For and Against The New Individualism

10 Year Anniversary Celebration

14-15 August 2014

Presented by the Hawke Research Institute, University of South Australia
Introduction to the Event

In 2006, the publication of Anthony Elliott and Charles Lemert’s *The New Individualism* received widespread critical acclaim – in both the academy and in public political debate. Chiming with social changes of the early 2000s, *The New Individualism* inspired readers with the dramatic suggestion that a “reinvention craze” – from self-help and therapy culture to endless management restructuring and corporate downsizing – was fast becoming the only game (at once professional and personal) in town. Giving particular attention to the narratives of people seeking to define anew their lives in an age of globalization, Elliott and Lemert contend that an endless hunger for instant change and relentless emphasis on self-reinvention is fundamental to grasping the disorientating effects of the new individualism.

Now, almost a decade on – and subsequent to the book’s multiple reprints, translations and a second edition – ‘For and Against The New Individualism’ brings together a range of scholars in the social sciences and humanities to consider the ongoing relevance of the social theory of new individualism to the 2010s. The workshop seeks to investigate the development of the theory of new individualism – and new individualist thinking – in relation to a wide variety of pressing social, cultural and psychological concerns. These include questions related to the body and affect, personal relationships, rising uses of technology, time shortages and effective business management strategies.

Professors Anthony Elliott and Charles Lemert – the inaugural University of South Australia’s *Vice Chancellor’s Professorial Fellow* – welcome invited guests, domestic and international presenters, and general audience members to this exciting special anniversary event, and look forward to meeting and talking with the workshop’s participants over the coming days.

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**Professor Anthony Elliott**  
Director, Hawke Research Institute  
University of South Australia

**Professor Charles Lemert**  
Senior Fellow, Centre for Comparative Research  
Yale University
Program

Day 1 – THURSDAY 14 AUGUST 2014

8:30–9:00  REGISTRATION
Bradley Forum
University of South Australia
Level 5, Hawke Building
City West Campus

9:00–9:15  WELCOME ADDRESS

SESSION 1   KEYNOTE LECTURE

9:15–10:15  Subjectivity after New Individualism: Melancholia and Modernity
Professor Anthony Elliott
University of South Australia

10:15–10:45 MORNING TEA BREAK

SESSION 2   SURFACE TENSIONS AND SHORT-TERMIST EXPERIMENTATIONS:
NEW INDIVIDUALISM TODAY

10:45–11:05 Reflections on the Culture of New Individualism
Professor Zlatko Skrbis
Monash University, Melbourne Australia

of the New Individualism
Dr Ann Branaman
Florida Atlantic University, USA

11:25–11:45 The Body and Shame under the New Individualism
Dr Luna Dolezal
Trinity College Dublin, Ireland

11:45–12:15 Q&A session

12:15–13:15 LUNCH BREAK
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<td>13:15–13:35</td>
<td>The New Individualism: Between Negotiation and Over-Determination</td>
<td>Dr John Cash</td>
<td>University of Melbourne, Australia</td>
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<td>13:35–13:55</td>
<td>The Affections of New Individualisms</td>
<td>Dr Sam Han</td>
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<td>13:55–14:15</td>
<td>Therapy Culture, Reinvention and Narratives of Trauma</td>
<td>Dr Katie Wright</td>
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<td>15:15–15:30</td>
<td>Videoconference Presentation: Quo Vadis, New Individualism?</td>
<td>Mr Bo Magnus Salenius (Learning Miles)</td>
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<td>Mr Ralf Blomqvist (Mitt Media)</td>
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<td>15:30–16:00</td>
<td>Roundtable Discussion: The Impact of New Individualism in Business Management</td>
<td>Dr Ingrid Biese, Professor Anthony Elliott, Dr Eric Hsu, Professor Zlatko Skrbis</td>
<td>Hanken School of Economics, University of South Australia, University of South Australia, Monash University</td>
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## Program

