

The Framework of Cultural Space

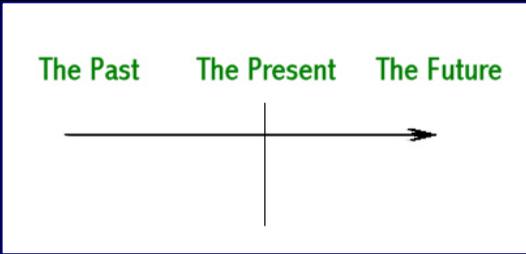
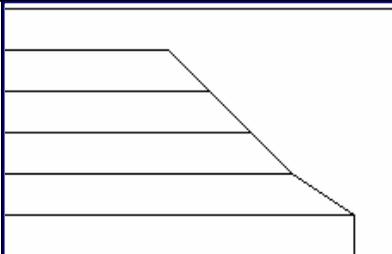
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The metaphor of time is both linear and spatial. It places temporal events into the disparate categories of the past, present, and the future. This static model of time cannot account for the dynamics of cultural space. A better model of time and space can be found in the writings of Michel Foucault. In the archeology of knowledge, Foucault proposes that the relationship of time to space is uniquely connected. Layers of space accrue over time resulting in a laminated or stratified space. The model presented in this essay takes this metaphor one step further. It argues that time is embedded in space; the present is embedded in the past. In the sociology of everyday life, one understands the present because it is embedded in the past. There are rituals, social scenarios, and social practices that constitute the practical knowledge that underlies everyday social interaction. The present and the past encounter each other in the co-present. It is here where one accepts the past in the context of the present and reformulates it into the new-past. Similarly, it is in the co-present that one modifies, redefines, or re-interprets the past as the new-present. Newly-emergent realities may also develop in the co-present and these form the basis for the future as the future is embedded in the new-present. What is important about this theory of the stratification of cultural time and space is that it provides a structural analysis of changes taking place within a cultural space.

Time and Space are always theoretically linked because space grows and develops in time. In the model of linear time, this linkage is based on the linear movement of time over space (St. Clair, 2006). What is missing from this temporal linear model is how cultural space changes over time. A resolution to this problem can be found in the insightful theories in the work of Foucault. In the *Archeology of Knowledge* (Foucault, 1969), Foucault presents cultural space as the sedimentation of layers over time. A modification of this metaphor provides the foundations for this essay in which the sedimentation theory of time in space envisions time as the accumulation of social practices layered in cultural space. In other words, it differs from the linear model of time in that it argues that time is embedded in space: the present is embedded in the cultural past and the future is embedded in the cultural present. What is important about this framework of the sedimentation of time is that it accounts for many contemporary cultural constructs, among them globalization and modernization. This investigation explains how culture functions within spatial contexts of colonialism, cultural habitus (Bourdieu, 1977, 1984), global expansions, modernization, social scripts (St. Clair, Thomé-Williams, & Su, 2005), social structuration (Giddens, 1984), and mass media culture as the new-social-reality (Mehan & Wood, 1975). In essence, it claims that cultural change involves the retaining of some cultural practices along with the modification, revision, and re-invention of events in the co-present. Just as the present is embedded in the past, the future is embedded in the present.

Linear Time	Sedimentary Time
Time is based on movement over space.	Time is embedded into strata of previous time. The present is embedded in the past; the future is embedded in the present.
Space does not change; only time changes.	Both space and time change and are evidenced as vertical strata.
There are four possible models of linear time. In two of them, time moves in space (the future approaches the present); in the others people move in space and time remains immobile (one approaches the future).	Time is associated with cultural space. The present is embedded in the past; the future is embedded in the present.

	
Linear Time: The linear movement of time over space.	Archeological Time: The deposition of layers of space over time.
Space remains the same and it is time that changes.	Space changes over time; both time and space undergo change.

The Sedimentation of Cultural Space

Defining culture is a difficult task because it brings into play so many different perspectives and one of the greatest dynamics has to do with change, which is the theoretical concern of this essay. There are many models of change, but one of the most influential models of change can be found in the work of Thomas Kuhn (1962, 1971). In this work, he argued that theoretical models of physics undergo structural changes from normal science to revolutionary science. Although this model of change accounts for the motivation of change in the natural sciences, viz., problem solving, it does not meet provide much insight into other aspects of the phenomena of change, especially cultural change.

