisciplined learning and intuitive expertise as legitimate sources of physical and psychological independence.

Robnik, Drehli Andreas (University of Amsterdam, The Netherlands and University of Vienna, Austria) MEMORIES OF SURVIVING WORLD WAR II IN CONTEMPORARY HOLLYWOOD BLOCK-BUSTERS Fictionalizations of contemporary history and its traumatizing events in US blockbuster movies suggest fantasms of "survivalism" as a guideline to the appropriation of the past in Hollywood's media-culture of memory. Revisions of World War II in terms of surviving history's destructive impact feature prominently in what Michael Rogin understands as the cinematic reconstruction of American "victory culture". Thomas Elsaesser's conception of the blockbuster as a traumatophile time machine that takes part in cultural practices of therapeutic retroactivity provides a framework for studying memorial meanings offered by Hollywood's recent combat movies. It is the empathic re-experience of bodily suffering in spectacular images that gives a material base to attempts at making sense of history. In this context, memories of the Good War and its veterans circulated by the multi-media events "Saving Private Ryan" and "Pearl Harbor" become meaningful as appropriations of the discourse of Holocaust survival.

Roibas, Anxo Cereijo (University of Brighton, England) Mobile Internet has represented an evolution of the concept of utopical (no space) interaction (to which the Internet was related, as virtual space where it is possible to interact with information), to the concept of topical interaction,

in which interaction (still with a virtual information space) happens in real places. This simultaneous presence of utopical and topical interaction makes necessary a direct relationship (mapping) between both ambits (e.g. thanks to the GPS what happens in the real space must have an effect in the virtual one, and viceversa). The communication becomes now 'space sensitive'. The 3G communication technology will be able to merge (at least) four media (Internet, SMS, iTV, Smart-home). This incoming scenario will, more and more, place users in the centre of a network made of fixed and mobile interfaces (mobile phones, iTV, palms, pocket PCs, PDAs, etc.). In this environment of ubiquitous communication it will be possible to choose the most appropriate interface to 'interact with the world'. Users will be able to exchange almost any kind of information (to communicate) with anyone and with any other 'machine', in anyplace and at anytime.

Rojola, Sanna (Åbo Akademi, Finland and University of Lancaster, United Kingdom) MUSIC MAKING WITH MACHINES MAKING MUSIC Techno music is music made solely with machines. This makes the idea of "music composing genius" quite alien to techno and brings the artistic process closer to something that we might rather call craftsmanship. In my paper I will look at the (inter)relationship between the producers of techno music and the machines used in its production. What are the cultural effects of machines that make music? I will look at the human-machine interaction and the way both human and non-human actors play a role in the music making process. I will show that the relationship of the 'user' and the machine is a very complex one, each producing the other. I will also connect the different articulations of machines and music makers to gender and look at the ways these constructions are gendered and also gendering.

Romppainen, Sarianna (Goldsmiths College, United Kingdom) MOULDING TECHNOLOGY: TECHNOLOGICAL DEVELOPMENT IN THE PERIPHERY What does technological 'progress' look like in everyday life? Terms like 'information society', 'network' or 'lifelong learning' have become ubiquitous in the everyday language of today. With various projects, structural funds and strategies a new kind of 'information citizen' is to be nurtured, and new industry, jobs and innovation created even in areas outside the technological centres. This paper, based on a year-long participant observation of new information and communication technology use in a community in Northern Finland, questions the most optimistic expectations of the opportunities new technologies create in peripheral areas, and examines technological development from the perspective of rural everyday life. How do people actually go about adopting and adapting

new technologies to their own uses? What kinds of difficulties do 'technological progress' and various development projects face in grassroots level? What specific problems does a geographically peripheral community face in its technological development? This paper also addresses the methodological difficulties of (new) technology research, and looks at the specific problems that can arise in long-term ethnographic fieldwork. It also asks, what ethnographic data on technology use can add to our understanding of new technologies, and how we can relate the field data to more general theories of technological development.

Roseman, Mark (University of Southampton, United Kingdom) **PRIVATE NARRATIVES AND PUBLIC MEMORY: HOLOCAUST SURVIVORS IN CHANGING CULTURAL CONTEXTS** Starting from the experience of writing the biography of a Holocaust survivor, this paper explores the way individual memories and narratives are shaped by and interact with the public stories told about the Holocaust. On the hand, it will explore the way the national public contexts of remembering in different countries (in this case Britain, Israel, Germany and the USA) allowed contrasting forms of memories to come to the fore. On the other, it will juxtapose diaries, letters and other sources from the Holocaust years with more recent interview material, to show how individual memory changes over time, not least in response to the changing external environment of public memory.

Rossiter, Ned (Monash University, Australia) **PROCESSUAL AESTHETICS AND THE MEDIA SUBLIME: THE VIOLENT SENSATION OF NEW MEDIA EMPIRICS** 'Process as such', writes Michel Serres, 'remains to be conceived'. The aesthetic dimension of new media resides in the processes - the ways of doing, the recombination of relations, the figural dismantling of action - that constitute the abstraction of the social. Herein lies the unconscious of the code of new media empirics. The aesthetic that constitutes a code is only possible through a process of articulation with modes of practice, of interpenetrative moments, of duration. The media sublime unravels the security presupposed by the political economy of empirical research on new media. This paper investigates how a processual aesthetics of new media relates to the network of material and immaterial relations between a Berlin NGO (German Initiative to Ban Landmines, www.landmine.de) and anti-landmine work in Africa and Cambodia. I argue that the violence instantiated by the landmine at once destabilises the sovereignty of the state and conditions the possibility of 'a democracy extended to things' (Latour).

Rothkirch, Alyce von (Swansea/United Kingdom) **'STAGING WALES': COMMUNITY, NATION AND THE QUESTION OF PLACE** The dichotomy of 'community' and 'nation/alism' is especially interesting when thinking about 'nations without states' (Guibernau) like Wales. In absence of a national identity based on civic institutions, 'community' has always been a (not unproblematic) defining factor in the Welsh national identity. The history of Welsh nationalist movements highlights the danger inherent in a nationalism based on a homogeneous idea of community based on language, religion and culture. The 1997 referendum was a turning point in a history of internal division - but even then the referendum was only won narrowly. My paper focuses on the discussion of 'community' and 'nation' in selected pre- and post-devolution Welsh drama in English. The plays deal with the difficulty of creating a positive Welsh identity which is not defined *ex negativo* and which adequately deals with the shifting allegiances in post-industrial Wales. Are the "Valleys [still] tribal" (Rowlands 97)? Does "a new Welsh mythology" (Thomas) help to overcome the more problematic notions of community?

Rottenberg, Catherine (Hebrew University of Jerusalem, Israel) **ENGENDERING ZIONISM: THE CASE OF EMMA LAZARUS** While many scholars have commented on the polemical aspects of Emma Lazarus' "Jewish" poetry, most have concentrated on her use of religious and racial imagery but have failed to acknowledge the centrality of gender tropes in her writing. In this paper, I argue that it is precisely through the invocation and manipulation of such tropes that Lazarus articulates her version of Jewishness. The Jewish identity that she constructs is linked, on the one hand, to her call for the re-nationalization of Palestine by Eastern European Jews, a call that was indeed radical for the time. But on the other hand, the same identity is saturated with reactionary elements, most striking of which is her re-imagining and refashioning of the Ostjuden. Thus, in her poems she strives to create a "new" Jewish masculinity by eulogizing the virtues of the "last Warrior Jew" and extolling the "Maccabean marshal fire." This is particularly interesting in the context of the 1880s and the emergence of the Zionist project. Emma Lazarus, a woman who precedes Zionism's "founding fathers" e.g., Herzl and Nordau refigures Jewish maleness in hyper-masculine terms, and yet, in doing so, she unwittingly exposes the problematic nature of all identity claims. Her poetry, I argue, discloses how "self"-fashioning is always a site of instability and contestation.

Roudakova, Natalia (Stanford University, USA)
**JOURNALISTS AND ADVERTISEMENT;
POINTS OF CONTACT** An abrupt change of media landscape with the collapse of the USSR quickly taught Russian journalists that their labor is a commodity to be bought and sold on media markets. Many Russian and Western commentators have condemned the practices of hidden advertisement or "black PR" as it is known in Russia. This paper, however, will focus on the advertisement texts Russian journalists produce within the existing legal boundaries, based on the data collected at a private business weekly in Nizhny Novgorod, Russia. Two prominent cases I will discuss are a) when journalists write advertisement texts for added pay and mark it as commercial publications; and b) when journalists take on the role of advertising agents and partake in the collection of commercial "modules" to accompany their texts. I will conclude by pointing out the socio-historical circumstances that lead to this interpenetration of roles.

Runnel, Pille and Vengerfeldt, Pille (Tartu University, Estonia)
SIGNIFICANCE OF INTERNET AMONG YOUNG PEOPLE OF ESTONIA It is said that the number of webpages, a person regularly visits is around ten. Those ten webpages (in broader context applications) define what Internet means and how it is understood by the user. Our paper will look at the associations that young people have with Internet. What Internet means for them and how do they associate it with their everyday activities. Our aim is to show how different age groups have different associations regarding Internet, how their level of understanding and speaking of Internet varies. We have been using mind maps and interviews to compare elementary-, primary- and grammar school pupils, but also at University students in both bachelor and master level. For comparison we will use mind maps from university lecturers.

Rusted, Brian (University of Calgary, Canada)
RETRIEVING THE CULTURAL IN VISUAL CULTURE During the last decade, the phrase 'visual culture' has come to identify a variety of interdisciplinary approaches to the study of visual aspects of everyday life. While analytic perspectives may come from gender, race, media theory, political economy, psychoanalysis, and so forth, there is an apparent agreement about the critical objectives of research and the relation of the visual to subjectivity and social organization. The travelling of critical and cultural theory across traditional disciplinary boundaries has given 'visual culture' an institutional form through new degrees, programs, cross-faculty appointments, courses, introductory textbooks, and research publications. This paper has three goals: 1) to comment on the intellectual history of 'visual

culture'; 2) to identify cultural aspects of visual research that have been understated in recent formulations; and 3) to assess the research potential of such an interdisciplinary formation. This paper argues that the current institutional form of visual culture research has resulted in the disappearance of anthropological and specifically cultural study of the visual. These goals will be developed in relation to a case study involving popular photography and the image of the Canadian north.

Ruthner, Clemens (University of Antwerp, The Netherlands)
CENTRAL EUROPE GOES POSTCOLONIAL: NEW CULTURAL STUDIES APPROACHES TO THE LATE HABSBERG EMPIRE (1848–1918) The Post/Colonial Studies of Said, Bhabha, Spivak and others could provide an intriguing new basis for cultural studies dealing with the past and present of Central Europe. My paper will examine the following questions: 1) Is there such a thing as an internal colonialism in Central and Southeastern Europe around 1900 (regarding the Austrian-Hungarian occupation of Bosnia, Habsburg rule in the Western Ukraine etc.) 2) Is it only the cultural repercussions of imperial rule in Austria-Hungary that show certain similarities to symbolic forms, as we know them from colonial empires? 3) What are the advantages of a "postcolonial" view on Central European history?

Ryba, Tatiana and Williams, Patrick (University of Tennessee, USA)
CULTURAL STUDIES PRAXIS: A HYBRID CULTURAL STUDIES, EMPIRICAL RESEARCH AND SERVICE LEARNING EXAMINATION OF A UNIVERSITY'S PROGRAM FOR INTERNATIONAL STUDENTS This paper discusses a project involving the employment of a hybrid cultural studies theory, empirical research and service learning model in the examination of the University of Tennessee's International House Programs. Eschewing the traditional service model involving serving outside one's institution, the authors participated in and studied their own institution's programs for International students. The paper focuses on the culture of the University, especially as it relates to the reception of "others," namely international students, and the efficacy of the hybrid cultural studies as praxis model.

Rødje, Kjetil (University of Oslo, Norway)
EATING DISORDERS AS PARANOID DESIRE FOR DETACHMENT This paper is based upon an empirical study on how subjectivity is performed and created in practices and discourses on eating disorders. My focus is on the representations of subjectivity in these discourses and through the multiple voices and practices that can here be found. I read these representations as a performance of,

and quest for, an autonomous subject, free from restricting attachments, social as well as material. This subject is in control of itself, its body and its surroundings. My argument is that this subject as an autonomous and singular agent to be represented is an unreachable ideal. It constitutes a BwO that strongly wards of all threatening desires, a territoriality to be kept intact. This paranoid reaction forces the subject into a self-destructive practice involving frantic reterritorializations of desire-flows. My paper will look at how Deleuze can be used to bring new and helpful understandings into the field called eating disorders.

Saarinen, Jarkko (Finnish Forest Research Institute, Finland) **THE CHANGING DISCOURSES OF NORTHERN WILDERNESS: TRADITIONAL USE, MODERN CONSERVATION AND TOURISTIC FUTURE** Wilderness is a contested idea, which is constantly transforming. Wilderness accommodates new meanings and values and some of the previous ones may become relicts, traces of a past with thinning connotations to present people. In analytical level, we can understand the conceptual transformation and changing meanings of wilderness as discourses, which are constructed in certain socio-cultural context and historical power relations. The idea of wilderness is presently contested by modernization of the societies and "globalisation" of value structures, meanings and activities related to northern wilderness areas. In Finnish and Nordic context, there can be elaborated at least three different discourses concerning the idea of wilderness: (1) the traditional wilderness, (2) the conserved wilderness and (3) the touristic wilderness. The presentation discusses the nature and context of these wilderness discourses and their relationship to wilderness management. Especially, the rising role of nature-based tourism and its management questions in northern wilderness areas and adjacent lands are debated.

Sabuktay, Aysegul (Public Administration Institute for Turkey and Middle East, Turkey) **VALIDITY OF CULTURAL APPROACHES TO RULE OF LAW : INTERPRETING THE DEBATES ON RULE OF LAW IN THE CONTEXT OF THE SUSURLUK CASE** A political scandal disclosing some illegal activities of the state, which was called the 'Susurluk Case', has promoted debates on rule of law in Turkish public opinion since 1996. Almost all arguments about the Case emphasize that it was an outcome of the deficiency in rule of law and in culture of democracy in general. I will inquire into the appropriateness of these arguments and interpret the Case from the perspectives of 'rule of law' and 'reason of state'. Furthermore, I will question the validity of the concept of rule of law and cultural

frameworks in criticizing the state affairs and inquire into some other conceptual frameworks.

Sahin Gencer, Sultan (University of Nottingham, United Kingdom) **JODIE FOSTER: THE PERCEPTIONS OF THE IMAGE OF STRONG WOMEN IN TEXTUAL AND EXTRA-TEXTUAL SOURCES** While thinking about the strong women as screen images during the period of 90s' Hollywood, couple of names could occur in our minds. Apparently, one of them is Jodie Foster who has become a unique actress by acting over three decades and her persona has always been acclaimed by prestigious references, such as intelligence, talent, challenging, confidence, toughness, intellectual and independence. This paper aims to explore how she has been embodied with a tension between an unconventional/conventional woman. Unconventional specifically refers to the ambiguity of her sexuality in her previous images and off screen persona. It also indicates her resistance to the media curiosity, determination in specific film roles, her successful qualifications with two Oscars and an uncommon physical appearance that does not perfectly fit into the Hollywood conventions.

Saikkonen, Tuija-Leena (University of Jyväskylä, Finland) **DIALOGUE IN THE ART CLASS? In this paper, relations of culture, knowledge and power are addressed by acknowledging not only the different perspectives of teachers and pupils in classroom life, but their institutionally unequal positioning as children and adults. The aim is to explore possibilities for dialogic interaction in the art education classroom. According to Bakhtin, polyphony may emerge when people in a dialogical relationship relate to the world from their different perspectives, e.g. from the positions of an adult vs. a child. Therefore, the teacher wishing to initiate and sustain dialogical interaction in her classroom will need to consider children's social and cultural world, and the ways in which children may enter into and participate in classroom interaction. Conditions and possibilities of dialogue are studied by analysing ethnographic data collected in a school class of children aged 11 and 12.**

Salamon, Karen Lisa G. (Copenhagen Business School, Denmark) **PROPHETS OF SELF-TRANSFORMATION: NEO-SPIRITUAL MANAGEMENT CONSULTANTS IN ENTERPRISE CULTURE** Based on an ethnographic study of European and North American management consultants in the late 1990s, the paper investigates an influential neo-spiritual, New Age and Human Potential inspired discourse about the Self at work. It specifically focuses on ideals of self-development and problematises

a particular discursivation of sociality. The neo-spiritual ideology of evolving consciousness and self-transformation is discussed in context of neo-liberal enterprise culture.