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<td>16:30–16:50</td>
<td><strong>The New Individualism: Culture, Identity and Postcolonial Modernity</strong></td>
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<td><strong>Dr Virginia Watson</strong></td>
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<td>17:10–17:30</td>
<td><strong>Opting Out in an Age of Reinvention</strong></td>
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Day 2: Friday 15 August 2014

SESSION 6  THE FLUX AND FLURRY OF NEW INDIVIDUALIST LIFESTYLES

9:00–9:20  Time Shortage and Social Acceleration  
Dr Eric L. Hsu  
University of South Australia

Professor Deborah Lupton  
University of Canberra, Australia

9:40–10:00  Making My Own Me: The 3D Printing Self  
Dr Thomas Birtchnell  
University of Wollongong, Australia

10:00–10:30  Q&A session

10:30–11:00  MORNING TEA BREAK

SESSION 7  NEW INDIVIDUALISM AROUND THE WORLD: THE CASE OF JAPAN

11:00–11:20  New Individualism as a New Spirit of Capitalism: Emancipation from Fetters or Dissolution of Solidarity  
Professor Takeshi Deguchi  
University of Tokyo, Japan

11:20–11:35  Videoconference Presentation: Reflections of New Individualism Perspective in Japan  
Professor Masatake Katagiri  
Chiba University, Japan  
Professor Atsushi Sawai  
Keio University, Japan

11:35–11:50  Q&A session

11:50–12:00  SHORT BREAK
## SESSION 8  NEW INDIVIDUALISM, POSSIBLE NEW FUTURES?

12:00–12:30  New Individualism now?  
Professor Anthony Elliott, University of South Australia  
Dr Sam Han, Nanyang Technological University  
Professor Charles Lemert, Yale University  
Professor Deborah Lupton, University of Canberra  

12:30–13:00  Q&A session  

13:00–14:00  LUNCH  

## SESSION 9  KEYNOTE LECTURE AND CLOSING  

14:00–15:00  The Geometry of Individualism: Things, Natures and Real Wealth  
Professor Charles Lemert  
Yale University, USA  

15:00–15:15  Closing Comments  
Professor Anthony Elliott  
University of South Australia
SESSION 1 – KEYNOTE LECTURE

Subjectivity after New Individualism: Melancholia and Modernity
Professor Anthony Elliott, University of South Australia

This presentation examines recent debates on identity and specifically builds on the theory of new individualism. An argument is developed that the conditions and consequences of new individualism are especially evident in the new economy of high finance, media and technology industries. New individualism penetrates the very core of culture and institutional life, and represents a kind of shorthand for describing various and disparate modalities that shape, and are shaped by, global social transformations. The key institutional drivers of new individualism are (a) continual reinvention, (b) instant change, (c) speed, and (d) short-termism or episodicity. I elaborate this theoretical work by examining the psychic and emotional contours of a life lived in the new individualist fast lane. In so doing I draw on psychoanalysis – in a necessarily partial and restricted way – to focus on key melancholic elements of new individualism.

SESSION 2 – Surface Tensions and Short-Termist Experimentations: New Individualism Today

Reflections on the Culture of New Individualism
Professor Zlatko Skrbis, Monash University, Melbourne Australia

