

Abstracts

Jörg Rössel

Cultural Capital and Music Reception. An Empirical Test of Bourdieu's Theory of Art Perception

Bourdieu's theory of classes explains the reproduction of class structures along processes of intergenerational transmission of cultural capital and their manifestation in lifestyles. Against his approach, it has been argued that lifestyles and especially the reception of art, which is central to Bourdieu's theory, do not depend on the endowment of a person with cultural capital. This article sets out to test the relevance of cultural capital for art reception using the example of the perception of opera music. In contrast to most studies in this field, the presented research does not focus on the musical genres favored by persons, but on their reception and appreciation of them. Data on the endowment of persons with cultural capital as well as on their mode of listening to music were collected in an audience survey among opera visitors. The empirical results indicate that there are a greater number of forms of music reception than assumed in Bourdieu's theory of art perception with its focus on a decoding and analytical appreciation of art. However, the strength of the analytic mode of listening to music can be explained very well by the person's endowment with cultural capital.

Dirk Baecker

Urban Air Frees: The City With Respect to the Media Epochs of Society

The paper describes the social form of the city with respect to the four different media epochs: tribal society (orality), ancient society (writing), modern society (print) and next society (computer and Internet). Starting with Max Weber's thesis that the city is the very form which enables people foreign to each other to nevertheless live with each other, the paper inquires into the structural and cultural function of the city in handling the "overflow of meaning" (*Überschusssinn*, Niklas Luhmann) coming with any new medium of the distribution of communication. The unity of the difference of all four media epochs seems to be the city's employment with "empty places", which structure and cultivate urbanity as a space for preparation and handling of surprise. We are not used to speak of 'a city' with respect to tribal society, but as outlined here, its structure and culture did already exist, and we are able to witness the sites where "silent trades" are taking place. The empty places of the ancient city are 'houses' [*oikoi*], where private people make up their plans, which, in their consequences, have to be accounted for at the market place [*agora*]. In modern city the same function is fulfilled by functional planning, which is thwarted at any moment, but updated the very next. In 'next city' so called *posses* assume this function, tearing apart the web of the city, which knits the very next moment.

Michael Hartmann

The transnational class – myth or reality?

The opinion about the internationalization and transnationalization of classes and elites is deeply divided. This article deals with such query on the basis of an empirical study about the nationality and the careers of top managers from economically most powerful European (Germany, France, Great Britain, Italy and Spain) and non-European countries (China, Japan and

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USA). The findings are evident. Only every twentieth top manager is of foreign origin and only every fourth local top manager has ever studied or worked abroad. More than two years, even just one out of seven local top managers has lived abroad. Even just one out of seven local top managers has lived abroad for more than two years. The main reason for this is the hegemony of traditional national career types. The inter- and transnationalization of the business elites proceeds a lot more slowly than many sociologists and economists suppose. But there are great differences between the several countries. The process is most advanced in Germany and Great Britain. In France by contrast, it even reverses in the younger generation.

Carola Lentz

Culture Contested: The de- and resocialization of an anthropological concept

Anthropology and sociology are both challenged by globalisation. Supposedly self-sustaining peoples are rapidly disappearing, and attempts to conceptualize „society“ within the parameters of the nation-state have proven themselves unfeasible. It is time to (re)consider the two disciplines that both took shape in the nineteenth century. Can ‘culture’ still serve as a bridge concept? Sociologists like Andreas Reckwitz have argued in favour of a discourse- and practise-oriented conception of culture, one, however, that entails difficulties of its own, as it leads to the complete culturalization of the social. Anthropologists such as Adam Kuper or Chris Hann, on the other hand, believe the concept of culture to be so reified, diffuse and blind to power relations that they would rather abandon it completely, or „sociologize“ it by a more precise delineation of the symbolic codes and social practices to which it is intended to refer. The present contribution tends to side with the scepticists. From this perspective it retraces the most significant milestones of „desociologization“ the classical anthropological concept of culture. Finally, it presents more recent anthropological approaches that reconceptualize culture as an arena crosscut by power relations, in which culture is the object of negotiation.