Saltman, Kenneth (DePaul University, USA)
TEACHING WAR: CORPORATE GLOBALIZATION AND MILITARISM FROM SCHOOL TO SCREEN Military generals running schools, students in uniforms, metal detectors, police presence, high-tech ID card dogtags, realtime internet-based surveillance cameras, mobile hidden surveillance cameras, security consultants, chainlink fences, surprise searches – as U.S. public schools invest in record levels of school security apparatus they increasingly resemble the military and prisons. This paper shows how the rising militaristic language and logic of public schooling articulates with a broader public discourse in the U.S. that cannot be viewed as merely a response to either the Columbine shootings or 9-11. Rather, militarized education in the U.S. needs to be understood in relation to the enforcement of global corporate imperatives as they expand markets through the material and symbolic violence of war and education. This paper demonstrates how militarism pervades foreign and domestic policy, popular culture, educational reform discourse, and language – educating citizens in the virtues of violence and the market. It concludes that the movement against militarism in education must challenge the many ways that militarism as a cultural logic enforces the expansion of corporate power and decimates public democratic power.

Sampaio, Paula (Higher School of Education of the Polytechnic Institute of Guarda, Portugal)
OLD MAIDS OF OLD ENGLAND?': WOMEN AND THE NATION IN GEORGE ORWELL'S WORK The recent reassessments of our understanding of nation and nationalism, particularly in the light of (de)constructionist and representational theories, have for the first time devoted serious attention to questions of gender. Because I believe these questions to be at the centre of any study involving the concept of 'nation', I propose to look at the work of George Orwell, whose insights on the nature and perils of the modern nation-state remain potent and influential to our days, and discuss some of the ways in which he tackled (if only in passing, or in a naive manner) the role of women in his fictional and political readings of 'nationhood'.

Samuels, Lilly (Kingston, Jamaica)
POPULAR CULTURE CONTENDING WITH IMPERIALISM - VOICES FROM THE JAMAICAN EXPERIENCE OF THE 1970'S Rex Nettleford, in *Caribbean Cultural Identity*, emphasizes the point that in post-colonial societies, the issue of cultural identification

is critical for the process of decolonisation. This imperative is applicable to Jamaica, which is part of the Caribbean- a region that has experienced colonialism and slavery. With such a history, Jamaica has undergone the inevitable cultural identity crises, with the culture of the coloniser – Europe – being more valued over that of the vast majority of the people, who are of African descent. This is evident in areas such as language, religion, and the creative arts. During the decade of the 1970's Jamaica experienced change - traumatic change for some, welcome change for others - in every sphere of life. While politics was the catalyst, cultural identity was central to this change. The voices of the common people assumed legitimacy in areas of Jamaican life, which prior to then had little acceptance, in particular, popular music and other creative expressions that utilized the Jamaican dialect and affirmed its culture. This paper will explore some voices in popular music and dub poetry, as cultural productions contending with imperialism. Voices will include those of Peter Tosh, Mickey Smith, and Mutabaruka.

Sanders, Olaf (University of Hamburg, Germany)
RHYTHM, TIME AND CREATION The concept of rhythm that Deleuze and Guattari develop in "Mille plateaus" might be one of the most fruitful terms for a better understanding of popular culture. Rhythm is, according to Deleuze/Guattari, the space between the milieus or the inbetween where novelities will emerge: the tertium datur between chaos and order. In other words and to cut a long story short, rhythm produces new practices by transcoding and reterritorializing the milieus which has to be shown through empirical research. A re-reading of "Différence et répétition" and its offshoot, "Spinoza et la problème de l' "expression", could be helpful to understand this process of permanent creation and to build categories for critical analysis. In the context of these earlier works it will become obvious that time is no line that links the past with the present and the future but a productive intermixture of three interacting spheres from where ethics can arise.

Santos, Helena (University of Porto, Portugal)
NEITHER HIGH NOR LOW: SOME ARTS "IN BETWEEN" Animation cinema, comics and bande dessinée and puppet theatre are some examples of very hybrid fields of art production. They seem particularly interesting to analyse the relationships between "levels" of culture and art, as those fields reveal characteristics from both mass and media culture and avant-garde art. Our focus will be the art segments of those fields, which are usually classified as "minor arts". There, we find strong efforts to define art boundaries against the hegemonic industrial and popular culture and against the high arts. We have studied some cases within these fields,

in Portugal. Their roots can be founded within the cultural and political movements of the seventies. Nowadays they present a high international artistic palmarès, based on peripheral networks of creation and diffusion.

Sarker, Sonita (Macalester College, USA) TRANS-STATUS SUBJECTS: RACE, CLASS, AND GENDER IN THIS ERA OF GLOBALIZATION

My book on gender and globalization (Duke UP, forthcoming 2002) proposes a postmodern-postcolonial feminist theory of the 'trans-status subject' in which categories of gender, race, nation, sexuality, and class are put into motion in the circuits of globalization. The book underscores the tensions in the dialectics of globalization (and globalization) rather than critique 'globalization from top' or glorify 'globalization from below'. Rather, it proposes that the economic and symbolic codings of culture are produced by women and men at all levels of race, nation, and class, codings that are complicated by various ideological affiliations. The book is a record of how minoritized identities participate in globalization and enact trans-border solidarities (across affiliations of class, race, etc.) towards positive social change. I will analyze the work of two minoritized women (one in early and the other in the late 20th century) both negotiating empire, nation-making, and cosmopolitanism, that proposes women's solidarity.

Satar, Audrey (Curtin University, Australia) ARE YOU SPEAKING TO ME?... IN

CONVERSATION WITH V. DA GAMA In 1498 V. da Gama "discovered" the route that connected Europe to India, travelling past the Cape of Good Hope - o Cabo da Boa Esperança - giving way to the colonisation of many lands by the Portuguese, the Dutch, English and the French. Since then, history, research and literature which sing the praises and endeavours of colonial masters have filled thousands of library shelves all over the world. These histories have become the 'white' lenses through which colonised peoples become known and talked about. More importantly, however, these colonial constructions have become enmeshed in our everyday lives, the way we began to know and experience ourselves. Nevertheless, these tools of oppression can also be used as tools for insurrection and become a site of struggle which open up a space for acts of insurgency and translation. In this paper, I will go beyond discussing racism to enact my entry into history as a woman of colour, by mapping out my lived experience of 'white' privilege, my journey through remembrance and translation – turning the gaze away from 'otherness' to focus on how women of colour as critical thinkers have made sense of their subject positions and carry out everyday acts of subversion.

Saukko, Paula (University of Leicester, United Kingdom) FROM AUTONOMY TO FLEXIBILITY: KAREN CARPENTER, PRINCESS DIANA, EATING DISORDERS, AND 'HEALTHY'

FEMALE SELF While most research on eating disorders examines normative discourses, such as beauty ideals, which inform or cause these conditions, this presentation discusses the way in which discussions on eating disorders themselves suggest a normative healthy female self--as opposed to the disordered anorexic or bulimic self. Based on an analysis of the popular iconography on Karen Carpenter and Princess Diana, the arguably most famous women to have had eating disorders, the presentation analyses how they set forth an ideal female identity, exploring its historical and political underpinnings. The high-profile lives and deaths of Carpenter and Princess Diana have provoked heated social debate on gender, class, and politics. Carpenter and her soft-rock music have been eulogised as the epitome of a dreamy, wholesome, femininity, and deplored as an embodiment of an infantilised woman and annihilating, conservative, family-values. Princess Diana has been adored both as the royal virgin bride and as the outspoken divorcee and outcast, both in relation to the royal family and in relation to people of colour, gays, and people with AIDS that were associated with her life, image and her charitable activities. The paper investigates the popular and intellectual discussions on Carpenter as embodying and succumbing to an ideal femininity, and Princess Diana as an inventive 'survivor' of a turbulent life, arguing they point to a historical shift from an ideal 'autonomous' toward an ideal 'flexible' self. It examines the connections between these ideals and the social polarization of post-Sixties' neo-conservative America and the fluidity of Nineties' New Labour Britain, and evaluates their contradictory implications, both in terms of offering models of female behavior, and of legitimating particular social and political regimes.

Savolainen, Matti (University of Oulu, Finland) THE CREATION OF THE SELF IN NO MAN'S LAND: AN AUTOBIOGRAPHY OF EDWARD SAID Out of Place, A Memoir (1999) covers Edward Said's early years in Palestine, Egypt, Lebanon, and the United States from his birth (1935) to his graduate studies in literature at Harvard University (1958-63). Characteristically, the themes of homelessness, exile, and being out of place, appear in Said's memoir but they are not explained away only through his colonial/postcolonial background. The moment of recognizing his ultimate difference which, simultaneously, provides a paradigm of colonial encounter, took place in Cairo, when young Edward was told to go away from the grounds of an exclusive club ("Don't answer back, boy. -- Arabs are not allowed here,

and you're an Arab"). In the case of Said, however, the colonial encounter is preceded and intermingled by an existential awareness of his being out of place within his family as well. His father, a well-to-do businessman with an American passport, was a demanding presence who constantly urged his son to do something useful and to exercise his body. In disciplining his son the father went as far as to force Edward to wear a harness underneath the shirt in order to "correct" his posture. In my paper I want to analyse the ways in which the familial and colonial sense of being different or out of place developed into a split between the public, outer self, and the private, inner self. Furthermore, I shall ponder upon how this split might be linked with the difference between the narrated self and the narrating self. The ultimate question which I can only open up is the following: How is it that a shy, insecure, "selfless" boy could develop into such a brilliant scholar and intellectual in the public sphere, especially since there is hardly any indication of an emerging political awareness during his formative years.

Schmidlechner, Karin Maria (University of Graz, Austria) **CROSS CULTURAL MARRIAGES IN AUSTRIA** This paper is dealing with cross-cultural marriages, a special form of marriage migration, in Austria. The term "cross-cultural" marriage is applied to marriages contracted between two people who do not share the same nationality, language, religion, ethnicity, or other cultural characteristics. My research is based on interviews with Austrian women who live in cross-cultural relationships in Graz, the capital of the Austrian province of Styria. There recently immigrants and especially black immigrants have been experiencing a lot of hostility from the citizens due to campaigns of conservative and national political parties and newspapers. I want to find out how these couples are able to live in a climate of xenophobia and how their relationships are influenced by these circumstances. In particular I will focus on the especially difficult situation of women with black husbands (and their children) in Austrian province of Styria. There recently immigrants and especially black immigrants have been experiencing a lot of hostility from the citizens due to campaigns of conservative and national political parties and newspapers. I want to find out how these couples are able to live in a climate of xenophobia and how their relationships are influenced by these circumstances. In particular I will focus on the especially difficult situation of women with black husbands (and their children).

Schmiedel, Stevie (University of Nottingham, United Kingdom) **RETERRITORIALISING INSANITY: SARAH KANE IN BETWEEN RHIZOMATICS AND PSYCHOANALYSIS** Gilles Deleuze intended to rock the Lacanian notion of

identity and desiring-production. Sarah Kane's late work was an attempt to portray her own non-identity: her characters' genders are elusive, as are their psychological make-ups. In her original staging at the Royal Court, Crave's four characters performed the text as a poetic and rhythmic event, allowing syntax and repetitions to create a symphony the way Deleuze and Guattari had suggested a book to be read. Thomas Ostermeier brought this staging to Berlin where it was strongly criticised as unintelligible and bleak. In contrast, a staging in Hamburg, mapping Kane's text onto a clearly pathological Oedipal family, was highly acclaimed. A text that could have successfully challenged binarisms had been remapped onto a 'safe' and intelligible territory: a psychoanalytic critique of society. My paper aims to discuss these stagings in the light of Deleuze's anti-psychiatric and anti-fascist ideas.

Schneider, Anedith (Sabanci University, Turkey) **A COMMUNITY OF THEIR OWN? CITIZENS AND "SISTERS" IN ALGERIA** Much official rhetoric in Algeria has based the idea of national identity on the infamous slogan, "Islam is our religion Arabic is our language, Algeria is our fatherland." This vision, however, ignores the significant role of other ethnic, linguistic and religious groups in shaping contemporary Algerian identity. Some current observers of Algeria's political situation have been enthusiastic about the revival of traditional community councils in Berber areas of the country, as a possible antidote to failed national institutions. In some respects these local entities do seem more responsive to local needs, although they are far from democratic, given that members are not elected and women are excluded entirely. While women may be accorded a symbolic role in the nation or community, as citizens or sisters, their actual participation is often limited. This paper, focusing on the work of one of Algeria's best-known women writers, Assia Djebar, considers the kind of place available for women in the nation and communities of Algeria.

Schubart, Rikke (University of Southern Denmark, Denmark) **HOLD IT! USE IT! ABUSE IT! ILSA, THE EVIL DOMINATRIX, AND THE STRANGE FATE OF PHALLIC PLEASURE** Women-in-prison-films - wip-films - have been dismissed by film critics as perverse, misogynist pictures where women are maltreated by men. Such a conclusion is not wrong. However, there are more to wip-films. Analyzing the Ilsa-trilogy - Ilsa, She-Wolf of the SS (1974), Ilsa, Harem Keeper of the Oil Sheiks (1976) and Ilsa, Tigress of Siberia (1977) - this paper looks at two central elements in the popular series: The figure of Ilsa, the strong dominatrix, and the image of male submission and castration. The pleasures of

wip-movies are assumed to be male and sadistic. Here, however, men are tortured, caged, castrated (quite literally) and killed. To understand what pleasures a male audience derives from such a spectacle the paper first links these scenes to male masochism, and secondly read *Ilsa* as a ambivalent response to feminist discourses in the late sixties and early seventies.

Segura, Juan-Carlos (New School For Social Research, USA) **TECHNOLOGIES OF DEATH: MASSACRES, KIDNAPPINGS, AND THE BUSINESS OF FEAR: COLOMBIAN VIOLENCE AND THE BODY OF TERROR** In this discussion, I am looking at practices of death that have been striking Colombia for over forty years. I define a set of practices being used in the waging of Colombian local "wars", as technologies of death. Massacres, kidnapping, and looting among others, have been major resources for wealth and power distribution. I discuss the interplay between these technologies of death as ways of shaping bodies of terror and subjects of fear, and their relations with the changing geopolitics of the country. Current internal struggle and displacement are indeed causes of a tremendous social suffering. I aim at describing how these technologies are both tools and ends, and in doing so, I will show how they strive at reproducing violence as the only currency of social struggle, in the sake of dominant groups and the state's struggle to maintain a hold on their control over populations and their productivity.

Seipel, Julia (Carl von Ossietzky-University Oldenburg, Germany) **RE-PRESENTING AND RE-CONSTRUCTING GENDERED ETHNIC IDENTITY IN AUSTRALIAN FILMS FROM THE 1990S** Since the end of the 1980s migration and the every day life of 'ethnic' Australians became seriously treated subjects (in the word's double meaning) of films made in Australia. These films are believed to be even more 'authentic' when filmmakers who are defined by their ethnicity - i.e. not being from an Anglo-Celtic background, make them. Even though this can be seen as success of the official policy of multiculturalism there remains the question to what extend these 'legitimate' representations encourage the consolidation of ethnicity as social and cultural category as well as means of differentiation and discrimination. Using some films from the 1990s as examples I am going to discuss correlations between the cultural categories of gender and ethnicity and how representations of ethnic female characters can be used to establish limits for an ethnic group within a multicultural society.

Selby, Jane (Charles Sturt University, Australia) **BABIES AND PSYCHOANALYTIC LANGUAGE: CONFOUNDING IDENTITIES I** describe some laboratory-based activities of babies, between 6 and 10 months old, sitting together in groups with no adults present. These activities challenge the perennial distinction between individual experience and social context. We can see basic group work amongst infants including multiple systems of communication and simultaneous engagement with more than one other. This challenges the dyadic conceptualisations of infant sociability, needs and capabilities which dominate discussion of infant development and which assume communication is 'phatic': intersubjective 'attunement' without specific content. By contrast our observations of infant groups prefigure a notion of group intelligence with evidence for idiosyncratic changes and development of meaning of actions within a group setting, highlighting complex psychosocial emotional dynamics. Considerations as to how to describe what we see as holding specific and changing meanings for these non-verbal humans requires discussion of epistemological uncertainty in representation and interpretation. Such uncertainty is not only in the eye of the beholder. I argue that the descriptions of psychoanalytic practice, especially the emotionally laden processes of projective and introjective identification, provide concepts for insight into a) what is happening in these infant groups and b) what happens between language users in forming and communicating between and within themselves. In particular I examine the 'confounding' of experiences between individuals. This approach requires an acknowledgement that emotions, and defences against experiencing them, are part and parcel of social and interpersonal context.