The New Individualism: The Emotional Costs of Globalisation (2006) is both an important and intriguing book. The concept of new individualism stands before us as a theoretical progeny in a long line of theoretical lineage, in not entirely straight lines, from de Tocqueville to Riesman and Foucault to Giddens. I remember that when I first read it, the tenor of the book quite poignantly and effortlessly captured the spirit of the time. The four cornerstone dimensions of the new individualism thesis – with an emphasis on self-reinvention, an insatiable desire for instant change, a fascination with social speed and dynamism and a preoccupation with short-termism – captured almost every known aspect of social dynamics in the world around us. With the benefit of hindsight, I now reflect on two dimensions of the new individualism argument. First, I speak to the core argument about the emotional cost of globalisation and the extent to which people are willing to accept the social differences generated through globalisation. Second, I address the idea of plasticity of social relationships in the context of the new individualism thesis. This latter idea, inherent to both Giddens’ and Elliott and Lemert’s arguments, makes a persuasive case showing that traditional institutions, such as marriage, are being transformed into a ‘temporary arrangement’. My reflections will be based on findings from an ongoing longitudinal study of a large cohort of young Australians which has been tracking a large cohort of participants since 2006 who are now 20/21 years of age. To what extent do the lives of these young people reflect the key tenets of the new individualism thesis? In short, this paper identifies and reflects upon the tension which lies at this thesis: between personal sense of freedom to experiment and live out the individualised life project, and the broader social, cultural and political realities within which this projects must unfold.
Making Meaningful Lives: The Promises, Perils and Contradictions of the New Individualism
Dr Ann Branaman, Florida Atlantic University, USA

To what extent and with what effects has the culture of the new individualism penetrated the everyday lives of individuals? This is the overarching question of this paper. Essentially an empirical question, I do not attempt to answer it with an interpretation of relevant evidence since I have neither collected nor analyzed such evidence. My purpose here is more modest: to approach the question by breaking down the broader question into a series of smaller, although still very broad, questions and considering possibilities with respect to each. The first concerns the allure of new individualist values and priorities: what are the main attractions of the new individualist fast lane, and how widespread is its appeal? Secondly, in what ways do individuals in advanced societies live lives that reflect the logic of the new individualism, what realities of their lives run contradictory to it, and how are these contradictions managed? Third, how does position within the social hierarchies of advanced globalization shape one’s relationship to the values and priorities of the new individualism? Fourth, how does the new individualism shape conceptions of meaningful life, and how do new individualist conceptions of meaningful life interface with alternative conceptions that people hold with varying levels of strength and conviction? Finally, what are the promises and perils – for individuals, societies, and the globe – of continued life in the new individualist fast lane?

The Body and Shame under the New Individualism
Dr Luna Dolezal, Trinity College Dublin, Ireland

Elliott and Lemert assert in *The New Individualism* that their central concern is to consider “the perspective of how individuals respond – creatively, defensively and pathologically – to globalizing social processes” (5). Looking at the “emotional costs of globalization” is in fact the stated aim of the work. This talk will pick up this affective thread of inquiry, utilizing the experience of body shame as a paradigm to explore the emotional costs and consequences of recent conceptions of the human body. Following, Elliott and Lemert’s insights on the culture of self-reinvention, I will argue that in recent times the body has become conceived as the site of morphological freedom: an article of private property that should be continuously ‘improved’, ‘enhanced’ and ‘reworked’ through engaging in medical (or medicalized) practices. I will explore the role that shame about the body plays when considering self-reinvention practices, particularly in a medicalized context. In doing so, I will also reflect on the role that shame plays in broader neoliberal structures and how the structure of body shame can be used theoretically to fill in the gaps, so to speak, of the Foucauldian paradigm of ‘technologies of the self’, where creative agency is neglected, and Giddens’s theory of reflexive individualization where reason and cognition are privileged over affect or emotion. Overall, my discussion will address contemporary discourses and practices where we see the confluence of the body, identity, biomedicine, neoliberalism and shame. I will argue that understanding the role that shame about the body plays in mainstream practices is a productive means through which to explore the theory of the new individualism.
SESSION 3 – Emotions, Affect and the New Individualist Psyche

The New Individualism: Between Negotiation and Over-Determination
Dr John Cash, University of Melbourne, Australia