It is in the context of this model that the concept of cultural emergence is investigated and discussed. It is argued that the present is constantly being socially constructed to make sense of a plethora of daily routines that constitutive the sociology of everyday life. These routines are integrated into the sociology of everyday life by individuals and this integration results in a sense of being centered and connected to the world. Many daily routines function as recipes for daily living. They are not always fully integrated into the global structure of social life and are often left unresolved.

It is argued that in the context of the emerging-present (co-present), new levels of consciousness are raised and this leads to the creation of new perspectives and new forms of

knowledge. This information is integrated into the emerging-present of those who share in these new experiences. When they are integrated into the daily experiences of individuals, they are also socially enforced by maintenance rituals and centered through meaningful social interactions involving symbolic maintenance.

The Co-Present

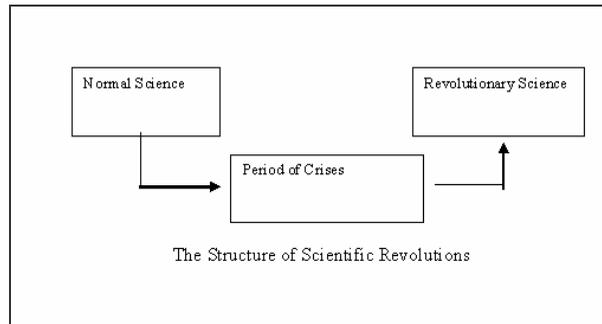
When the present is emerging into a new level of consciousness, the co-present, it comes into conflict with many of the more established patterns of the past. These conflicts must be resolved. They are usually accommodated by redefining the past in order for it to make sense in the cultural present. The redefinition of the past is part of Kuhn's theory of scientific revolutions. After the new revolutionary science develops as the new reigning paradigm for a scientific community, the old patterns of thought are redefined in the context of this new framework. The past is re-presented into a new model of the present. It is taken out of its old context and placed into a new one. The result is a structured form of historical anachronism, a historical discontinuity.

Why is the study of cultural emergence important? It is important because cultural change is a constantly occurring phenomenon. The study of culture is not an established pronouncement of what happened in the past. It is not a body of knowledge that has been defined by cultural experts as a super-organic entity. Culture is dynamic. It has to do with sets of practices that change and redefines themselves from one generation to the next. It creates a new future (new-present) while redefining its past (old-present). This new future is a directional marker. It merely identifies the new forces that are taking place in the present and that will continue to take place in the future. In order to make a transition into this new future, the old past has to be redefined. It must be broken down and reorganized so that it can be understood in the cultural present.

In order to explain the nature of the cultural dynamics outlined above, there are several concepts that need to be introduced and developed within the context of cultural emergence. These concepts include the archeology of knowledge, the concepts of presentation and representation, the structure of scientific revolutions, zones of proximal development, structuration, and the process of revising the past in order to make sense of the present.

Explaining the Dynamics of Cultural Change

The traditional way of explaining change can be found in linguistic structuralism. It is assumed within that framework that change occurs when one steady-state of knowledge is replaced by a new steady-state. Examples of this approach can be found in historical linguistics where a steady-state of the later past, Old English, developed into a steady-state of the more recent past, Middle English. This is followed by the steady-state of the present, Modern English (Lehman, 1962). How does the movement from one state to the other take place? The answer to this question is described *ex post facto* by describing the sound changes that took place within the transition from one steady-state to the other. These laws are presented as the reason for the changes that occurred. The problem with this account is that it



omits a discussion of the many epistemic ruptures (Foucault, 1969) that motivated those changes.

As noted earlier, Kuhn (1962) developed a theory of scientific revolutions within the natural sciences. Once again, his model of change is based on paradigm shifts from one steady-state (normal science) to another (revolutionary science). Kuhn argues that problem solving is the rationale for scientific change. When certain anomalies occur within a scientific discipline, this prompts the scientific community to engage in a quest to resolve those problems. There is a period of open discussion and debate (a period of crises) followed by the discovery of a workable solution in which a new paradigm emerges (period of scientific revolution). Within the historiography of the discipline, these transitions are seen as scientific events and are treated as historical discontinuities. Foucault (1969) considered these periods of events to be distortions of the historical record.