Shamai, Shmuel (Golan Research Institute and Tel-Hai Academic College, Israel) and **Ilatov, Zinaida** (Golan Research Institute, Israel) **MULTICULTURALISM OR MULTI-VOICES? THE CASE OF RUSSIAN IMMIGRANTS IN ISRAEL** Ethnic relations in Israel are being re-shaped in ideological ambiguity. Multiculturalism, Zionism and Post-Zionism are part of conflicting ideologies in the national discourse. The ethnic identities (Israeli and Russian) of Soviet immigrants in Israel are studied: among the age group 20-40, the Russian identity is negatively connected to Israeli identity. Among older age groups, there is no connection between these identities. Russian and Israeli identities are connected to exposure to Russian and Israeli cultural consumption respectively. There are high negative correlations between the Russian and Israeli use of cultural aspects. Thus, Multiculturalism is questioned: on the one side, there is a

legitimation for immigrants to maintain their previous culture, but the two identities seem to conflict, mainly among the young adults. The Russian community has an obvious voice in the Israeli society, but has partial legitimation to keep both identities.

Shan, Te-hsing (Academia Sinica, Taiwan)
TRAVELING TEXTS, TRANSLATING GULLIVER: TRANSLATION, MODERNIZATION, AND PRINT CULTURE IN THE LATE QING DYNASTY The translation of literary texts into Chinese in the Late Qing Dynasty was unique: it was the first massive translation of "literary" texts; it was conducted by the civil society; it enabled the Chinese to better understand their invaders as fellow human beings, rather than "foreign devils"; it provided an alternative to classical Chinese literature and facilitated the popularization of vernacular literature; and it was part of culture industry in which scholars, translators, and publishers gained in their respective ways. This paper focuses on the three earliest Chinese translations of Gulliver's Travels - as a "rewriting" in a daily newspaper in 1872, as a translation with illustrations in a bi-monthly, and as a book co-translated by two literati, one of whom knew nothing about any foreign language. This early reception history exemplifies the relationship between translation, modernization, and print culture in the late Qing period.

Shevchenko, Olga (University of Pennsylvania, USA) "IN CASE OF FIRE EMERGENCY": CONSUMPTION, SECURITY, AND THE MEANING OF DURABLES IN A TRANSFORMING SOCIETY The commercialization of contemporary Russia is probably one of the first things that catches the eye of a Western visitor who roams through its streets looking for signs of change. For one, the visual presence of advertising and foreign brands is conspicuous even in smaller Russian towns, while in Moscow and Saint Petersburg it is practically overwhelming. The consumption patterns of ordinary Russians demonstrate some visible transformations as well: some Western novelties enjoy wide popularity and are meticulously saved for, while others are practically ignored. In this paper, I will argue that the study of rituals and patterns of consumption in Russia allows one to tap into the intricate ways in which post-socialist actors deal with economic and political uncertainty, creating and symbolically affirming their identities in a rapidly transforming environment. Far more culturally-specific than a simple globalization argument would suggest, and far more creative than simple reproduction of the "Soviet" attitudes, the post-soviet practices of consumption represent a

complex fusion of global trends and local cultural patterns. As such, they may tell us just as much about the post-socialist condition as about the attitudes that preceded it. I will address these issues by exploring the consumption of household durables, the popularity of which can be explained by the fact that they came to embody some of the most profound cultural trends, expectations and fears in contemporary post-Soviet setting. Decoding the symbolic significance of these objects may, then, yield valuable insights into the cultural processes unfolding in the post-Soviet milieu, but also help us raise the more general questions of formation and affirmation of identities, groups and coping strategies through consumption.

Shome, Raka (Arizona State University, USA)
WHITE FEMININITY AND NATIONAL MEDIATIONS: THE PRINCESS DIANA PHENOMENON This paper explores how white femininity functions in the representational politics of the nation. Taking the media coverage of Princess Diana's funeral and the numerous media commemorations that followed as a case study, this project examines how intersecting borders of race, gender, sexuality, and, today, globality are mediated through particular technologies of white femininity in the construction of national identity. This project places this discussion in the context of larger struggles over the meaning of Britishness that marked post-imperial Britain of the 1990s -- in particular, its packaging of a "New Britain" and its production of "cool Britannia." The larger goal of this project is to examine how images of white femininity function to both unwrite and rewrite various borders and boundaries of national belonging in contemporary Anglo contexts.

Shumar, Wesley (Drexel University, USA)
FLEXIBLE WORKERS: THE STRATEGIES OF TEMPORARY FACULTY IN THE NEW UNIVERSITY In the last two decades higher education in the United States has gone through a dramatic restructuring. Pressured by the influences of globalization and neoliberal economic policies, universities have moved to a model that Slaughter and Leslie (1997) call "academic capitalism." The entrepreneurial university focuses on instrumental concerns such as, large profit areas of research like biotechnology and the creation of inexpensive means to deliver a broad based education to name two of the many changes. These changes occur due to pressure from the Federal Government, granting agencies, large corporate interests and the business culture of academic administration. In this climate more and more university administrations are seeking to "creatively" use their non-tenure track faculty. This paper looks at the strategies of the faculty who make up the flexible workforce as they

attempt to cope with the dynamic and changing landscape of teaching in an institution of higher education. This workforce is both increasingly important to many university strategies as well as a workforce that is now a permanent part of the university community and no longer thought of as an unusual moment in history. The paper will argue that this workforce is singled out for disciplinary action designed to send messages to department heads and tenure track faculty. As such, negotiating the day to day for this group of faculty becomes increasingly perilous.

Shvets, Larissa and Ilyina, Natalia (Karelian State Pedagogical University, Russia) **KARELIAN YOUTH: NEW TENDENCIES IN LIVING CONDITIONS, VALUES AND FUTURE PLANS IN THE CHANGING SOCIETY** The presentation is based on some results of the project "Everyday Life and Future Expectations of the Youth, residing in the Republic of Karelia" that was started in February 2001 and is still carried out. For the comparison we have also used the data collected in 1995-1997 when the Russian-Finnish project "Youth in a Changing Karelia" had been realized. Different methods were used in the project. The study data has been collected by questionnaire and written stories. The authors wanted to represent what kinds of changes in the living conditions, values and future plans of Karelian youth have happened for the last five years. They also wanted to compare the living conditions, values and future plans of the urban and rural youth, to show gender differences in the values and future plans.

Sifaki, Eirini (University of Paris 3, CHROME, France) **MULTIPLEXES AND GREEK CINEMA GOING PRACTICES** The 7th art is considered to be the most popular cultural practice, combining a plethora of artistic expressions, technological developments and commercial activities. The growth of investment and the ongoing battle between media groups at an international level, raises many questions about cinema practice, experience, meaning, aesthetics and cultural practices in general. The Greek cinema industry constitutes a specific case study used to scrutinize the relationships between local cultural practices and transnational consumption models, between cinema as an art and as an economic medium. This paper centers on the role of multinational companies in a globalised society, focusing on cinema outlets, movie houses and in particular on the 'culture of multiplexes'. A consideration will also be made on the reasons that led to their expansion, the role they conduct and the perspectives of cinematic consumption.

Simonova, Inna (Harvard University, USA) **"FALL BALL OF THE NEW YORK SAINT NICHOLAS PATRIARCH CATHEDRAL" - A WAY TO OVERCOME BARRIERS** Dividing Russian People in Diaspora Not for the first time, the Russian Orthodox Church abroad conducts so-called "Theological Balls". Money raised at them goes for the stipends at Jordanville Saint-Trinity Theological College (State of New York). A few years ago in Washington, a Charity Ball took place, the proceeds of which went for the restoration of the St. Nicholas Cathedral, which belongs to the American Autocephalous Russian Orthodox Church. Recently this initiative, which is not entirely within the conservative "canon" of Orthodox ecclesiastical policy, is continued by the Russian Orthodox Moscow Patriarch Church, which continues friendly relationships with the American Autocephalous Russian Orthodox Church, but still doesn't recognize the Russian Orthodox Church abroad, founded after the Revolution in 1917 and led, till the autumn 2001, by Metropolitan Vitaly. With the blessing of Holy Moscow and All Russian Patriarch Alexis II, a Fall Ball was held in the most imposing hall of New York, the "Waldorf Astoria". The objective was to raise funds for the reconstruction of the most sacred place of the Russian Orthodox Church in the United States of America - the Saint Nicholas Patriarch Cathedral. This cathedral is the symbol of the unity of the Russian people on the North-American Continent. The importance of this church was stressed by the President of Russian Federation Vladimir Putin. Together with his spouse, he attended a service dedicated to the memory of the victims of September 11, when he was in New York last November.

Simpson, Patricia (Kenyon College, USA) **RETRO-NATIONALISM: ROCK MUSIC IN THE FORMER GERMAN DEMOCRATIC REPUBLIC (GDR)** When the Socialist Unity Party (SED) of the former GDR realized that rock music was a phenomenon that was not going to disappear, Party policy changed. During the plenary session of the Central Committee meeting of the SED in December 1965, Erich Honecker went so far as to analyze "Beat" music and its influence on the class struggle. He recognized the capacity of rock music to shape youth culture, but he warned against a music that would inspire "excesses" in its listeners. The path the Party took, through its instrument Free German Youth (FDJ) became paradigmatic. Whenever a musical form gained too much momentum in the GDR, FDJ would embrace it, co-opt it, and thereby instrumentalize it. One can see this pattern in the reception of rock music in general, though the case of punk is both exceptional and exemplary. In the GDR, the nationalization of rock music effectively enlisted the help of bands in constructing

"socialist personalities." The Party supported certain bands, sponsored competitions, and instituted ritual concerts such as "Rock für den Frieden" (rock music for peace). Most forms of music in fact did lend themselves to this type of cooperation. When punk came along in the late 1970s and early 1980s, however, the official reception of this music split. Some critics pointed out the need for such a critique in the capitalist West. When punk found a following in the GDR, however, and brought the symbols, sounds, and styles associated with this movement to the streets of the GDR, the State responded with a vengeance. Punks were harassed, arrested, sent to the West. Yet, even with punk, the Party and FDJ eventually embraced the music of "disaffected youth" in order to instrumentalize it.

Smelik, Anneke (University of Nijmegen, the Netherlands) FINAL FANTASIES. THE VIRTUAL BODY IN DIGITAL PHOTOGRAPHY Dutch artists Inez van Lamsweerde, Micha Klein and Erwin Olaf employ digital technology to realise representations of virtual bodies that would be impossible in 'reality'. The body is digitally remediated in the interface between flesh and machine. The simulations of virtual bodies produce an 'impossible' image: a body both old and young; male and female; human, and machine; dead, yet alive. Digital technology allows the artists to question power and desire, simultaneously unsettling and reinforcing the myth of the 'body beautiful'. Digital photography changes forever the myth of photographic truth. The images are no longer documenting reality, because the indexical relation between the photographic image and reality is foreclosed. The photograph becomes a constructed representation, radically divorcing representation from reality. Paradoxically, the photograph seems 'all too real' because the iconic relation between the image and reality is sustained. In this paradox lies the disturbing affect of these digital art works.

Smethurst, Paul (University of Hong Kong, Hong Kong, China) GLOBALITY AND TRAVEL WRITING: JAN MORRIS, BILL BRYSON AND PICO IYER It seems inevitable that globalisation will have an impact on the experience of place and the representation of place in travel literature. The effects of globalisation are found in the de-differentiation of place, placelessness and loss of authenticity in place. In the globality that emerges, place is transformed into representational phenomena, no longer rooted in local cultural practice and history. In globality, simulation and 'other-directedness' recall places situated elsewhere, nowhere, or in some abstract idea or fantasy. Sometimes there is an intensification of locality, but this appears as simulacrum – places transformed into empty signifiers or clichés of themselves.

Paradoxically, the nostalgia for rootedness replaces substance with the aura of place, its representational, or rather, its 'having been represented' qualities.

Smith, Paul (University of Sussex, United Kingdom) THE UNIVERSITY, NEW TECHNOLOGIES AND 'SYMBOLIC WORKERS' In the 1990s the US university, as well as universities in Europe, found itself positioned as the potential training ground for a new breed of 'symbolic workers'--essentially, people who would be the labour pool for the much-vaunted 'information society.' This new interpellation of the university made exceptionally explicit the university's chronic role in forming the appropriate labour power for capitalism's latest crisis. Most interesting, though, about this moment was the way it called on the university's existing character and practice by wanting to draw on the university's 'expertise' in 'symbolic' work. At the same time, this new moment also demanded huge investment in new technologies and new media on the part of the university. With some comparative emphasis (USA--UK), this paper will look at how that double demand has been responded to in the last ten years, asking what general cultural effects those responses have entailed, and asking what changes to the everyday practice of academic life might have ensued.

Soen, Dan (College of Judea & Samaria and Kibbutzim School of Education, Israel) THE JEWISH-ARAB CLEAVAGE AS REFLECTED IN JEWISH ATTITUDE SURVEYS IN ISRAEL Israel is effectively a bi-national state, whose 6.5 million population is roughly 80% Jewish and 20% Arab. The Declaration of Independence defines Israel as a JEWISH state. Its Jewishness remains a corner stone of its ideological core. It had been the *raison d'être* of its foundation. Most of its Jewish inhabitants maintain vehemently that the state can be both democratic and Jewish. There is no contardiction in terms there. Yet, recurring surveys carried out along the years reflect the fact that the Jewish majority group has always been strongly biased against the Arab minority group. The paper analyzes a whole series of attitude surveys carried out in various sectors of the Jewish populations and in various age-groups. It tries to evaluate the deep negative attitude and intolerance of the Arabs common to all of them. It also tries to interpret the socio-political climate in Israel in view of these consistent illustrations of negative stereotypes. Finally, it tries to explain what is the meaning of all this in so far as the concept of nationhood is concerned in Israel.

Soerensen, Asger (Copenhagen Business School, Denmark) THE IDEOLOGICAL FUNCTION OF ETHICS IN SELF-CENTERED ORGANISATIONS The idea of personal management and continuous

self-development through learning is desirable as an ethical end in it-self. Furthermore, it is a matter of strict moral discipline, enforced by the necessity of survival and career within a modern organisation. A certain kind of ethics is needed to make this aspiration valuable, so as to make the organisation appear humane both from within and to outsiders. However, the kind of ethics needed to fulfil this task is exactly the kind of ethics which gives credibility to the classical idea of the free market.

Soetaert, Ronald and Verdoodt, Ive (University of Ghent, Belgium) **CULTURE AND EDUCATION: THE CORRECTIONS** Our paper explores two main questions: What is CS contributing to teacher education (theory)? How can we blend (teacher) education and CS in concrete projects (practice)? In our teacher training we are confronted with the fact that our teachers-in-training are very critical about ideas taken from critical discourse analysis, critical pedagogy and critical literacy. How do we problematize and thematize our own ideas -as teachers- about culture and education? The theoretical perspective will be illustrated with practical examples of how we confront our students with this new kind of curriculum in an ongoing dialogue - a space in which we can negotiate about culture. Such a space can be described as a 'contact zone' referring to "social spaces where cultures meet, clash, and grapple with each other". Special themes will be dealt with: representation of literacy practices/events, of institutions (museum), of nature (environmental education), of identity (globalisation/nation).

Sojka, Eugenia (University of Silesia, Poland) **ETHNICIZATION AND RACIALIZATION IN CANADIAN VISUAL ARTS DISCOURSES** The paper focuses on the examination of selected Canadian visual arts projects that show the process of racialization and ethnicization as one of negative forces shaping the image of Canada. The analysis reveals how visual arts discourses have been constructed on ethnicized racialized foundations and aesthetics, how literary and cultural critics shaped research through ethnicized and racialized frames of enquiry and analysis, how historically and institutionally the arts benefited from the institution of colonialism, how methodologies of various disciplines perpetuate the ethnicization and racialization of knowledges, how Canada's history of conflict and negotiation between indigenous, French, English, and immigrant cultural groups inflect the relationship between the concepts of ethnicity, race, and nation.