The new individualism argument highlights the economic, social, cultural and psychic processes that push and
propel people towards a brave new world of “individual risk-taking, experimentation and self-expression …
underpinned by new forms of apprehension, anguish and anxiety stemming from the perils of globalization”.
Two principal strengths of this argument are its explicit “psycho-social” focus on people’s passions, emotions
and anxieties, as well as their reasons and calculations and its related concern with “how individuals respond –
creatively, defensively and pathologically – to globalizing social processes”. This variety of responses in a social
world dominated by market logics and a set of accompanying narcissisms and anxieties is a key strength of the
approach. However, despite recognizing this variety of responses, the argument, at least rhetorically, has a main
tendency in which the very pace and intensity of globalizing transformations gather a totalizing, dystopic force
that pushes towards a one-dimensional “new individual”. This is not the intention, yet it is a main impression. In
this paper I will draw on psychoanalytic social and political theory in an attempt to better redress this disjunction
within the new individualism argument between the complex negotiation of subjectivities, on the one hand, and
the over-determination of subjectivity by a dominant cultural form, itself the carrier of globalizing forces, on the
other.

The Affections of New Individualisms
Dr Sam Han, Nanyang Technological University, Singapore

The publication of Charles Lemert and Anthony Elliott’s The New Individualism occasioned many important
debates in social theory concerning emotional life in an era of globalization. One of the key contributions of
their work has been to recast the discussions regarding the emotions and affect amid the ever-increasing global
dangers and risks. Among other things, Lemert and Elliott’s argument functioned as an important voice in the
growing chorus of scholars regarding the costs of globalization and neoliberalism beyond the socioeconomic.
While indeed Lemert and Elliott make great strides to refocus the place of affect and emotion in contemporary
debates on globalization, what is missing is a rendering of the implications of their work within the context of
affect theory and affect studies. In this paper, I attempt to do so by first teasing out a theory of affect implicit in
The New Individualism. I then situate their work within specific discussions around affect and neoliberalism, as
found in the works of scholars such as Lauren Berlant, Nigel Thrift and Franco Berardi. I do so in order to suggest
ultimately that reading Lemert and Elliott alongside affect theory would greatly benefit theorizing globalization
and individualism in the humanities and social sciences today.

Therapy Culture, Reinvention and Narratives of Trauma
Dr Katie Wright, University of Melbourne, Australia

The theory of the new individualism, as elaborated by Elliott and Lemert, deftly captures key aspects of the
personal and emotional consequences of advanced globalization. In this paper, I consider the utility of this
conceptual framework for throwing light on the effects of social transformations beyond the spheres of global
finance and multinational capitalism, consumer culture and working life, to those more closely aligned with what are arguably democratizing currents of late modernity. Drawing on a study of public inquiries into childhood maltreatment, and research on therapeutic culture, the paper explores transnational movements for social justice that have emerged over the last several decades, with particular reference to movements seeking recognition of and redress for past injustices involving children. I attempt to ground this analysis by considering the implications of this for the (re)construction of identity, both for victims/survivors of child abuse but also, more broadly, in relation to the place of cultural understandings of how childhood experience shapes adult functioning and mental health. In doing so, I explore the role of dominant narratives of trauma, changing relations of authority, and global communication technologies, along with conceptual renderings of therapy culture on the one hand, and reinvention and identity reconstruction on the other, for understanding the complexity of this dimension of global individualist culture.

SESSION 4 – New Individualism and its Public Impact: The EU and Australian Business Settings

Videoconference Presentation: Quo Vadis, New Individualism? Reflections on ten years of corporate reinvention
Mr Bo Magnus Salenius (Learning Miles), Helsinki, Finland
Mr Ralf Blomqvist (Mitt Media), Copenhagen, Sweden