Within the humanities, models of structural change are not met with favor. There are several reasons for this. Although scientific paradigms may go unchanged for decades, events within modern culture are undergoing rapid change. The cultural present is immersed in a wide range of social, economic, and technical changes. The old method of defining a culture by containing it within the borders of a nation-state no longer holds. Modern technology has enabled cultural events to readily transcend national borders. Many modern cultures are involved in the process of global exchange and this has resulted in complex patterns of cultural hybridity (Nederveen Pieterse, 2004). Not only are cultural patterns and belief systems exchanged, borrowed, or incorporated within each nation-state, but large masses of individuals have entered into an economic diaspora where they live and work in other countries as expatriates. Hence, culture can no longer be envisioned as a steady-state phenomenon defined over time. It is far more dynamic. It is constantly being redefined by a plethora of social and cultural forces within a cultural space. The forces of modernization have transcended local borders (Wallerstein, 2005). All countries are either engaged in or influenced by a capitalist world-economic system (Wallerstein, 1974, 1980, 1989).

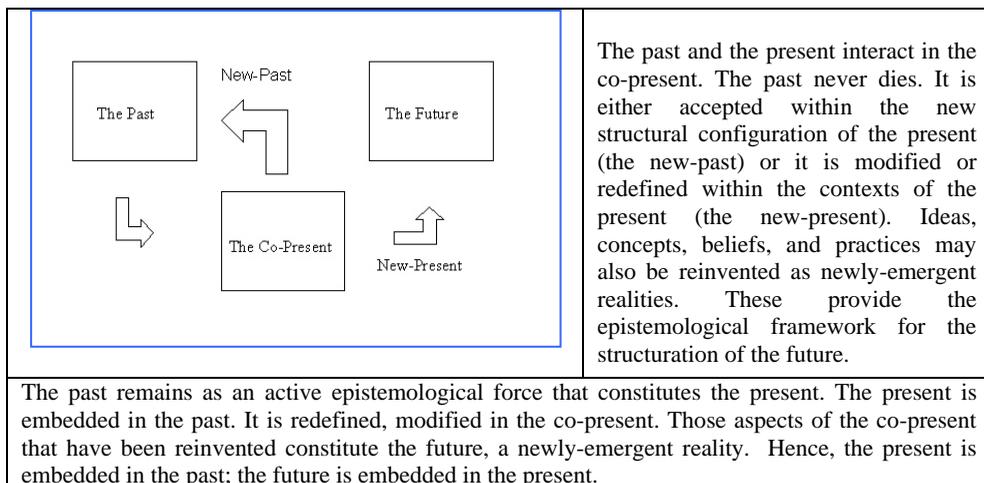
Newly-Emergent Realities

How do newly-emergent realities emerge from within a steady-state model? For example, how did these emergent structures arise from normal science within a scientific

discipline? These mechanisms of change occur within the period of crises. What is important about the

Models of Change	Re-presentation of Change	The parameters of Space
Structural Model	A system of ideas change over time but the model is static. It accounts for changes from one period of homeostasis to another.	Cultural space is not accounted for.
Archeological Model	Human practices are documented over time within the same geographical space.	Modern space is superimposed over older layers of space over time.
Sedimentation Model	The layers of the past are not separated from the layers of the present. They are connected within the collective consciousness of those living in the co-present.	Many layers of the past remain in the present. The past never dies. It is redefined, modified, or reinvented to fit the contexts of the co-present.

transition from normal science to revolutionary science is the fact that new structures emerge from the process of one paradigm shift to another. These structures are either a recombination of old structures or a re-presentation of old structures. This means that the past never dies. It can and does undergo one of several changes; while undergoing these changes, the past is embedded within a new context where it is restructured, re-presented, or reinvented. This means that after the new paradigm of revolutionary science is established, the older form of normal science is re-written from the perspective of the new paradigm. This is not a radical phenomenon. Scientific textbooks also revise history and present information from the perspective of the new paradigm (Kuhn, 1962). The old structures undergo a transformation. They are elements of an embedded past that are reconstructed into a new component within the newer paradigm. Once these redefined units are introduced into the realm of revolutionary science, they come to designate a different level of consciousness within the present. They become part of the new-present.



