

TG02 2008

NEWSLETTER (VOL. 2/2008)

*Newsletter of the International Sociological Association's Thematic Group
02 on Historical and Comparative Sociology*

In this issue:

Planning for Barcelona

Dear All,

This is the 2nd issue of our annual Newsletter. As you might know, Charles Tilly, one of the pioneer scholars in the field of historical sociology, has passed away recently. In this issue, you will find an obituary of the man and his work. You will also find a report on the 10th anniversary conference of the *European Journal of Social Theory* (University of Sussex, June 19-21, 2008).

Last but not least, in this issue, you will find the list of our sessions for the International Sociological Association's 1st Forum of Sociology (Barcelona, Spain, 5-8, 2008, http://www.isa-sociology.org/barcelona_2008/). There are 42 papers scheduled for presentation in four TG02 sessions. This is an impressive showing & puts our group in a growth trajectory. Our **business meeting is set for Saturday, September 6th, 2008, 18:00 – 20:00**. Our plan is to host a common cocktail with RC 09, on Saturday, September 6th, 2008: 20:30 – 21:30, right after the business meeting. Manuela Boatca is in charge of our planning. To all those who are participating in our Barcelona sessions but are not TG02 members, we hope that you will find the experience rewarding. Please attend our business meeting and our reception.

There are many people who have contributed to this Newsletter, either by sending their submissions or short pieces or by submitting details on our sessions and other TG02 activities. Thank you all very much.

Please continue to send in information about article and/or book publications, awards & other professional accomplishments as well as conference announcements, calls for papers, opportunities for students, etc. Short articles & comments or reflections on historical sociology are welcome. Junior scholars and doctoral candidates are encouraged to submit their work. The next issue of our Newsletter will appear in 2009. See you all in Barcelona!

Victor Roudometof
University of Cyprus
Newsletter Editor

In Memoriam: Charles Tilly

For those of us who had the privilege of knowing Charles Tilly, there was something impossible to comprehend about his passing on 29 April 2008. Born in 1929, Chuck graduated from Harvard in 1950, where he also received his Ph.D. in 1958 under the directorship of Barrington Moore, Jr. and George Homans. Chuck held various teaching and research appointments both in the United States and abroad. To name a few, these included the University of Delaware, Harvard, the University of Toronto, the University of Michigan, Princeton, the University of Paris, Stockholm University, Stanford, the Russell Sage Foundation, and the New School for Social Research. Chuck finally settled at Columbia, where his appointment as the Joseph L. Battenwieser Professor of Social Science began in 1996, and where I had the unmatched privilege of his mentorship during my doctoral study.

Chuck's influence on the discipline has been profound, to say the least. His groundbreaking work on historical sociological methods and into collective struggle and causal

mechanisms of contention has guided sociological inquiry for fifty years. The more than 650 published scholarly works that bear his name speak to such wide-ranging and exigent topics as violence, state-transformation, social movements, democratization, and inequalities. His famed "Workshop on Contentious Politics" brought together scholars of all stripes to discuss each other's work-in-progress on "repertoires of contention," which he called an "eminently cultural notion where you have collective learning going on through interaction and you have the residues of this historical process of struggle showing up as constraints on how people relate to each other the next time they make claims" (Personal interview with Bruce Stave, 1998).

Chuck served on the editorial boards of countless journals and presses, consulted with numerous universities, research institutes, and governmental agencies worldwide. Needless to say, accolades, international prizes, and honorary degrees from practically every major research center, academic institution, and professional organization in the world came his way. Most recently, the Social Science Research Council

awarded him its highest distinction, the 2008 Albert O. Hirschman Award.

The list of Chuck's professional distinctions could itself fill a multivolume text. For a young scholar like myself, his legacy seems a luminous constellation lighting the way through the dark space of scholarship. After interacting with Chuck, you felt like a pioneer in your specific research area but also a member of a broader universe of knowledge. Those were the most intellectually exhilarating of moments. His teaching, optimism, counsel, patience, and generosity made graduate school worth bearing.

Chuck was a baker of sorts who transformed half-baked ideas into healthier and more digestible victuals of thought. His advice and reference to

specific passages, books, articles, and chapters opened your mind, challenged your presuppositions, and demystified the research process. He had an almost psychic ability to lay out what you were thinking long before you were able to articulate it. It became the whisper among fellow graduate students that Chuck was humbly omniscient. His very presence elevated yours. We miss Chuck terribly yet know that, in some fashion, he is immortal. Tributes to Chuck are in the process of being memorialized. To add yours, go to <http://www.ssrc.org/essays/tilly/>. He would have loved reading (and gently critiquing) them all.

Andrew G. Kourvetaris

Northeastern Illinois University

10th Anniversary Conference of the European Journal of Social Theory
(University of Sussex, UK, 19-21 June 2008)
CONFERENCE REPORT

The University of Sussex hosted the 10th anniversary conference of the *European Journal of Social Theory* on 19-21 June. The conference was organized by founding Editor, Gerard

Delanty and Paul Blokker, EUI Marie Curie Research Fellow. A busy 3 day conference offered 11 plenary speakers and 9 panel sessions.