In this session, Bo-Magnus Salenius and Ralf Blomqvist will reflect on how the ideas and concepts of New Individualism have contributed to accelerating numerous corporate reinvention initiatives across the Nordic countries. Based on their experience as senior advisors with leading companies in the media, telecom, financial services, retail, and public sectors, Mr. Salenius and Mr. Blomqvist seek to provide their personal ‘insider perspectives’ on New Individualism and corporate change. Within the corporate world, the last decade has seen a transformation emerging where industry- and market-based thought models are giving way to individual and customer-based frameworks for driving development and change. In effect, concepts like co-creation and customer contexts are becoming key building blocks as companies seek to navigate a rapidly changing terrain of customer needs and behaviours. Meanwhile, there seems to be a growing frustration with ‘change’, particularly as imposed from the outside, in many organizations. Employees squeezed between continual downsizing initiatives and multi-faceted demands for ‘a better life’ increasingly seek other platforms than their professional careers for achieving work/life balance. As a consequence, or perhaps even a counter reaction, the notion that ‘change’ has to emerge from within, and the view on leadership as a tool for personal reinvention, permeates the development debate in many companies these days. Needless to say, the development depicted above has largely been fuelled by the ideas and concepts put forward in the book New Individualism. With leadership and customer relationship development being two vantage points, this session will explore the ongoing significance of Anthony Elliott’s & Charles Lemert’s landmark text.
Roundtable Discussion: The Impact of New Individualism in Business Management

SESSION 5 – (Dis)entangling New Individualism: Gender, Culture and Society

The New Individualism: Culture, Identity and Postcolonial Modernity
Dr Virginia Watson, University of Technology, Sydney Australia

In their chapter, in *The New Individualism* titled, ‘The self and other ethical troubles,’ Anthony Elliott and Charles Lemert have put together in a new way the pieces of the often paradoxical puzzle that we know of as the ‘social self’ in the 21st Century. Weaving together an analysis of the ‘changing social realities’ of a globalized world with a detailed biography of individual self-understanding, they are able to capture the deep psychic costs of this predicament. In particular, as they show, for those populations caught between the material realities of profound economic inequalities and complex cultural and social difference this predicament is further intensified by a quasi-foundational values of global ‘one-ness’, and universalism. This paper takes as its starting point the sense that Elliott and Lemert have made of this predicament and seeks to historicise its origins in the historical harbinger of globalization: colonialism. The global circuits that now characterize the uneasy propinquities of modernity were routes forged in the era of European colonialism. So too, a unified vision of the globe engendered by Eurocentricism. By tracing the ways in which the colonial encounter in Australia laid the foundations for the configuration of the relationship between individual self-hood and cultural difference, I hope to link some of the key insights developed in *The New Individualism* with current debates about culture and identity in postcolonial modernity.

New Individualism, Aggression and Technology
Dr Daniel Chaffee, University of South Australia

The final chapter of *The New Individualism* argues that aggression is central to surviving global pressures on individual’s emotional lives. This paper explores the relationship between technology and the theory of the new individualism with a focus on the potentials of aggression. There are three core elements of the argument. First, the connection between new individualism and networked individualism is developed. Second, it investigates the evolving role of technology and affect in the theorization of the relationship between technology and the new individualism. New concepts developed by Elliott and Urry (2010) including “affect storage” and “miniature mobilities” have extended the theorization of NI and technology. Third, there is a development of the aggression argument of NI through concept of affect.

Opting Out in an Age of Reinvention
Dr Ingrid Biese, Hanken School of Economics, Finland

During the past decade, opting out has been widely debated. However, previous debates have been about mothers who leave their careers to stay at home full time with their children, while wider societal aspects have largely been ignored. This research adds to the debates on opting out by investigating how this age of high modernity, in addition to what it means to be a mother and career woman in contemporary Western society, affects decisions to opt out. The definition of opting out is broadened to include leaving prevalent notions of
career to live and work on one’s own terms. The emotional cost of living in a risk society, combined with the flexible and fluid nature of contemporary lives, leads to a difficulty creating coherent life narratives. The study examines the opting out phenomenon as part of the constant reinvention, promoted by a therapy culture, that is an integral part of Western society today. It problematizes and critically dissects six Finnish and US women’s narratives of opting out. While these women live in an era of reinvention, the question that remains is whether their actions are a product of the individualization and reinvention culture, or whether they are opting out of contemporary ways of life in order to find meaning and coherence.