The co-present contains the habitus of the past and the newly-emergent realities of the future. The co-present is where the phenomenon of change takes place. It is where the older structures are re-presented into new entities: the new-past and the new-present. Why does the past need to be restructured into different entities? It is because the contexts characteristically associated with the past have changed. When the present is embedded within the past, it brings into play new connotations and new associations that have to do with the co-present. The past has been re-contextualized. These re-presentations are important when they have been connected in a different way with the newly-deposited layer of the co-present. In this case they are associated in the context of a new level of consciousness. In the process of creating a co-present reality of structures within a paradigmatic shift, these re-presentations of the past may undergo further change. They are either brought into the co-present as an unmodified structure (the past) and remain within the habitus of the co-present realm or they are endowed with such a heightened level of change that its presence demands that the past be redefined (the new-past).

The fact that the past is always undergoing redefinition raises an important question for scientific research. What is the past? This is the question that Foucault (1969) sought to address. Why are such vagrant examples of historical anachronism allowed within a scientific enterprise? Why are historical discontinuities created in the historiography of a discipline? Can historical accounts of the past really be trusted? Do they have authenticity? Are primary sources just reconstructions of other allegedly primary sources? These are the kinds of questions being asked by postmodernists. With regard to culture, the co-present may contain a

The Past	This is the past that belongs to an older paradigm. It is the past that is associated with what happened before it was brought into contact with the co-present. It is also the past associated with the unconsciousness.
The Old-Past	The past is taken out of one context and placed into another. The new context is the co-present. It is where the past is re-evaluated in terms of the present. When one speaks of the past in the co-present, they are referring to the old-past.
The New-Present	When the old-past is restructured, redefined, or reinvented, it becomes a part of the new present. Sometimes new vocabularies are created to reflect these changes, but often they are not. The old worlds are used with the new meanings, resulting in polysemy.
The Co-Present	This is where change takes place within the consciousness of the presence of everyday life. This is where the events of the past and the present collide. The retaining of old events in the present is the old-past. The revision of the past (restructuring, redefining, or reinventing) results in the new-present.
The Newly-Emergent Reality	Within sedimentation theory, a new layer of practices may develop into a newer stratum of cultural space over the older strata. This new layer provides the basis for replacing older concepts, objects, and events with newer ones. They become the newly-emergent realities. The painting of Mona Lisa is the original; the replica or simulacrum of the painting in popular culture becomes the newly-emergent reality. It is called the newly-emergent reality because the newer generation within the co-present is not aware of the historiography of that object in the past, old-past, and the new-past.

wide variety of cultural artifacts. Some of these exist within the realm of consciousness for experts and specialists as domains of knowledge, but how are they understood by others? Outside of the cultural sciences, are non-specialists really aware of cultural theory? Can they articulate what constitutes culture? Is culture defined by what they do? Are nonverbal social scripts also a part of culture? If culture is to have permanence, does it have to be a part of the past? The problem: whose version of the past? Whose version of the co-present defines the past? For many, the past is associated with new-originals. The co-present is where the past is ending and the future is beginning. It is a place of transition. It is the world in flux.

Constructing a Sedimentation Theory of Culture

There are several viable concepts that come together to constitute a model of cultural change. One of them is the concept of re-presentation that Foucault (1966) introduced in *The Order of Things*. He noted that the Middle Ages went through a time when the old idea of imitating nature was replaced by one in which the events of the present were re-presented and this meant that they were cast in a different code and possessed different social and cultural values. The way in which people think changed during this period of time. Instead of seeing art as copies of an original, the originals were re-presented and made into new entities. In this sedimentation theory, these new entities are called the newly-emergent realities. These developments occur within the co-present in the framework of a “contextualized emergence” in which some elements of the past are retained while others are modified or replaced with newer concepts. In terms of Foucault’s sedimentation model of time, the layer of the present is placed onto the previous layer of the past. Hence, the present is embedded into the past. Those aspects of the past that undergo change come to represent the newest layer of sedimentation: the new-present or the makings of the future.

The implications of this investigation is that language is used to re-present the social construction of reality and in doing so it redefines the past in terms of the relevancy of the present. As Kuhn (1962) noted in his model of the Structure of Scientific Revolutions, the past is rewritten to reflect the new paradigm. This phenomenon is not limited to the natural sciences but is endemic in daily social interaction involving language. The idea that scientific revolutions lead to new paradigms and new models of normal science is what Foucault (1969) sees as historical discontinuities. These models of the emergence of new knowledge frameworks is the by-product of a process that begins with the anomalies discovered in normal science, the attempts to correct them during the period of crisis, and the successful implementation of a new scientific paradigm during the period of scientific revolution. This is how natural and social scientists argue for a model of change. What they are revising and reconstructing is a system of thought; an old paradigm is replaced with a new one.