Somersan, Semra (Bilgi University, Turkey) **COLOR BLINDNESS OR POSITIVE DISCRIMINATION: CAN INEQUALITY BE**

MORE EQUAL THAN EQUALITY? Two years ago, addressing a plenary session at the 3rd Crossroads conference Stuart Hall, speaking of multiculturalism said, "I have gone forwards and backwards on the question of quotas... We must disaggregate what is being represented." For many, not only quotas but all policies of affirmative action pose problems, of intellectual, political and/or economic nature. So why go back to a seemingly unresolvable old squabble that started in the US and UK back in the late 1960s, and which, may well be more a concern of social policy than of social theory? In addition to providing some conceptualizations to make up for the above, I will argue that a dialogic system of ever changing affirmative action policies (inequality) has to be more equal than a static "consensus" establishment of equality of the status quo. Quotas and positive discrimination have to become the Truth and Reconciliative measures of world societies and of the newly dawning cosmopolitan age, covertly or overtly discriminating on the basis of race, religion, ethnicity, sex, and/or class.

Sotamaa, Olli (University of Tampere, Finland) **VIRTUAL DANCEFLOORS?: NOTES ON SPACIAL PRACTICES OF DIGITAL CLUBBING** The history of club cultures undeniably shows that clubbers and ravers have always been enthusiastic on experimenting with new gadgets and technologies. Therefore it is no wonder that clubbing communities have quickly adopted the new forms of digital communication. Cheap digital technology has made it possible to expand the clubbing experiences to the net: hundreds of club related websites combine bulleting boards, fanzines, listings, flyers, DJ play lists, live webcasts etc. Contrary to many other youth subcultures clubbing has traditionally been strongly tied to certain places and locations - the clubs. Therefore the virtual space of internet challenges the whole nature of this subculture. Through interviews and analysis of online discussions I have tried to outline the central effects digital communication technologies have on the categories of space (spectacle, ritual, social space) both in terms of the whole clubbing subculture and of actual club events.

Spielmann, Yvonne (Braunschweig School of Art, Germany) **INTERMEDIA, HYPERMEDIA, AND HYBRIDIZATION: SOME IDEAS ON CONCEPTS OF CONVERGENCE** With the increase of today's media convergence - as it results from the use of computers and is carried out with digital tools - older concepts such as intermediality are newly discussed in the light of a wider cultural shift. The paper will argue that the understanding of underlying concepts of interplay that are specific to different media is crucial when we want to discuss and determine more complex phenomena

of mediatization and digitization that blur the distinctions. As hybrid cultures develop within an already highly advanced technological, aesthetic and cultural fusion the merger gets to a degree where density and complexity are building blocks for new cultural forms but at the same time veil the construction of re-combinatory and re-mediated systems of information and visualization. The scrutiny of these structural shifts may also shed light on the production of knowledge and the traffic of representational values that are communicated in the 'endless dataspace' where access becomes a question of power.

Spierings, Bas (University of Nijmegen, The Netherlands) MAKING DOWNTOWN FUNSHOPPING CENTRES City centres in the Netherlands currently are redeveloped to become more attractive to both domestic and foreign consumers that supposedly behave in accordance with new patterns of leisure, travel and culture ("funshoppers"). This paper focuses on the way the funshopping concept has been translated into a downtown transformation strategy. After a brief investigation of both the origin and meaning ascribed to the funshopping concept, three dimensions of downtown transformation are discussed in relation to the concept. The coherent dimensions are described by "urban function", representing a mix of consumer services; "urban form", representing urban morphology and architecture; and "inter urban competition", representing rivalry for travelling spending power. Initial fieldwork on the redevelopment of downtown Enschede and Nijmegen is used to illustrate the dimensions. It reveals a redevelopment discourse by local policy makers, property developers and retailers that is highly funshopping-minded.

Squire, Corinne (University of East London, United Kingdom) PERSONAL EXPERIENCE AS CULTURAL GENRE: THE CASE OF HIV Clinical psychological work on people's stories of living with HIV have pointed to a common narrative progress from diagnosis through resistance and despair to acceptance. This narrative sequence resembles many other personal narratives of coming to terms with death, illness and stigmatised conditions, and narratives of self-realisation in general. However, stories are told within cultural matrices of narrative possibility. Drawing on studies done in the UK, South Africa and Zimbabwe, this paper examines the cultural situating of stories about the 'self' and HIV, and the genres from which these stories both draw on and reinvent, from the coming-out genre, through romance, to religious 'conversion' narratives and the 'Socratic' dialogue genre. The paper also examines aspects of subjectivity that are at risk of falling out of narrative, remaining unstoried, and the place

which different genres may allow them.

Stanley- Niaah, Sonjah (University of West Indies, Jamaica) THE STORY OF SPACE AND CELEBRATION IN KINGSTON'S DANCE HALL MEMORY From 'Limbo' to 'Butterfly' and the 'Jerry Springer', dances throughout Jamaican dancehall history have mostly been created in the urban Kingston Metropolitan Area. The city of Kingston is therefore a site of collective memory in respect of dancehall. The paper will look in detail at the spatiality of select venues and some of the dances that were popular at those venues, as a way of making a statement about spaces used over the period 1986-2001. Do these spaces hold any significance for Kingston's memory or not? What do they say about the psychology of urban Kingston's dancehall and dancehall culture in general?

Stephenson, Niamh (UC Santa Cruz, USA) THE CONTINGENCY OF EXPERIENCE In this paper I interrogate the tension between two broad differences in the way in which experience is positioned in contemporary work in psychological cultural studies. Firstly, critiques of objectivity foreground the relationship between subjective experience and knowledge. This implies the need to (somehow) incorporate analyses of experience in our efforts to advance and to understand knowledge claims (eg "situated knowledge" is one take on this problem). The interpretation of experience is validated as a politically potent endeavour. Secondly, the turn to discourse in psychological work compounds criticisms of the subject of much psychology - ie the rational, autonomous subject who has privileged knowledge of his/her experience. Subjective experience is cast as a discursive effect. The interpretation of experience is useful for what we might learn about discourse but researchers adopting this broad approach eschew making any claims about the subject of experience. Here the analysis of experience is one route, no more valued than any other, to understanding discourse. I will argue that both positions focus on experience as interpretable (albeit contestable) without adequately theorising the contingent nature of experience, nor the elements of experience which appear to escape elucidation.

Stoor, Maritta (University of Jyväskylä, Finland) THE SOUND OF SÁMI SILENCE - AVOIDING CONFLICT IN PUBLIC AS A STRATEGY OF SURVIVAL This presentation discusses the current ethno-political debate in Finland over the Sámi definition, the identity questions, and the Sámi land rights issues. The perspective taken is emancipatory and reflects the Sámi point of view. The present debate in the Sámi domicile area has two counterparts: the Sámi people and the State

of Finland. However, the majority population of Finnish origin, residing in the area, has started to fight against the improvement of the status of Sámi people. As a counter strategy for survival, the Sámi people have adopted a conscious strategy of silence. It means avoiding conflict in public and in media with the Finnish population and concentrating in the legislative work at the institutional level. Also a second strategy has been adopted: the constant co-operation at the transnational and at the global level has been utterly crucial for the Sámi People.

Sundén, Jenny (Linköping University, Sweden)
THE LIFE AND LOVES OF A SHE-CYBORG: FEMINIST REFLECTIONS FROM A PLACE CALLED WATERMOO This paper sets out to formulate a theoretical framework for studies of online communities by investigating the interlinkage of text and matter in text-based virtual worlds (so called MUDs). Letting a two-year online-ethnographic study serve as a backdrop, the discussion will focus on the 'doubleness' of cyber-subjectivity. Typists and their online characters are never one and the same, but they are definitely not separate either. Perhaps one could say that they overlap. Central to this discussion is a re-reading of the 'death of the Author' story in an effort to move this poststructuralist line of thought away from its engagement with textual 'surfaces' toward a theory of texts as always materially and sexually engraved. An important figuration in this reformulation is an upgraded, high-tech version Fay Weldon's she-devil in terms of a she-cyborg...

Suominen-Kokkonen, Renja (University of Helsinki, Finland)
A MODERNIZATION OF MATERIAL CULTURE IN FINLAND? - ARTEK IN THE 1930S Although design research has traditionally taken the author as the starting point and has focused on showcase piece, it can be claimed that objects themselves define surrounding culture to the same degree as done by ideology. It is therefore useful to approach Artek, one of the most canonistic firms in the domain of Finnish architecture and design, from a non-traditional perspective. In its founding stages, Artek had close links with the utopian ideologies of modernism. In viewing the world of objects and artefacts produced and distributed by Artek, its early collections and series of products, it can be asked how, in fact, they defined the culture of homes and dwellings, and how they were expected to represent modernism.

Suominen, Marja (University of Turku, Finland)
THEORETICAL PERSPECTIVES TO REGULATING LEISURE: FROM MORAL PANIC TO MORAL REGULATION This paper aims at introducing and comparing two theoretical perspectives that have been used in studying

moral discourses on culture. The first one is the perspective of moral panic. It describes situations where the media expresses exaggerated moral outrage over some phenomenon. This perspective includes however some problems or shortcomings in analysing morally toned discourses of leisure. The most serious of these is caused by the presumption of disproportionality essential to the concept, which implies making a negative normative judgement. This is why the theoretical frame of moral regulation is introduced instead. This perspective has some advantages compared to the perspective of moral panic. It does not evaluate campaigns of moral regulation normatively. It is also a dynamic approach which takes into account the complexity of processes of regulation, the roles of various agents of regulation as well as those opposing it, different strategies of regulation and opposing regulation etc.

Swalwell, Melanie (University of Technology, Sydney, Australia)
AESTHETICS, AVATARS, AND KINASTHETIC RESPONSIVENESS IN QUAKE In contrast to accounts which stress the amazing sensory experiences which new technologies supposedly make possible, I want to think about an engagement with technology which is rarely thought of in aesthetic terms. Granted, few people associate aesthetics with computer gaming, however, computer gameplay is relevant here for a number of reasons: it is a kind of cyborg relation; it involves a playful engagement with technology; and it is sensorially intense, often mobilising players' bodies in novel ways. In this paper, my concern is with interactions between gamers and avatars, reported during research with lanners. The significance of kinaesthetics in this relation, and the different reality and materiality statuses which players cross through will be addressed. The player-avatar relation is significant, I suggest, for the experimental ethic it reveals, where new, non-standard relations with self, others and things (including technology) are able to be tried out, tested.

Svedmark Ikodomidis, Eva (Umeå University, Sweden)
DOMESTICATION THROUGH VIRTUALIZATION Social shaping of Technology is a newly awoken research field within science that strives to make understanding of our everyday interaction with technology. In the process of adapting to new technologies there are two terms that are essential - domestication and virtualisation. Domestication explains what happens when we first invite new technology into our homes. In this process we shape technology to make it suitable for our needs, and we shape our homes to make them suitable for the technology. Virtualisation takes the matter further. It suggests that it's not when the technology comes to us, but when we move towards the technology that real interaction takes place. In

this paper we meet Mats. His advanced virtualisation of information technology shows us that it's possible to reach a point where we make no big distinction between the real world and the virtual. Fundamental about Mats use is that the technology has become almost transparent in its physical existence.

Sweeney, Brendan (National University of Ireland, Ireland) **DISTORTING MIRRORS AND LOST HORIZONS: FORGING A NEW MYTH OF THE NATION IN SWEDEN** During the early part of the 20th century the Swedish social democratic movement successfully challenged the 'punch' patriotism of the right and came to dominate the political system for the next half century. Within a generation royal subjects of a poor, mostly rural, corner of Europe were transformed into the democratic citizens of the most advanced and prosperous welfare state in the world. Sweden was transformed into a symbol of modernity, a country that had outgrown nationalism with an identity based on the ever widening 'horizon' of social progress and increasing affluence, and not the nationalist's 'mirror of history'. But now economic crises have reduced this belief in the future, the Swedish model has been dismantled and Swedish neutrality compromised by membership of the EU; what is then the basis of their identity? My theory is that beneath the rational surface of Swedish self-identity one finds myth. According to Elizabeth Baeten, based on the work of theoreticians such as Cassirer and Barthes, myth is always based on a paradox and 'serves...to unite and separate two opposed ontological regions.' In the Swedish case, the peasant past a site of traditional values and Nordic nativism paradoxically became wedded to the ideals of social democracy and modernism. The idealised workers of the original socialist movement became the idealised 'folk' of the welfare state, constantly transforming themselves from peasants into modern urbanites. This myth of national unity however now presents an obstacle to Swedish integration with its Continental neighbours and full integration of its own ethnic minorities.

Sveningsson, Malin (Viktoria Institute, Sweden) **CITIES, SETTLEMENTS AND SMALL TOWNS: THE DYNAMICS OF ONLINE COMMUNITIES** Among other things, the Internet provides us with new environments to meet and interact with other individuals, and in the past few years, the numerous fora for social interaction on the Internet have led to discussions and research on what is commonly referred to as virtual communities. There has been wide disagreements of how these communities should be seen, and whether they should be called communities at all. One of the recurring subjects in discussions on online communities is whether online environments can be seen as places or not. Whatever the answer to that question may be, it seems like

characteristics of offline communities, such as cities, small towns and villages, may still some times apply to online communities, and that online communities to a large extent is governed by the same dynamics as offline communities.

Szabó-Knotik, Cornelia (University of Music and Performing Arts, Austria) **MUSIC CITY UNLIMITED? VIENNA, THE CONTEMPORARY CAPITAL OF MUSIC** Theming, a global trend of urban mise-en-scène, has been integral to Vienna's self-representation. Since the 19th century Vienna has continuously presented itself as a "city of music," as the "capital" of music. With an increasingly nostalgic touch, this city has cheerfully embraced the qualities of a museum, preserving and conspicuously displaying its cultural values, and of a theme park dearly devoted to classical music. This contribution analyses recent developments against the historical backdrop of Central European urbanization and music life. In the early 19th century, when music life began to professionalize, it made the topography of Central Europe's cities a battlefield for the definition of culture in the course of developing national identities. Transforming public space into a battlefield is generally indicative of a conflict between a dominant and a marginalized form of culture; the current theme-park trend in Vienna has developed in parallel with an increasing world-wide awareness that western musical "elite culture" (the "high-brow") is about to be marginalized by the transformation of bourgeois music life, which has been undergoing fundamental changes on many levels, in regard to the identity of composers, performers and audience, the aesthetics of music, and its channels of distribution and reception. This trend is picked up by current practices in the business of leisure which, for the sake of an 'event culture', makes places special by providing visitors of all ages with the most up-to-date and desirable experience of "fun," child-like fascination and astonishment, as well as to the city's having been turned into an artificial fantasy island of classical music, in which the markings of public space correspond not only to certain media practices (space as an important category of the web), but also to more traditional physical and architectural practices _ monuments, buildings and halls acquire their function and meaning in relation to the importance of musical culture.

Sze Man Hung, Stephen (The Hong Kong Polytechnic University, Hong Kong) **THE SOCIAL FATE OF HONG KONG EROTIC FILMS** The Hong Kong film industry developed different strategies in response to the influx of erotic films. It created different sub-genres of local erotic films, and then it even creatively infused eroticism into social issues and problems. Both the rich classical erotic

literature of ancient China and the modern urban social life of Hong Kong provided rich settings and themes, and the social erotic sub-genre that followed, which attempted to portray contemporary sexuality and gender relation, was even more impressive. The genre gained some popularity, but later declined into oblivion due to different reasons. The paper is based on research done on this cultural phenomenon.

Taleghani, Shareah (New York University, USA)
TRAVELING THE TEXT OF TANGIER:
LITERARY TOURISM, PAUL BOWLES, AND
THE COSMOPOLITAN IMAGINARY For the
English-speaking traveler journeying to Morocco,
the first city on the itinerary is Tangier-at least
according to the Lonely Planet travel guide. But
the tourist does not travel to Tangier to soak up an
"authentic" Moroccan atmosphere; instead she/he is
invited to observe the sites of "Literary Tangier."
At the center of "Literary Tangier", the late Paul
Bowles stands as an icon of another era-that is
linked to a faded cosmopolitanism. This paper
will offer a critical exploration of the relationship
between the notion of literary tourism of Tangier,
the iconography of Paul Bowles, and the limitations
of the cosmopolitan ideal. Through an examination
of the intersection of these themes and through
a reading of various texts around Bowles, the
conclusions drawn here will demonstrate that the
literary text of Tangier in the western imagination
lies in the mythology of a particular author rather
than in his texts.