SESSION 6 – The Flux and Flurry of New Individualist Lifestyles

Time Shortage and Social Acceleration
Dr Eric L. Hsu, University of South Australia

The aim of this paper is to situate Anthony Elliott and Charles Lemert’s theory of the new individualism (2009) in the scholarly debate surrounding social acceleration, the speeding up of social life. One of the key insights of the new individualism theory is that speed matters when it comes to understanding individualism in the contemporary era. However, this paper seeks to demonstrate how the theory of new individualism might be bolstered with a more multifaceted account of social acceleration. For a more sophisticated temporal analysis of individualism to emerge, a more complex theory of social acceleration is needed—one, which adequately describes the discontinuities and paradoxes that the phenomenon involves.

Self Knowledge Through Numbers: Self-Tracking Practices, the Entrepreneurial Self and Concepts of Data
Professor Deborah Lupton, University of Canberra, Australia

Self-tracking practices have recently received public attention as ways of collecting data about oneself and using these data to optimise or improve one’s life. The term ‘the quantified self’ was introduced as part of the Quantified Self movement, and has now spread into wider discourses discussing self-tracking, self-quantification and lifelogging (recording elements of one’s life). In this paper I examine discourses and concepts of the self-tracking phenomenon as it is expressed in the official Quantified Self website as well as other forums (other websites devoted to self-tracking and lifelogging and blogs and news articles reporting on self-tracking). Theoretically the paper draws on the perspectives offered in the growing literature on the digital knowledge economy, the social life of data and algorithmic culture that spans digital sociology, media studies and cultural studies. It also engages with Foucauldian concepts of normalisation, governmentality and the techniques and care of the self as they are demonstrated through self-tracking cultures. Self-trackers are often engaged in the practice of seeking to ‘make meaning out of my data’ (as expressed in a blog post on the Quantified Self website). The practice is not simply about collecting data, as this suggests, but also attempting to engage with such issues as what should be done with these data, how they should be presented and interpreted and what the implications are for one’s self-identity and future life prospects and success. Elements of the new individualism are recognisable in self-tracking practices, which often focus on the entrepreneurial self and self-improvement. However there is also evidence of a sense of community around the concepts of ‘showing and telling’, or sharing one’s data, and the ‘quantified us’, which refers to pooling personal data to produce insights of value for others.
Making My Own Me: The 3D Printing Self
Dr Thomas Birtchnell, University of Wollongong, Australia

The paper considers new digital technology, allowing scanning and printing in three dimensions, which offers personal replication and reproduction of the self with unerring accuracy. Moreover—in the same fashion as online avatars in virtual worlds—there is also the possibility of self-reinvention through making 3D copies in the real world: toys, action figures, totems, personality ‘mashups’ and so on. Already, industries are emerging that cater to this potential new market, which draws on the ‘current fascination for the instant making, reinvention and transformation of selves … integral to contemporary living’ (Elliott, 2013: 195). What does this trend mean for the theory of new individualism?

SESSION 7 – New Individualism Around the World: The Case of Japan

New Individualism as a New Spirit of Capitalism: Emancipation from Fetters or Dissolution of Solidarity
Professor Takeshi Deguchi, University of Tokyo, Japan

The purpose of my presentation is to illuminate the meaning and usefulness of the concept of new individualism in comparison with the study project ‘Paradoxes of Capitalist Modernisation’ led by Axel Honneth and the Institute of Social Research in Frankfurt. In his critical analysis of neoliberal reform, Honneth characterises recent competitive individualism as ‘organised self-realisation’. In the first half of my presentation, I will examine similarities and differences between new individualism and Honneth’s concept of organised self-realisation, and with the help of these two concepts, I will theoretically describe the ‘new spirit of capitalism’ as seen by French sociologists Luc Boltanski and Eve Chiapello in the age of neoliberalism. In the second half, I will concentrate specifically on the Japanese context, in which new individualism has been positively accepted as ‘emphasising individual originality’ not only by the ruling class but also by the general populace. Finally, I will discuss the unique meaning of new individualism in Japanese society, which has experienced particularly rapid capitalist modernisation since the Second World War.