Towards a Theory of Cultural Change

Within the theory of the sedimentation of cultural time and space, it is argued that cultural consciousness plays an important role in the co-present, the place where the present is embedded in the past. It is in the co-present where the new-past is established and where traditions are redefined and given attributes that concur with its new contextual frame. It can be argued that the meaning of the present comes from the past. Old traditions provide road

Future	Newly-Emergent Realities New-Past Reinvented		
Present	Old-Past	New-Past Redefined	New-Past Modified
	The Co-Present		
Past	The Past		

signs to the present. Old patterns of behavior provide social structures that legitimate the present. These patterns may not be fully obvious to the individuals functioning within the co-present. In such a case, the past becomes the new-past. However, where individuals are conscious of these transformations, the past becomes the new-present. They represent the newest layer of cultural space that is placed upon the co-present. This new layer will eventually form the old past for future generations of people inhabiting that cultural space.

It is also in the co-present where the new-present is created. This is because the future is embedded in the present. It is the place where human projections are created and where hopes and desires are developed and contextualized. Changes in the new-present are most obvious across generations within a social setting. A clear case of this can be found in the generation gap that has occurred among baby boomers from 1946-1964. Jones (1981), a demographer, studied this period in American culture and documented how the social construction of reality of the children of this generation differed substantially from those of their parents. There were several factors that led to this difference. It was during this time that people moved from the inner city to live in the suburbs. The automobile became a dominant means of transportation and television the dominant means of entertainment. A plethora of new patterns of socialization led to the creation of a new mind set, an entirely new cultural consciousness. The new-present of the children of this era differed significantly from the new-present of their parents. What the parents called new-present and the newly-emergent realities, their children viewed the same phenomena as the present.

Making the Present Coherent through Habitus

Living in the co-present means that one inhabits a world that is in a state of flux. However, individuals who live in the co-present do not experience the sociology of everyday life as an unstructured and constantly changing world. Why is that? The answer can be found in the concept of *habitus* (Bourdieu, 1977, 1984; Bourdieu & Wacquant, 1992). The structures that underlie everyday life are the routines, habits, beliefs, and patterns of behavior that one acquires by living within a cultural complex known as one's social and cultural habitus. Life is embedded in this habitus. Without this habitus, life would undergo constant scrutiny. One would ask some very basic questions about the daily routines in life. What must one do when entering a restaurant? How does one go about ordering a meal? Life is full of these nonverbal social scenarios. They are learned by living and participating in a cultural complex. Life makes sense because these routines provide daily activities and actions with a semblance of order. When others share the same social scripts, the result is a sense of social order. Primary and secondary socialization formed the training ground for the creation of this social order. Television programs also provide information on what is available for purchase in the common market. These programs also contain examples of social behavior in the form

of soap operas, movies, and documentaries. Much of what constitutes culture exists in the form of tacit knowledge. It can be found in the cultural habitus of daily living.

The Manner of Time in Space

In the linear model of time, not only is time used as a metaphor of space, but time is also modified. There are different manners of time which linguists refer to as aspect-markers (St. Clair, 2002, 2006).

Not only do layers of space (cultural strata) encounter changes over time, but these changes in time continue from the past into the co-present and from the present into the future. In linguistics, this modification of the manner of time is called *aspect*.

The transition from the past into the present may be part of duration or iteration. This means that the past continues into the co-present as a prior event.

Linguistic Time	Concepts	Comments
Semantic Time	The past, present, and the future are semantic entities. They function as temporal concepts.	There are languages that use time words to define time, but they have no tense. They have the concept of time but no linguistic markers of time.
Linguistic Tense	Many languages have grammatical markers of time. These linguistic markers are called tense.	Tense is a linguistic marker of time. These may occur as the present tense, the past tense, or the future tense.
Aspect Markers	Aspect has to do with how time is modified. Time may occur as durations, cycles, iterations, inceptives (beginnings), terminatives (endings), etc.	Duration is a length of time that may begin in the past, endure, and end in the past. The markers for duration in English are have+verb+en: I had eaten. I have eaten. I will have eaten. I would have eaten.