Tarkka, Minna (National Consumer Research
Centre, Finland) REPRESENTING THE USER:
INTERFACE DISCOURSES AND PRACTICES
This paper approaches interface design as a practice
and politics of user representation. In constructing
interfaces, designers represent the user through a
variety of discourses and genres - conceptual, textual
and visual representations, as well as the tools
and methods of work. In a more political sense,
designers are also said to be the representatives or
advocates of the users in the product development
process. Users thus form the 'constituency' for
design, a discursively produced legitimation for
the profession. The discussion focuses on interface
design as a field of clashing disciplinary discourses
- those of engineering, marketing and art/design.
Through a reading of case interfaces, different
strategies and tactics for interface design, as well as
a significant discursive shift in user representation
- from 'usability' to 'user experience' - will be
identified.

Taroff, Kurt (Cuny Graduate Centre, USA)
DEFINING LEGAL OWNERSHIP IN
THEATRICAL WORK In recent years the question

of ownership of collaborative work in the theatre
has repeatedly surfaced in the United States court
system. This paper examines several recent cases
that have been tremendously important in shaping
and defining the legal view of ownership in the
theatre. The issues include questions of group
authorship and, most notably, the recent *Rent* tria' in
which a dramaturg sued for authorship rights in the
landmark rock opera. While the collaborative nature
of theatre has made ownership of the text difficult
to define, theatre's ephemeral nature has begged the
question of what rights, if any, a director may have
over his or her work. The final section of the paper
presents a model for a director to claim copyright
on a production. Ultimately, we find that the courts
must make a very difficult compromise between the
vagaries and demands of art, and the need for a clear
and well-defined body of law.

Tart, Indrek (Tallinn Pedagogical University,
Estonia) THE INTERNET AND MOTHER
TONGUE Culture is an important actor in shaping
human development. Entering the Internet age
sharply shows the inclusion/exclusion tendencies:
the wealthier and the well connected are in an
advantageous position. What language(s) are they
using for communication? What does that practice
mean? Why does e-mail function mostly in a mother
tongue, but homepages may contain large parts in
foreign languages? Is that a borderline between the
inner and outer parts of life-worlds, or does it
even mark cultural resistance? Is that related to the
smallness of the nation? Is the Internet developing
semiotic personality characteristics? Does that mean
abandoning of national attitudes after entering the
Net, but maintaining hidden national signs? Or on
the contrary, the invasion of national languages into
the Net will be foreseen in the near future? What
happens to the habits of primarily written cultures?
Comparable data of statistics and Internet research
from Baltic and Nordic countries will be used to find
answers to these questions.

Taylor, Hill (University of North Carolina at
Chapel Hill, USA) POWER AND LITERACY
IN SUBURBIA The aesthetic attitude encouraged
by suburbanization has fostered the entrenchment
of dominant sanctioned literacies, which have
surreptitiously worked to occlude other hidden
or vernacular literacies while encouraging a
corrupted and egocentric conception of identity and
community. This project highlights the impact of
contemporary suburban existence on socio-cultural
literacy and discourse in secondary schools in the
American South. Working from the supposition
that the most recent waves of suburbanization
in the American South have drastically altered
specific social relations and that since "...literacy is
essentially social, and it is located in the interaction

between people” (Barton, p.3) discursive practice has been fundamentally changed. Also of note is how students use literacy and text in their social practices and everyday activities outside of school (contrasted by what is included in the curriculum of the English/Literature classroom).

Taylor, Paul (University of Salford, United Kingdom) **HACKTIVISM – THE END OF MALESPACE?** Research into the computer underground has shown relatively little evidence of large-scale female involvement and/or influence. This paper explores some of the possible reasons for this gap using a number of theories ranging from the provocative to the prosaic. Drawing upon both fictional and non-fictional sources, particular attention is paid to the ways in which programming environments and their wider commercial settings are constructed empirically, conceptually, and rhetorically, as male-gendered spaces. The evolution of hacking into the phenomenon of hacktivism is first described and then used to examine whether new possibilities are opening up within computing for environments less dominated by aggressive male attitudes.

Teixeira, Maria Gracinda C. (IVIG/COPPE/UFRJ - Federal University of Rio de Janeiro, Brazil) and **Bessa, Eliane, M.A.** (FAU/UFRJ - Federal University of Rio de Janeiro, Brazil) **CREATING THE CULTURE OF ENVIRONMENT. IS THERE ANY CHANCE FOR SOCIAL TRANSFORMATION FROM A GLOBAL IDEA DEVELOPED IN LOCAL SPHERE?** This work purports to show that the absorption of the means for utilization of an environmental management system in a certain fishing community in Brazil supposedly did not produce results in terms of transformation of this population’s life-style with relation to the environment in which it lives. The environmental control methods adopted, for the purpose of transforming a manual economic activity into an activity considered to be industrial, were assimilated well through the use of a project and creation of the means needed for its implementation. However, the implementation of the environmental measures limited to the economic activity highlighted the contrasts of a reality whose level of deterioration of the environment in which these fishermen live is marked by the precariousness of the dwellings and the lack of sanitation, as opposed to an economic environment in which the productive activity is based on principles and norms considered environmentally sustainable.

Telli, Asli (Istanbul Bilgi University, Turkey) **CYBER-INVOLVEMENT - ARE DEVELOPING COUNTRIES NET-AWARE?** Today’s Net communication stands out because of its low

distribution costs, high information density and a high degree of interactivity and connectivity. The Internet has outstanding potential for further democratization of the political sphere. This becomes evident when looking at citizen’s action groups who increasingly use the Internet to coordinate their political initiatives. The virtual city project of Amsterdam (initiated in 1994) and similar micro-simulations pose questions that may well open new paths for cyber-involvement. How this path develops depends on perception of developing countries for which Turkey could be a working example. With her young population and long-lasting economic constraints, high percentage of Turkish population with above-average intellect have promising cyber-masks for coordinating civil action towards 21st century socio-political hyper-solutions. The perspective offered by cultural studies for uses of new technology in fostering a better mediation between state and citizens and among citizens themselves is a natural challenge to be envisaged throughout this paper.

Tennberg, Monica (University of Lapland, Finland) **POLAR REGIONS IN POLITICS OF REPRESENTATION** This paper will discuss representations of polar regions from the late 16th century to the current days in maps, travel diaries and scientific reports. The material for the analysis is collected from various literary sources on polar expeditions and early scientific reports concerning the region covering the early International Polar Years (1882-82 and 1932-33) and International Geophysical Year (1957-58). The article studies the relationship of representing these two regions in relation to its other and changes in the history of representing them. Many writers find comparisons made between the Arctic and the Antarctica problematic and even unjustified, however this tradition continues until today.

Terranova, Tiziana (University of Essex, United Kingdom) **ON TECHNOLOGICAL AND CULTURAL DETERMINISM: CYBERNETIC COMMUNICATION AND CULTURAL POLITICS** This paper focus on the ‘technological question’ within cultural and media studies. The relationship between media technologies, culture, and society has assumed new relevance in the context of contemporary transformations in the technological basis of the media. The paper starts with the original dismissal of Marshall McLuhan’s work under the charge of technological determinism by Raymond Williams (and Fredric Jameson) and maps the ways in which such accusations have hindered a more productive approach to media technologies as material agents of re-composition of the collective body politics. It will then proceed to an exposition of the anti-representational approach to communication

of cybernetic thinkers such as Norbert Wiener, Gregory Bateson, and J.C.R. Licklider and explore the usefulness of their understanding of cybernetic communications to the contemporary cultural politics of digital media.

Teurlings, Jan (Free University of Brussels, Belgium) **PRODUCTION VALUES AND THE AUDIENCE: A DOUBLE STRUCTURE OF MISRECOGNITION** In this paper I would like to elaborate the thesis that (commercial) television is characterised by a relationship of misrecognition towards its audiences, and vice versa, that audiences sometimes misrecognise the power dynamics at work in the making of television shows. By drawing on data from my research project on *Blind Date* (interviews with both members of the production team and people that regularly watch the show) I will argue that there is a two-way relationship of misrecognition between production team and audiences. Therefore the conclusion of this paper will be that both the audience and the production team more or less "know" each other, but that there is also a structure of misrecognition at work for both parties involved, which raises some interesting questions about the visibility of "media power.

Thorsten, Marie (Macalester College, USA) **PEARL HARBOR ACROSS GENRE, TIME AND NATION: JAPANESE AND AMERICAN CRITIQUES OF BI-NATIONAL WAR FILMS (1960-1970)** The December 7, 1941 bombing of Pearl Harbor wields such proprietorship to Americans that it may seem inconceivable that the authorship of such pivotal memory could ever be negotiated with the former enemy. Nevertheless, two of the most significant films ever made about Pearl Harbor were the products of transnational scripting. This paper considers the binational 1970 production *Tora! Tora! Tora!* and the 1960 Japanese film *Hawai Middouei Daikaikûsen: Taiheiyo no Arashi* (lit., *The Sea and Air Battles of Hawaii and Midway: Storm on the Pacific*), released in the U.S. in 1962 as *I Bombed Pearl Harbor*. The TTT production literally combined two, mostly parallel national productions while *I Bombed Pearl Harbor* utilized equal numbers of American and Japanese screenwriters. Given their somewhat complex transnational origins and audiences, it is perhaps inevitable that both films encountered difficulties in narrativizing the events of Pearl Harbor for national audiences?events that have been the subject of contested and ambivalent memory for Americans throughout the postwar period. This paper will reconsider the historical context and ambivalent status of these binational narratives on Pearl Harbor, and why they have held limited persuasion in bridging the vast national differences in remembrance.

Ticktin, Miriam (Stanford University, USA) **DISEASED CITIZENS: BODILY INTEGRITY AND THE VIOLENCE OF HUMANITARIANISM IN FRANCE** This paper explores the unintended consequences and subject positions of transnational ethical discourses such as human rights and humanitarianism. I examine the disabled subject produced in France by the intersection of the global political economy and universal ethical regimes such as human rights and humanitarianism, a counter-intuitive subject that is more mobile when disabled or diseased than not, in the aftermath of the introduction of a humanitarian clause in French law that gives people with serious illnesses in France the right to papers to stay and receive treatment, at the precise moment when increasingly restrictive legislation has forced borders closed to immigrants and refugees. More broadly, this paper examines the notions of citizenship and humanity produced by the transnational circulation of ethical regimes, capital and labour, arguing that we are in a stage of biopolitical modernity in which the politics of citizenship has become a politics of life and death.

Tirronen, Tanja (University of Lapland, Finland) **POLITICS OF INTERPRETING ILO-CONVENTION No. 169 -THE CASES OF SCANDINAVIA AND LATIN AMERICA** The 1989 ILO-Convention No. 169 concerning Indigenous and Tribal Peoples is the only multilateral convention dedicated to indigenous peoples. The Convention aims at protecting indigenous peoples and their languages from vanishing with special actions by the governmental authority. The question of land ownership has been the most difficult and problematic issue of the convention. It has caused [political] conflicts among the indigenous peoples, other local people and states, and these conflicts can be seen as disagreements of values and means. The purpose of this research is to evaluate how four so similar Scandinavian countries; Finland, Sweden, Norway and Denmark have had so different views about the most important convention concerning indigenous people. In comparison to Nordic countries it is useful both theoretically and empirically to examine the Latin American countries which have already ratified the convention and those who seriously consider the ratification at the moment. The theoretical approach of critical geopolitics will give the needed guidelines to examine the identity which the land forms to indigenous peoples.

Toivanen, Reetta (Åbo Akademi, Finland) **MULTICULTURAL STATES AND RIGHTS OF MINORITIES** This paper explores obstacles in implementing the existing international minority law on groups of modern cultural minorities from an anthropological perspective. There are

more international right treaties to protect ethnic and cultural minorities than ever. Simultaneously, the number of minority groups which formulate legitimate arguments to demand protection and special forms of fostering in plural states is increasing. The international minority rights are obviously not only protecting minorities from state oppression. These rights also co-determine which identity claims are possible for the minority activists in the given context, the state. My research points out that the minority activists tend to seek answers in a nationalistic, ethnic-oriented discourse stressing a common heritage. This discourse idealizes homogeneity and authenticity of nations. Why this static identity constellation may be the most successful, is answered by analyzing the minority definitions of the international law and its implications for European national policies.

Tolonen, Tarja (University of Helsinki, Finland) **DESCRIPTIONS OF ORDINARY LIFE: SOCIAL DIFFERENCES IN YOUNG PEOPLE'S NARRATIVES OF THEIR FUTURE** The focus of this presentation is to deconstruct social structures, such as social class, habitus, locality, nationality and gender, through young people's life-stories. I examine how young people position themselves locally, nationally and globally, and how they discuss leaving or staying in their home-town. The data was collected in different cities/towns in Finland, altogether 60 interviews of 20 year- olds. Their future plans, success-stories, and significant social and spatial transitions were discussed. I analyse their stories, the metaphors they use and the ways they describe their transitions and places that have been important for them. The stories are contextualized materially and socially by showing how social structures may transform life-courses. The local economic situation, educational choices, the social and economic support by parents and friendship-networks all create a meaningful whole in an individual's life-course.

Toman, Cheryl (Millikin University, USA) **WHEN WOMEN OF NIGERIA AND CAMEROON ARE AS ONE** Although Nigeria and Cameroon are definitively two separate nations today, the ties that bind the Igbo women of Nigeria and the Kom women of Cameroon seem to dissolve these borders. Both groups of women live in communities that are organized according to a matriarchal social structure where women ultimately hold more authority in the power structure than men, although there is an intricate system of checks and balances applicable to the entire community. Nigerian feminist sociologist Ifi Amadiume highlights these communities in her recent book, *From Reinventing Africa: Matriarchy, Religion, and Culture*, and this work as well as other anthropological studies will be used in the analysis

of a political structure that is so highly organized that both women and men have scoffed at the idea of state government both in words and actions. This study will focus on Igbo and Kom customs and rituals that transcend national boundaries, creating perhaps a "better" option than a nation for these ethnic groups.

Tomaselli, Keyan G. (University of Natal, Durban, South Africa) **REVERSE CULTURAL STUDIES, AUTO-ETHNOGRAPHY AND FIELDWORK METHODOLOGY: A NEW APPROACH FOR AFRICA** A reflexive argument for reverse cultural studies in discussing problems in fieldwork, academic access and research accountability is developed. I reflexively analyze tensions and contradictions set in motion by the writing of articles on observer-observed relations within both San Bushmen communities themselves and between myself and development and other agencies working in one of these areas. Questions addressed relate to ownership of information; the relationship between the local/particular and the national/policy, and on how to ensure campfire dissemination/involvement of, and popular access to, the written product by a-literate and non-English-speaking communities.

Toomere, Tuuli (Institute for International and Social Studies, Estonia) **PERSONAL SUCCESS STORIES IN ESTONIAN PRESS** As several changes have taken place in Estonian society during recent decades, learning to cope with them as a winner is vital. In order to discover the full range of workable discourses about success, data sources were chosen that have as broad a range of audiences as possible. The paper is based on content analysis of portrait stories in Estonian newspapers and magazines in 2001. Success stories are analysed from the perspectives of what counts as success for diverse groups, which are the viable ways to achieve success, which objects, possessions and experiences are associated with success, what kind of groups are set against each other as successful and unsuccessful in the articles. It is concluded that different newspapers and magazines present different sides of personal success stories indeed, although some overlaps occur.

Tranchini, Elina (University of La Plata, Argentina) **WHEN THE SLAVE SHIP TRANS-NATIONALIZES ITS SELF-DESTRUCTION: PARADOXES OF AMERICAN CINEMA IN THE REPRESENTATION OF BLACK ETHNICITY** Currently, there is a lack of studies about the possibility of visual and film representation of social theoretical categories. What formal and esthetical approaches did the U.S. cinema use to construct a narrative model about black ethnicity? Stigma images and a prototypical rhetoric were globalized

by cinema and television, or recycled by a cinema captured by a desperate search of black self-affirmation (Spike Lee). In the opposite view, the very criticized *La Amistad* by Steven Spielberg, avoids and dissolves the characteristics binaries of colonialist political logic, focusing on the construction of U.S. black ethnicity as the large-scale plantation slavery hegemonic strategy to delete and devastate colonized African and African American subjectivities. This film represents black ethnicity as the embodiment of a forbidden historicity, and it situates the fight against racism out of the no way out circle of ethnic identity, in constitutive full flow of a multiplicity of discursive public spheres.