Videoconference Presentation: Reflections of New Individualism Perspective in Japan
Professor Masataka Katagiri, Chiba University, Japan
Professor Atsushi Sawai, Keio University, Japan

In this session, Professors Masataka Katagiri and Atsushi Sawai will reflect on the ideas and concepts of New Individualism in the context of Japan.
SESSION 8 – New Individualism, Possible New Futures?
Roundtable Discussion: Where to for New Individualism Now – The Next 10 years

SESSION 9 – KEYNOTE LECTURE AND CLOSING

The Geometry of Individualism: Things, Natures and Real Wealth
Professor Charles Lemert, Yale University, USA

A mathematical concept of individuals is at the foundation of the modern world in the long 16th century. Individualism, the moral precept, followed close after in the conjuncture of the Protestant Reformation, the English Civil War, and Enlightenment doctrines of interior moral and economic imperatives. Therefrom individualism emerged as the hegemonic theory of how things work in the world and, not incidentally, of the various sociologies of human action. Today, early in the twenty-first century, amid the uncertainties associated with the eclipse of the modern world-system, the very idea of subjective moral consciousness as the essential nature of the human has fallen on hard times. Indeed, the late modern history of the new individualism from Tocqueville, to Adorno, Riesman, and Beck is in effect a story of attempts to buttress the ideal of a distinct and supreme sphere of social things by rethinking the importance of individualisms in all their many forms. Yet, the empirical reality of our time is that social things are being absorbed into the material world as nature melts at the receding shore of the human, and wealth retreats to the mountain castles of the few.

Closing Comments
**Presenters**

**Ingrid Biese** is a Project Director at the Hanken School of Economics in Helsinki, Finland. She manages an EU funded research and development project on women’s careers, equality, sustainability, and well-being. Ingrid recently received her PhD from the Hawke Research Institute at the University of South Australia. The title of her thesis is: *Opting Out: A critical study of women leaving their careers to adopt new lifestyles*. Her thesis is an analysis of women managers who opt out of successful careers to opt in to living and working on their own terms, and how this affects their identities and concepts of the self.

**Thomas Birtchnell** is a Lecturer in Geography and Sustainable Communities at the University of Wollongong. Previously he has held research positions in the Centre for Mobilities Research, Lancaster University and the Centre for Corporate Change, UNSW. Dr Birtchnell’s books include the monograph *Indovation: Innovation and a Global Knowledge Economy in India* (Palgrave Macmillan, 2013) and Elite Mobilities co-edited with Javier Caletrio (Routledge, 2013). He has published articles in the journals *Consumption, Markets & Culture, Area, Marketing Theory, Futures, Mobilities, Journal of Transport Geography, Contemporary South Asia and South Asia: Journal of South Asian Studies*. He was awarded the 2013 Wiley-Blackwell Publishers Area Journal Prize for New Research in Geography. He has the following forthcoming books: *3D4D: 3D Printing for Development in the Global South* (Palgrave Macmillan, 2014) co-authored with William Hoyle and *Cargomobilities: Moving Materials in a Global Age* (Routledge, 2015) co-edited with Satya Savitzky and John Urry.

**Ralf Blomqvist** has more than 20 years of experience developing thought models, strategies and tools for customer relationship development. He co-authored the first Nordic book on Relationship Marketing (*Relationsmarknadsföring*) in 1993 and has written several other books on customer relationships. Ralf is a frequent speaker at internal seminars for public and private corporations, at business schools and management development institutions. Ralf is founding partner at Main Dialog, a Swedish management consultancy focusing on customer strategy & communications development. His primary responsibilities include business development and key client assignments across the Nordic region.

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