Aspect	Linguistic Markers	Commentary
Duration	Had+V+en , John had eaten. Has+V+en , John has eaten. Will have+V+en , John will have eaten.	An event begins in time, endures, and ends later in time.
Iteration	Was+V+ing , John was eating. Is+V+ing , John is eating. Will be+V+ing , John will be eating.	An event repeats itself. It begins at one point in time and repeats itself. It concludes at a later point in time.
Inceptive	Start , John started to sing. Begin , John began to sing.	This marks the beginning of an event.
Terminative	Finish , John finished the book. End , John ended the project.	This marks the end of an event.

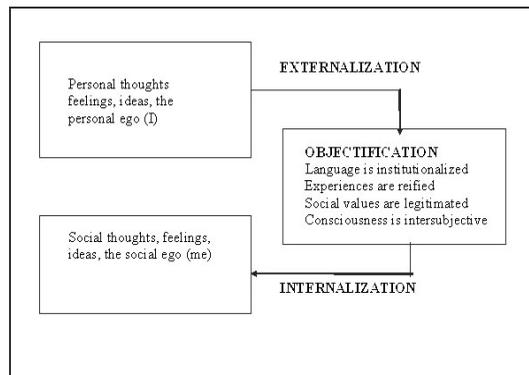
Re-Inventing the Cultural Past

Globalization is the new label that has replaced the concept of multiculturalism. It has been chosen as a new term for several reasons. In globalization the *terra firma* of a cultural space is overlaid with new earth. The mores (the ways of life) of other cultures invade the cultural spaces of new regions in the present. The co-present is a mixture of not only new and old cultures, but also disparate cultures. There is another reason why globalization has been a more significant concept in modern times and this has to do with large movements of human beings going across international boundaries to resettle in new lands. The old concept of culture was defined by nation-states. In this context, the political entity of a nation-state constituted its cultural framework. Once an individual leaves his country or nation-state, he enters into a new culture. The mixture of different cultures was referred to as multiculturalism. With globalization such a definition of multiculturalism no longer holds. People are transported *en masse* in new cultures where they become hybrid citizens. In the old country, the present was embedded in the past. In the new host country, however, the cultural past is different. This means that their cultural identity has been compromised. They want to be participants in the new culture and yet remain favorable to their cultural past. This problem is resolved by transporting components of the cultural past and relocating it in the new home land. Those who reside outside of this phenomenon have labeled such communities as ghettos, barrios, or China towns. It is wrong to treat these groups as marginalized citizens. They are not marginalized communities. Their experiences have more to do with the making of a hybrid culture. They are engaged in the making of a new cultural space. Within the Foucault model of the archeology of knowledge, earth from the old country is brought into the new country and mixed with its new cultural space.

For those who are being bombarded with modernization in the form of new forms of architecture, new products, new languages, and new ways of thinking, the opposite is true. Their cultural past has taken on a new stratum of co-existence which allows new forms of earth to be placed on its *terra firma*. It also constitutes a hybrid culture but of a different kind.

Emergent Realities and the Social Construction of Culture

One aspect of socialization that has not been fully addressed so far comes from the uses of mass media. This use of media comes in many forms and is directed to cultural niches. What one sees on television becomes a part of the conscious co-present. Those who share the same media use it as a way of reaffirming their social construction of reality. The soap operas, movies, and situation comedies that they watch are comparable to other forms of socialization except that the participation is passive and the messages may be tacit. Years after a certain event took place on television individuals may invoke them in conversations and role playing. These invents are part of their virtual memory and form a part of their virtual culture. They function, in part, as a collective memory that has been distributed individually to individuals and these persons invoke the same memory at the same time in a public setting. They have become the newly-emergent realities. One can ascertain after a short conversation, for example, if another person subscribes to cable and what programs he or she watches on television. These forms of virtual memory become social markers of group

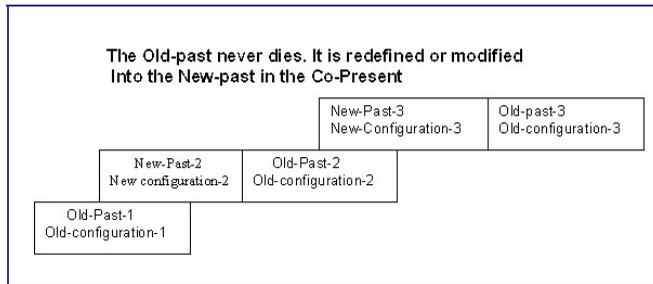


coherence with regard to one event. It is as if there are niche cultures that can be invoked and used to unite disparate individuals by means of one event.