Trienekens, Sandra (Tilburg University, The Netherlands) **WHITE ART VERSUS BLACK CULTURE** Northern European nation states such as the Netherlands and Great Britain are in effect multi-ethnic. Whether they acknowledge themselves as multicultural is an entirely different question. Discourse is developing on ethnic diversity and inclusion, and 'enhancing the cultural base and promoting diversity' slowly becomes a focus of arts and cultural policy. But without a reassessment of what is understood as arts and culture and without a change in criteria for funding particular cultural expressions rather than others, has the cultural policy discourse indeed become less Euro-centric? This paper will explore how the white Western cultural self is being reinforced in the discourse and how white high cultural privileges continue to be defended, even though the respective audiences are almost literally dying out. Simultaneously, the "oppressed Other's" cultural expressions are being 'folklorised' even if they flourish artistically outside of the domain of public cultural funding.

Trotter, Stephen (Tennessee State University, USA) **COMPUTER USAGE PATTERNS OF BLACK COLLEGE STUDENTS AS A FUNCTION OF GENDER** Computer usage may be the instrument of equality or it may serve to further separate the races and genders. Recent surveys and studies in the United States have suggested differing patterns of computer technology usage as a function of racial group membership. This disparity may well impact current educational status and future economic status. The current study tracked the information processing patterns of Black undergraduate university students and compared behavior as a function of gender. The students were interviewed using a structured protocol and kept detailed journals of their computer activities.

Tsagarousianou, Roza (University of Westminster, United Kingdom) **MULTICULTURAL IMAGINATION AND DIASPORIC CULTURAL**

PRACTICES: A LOOK INTO THE CONSUMPTION OF DIASPORIC MEDIA This paper attempts to examine the diverse ways in which, through cultural consumption, diasporic communities make sense of the multicultural character of the societies they live in. Through an examination of diasporic audience discourses and practices, the article examines the ways in which the current debates within cultural studies on 'hybridity' and 'syncretism' that are widely used to represent the advancement of new, dynamic, mixed diasporic cultures can be critically adopted and operationalised. In this context, the paper focuses both on the overlaps, the ambiguities, the displacements of difference towards which some postmodern strands of thought direct analysis of diasporic cultures as well as the apparently contradictory move towards the reassertion of ethnic, nationalistic and religious identities, that is, the bringing to the fore of localism. Drawing upon Hall the paper argues that diasporic identities are drawing upon a variety of traditions and cultural materials available to diasporic communities, bringing about complex ways of coexistence of the old and the new, of the local and the transnational. The paper argues that diasporas and diasporic experiences, even their apparently more traditionalist variants, should not be dismissed simplistically as backward-looking, as they are almost invariably constituting new transnational spaces of experience (Morley 2000) that are complexly interfacing with the experiential frameworks that countries of settlement and purported countries of origin represent as well as the complex transnational flows in which they are enmeshed.

Tsai, Shu-ling (Tamkang University, Taiwan) **THE "CHINESE" MODE AS LIMINAL: THE POSTSTRUCTURALIST CHINESE CONNECTION** In the preface of the 2001 edition of the *Chinese Women* first published in 1974, Julia Kristeva stresses an antithetical mode of meaning production; the close relationship between the functioning of language system and the mode of thinking has to be taken into consideration in the analysis of the establishment of norm which regulates differentiation of meanings in cultural historical context. At the borderline of men/women, spirit/body, community/individual, globalization/localization, what has to be carefully examined is the «liminal experience» against the norm in different language and cultural systems. Our major concern will be: how can the «Chinese» mode of meaning production contribute to questioning notions of group identity as well as rigid systems of classification.

Tuhkanen, Mikko (State University of New York at Buffalo, USA) **THE ETHICS OF THE COLONIAL ENCOUNTER: GLISSANT, DELEUZE, AND CREOLIZATION** A number of critics (e.g., Aijaz, JanMohamed, and Parry) have protested against theorizing colonization as an intermingling and hybridization of the colonized and the colonizing cultures because, for them, this approach ignores the absolute violence of colonialism against "native" cultures. I propose to address this critique by reading Edouard Glissant's theory of creolization through (some aspects of) Gilles Deleuze's work. Applying Deleuze's reading of Spinoza to the notion of creolization, I suggest we understand the colonial encounter as an encounter of bodies that necessarily refigures the relations of both encountering bodies. While recognizing the anti-identitarian (and anti-identity-politics) thrust in Glissant, we can through Deleuze dislodge the framework from which his work on post-coloniality seems apolitical and elitist.

Turtiainen, Jussi (University of Tampere, Finland) **SHAPING THE FEMALE BODY IN PHYSICAL EDUCATION** Physical education is the site for shaping, normalizing and reconstructing bodies through various cultural practices, educational settings and discursive formations. Departing from Foucault's conceptualizations on the body, discipline and normalization, I explore the ways in which the female body is portrayed in Finnish physical education texts and analyze the underlying assumptions of health, gender and the body. Based on more recent research on the body, health and gender, I extend Foucault's notions in two directions. First, I will expand the analysis to include the gendered demarcation of the body. Second, I develop the idea where the body is seen as a self-project, and bodily identity is reconstituted through reflexivity and an internalized and medicalized gaze of the self. It should be noted, however, that physical education texts do not produce one hegemonic depiction of the female body, but merely constitute a site for negotiating definitions of the female body and the ideal 'healthy' body.

Tutuncu Gozlukaya, Fatma (University of Michigan, USA) **LAW FOR ALL, JUSTICE FOR WHOM?** In his search for a just society, Rawls assumes that we all become autonomous and our society becomes just so as to be ruled by the law accepted by all of us on the basis of a public use of our reason. In arguing so, he ratifies law as the expression of the reason, as the guarantor of justice and, in a sense as justice. Can law as a system of regulated and coded prescriptions promise justice that is infinite, incalculable, heterogeneous and singular? Keeping this question in mind, in this paper, I will analyze the novel, 'Buzdan Kiliclar' by Latife Tekin. Tekin narrates the magical world

of the poor who incessantly murmur with a specific system of silent signs and a hidden language that is unknown to non-poor, that exposes the limits of dominant language, that resists the so-called public use of reason. How is justice possible, then? As a political responsibility, the murmurs, Tekin mentions, representing the particularity of the life, existence, and struggle of the poor need to be 'translated'. This is also a responsibility to justice that is claimed in more than one language, the claims for justice to be heard, to be read, to be interpreted wherever they come from as Derrida argues. To put it briefly, this paper presents a modest search for the limits of formal, universalist, and proceduralist postulations of the rule of law as oppose to the singularity of justice.

Tutuncu, Koray (Yale Law School, USA; Middle East Technical University, Turkey) **AN ETHNOGRAPHIC AND PHENOMENOLOGICAL INQUIRY INTO THE PRACTICE OF THE RULE OF LAW IN TURKEY** In this study, I aim at exposing and discussing the results of an ethnographic study on the responses of two different groups of men to a discourse of the rule of law which dominates the social, political and intellectual climate of Turkey during 1990s. It is a well-known belief that, at a time of global mobilization of the rule of law, as claimed by many Kantian liberals, universal adoption of the rule of law creates a common and similar experience all over the world. But again, as claimed by some others, universal adoption of the rule of law would not necessarily lead to the production of the same culture of legal meanings in societies that lack Western traditions and institutions. As a matter of fact, the meaning making process is so complex that different conceptualisations of authority, time, space and state should compel us to view phenomena of the rule of law in a more context-bounded manner. I emphasize the importance of the phenomenological inquiry that offers the investigation of the conceptual conditions of the 'rule of law', this study proceeded with an ethnographic analysis including a simple questionnaire, some participatory observation and indepth-interview with two different groups of men in Turkey. Interpretative elaboration of their imaginative relation with authority, time and space will demonstrate the possibility of a different structure of conceptual conditions that affects the practice of the rule of law in Turkey. The real issue here is not to take the idea of universal rule of law as taken for granted but to take into consideration the existence of different conceptual conditions in which different social meanings of the rule of law appear.

Tuuva, Sari (University of Joensuu, Finland) **INFORMATION SOCIETY AND EVERYDAY LIFE: INFORMATION SOCIETY**

DEVELOPMENT PROJECTS IN NORTH KARELIA The presentation explores how IT intertwines with everyday life in the context of North Karelian information society development projects. I will focus on the expectations, experiences and interpretations that women have on information technology and information society. I have interviewed women who have participated in information society development projects in North Karelia, the easternmost part of Finland, and followed the process for three years: the first interviews were made in autumn 1998, the next round in autumn 1999 and the last interviews were made in spring 2000. What happens during that time? How IT intertwines with everyday life? Does the development projects support the process? How the projects construct gender and IT? I will concentrate on how women define their life in information society, in what kind of information society they are living in and what kind of frame the information society development projects construct to their interpretation.

Tül Akbal Süalp, Zeynep (Yeditepe University, Turkey) **THE FOURTH LOOK IN THE THIRD SPACE** Istanbul produces, reproduces all diverse forms, embraces all kind of "looks" of her habitants, and holds both trespasses and smooth transgresses in between actual, cognitive and virtual borders, where all "looks" are multiplied. I will try to find the flesh and stones of morphing, temporal and spatial relationship of meetings we experience and inhabit. Beyoglu, which has been the cultural center for centuries, will be the area of study. Like Chinese boxes, each street joined to that avenue opens its unseen gates to another heteroglossia. I would like to see whether Beyo_lu stands for the tower of Babylon or is a hope for the fourth look and dialogic encounter, or offers a terminal for passengers, or whether all of them coexist simultaneously. Focusing on limited number of cognitive maps of habitants, I would like to see whether we can talk about the third space and can gain a matching fourth look back on us.

Tyler, Imogen (Lancaster University, United Kingdom) **THE CULTURE OF NARCISSISM: GENDER AND CONSUMPTION IN THE "ME DECADE"** 'In a nation that was proud of hard work, strong families, close-knit communities, and our faith in God, too many of us now tend to worship self-indulgence and consumption' (Carter, 1980:1237). 'Narcissism has become one of the central themes of American culture' (Lasch 1980:25). In the late Seventies, a consensus emerged within both US elite and popular culture that the Nation was in crisis. I will argue that many of the representations of crisis circa 1976-1980 were articulated through discourses of narcissism, and

particularly through claims of selfishness and over-consumption. I will discuss the ways in which these discourses were used to condemn the increased political visibility of women, ethnic minorities and homosexuals by repeatedly figuring them as the new narcissists -- these figures were produced as narcissistic through an emphasis on their imagined liberated consumptive practices and the impact of these practices on the family and the Nation.

Türkoglu, Nurcay (Marmara University, Turkey) **ISTANBUL: UNREFINED BUT STILL EXISTS** It is the communication process that allows a city to survive in time. Any kind of human settlement disappears with the lack of communication (between nature, human beings and artifacts) among its settlers. Istanbul is a typical city of the scenes of hybridisation; it carries the cultures of societies through time and space like a river ground. The water changes any moment with the elements of soil, living, wounded and dead organisms, any time it tries to conserve its own characteristics there is the threat of the disappearance of the river. Every attempt to submit any kind of refined identity to the city is convicted to fail. In this paper I will try to examine how Istanbul survives with its "unrefined but still existing" faces with the examples of combining different layers of cultures (ethnic, religious, economical, etc.) with the help of theoretical search for dynamic definitions of the city and communication process to survive.

Tyrrell, Martina (University of Aberdeen, Scotland) **THE ROLE OF SEA IN THE ENVIRONMENTAL PERCEPTION OF THE INUIT OF ARVIAT, NUNAVUT** This pre-fieldwork paper will focus on an Inuit community on the north-west coast of Hudson Bay. It will deal with their perceptions of the sea, and on perceptions of themselves as individuals and as a community in relation to the sea. I will look at how these perceptions may be changing and ask how the people of Arviat envisage their future as a coastal people. Of particular interest will be the marked seasonality in the arctic, and how perception of and at sea may change throughout the year. I will look at what the sea and its creatures represent to the people, dealing specifically with the economic, social and cultural roles of various marine mammals. While this is a pre-fieldwork paper, I have already spent a year in the community, and will base much of my paper on observations made at that time.

Uotila, Minna (University of Lapland, Finland) **THE PHENOMENON OF INTELLIGENT GARMENTS IN CULTURAL CONTEXTS** The design and implementation of so-called intelligent garments in recent years has progressed from wearable (cf. portable) computers toward wearable

intelligence. Today, however, the interest in the field goes beyond merely placing electronics in a garment or its structure. The brisk development that has taken place in the field of fiber and material technology has yielded new opportunities and challenges for the design of intelligent interfaces such as garments and apparel in different areas, e.g., welfare, services, learning information work. In the future, the focus will shift to how intelligence can be made part of a garment. Will it take the form of an independent feature, support the traditional features of the garment, or create wholly new expressive, aesthetic and functional properties? It can be anticipated that the third-generation intelligent interfaces are also garment constructions in which both the material and electronics have been developed to conform on the terms of the clothing. In this case, neither the technical usability of an intelligent garment nor its feel, or comfort, will derive from the new technology; rather, these features will depend on the qualities of the product as a garment, that is, on users' experience of wearing it and the cultural memory of the body that underlies this.

Uotinen, Johanna (University of Joensuu, Finland)

"I DIDN'T GROW INTO FULL-DAY TUNER OF MY MOPED" - ON THE COMPUTER EXPERIENCES OF YOUNG MEN In the focus of my presentation is the experience-based relationship between young men and IT as it appears in the "computer-biographies" written by IT students at North Karelian Polytechnic (NCP). I spread the invitation to participate in the writing of computer-biographies in North Karelia from the end of the year 1998 to the end of the year 1999. With the computer-biographies I mean freely written texts based on given themes, considering the meanings and effects that IT have on the different areas of life. On the whole I got 129 texts about people's experiences and opinions about IT. Out of those seventy were written by young male IT students at NCP. Through these texts I ask what does information technology mean to the young men? What kind of connection there is between (young) men and machines?

Urano, Edson and Yamamoto, Lucia (Tohoku University, Japan) **ETHNIC MEDIA AND BUSINESS IN THE CASE OF JAPANESE-BRAZILIANS IN JAPAN** International migration results in the formation of networks, in a wide flow of goods, services and capital. One element of this structure is the ethnic media. In the first part of this paper we will look into the ethnic media as a linkage point of other networks that constitute this process such as labour force brokers, migrant families and ethnic business. The main purpose of this work is to analyse the specific role played by the ethnic media in the formation and continuation of the migration

process of Japanese descendants in transition from Latin America to Japan, through the case study of International Press newspaper. Another main focus is to examine the continuing process of media reinvention especially in relation to managerial structure and newspaper contents, and how it reflects changes in the ethnic community population.. Finally, we will try to outline the some possible ways forward for the International Press in the future, facing socioeconomic changes within the Latin American community living in Japan. In the second part of the paper, we analyse the role of migrant women in the formation and maintenance of ethnic businesses in Oizumi, Japan. Studies conducted on the Brazilian community in Japan indicate that a proportion of Japanese-Brazilian shopkeepers who migrated to Japan in the beginning of the 90s set up such ethnic businesses with capital accumulated by working in Japanese factories. The growth of the Brazilian community and hence in demand for Brazilian products encouraged migrants who had commercial know-how to begin new businesses in Japan. Following these first businessmen, employees who acquired their initial experience working with such trade pioneers themselves set up in business. As the study indicates, most of these businesses are family scale (mom and pop shops), managed by husband and with wives (and in some cases sons) constituting the labour force.

Wagner, Tamara (University of Cambridge, United Kingdom) **THE SUBVERSIVE NOSTALGIA OF THE PLANNED EXIT. SUICIDE AND HAPPY ENDS IN CONTEMPORARY NARRATIVES** Terry Gilliam's parodic Dystopia Brazil ends with Lowry's exit into his dream-spaces, defeating his torturers: "He has escaped us now!" The planned exit as a form of resistance has had a comeback in contemporary literature. Informed by Romantic cults of world-weariness as well as by the classical topos of political resistance, Socrates' death, fiction engages anew and often self-ironically with the triumph of ostensible defeat - with the outward surrender that constitutes passive resistance. The representations of planned exits as an expression of a subversive nostalgia demands the return of r/Romantic endings. Looking closely at works that negotiate the problematics of rewriting the happy end within the contexts of postmodernism, this paper focuses on the fiction of Amy Tan and Catherine Lim. Suicide is a central topic in Tan's most recent novel, *The Bonesetter's Daughter*, but it is in *The Hundred Secret Senses* that a planned exit figures as sacrificial and supernatural, paving the way for a happy end. Lim's *Following the Wrong God Home*, a historical novel about the Singapore of the 1980s, on the other hand, briefly evokes the suicide of a peripheral character, who acts out the frustrations of

the main protagonist, who exits in an off-stage plane-crash. In both novels, the search for happy endings is conducted through planned exits as the narratives at once eschew and nostalgically endorse fairy-tale happy ends.

Wahl-Jorgensen, Karin (Cardiff University, United Kingdom) **THE IMPORTANCE OF BEING CIVIL IN A MULTICULTURAL SOCIETY: LETTERS TO THE EDITOR AS A CASE-STUDY IN PUBLIC DEBATE** This paper, based on 23 in-depth interviews with editors at San Francisco Bay newspapers, looks at letters-to-the-editor as a case study in the difficulties of creating a civil debate in the public sphere. It investigates how editors make decisions about which letters to publish, based on their propriety and civility. Editors apply a set of standard civility criteria: Letters that involve personal attacks, or are potentially libellous, are rejected outright. So are letters that draw on religious argumentation, and openly racist, sexist or homophobic letters. However, editors are often faced with letters that challenge norms of propriety and make important interventions into debates central to living together in a multicultural society -- debates about issues as disparate as inner-city renewal, bilingual road signs, and rural development. In these cases, editors justify their decisions in common-sense theories sympathetic to deliberative democracy and informed by newsroom practices.

Valaskivi, Katja (The Finnish Institute in Japan, Japan) **THE UNION OF INFORMATION AND ENTERTAINMENT CROSSING THE GENRE BOUNDARIES IN FINNISH TELEVISION SINCE THE 1960S** The juxtaposition between information and entertainment has been the undercurrent of television debates throughout the history of the Finnish television. At times information has been analogous to serious, good and necessary for the construction of the national identity and participation in the society while entertainment has been seen as something threatening and "Americanizing". Recently the issue has been less topical as entertainment has become the self-evident mode of television. The paper explores the developments of how the relationship between information and entertainment have been perceived and talked about in the press and public dialogues on television. The focus is on especially the public service strategies in relationship to television entertainment. Analyses of television programs consciously attempting to combine information with entertainment since the 1960s are also included.

Walden, Kim (University of Hertfordshire, United Kingdom) **RUN, LARA, RUN! THE IMPACT OF VIDEO GAMES ON CINEMA'S ACTION HEROINE** It has been asserted that cinema has

always responded to the challenge of new media forms by appropriating their styles and absorbing them into its cultural domain. This paper will examine how cinema has been influenced by video games and considers how they have shaped representations of the action heroine. Through an examination of *Run, Lola, Run* (1998) and *Lara Croft Tomb Raider* (2001), the paper will look at manifestations of the 'new' action heroine in three areas. Narrative structure - examining how films mobilise the narrative conventions of the video game to 'play' with female roles. The bodies as spectacle - locating characters like Lara Croft within two different aesthetic traditions: Japanese *nijikon fetchi* ('two dimensional fetish') and the Hollywood studio 'pin up'. Audience pleasures - exploring on-line fandom in the core audience of young males.

Valkeakari, Tuire (University of Helsinki, Finland) **"THE GOSPEL OF THE GOOD NEWS OF THE BLUES": THE SECULAR AND THE SACRED IN AFRICAN-AMERICAN EXPRESSIVE CULTURE** This presentation addresses African-American spirituals and the blues as both separate and deeply interconnected cultural orientations that paved the way for the late-twentieth-century black American novel's performative identity. This paper emerges from my work in progress on African-American novelists' utilization and modification of the language of the "sacred" for secular as well as newly defined spiritual purposes in the latter half of the twentieth century. My selected authors draw from the linguistic and thematic repository of the sacred and the ancient to portray the secular and the (post)modern: while narrating and interrogating American nationhood and selfhood, they include religious materials in the contents of their literary melting pots, conjuring novel, surprising mixtures from familiar ingredients. As a genre, the contemporary African-American novel frequently blurs the distinction between "high culture" and "popular culture," as my approach suggests, by mixing elements from both (alleged) cultural realms in ways that do not conform to any traditional generic expectations.

Walkerdine, Valerie (University of Western Sydney, Australia) **VIDEO GAMES AND CHILDHOOD MASCULINITY** A nine-year-old Australian boy mutters 'come to papa - hasta la vista Baby', referring to Arnold Schwarzenegger in *Terminator*, as he defeats a foe in a video game. A father admits that playing *Snake* in 'Metal Gear Solid' gives him a longed-for sense of adventure in a life he describes as 'boring'. This paper explores the production of fantasies of masculinity produced for and by game-players and how those fantasies are produced in complex intertextual relations with other sites of cultural consumption: television, cinema and print

media. It is argued that video game consumption relates to masculine fantasies of control and omnipotence in several ways, from strategies of hyper-rational winning, to identification with all-powerful figures. While players sometimes make direct reference to other sites of cultural production, game narratives themselves also refer implicitly to classic Hollywood narratives of masculinity, but within transformed practices of consumption.

Valtonen, Anu (Helsinki School of Economics, Finland) **NEW TECHNOLOGY, OLD MEANINGS: (RE)CONSTRUCTING FREE TIME BY CONSUMPTION RITUALS** This study examines consumption rituals by which we construct and reconstruct free time in the contemporary society. Drawing on the work of Mary Douglas, the study views these rituals as a response to a tension between cultural order and disorder. Here, the tension appears in two ways and new technology relates to both of them. First, the use of new technology has partly caused current temporal disorder, overlap of work and free. However, it has also led to creative reconstructions of the temporal order. Second, despite the likely reconstruction of free time, the very meaning of 'free' remains unchanged: it represents a positive utopia but also a threat requiring ritualistic protection. Both new and old products used in free time rituals carry this ambivalent meaning; both mobile phone and coffee relate to freedom and enslavement. The analysis of meanings of free time rituals is based on focus groups and advertisements.

Valtonen, Anu and Moisander, Johanna (Helsinki School of Economics, Finland) **BUSY PROFESSIONALS - TIME AND PROFESSIONAL IDENTITY IN NARRATIVES OF INFORMATION SOCIETY** This study takes a Foucauldian approach to investigating the ways in which 'being busy' is normalized in the contemporary discourses of professional identity. It examines the role of time in the production of an adequate business professional. Our study aims to identify a discourse of time that produces certain kind of professional identity, and constrains alternative identities. We examine how this discourse is reproduced and resisted in narratives produced by Finnish business students. The preliminary analysis suggests that the discourse of time dictates: 'be busy and efficient'. The given discourse produces an ideal type that is not characterized by professional or social skills, but by temporal skills. He/she is a busy person that uses every instant of time efficiently by constantly controlling and optimizing his/her time-use with the help of the very latest technology. There seems to be very few options to resist this discourse.

Waltonen, Karma (University of California, USA) **DARK COMEDIES AND DARK LADIES: THE NEW FEMME FATALE** The femme fatale of film noir has returned. She may be found in neo-noir and thriller genres, but her most intriguing reappearance is found in recent Hollywood romantic dramas and comedies. Through the fatale's presence, the antiquated messages of noir films are brought back and disguised in 90s feminist coding, encouraging the hegemonic acceptance of traditional ideology. These women are strong, independent, and definitely dangerous. As they exist outside of dark fantasy, however, it is no longer productive to punish them with violence or death. The genre of romance depends on the audience's ability to identify with the heroes. The female audience is therefore encouraged not only to see their potential to be independent 90s women, but to internalize the patriarchal values which consider this independence ultimately dangerous to heterosexual love. The fatale doesn't need to be punished if she can be passively domesticated.

Washington, Stacy L. (University of Michigan, USA) **IMAGING AN AFRICAN AMERICAN IDENTITY: THE CONCEPTUALIZATION OF A COMMUNITY IDENTITY THROUGH REPRESENTATIONAL STRUGGLE** This paper combines two of Stacy Washington's primary interests: cultural articulations of identity and historiographical methodology. Her work draws connections between contemporary critical theories of identity politics; agency and resistance surrounding cultural production; and historical studies dealing with the formation of an African American community ethos and identity. Engaging the works of bell hooks, Hazel Carby, Cornel West, Robin Kelley, Lawrence Levine, Sterling Stuckley, Elsa Barkley-Brown and John Vlach, she suggests that early African American cultural production (here African American women's quilting) served as an alternative form of historical record keeping. Along a historical trajectory, 20th-century cultural production can be seen as a part of a community ethos; a legacy of identity articulation within contexts of resistance and agency. Ms. Washington believes that the challenge of academia, in the 21st-century, is to move methodology and pedagogy forward without ignoring current historical foundations. As scholars, we must begin to accept new forms into the canon of historical record; to de-privilege current hegemony, without invalidating or devaluing it, to develop new areas of academic investigation by engaging established disciplines.

Weedon, Chris (Cardiff University, United Kingdom) **RESIGNIFYING BRITISHNESS** Contemporary Britain is witnessing a major cultural

political struggle over the meaning of British culture, nation and identity. This is an effect of the changing face of the UK over the last 50 years precipitated by inward migration, devolution, globalisation and the end of Empire. Questions of race and ethnicity are fundamental to this struggle. At the heart of debate are challenges to hegemonic narratives of history and identity written from white Anglo-centric perspectives. This paper will examine aspects of this on-going cultural political struggle - evident, for example, in political debate, history, fiction, film and TV - in the context of a de facto multi-ethnic, multi-racial and multi-cultural Britain.

Vehviläinen, Marja (Technical University of Luleå, Sweden) **ON AGENCY, DIFFERENCES AND NEW TECHNOLOGIES** The paper starts from the empirical cases presented in the session -- the regional and local information society process in North Karelia, everyday practices within ICT mediated society, cultural production of gendered subject positions within mobile device use, multicultural class rooms and their relation to "neutral and objective" ICT training, and a Malaysian electronic hospital - and aims to discuss of the cultural studies of technology approaches which are sensitive both to the problematic of agency and the intertwining social differences. The globally used technical artefacts are introduced to everyday practices in the processes in which various actors interpret and shape both practices and technologies in particular contexts and situations. Interpreting and shaping connect to a number of (interpretation, policy, activity) frames, which are built among the (technically mediated) communities, in a dialogue with media and policy texts and global industries.

Veijola, Soile (University of Lapland, Finland) **TRUST IN TOURISM: HOSTS AND GUESTS REVISITED IN EXPERIENCE ECONOMY** This paper provides a critical reading of the discourse of experience economy (Pine & Gilmore 1999) in tourism from the sociological perspective of trust. It argues that the innocence of mass tourism and suspicion of anti-tourism have now been largely replaced by "swift trust" (Meyerson et al. 1996) of tourist drama. The elementary juxtapositions in tourism, of culture/tourism, host/guest, friend/enemy, authentic/fake, suspicion/trust, are analysed through the discourse of theatre (as in Pine and Gilmore), but developed further into a fundamental critique of the notions of guests, hospitality and amenities, which constitute both the theoretical discourse and the empirical world of tourism marketing and industry.

Welford, Mark (Georgia Southern University, USA) **THE AMERICAN DREAM: WHAT IF YOU'RE NOT INCLUDED?** Teaching World Regional Geography in a rural, Southern university has taught me that stereotypes of international peoples are alive and well among many students. One such stereotype is that most non-westerners are poor because they DESERVE to be poor. Most students equate poverty with laziness, having been told from birth "if you work hard, you will succeed." This is a major component of the American Dream. My principal teaching goal for every semester is to debunk this deep-seated notion. Not surprisingly, it is useless to make one or two simple responses, for these appear glib and unconvincing. Similarly, it is useless to offer a few, quick explanations and examples. The approach must be cumulative, aggressive, and persistent. When I include personal details and experiences, as well as compelling statistics and portraits of real people, I can progressively break down the notion that "If you're poor, it's your fault."

Welford, Theresa (Georgia Southern University, USA) **WELCOMING STUDENTS TO THE "CULTURE" OF WRITERS** Many students, even those who enjoy writing, feel that they don't have a place in the "culture" of writing and writers. Many feel that they don't even have what it takes to "join." I must confess that, in my presentation, I'll be playing fast and loose with definitions of the term "culture." However, as I discuss my definition, it should become clear that those of us who write whether we're full-time writers, part-time writers, or "dabblers" can and do form a culture of sorts, with our own practices, beliefs, artifacts, value systems, behaviors, customs, rituals. As a writer, and as a teacher, I show my students that, if they wish, they can at least come in, take a good look around, and see if the "culture" of writers is a group they'd like to belong to. In my presentation, I'll focus on two things: 1) a definition of what I'm calling the "culture" of writers and 2) a discussion of some of the strategies I use in my ongoing efforts to make my students feel that they are welcome to join this group.

Vesselkova, Natalia (The Urals State University, Russia) **SOCIAL MATRIX OF AGES IN TRANSFORMATIONAL SOCIETY** Transformational society of modern Russia displays at least two contradictory shifts within the social matrix of ages. (1) Now there are far many too young persons (under 30) who occupy too high positions (bankers, politicians, and so on). Often youth aspires only to cream adulthood off rather than to pass through growing up step by step. (2) Those young people who stay at the periphery starts to degrade impetuously. Even insignificant lag leads to "acquired exclusion". Search and constructing of

niche is characteristic for every age, at the same time traditional matrix exists. These are different (and intersecting each other) layers of social reality. Probably it is very positive (in terms of tolerance and humanism) that boundaries of social age are so flexible and moveable, and there is no longer strong restrictions for the youngest people. However I find the state then outside rhythm begins determine personal development - very alarming.

Wiemker, Markus (Chemnitz University of Technology, Germany) "WAS NOTHING REAL?": AN INVESTIGATION OF THE FUTURE OF REALITY TV EXEMPLIFIED BY THE FILM THE TRUMAN SHOW (1998) FROM PETER WEIR
The currently fashionable television genres "Reality TV" and "Soap Opera" both dissolve the boundaries between reality and simulation, and the public and private spheres. Films such as The Truman Show deal with this mixing up and therewith critically show the contradictions of (post)modern society in regard to all-enlosing media productions. Here, privacy gets replaced by public presentation of individuality and it seems that only the leading actor of a "Reality Soap", like Truman Burbank who is observed day-and-night, has the possibility to become a "true" man. The film thus raises the question, similar to the theories of Jean Baudrillard, whether we ever possess the possibility of checking mass media mediated reality for its validity in certain situations; is the result not an ever increasing pressure to blindly trust media or is it already impossible to distinguish reality from mediated reality?

Vihalemm, Triin (University of Tartu, Estonia)
CAN THE GLOBAL REFERENCES MAKE THE LOCAL MEANING? Two linguistic communities - Estonians and Estonian Russians - have lived over 50 years side-by-side, but in separate cultural and communicative spaces. After Estonia regained its independence, the North American pop culture became commonly consumed via video films, Internet and TV. Some authors have even raised a thesis about English as a new lingua franca and safe choice for the members of both communities in mutual interaction. The impact of English and English-based pop culture to the formation of cultural identity of Estonian and Russian youth, will be explored. On the basis of conversation analysis and interviews, the paper argues that via the English-based global discourse, the Estonian and Russian youngsters may discover new uniting lines. Thus, the common meaningful space might form in the future. The question whether this process leads towards bigger unification or formation of new local-cultural niche, will be discussed as well.

Vikman, Noora (University of Tampere, Finland)
'QUIETNESS' AS A COMMODITY 'Quietness' is one of the appreciated qualities and common assets in North Italian village Cembra. No doubt Cembra could be promoted and marketed as a 'quiet place' without major difficulties. But how is this image of quietness constructed as part of the commodifying process? Because the 'environment' exists both in and outside our cultural constructions it is interesting to compare the 'quietness' as a physical phenomenon and as a created image. Interestingly, participating in the common tourism project appeals also to emotions. 'Soundtalk' lightens these small scale nature-culture paradoxes and 'possible dreams' and reveals continuous 'adaptation processes' towards ecologically irreversible impacts of tourism. This soundscape study stresses the importance of subjective listening experiences as outlooks and a tool to approach the people's relationship with their environment. The insider's voice concerning village everyday life is still polyphonic.

Wilbert, Christopher (Anglia University, United Kingdom) and **Crouch, David** (University of Derby, United Kingdom) TOURISM, MEMORIES, AND HYBRIDITY
Tourism is coming to be recognised as a field full of hybrids - where the human, the technological and the natural are complexly mixed together. Moreover, tourist experiences are also increasingly viewed as decentred in time and place, many tourist activities occurring far from resorts or the holiday period. Many of these activities involve memories and objects of memories. Similarly, mass media technologies are also powerfully involved in making attractions and producing ever more memories / history for consumption. In this paper we discuss tourism in relation to contemporary memory culture in terms of how aspects of memory making in tourism practices may act as a bulwark to shrinking horizons of time/space, just as tourism in general is part of that wider increasing speed of change.