Sociologists do not want to deal with the concept of collective memory. They find it too mystical. This concept, it should be noted, was introduced by Durkheim (1951), one of the founders of sociology. Durkheim (1964, 1970) argued that individuals are bound together in society in two ways. Societies share their lives with others in a communal setting (*Gemeinschaft*) or they are bound together by institutions, laws, and regulations (*Gesellschaft*). Those who see life as a community share the same religion, the same hope, fears, and aspirations. Those who are bound by rules and regulations belong to a group but they do not feel bonded to the group. With the advent of television and the creation of the consumer culture, the kinds of bonding that occur in mass society have many of the elements associated with the primal communities that Durkheim discussed. Virtual cultures share virtual memories. They are bonded by virtual events. They have the same kind of deep emotional connection over events that earlier societal types encounter. They are part of the phenomenon of secondary orality (Ong, 1982). If there ever was a time when a case could be made for the existence of fragments of a virtual memory distributed over a wide range of niche cultures, it is in the co-present world of television, the internet, blogospheres, and other forms of mediated communication.

Conclusion

The concept of culture as a unit of knowledge shared by all individuals within a nation-state can no longer be maintained. Just as economic groups transcend national borders in order to do business, mass media transcends these same borders in order to market goods. What was once a simple matter of defining the mores of a tribal unit or a nation-state has emerged into a calculus of cultural artifacts that play a role in the co-present worlds of numerous consumer societies. How does one begin to explain this new form of cultural diffusion? How does one begin to define the forces behind these infusions of cultural symbols (Debord, 1995)? How does one deal with the spectacle of life (Baudrillard, 1973; Debord, 1995)? One could liken this overflow of information to a cultural flood over the old terrains of the nation-states. What happens in this cultural flood is that some of the cultural artifacts



remain and take hold on the old cultural space and some of the cultural artifacts are washed away and deposited elsewhere. Those cultural artifacts that remain are either accepted, revised, or re-invented. Those that are accepted become part of the new-past. Those that are revised are taken to be a part of the new-present and those that are re-invented are treated as newly-emergent realities. At some point, the new-present becomes a part of the old-past only to be reintroduced within the new co-present as the new-past.

It was argued earlier in this investigation that Kuhn’s theory of scientific revolutions provides a basis for the discussion of change within the cultural fabric of a society. Emphasis was placed on the period of crises where the social construction of reality is questioned and new potential paradigms emerge. It was argued that this locale is not the present (normal science) but the co-present (the period of crises), the place where the past and the present encounter each other. It is where the present is embedded in the habitus of the past. It is also where the future (revolutionary science) is being created by means of new levels of consciousness-raising and new re-presentations of the artifacts of the past. It is here that the rationale for change takes place. It is from this context that cultural changes emerge. Some of these function as newly-emergent realities. Others just remain as the new-present.

What the structuralists propose as a framework for the study of culture is that culture is a steady-state phenomenon. It accounts for the dynamics of change by claiming that time moves along a linear space. It progresses by moving from one linear moment of frozen time to another. Such a model cannot account for the phenomena of modernity or the complexity of globalization. If modernity had to do with steady-state phenomena of the past and postmodernism has to do with the state of flux between steady-states, the question that needs to be asked is how did this shift from one steady-state to another occur?

The claim that time is embedded in a cultural space provides an interesting model of social and cultural change. It recognizes, for example, that the present is not separated from past. The past provides the network of meanings that gives meaning to the present. The present belongs to a different cultural configuration. It takes elements from the past and reinterprets them within the context of the situation demanded by the present. Hence, the past is processed in the co-present and this results in parts of the past being seen as the old-past. Other aspects of the past may be re-contextualized and seen in a new framework as part of the new-present. The present can also provide the past with a new interpretation of events resulting in the redefined-past or the reinterpreted-past. Finally, new concepts may emerge as newly-emergent realities. These contain the seeds of cultural change associated with the future. What this model of laminated cultural space claims is that there is a structure of cultural change and that most dynamic aspects of this model occur in the co-present where the

present and the past encounter one another in the sociology of everyday life. Hence, the concept of cultural space is presented as part of that new paradigm.

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