Winger, Stewart (The American University in Cairo, Egypt) LINCOLN, CULTURE, AND THE RULE OF LAW
Most legal theorists assume that American Law has always operated within a liberal paradigm. The U.S. Constitution and especially the Bill of Rights has led most to the immediate assumption that Americans have always thought of the law as morally, religiously, and culturally neutral. Law in the United States has been thought to take its legitimacy from the consent of the governed strictly, while the Bill of Rights, divided government, and an independent judiciary protected minorities from majority tyranny. In fact, recent scholars of American law point out that law in the antebellum period cannot be described as "liberal" at all. There was almost no Bill of Rights jurisprudence in the

U.S. prior to the Civil War and the 14th Amendment, and at the state level where virtually all actual lawmaking took place, the Common Law dominated. Under the Common Law, all law was thought to be the expression of community moral standards. Recent scholarship has also revealed that Abraham Lincoln was one of the most important lawyers in Illinois during this Common Law period. In fact Lincoln took for granted a non-liberal, non-Jeffersonian conception of the law in which the moral aspirations of the community were the giver as well as interpreter of all law. All law was rooted in what we now call "culture." Lincoln's thinking on law as it related to slavery, his acceptance of relatively pro-slavery community moral standards during his early career, as well as his attempts both to change public opinion and to make sure that the law enshrined the new antislavery public opinion, reveals this non-liberal, common law conception at work.

Vladimirsky, Irena (Achva College of Education, Israel) **BOLSHEVIKS VERSUS THE KAZAK TRADITIONAL AUL** Up to 1925 the Bolshevik failed in their efforts to transform the traditional Kazak aul according to the spirit of Marxist-Leninist doctrine. Economic reforms, which settled numerous land and water problems, were held during 1921-1922 with a certain success but they did not solve the main problem – sovietization of Kazak nomadic aul. Kazak aul continued to live as hundreds of years before with its strict social structure and traditional values. Communication of tribal leaders with Bolshevik authorities was exactly the same as with their predecessors. In order to change this abnormal situation it was decided to make a reform on sovietization of Kazak traditional aul. Election campaign to local aul Soviets in 1926 was held with a vast ideological support – "Red Uirts" caravans were organized, Bolshevik commissars were sent to the steppe for the search of potential voters, meetings of aul' poor were held. In order to speed up the sovietization process an artificial organization of Kazak poor the "Koshchi Union" was organized in 1927. First elections to aul Soviet showed that more than 90% of the aul Soviets belonged to the tribal elite, next elections were decided to held in 1927 with a recommendation for auls to vote for the representatives of the "Koshchi Union". Till the end of 1928 Bolshevik succeeded to reduce percent of tribal elite representatives in the Soviet to 56% but is still was not enough. As a final measure it was decided to held redistribution of property inside the Kazak aul and to confiscate the property of the rich "feudal" bais. This was only an introduction to the "Kazak national tragedy" which followed several years later.

Wong, Heung Wah (University of Hong Kong, Hong Kong) and **Yau, Hoi Yan** (University College London, United Kingdom) **TAKING PEOPLE SERIOUSLY: A CASE STUDY OF JAPANESE ADULT VIDEOS IN HONG KONG** This paper is an anthropological protest against the Japanese cultural imperialism thesis that the globalization of Japanese cultural products will inevitably bring about homogenization of local cultures, as if local cultures can never have its mediation capacity. The main point of this protest is that we should take local culture seriously. In this paper, we will show how the culturally constituted 'taste' of Hong Kong consumers helps account for the popularity of a Japanese adult video actress, Yuki Maiko and her pornographic videos in Hong Kong. Moreover, Yuki Maiko's adult videos were incorporated by local people to concretize the image of their ideal sexy women that until then had been fragmented, abstract, and vague. In other words, local people actively used Yuki Maiko and her videos to develop their pornographic culture. Understood as such, we suddenly find that Japan no longer dominates and Hong Kong is not dominated either.

Wong, Ka Yee Janice (The Chinese University of Hong Kong, China) **THE DISTANCE BETWEEN HONG KONG AND CHINA: SELF-PERCEPTION AND IDENTITY AMONGST THE PEOPLE OF HONG KONG** The objective of this study is to investigate the social identity of Hong Kong following the Chinese takeover. It conceptualizes identity as a spatial distance between the people of Hong Kong and the mainland Chinese, and hence the study measures how the former perceive their own cultural differences in relation to the later. It also gauges the Honk Kong public's degree of local identification by measuring their affective attitudes towards various local and national icons. A telephone survey was conducted in Honk Kong in September 1999 with 553 representative samples. This study revealed that some respondents still identified themselves as 'Hong Kong Chinese' and showed resistance to the Chinese label even after 1997. People's experience with China affected their perception towards Hong Kong icons. Hong Kong people are characterized as having traditional, liberal and capitalist values. People who self ranked high on capitalist values tended to identify with those icons, indicating that they have a sense of pride and positive affect and little sense of uneasiness towards local icons.

Wong, Lorraine (The University of Hong Kong, Hong Kong SAR) **BEFORE ORIENTALISM: GEORGE PSALMANAZAR AND HIS "FORMOSA"** Forgers, plagiarists, tricksters and charlatans ironically reflect the growth of capitalism in eighteenth century England, manipulating the

sweeping process of the capitalist mode of (re)production in everyday reality and no less in the realm of knowledge and meanings. There seems to be an element of accuracy in this characterization of George Psalmanazar - the Formosan impostor who debated with scientists from the Royal Society and supposedly went so far as to teach a faked "Formosan" language in Oxford. This paper on Psalmanazar discusses the performativity of meaning production and examines the circulation of meaning-as-face value regulated by the semiotics of material culture and the ethos of capitalism. This is intended to show that the grand narrative of the Enlightenment as a philosophical discourse of positivism has a dialectical relationship with pre-Orientalism: the free-floating curiosity in the marketplace before the rise of formal empire, academic modernity, or rather, Orientalism in Said's sense.

Wood, Dennis (Edith Cowan University, Australia) (RE)IMAGIN(EER)ING COMMUNITY: REALITY TV AND AUSTRALIAN 'BIG BROTHER' In 2001 the 'Big Brother' phenomena arrived on Australian shores. As with a number of other countries where it has been shown it became virtually an over-night success drawing large audiences every night of the week with an even larger viewer population for the late night 'adult' episodes and the series finale. It thus became a near permanent resident in the top ten rated shows with many of the installments being placed at number one. Many critics put the success of the show down to the obvious 'titillating' voyeuristic aspects (although there was very little by way of sexual (mis)behaviour by the 'cast'). Other critics suggested that its appeal lay in the audiences thirst for backstabbing and bitchiness - primed by a staple diet of soap operas. Still others pointed to the popularity of the game show genre in Australia and that this was just another, albeit different take on the genre. However, as the program developed it seemed to me that something unusual was happening. The program, I suggest, can be read as a document about Australian community. It seemed, in fact, to be re-imagining or, to borrow a phrase from Walt Disney, to be re-imagining the community in the audiences preferred image. Whilst the program obviously addressed notions of inclusion and exclusion (with some notable surprises on the way) the imagineering of the community essentially drew upon and displayed certain longstanding myths and traditions pertaining to Australian community and even Australian-ness. That these myths and traditions were witnessed within such a show and that the audience was the one who was obviously drawing upon these notions to pick the winner said something about Australian concepts of community.

Woodmansee, Martha (Case Western Reserve University, USA) THE GLOBAL REACHES OF AUTHORSHIP 'Authorship' matters. The figure for the process of culture-making that emerged as dominant in early nineteenth-century European literary discourse has cast a long forward shadow. Today, perhaps more than ever before, it has practical implications for the way in which benefits and burdens are distributed in the real world. In this paper Peter Jaszi and I examine one group of implications: in the post-colonial era "authorship" operates as a key conceptual mechanism by which the nations of the industrial North maintain economic and cultural hegemony over information flows, and by which the claims of the peoples of the South are marginalized or denied. Building on our previous collaborative work, we try in the paper to call attention to the inequitable way in which the law operates to allocate "intellectual property" rights, suggest the connection between this form of distributional injustice and the "authorship" construct, and explore alternative ways of thinking and talking about cultural production that could provide the foundation of a different legal order.

van Vree, Frank (University of Amsterdam, Netherlands) MEDIA AND THE SENSE OF CHAOS Media, according to David Landes, writing on the history of the eighteenth century, played a major role in the process of rationalisation of western society. Structuring time and space, linking and integrating events from all places into a more or less coherent view of the world and history, the media have considerably contributed to the idea of a structured and controllable 'reality'. However, studying the history of the media up to the present day it becomes clear that this is only one side of the story. Although media actually did reflect a growing tendency to fit events into orderly narratives, the sense of living in a chaotic and unpredictable world did never disappear. How strong this sense was articulated, appeared to depend heavily on political, social and cultural qualities, as the history of the press in the nineteenth and twentieth century shows. On the other hand it should be noticed that even the 'coolest' media are open to the sense of chaos. I will argue that the production and consumption of 'breaking news' on disasters - ranging from exploding factories and flood disasters to economic crashes and child-murder - may well be considered from the idea of 'the everyday sublime'.

Wright, Handel Kashope (University of Tennessee, USA) BITING THE HAND THAT (FORCE-)FEEDS YOU: RESISTING THEORETICISM IN PROMOTING CULTURAL STUDIES AS PRACTICE This paper seeks to promote the articulation of cultural studies as praxis. Starting from two related premises, cultural studies is (or ought to be)

praxis, and cultural studies as praxis is endangered by theoreticism. The paper points to both the proper place and role of theory in cultural studies, and various projects representative of cultural studies praxis (from Manthia Diawara's performative American black studies to the "dismantle Fremantle" project, and Ien Ang's advocacy of empirical research in Australia, from the protest theatre of Coco Fusco and Guillermo Gomez-Pena in Latin America and the US, and Ngugi wa Thiong'o in Kenya to empirical research on subcultures at the CCCS in England). The paper focuses on a cultural studies model being developed at the University of Tennessee (a blend of theory, empirical research, and service learning) as an example of a model that constructs and promotes cultural studies as praxis.

Wu, Huaiting (Chinese University of Hong Kong, China) **HOLLYWOODIZING THE CHINESE MARTIAL ARTS FILM** This is a study of how Hollywood appropriates an eastern culture-the Chinese martial arts film. Being part of the reverse flow from the east to the east, *Crouching Tiger, Hidden Dragon*, is a record-breaking phenomenon, the highest grossing foreign language film ever in North America. Its success is closely related to its hollywoodization. The interaction between the global Hollywood and the Chinese filmmakers has nurtured group of global talents, acting as 'cultural intermediaries', for the film's production. The globalized Chinese martial arts cinema makes the Hollywoodization of the genre possible. In this process, the local culture is transformed and becomes a hybrid, absorbing elements from other cultures. The joint effort of talents and invests from the dominant and subordinate cultures is crucial for making the film's global success. The extent of Hollywoodization is linked to the globalization of the local culture, the mobility of talents and the access to the distribution infrastructure.

Väisänen, Jarno (University of Joensuu, Finland) **LOCAL LEVEL ARGUMENTS ABOUT THE RIGHTS TO LAND AND WATER IN THE SAAMI AREA** In Finland, Sweden and Norway there is a debate going on about re-arrangement of the rights to land and water in the Saami area. These rights are a special theme of cultural rights, because land and water are a scarce resource. The change will be beneficial to some, but not all inhabitants of the area. Therefore it is quite obvious that there are controversies on the local level. In my dissertation project, I study this local level argumentation. The methodological frame consists of ethnomethodology and 'rhetorical approach'. I have documented argumentative group conversations with local people in northern Sweden. The dilemma of multiculturalism - equal treatment requires different treatment - is attached to antithetical

themes of the common-sense, where they are re-created in practical terms. Local level arguments are more than strategic games. The community is facing a change and the survival of community and individuals is tested.

Yadlin, Rivka (Hebrew University of Jerusalem, Israel) **IMPACT OF GLOBALIZATION ON LANGUAGE AND POWER** Globalization does indeed seem to connote the hegemonization worldwide of North Americanism. However, this very process is a major factor in rendering national and subaltern cultures sustainable, even motivated into an offensive reaction. I support this suggestion firstly theoretically, through demonstrating the appropriation of western 'Modernity' by non-western cultures, and its naturalization in a variety of modes. Secondly, I propose to present two case studies in which westernization has been subjected by globalization to reactive responses. One is the emergence of "glocalism", which provides a third space, where new solidarities are created, crossing territorial borders and connecting on the basis of culture. A case in point is that of Transnational Islam. The other case is the "Re-Inventing Britain" project, where the appropriation of western modes of collective identity by subaltern cultures occurs within the national borders. The project lays a claim to the integration, rather than co-equal toleration, of 'cultural diversity' into the 'primordial' fixed national identity.

Yanykkaya, Berrin (Yeditepe University, Turkey) **'SUPER GIRLS DON'T CRY': A VIEW ON A NEW GENERATION OF WOMEN ON A NEW STAGE** Starting with the 1990s the cultural life in the city of Istanbul has been through some implicit and explicit transformations especially for women who take an actual part in the cultural productions. This paper aims to explore the new generation of women singers, who perform on a rather marginalized area of music in Turkish context, namely pop-rock, which seems as an already engendered and gendered space of cultural productions. The artists who have some specific qualities, when combined altogether draw an interesting crossroad of temporal and spatial characteristics, along with the social components such as age, education, social status and social position in Turkish society. The interplay between the production and product processes; the opportunities of distribution and access; the ways of representation and performance of the female pop-rock singers in Istanbul will be examined in textual, contextual and intertextual levels. * Reamonn, Album: Tuesday (2000 release), 'Super Girl'

Yarar, Betül (Abant İzzet Baysal University, Turkey) **WHAT IS NEW IN THE STRUGGLE FOR HEGEMONY? POLITICS AND POPULAR CULTURE IN THE 1980S IN TURKEY** This paper studies the relationship between new right politics and popular culture in the 1980s in Turkey. The analysis aims to point at a new element of the struggle for hegemony that brought victory to the new right at the time. The paper begins with an examination of the new right's contradictory approach to the popular, and proceeds with an analysis of new techniques of regulating popular culture (exemplified with football and arabesk music). Inspired by Bob Jessop, the new right's project is considered a "two nations project" that constructs an ideological frontier splitting the nation into two opposing camps. In contrast to older techniques of constructing hegemony, the new ones are seen to have blurred the line between the two sections of society by controlling and pacifying the popular masses less through ideological means, than through a structuring of their everyday life practices into enclosed and detached social spaces.

Zhizhko, Elena (Krasnoyarsk State University, Russia) **THE VALUE OF LABOUR OF THE YOUTH AND MARKET REFORM IN MODERN RUSSIA** The Russian economy's road from a centralized, planned economy to a market economy displays a number of problems. One of the causes for this can be specific character of values of labour of the youth in contemporary Russia. The social institutes of modern Russia and Russia of near past: religion (orthodox church), ideology (soviet and post-soviet), culture (literature and folklore) do not demonstrate the positive images of hard work, self-control and intelligent use of time and money as the important ingredient of business and social success. Accumulated data of survey 1987-2001 (methods: in-home interview, in-depth interview - multistage sample about 900 for every survey, age parameter 16-22) shows the main values of modern youth are material welfare, emphasizing living standards, entertainment and relaxation. Young Russians want to live in civilization characterized by entertainment, not by work.

Öztürk, Zarife (Yeditepe University, Turkey) **MIGRATION TO ISTANBUL IN THE 60'S, AS SEEN IN TURKISH FILMS** Film is like a mirror in which life reflects and sometimes the best way to see one's self is to look in the mirror. Between the years 1950 and 1960, Turkey experienced an annual growth rate of 2.8 percent. This, in turn, caused a widespread urban migration. Turkish film underwent a change that reflected the societal changes occurring at that time. Stories of people who left their villages and towns to go to Istanbul, "a city where the streets are paved with gold" started being told in

Turkish films after 1960. Istanbul was like a magnet attracting migrants; thus it was the city where the stories were told, the films were made. Istanbul had been shown as a utopic city in early Turkish cinema, upto 1950. What was the city like in the films after 1960? Who came to Istanbul? What were the reasons for them to decide to move their homes and thus their lives? What was Istanbul like then and what did these people face in the "Big City?" These are some of the questions I will try to address in my paper.

June 29 - July 2, 2002

CROSSROADS IN CULTURAL STUDIES

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