In the opening address, Paul Blokker outlined the questions the conference was to address: what did 1989 mean for social theory? What has been/ is the role of critical theory after 1989? Can critical theory still point out systematic alternatives, or has it collapsed into a more mainstream liberal view? What is the current status of the social, or the concept of society? What changes have there been in European identity and how are they continuing to change? What kinds of self-reflections have emerged? Is there a more specific or wider Europe/ EU emerging? What has 1989 meant for an evolutionary view of history, i.e. has there been a pluralization of history? Some of these questions were specifically explored in the panel sessions.

Overall, the conference successfully addressed its questions and offered a comprehensive overview of current issues. Plenary speakers were regular contributors to EJST. They included: Laurent Thévenot, 'Powers, Oppressions and Pressures: New Conditions of Critical Social Sciences in Europe', Klaus Eder, 'A Theory of Collective Identity: Making Sense of the Debate on a 'European Identity'', Chris Rumford, 'Where are Europe's

Borders?', William Outhwaite, 'Legality and Legitimacy in the EU' and Heidrun Friese, 'Europe's Borders and the Limits of Hospitality?'. Summaries of selected other plenary speakers are listed below:

Larry Ray (University of Kent) in his '**At the End of the Postcommunist Transformation- Normalization or Imagining Utopia?**' reviewed the emergence of the idea of the utopian expectations of 1989 in Eastern Europe and reconsidered the expectations of this time for social theory and social science. Although post-communism was supposed to herald a 'return to normality' in those states, the transition from communism to democracy was seen through 'the lens of utopia'. Ray considered how the close connections between the experience of post-communism and increasing globalization have affected the collective memory of events, with reference to Poland and Hungary. The utopian ideas of 1989 have combined with the tensions and contradictions of EU integration to create a paradoxical utopianism where the goals of transition and entry to the EU were followed by opposition to globalization, anti-liberal

movements, homophobia and ethnic tensions. As expectations gave way to a dull normality and a dissipation of utopian energy, the trace of collective memory has given way to a nostalgic utopianism which locates good objects in the past and which is used to frame the present. Communist lustration and 'liberals poisoning Catholic Poland' were cited examples. Ray pointed out that utopias are not a monopoly of the left. He concluded that 1989 has had a paradoxical impact on sociological theory. The idea of 27 EU states would have been utopian a decade ago, but notes that European enlargement is increasingly contested and that post-communism is about divergence as much as convergence. Because of this we should encourage caution in sociological generalizations and understand how the politics of social transformations develops in different ways. Ideas of liquid, reflexive and cosmopolitan modernity are not necessary processes; they show different levels of nuance. Utopian ideas show the awkward recalcitrance of our inability to bend the social to our will.

Piet Strydom (University College Cork) in his '**Contemporary Critical Theory: The Left-Hegelian Heritage after 1989**' looked at Axel Honneth's objective of 'finding the authentic core of critical theory' as part of the norm-descriptive left Hegelian tradition. Honneth goes back to Marxian moment to rediscover the 'original premise of critical theory' in order to understand why so much social critique today does not live up to its original ideals. This involves examining the line of thought from Marx to Lukacs and taking account of the pragmatism of C.S. Pierce which has been explored by Honneth and Habermas. Strydom's contention is that the Piercian moment has not been sufficiently placed, thus the historical moment makes reflection apparent for the present, leading to a primacy of practical over theoretical reason. Marx shares with Pierce an 'assigned mediated theory of cognition'. Pierce's intensification of reflexive capacity and hence critical theory, must take into account the moment it presupposes, especially the intersubjective use of science (instrumental reason). Pierce took over the dynamic aspect of Hegel. In a consideration of the complementarity of

Marx and Pierce in terms of critical theory, Strydom discerned two aspects from the world-disclosing event of 1989 which can be explored through Honneth's shared mediation theory: the blue planet, which represents the meaningfulness of our responsible commitment to bringing forth a new world and global cosmopolitanism, which is the idea of the cared for bio-social sphere of the planet.

Yasemin Soysal (University of Essex) in her '**Defining the Good Citizen and Society on the Context of 'Diversity'**' began by referring to T.H. Marshall's work as a corrective to the injustices of capitalism and how social rights encapsulate citizenship. Soysal contended that social investment in human capital and the notion of active citizenship is becoming more flexible in an increasingly pluralized Europe. The foundations of the good society and the good citizen have changed from passive social provision to self-activity and motivation into paid work, under welfare deregulation and targeted assistance. This operates on two premises: re-coupling work with welfare and the notion of being in work as being central to being a good citizen.

The result of these changes in policy have led to a decoupling of social justice from cohesion, which has consequently weakened cohesion as it has placed the responsibility for it on the individual. There is now a fragmented sense of moral responsibility as society no longer provides sites for moral significance and a sense of self-worth has broken down. It is labor migrants who are most vulnerable to these changes. The effect has been to place the efforts of integration on the immigrants themselves as nation centered assimilationist models have increased in influence. Immigrants have to show that they can contribute and earn their place' in society. The European welfare state has been resilient and public opinion wants welfare state discourses to endure, but general trends are towards the primacy of the individual.

Alana Lentin (University of Sussex) in her '**The Silence about Race'** explored how the collective political imagination of Europe conceives of itself to be non-racist. Race is considered to be a memory, but it is not. Since 9/11 racism as an active policy has been on the rise. In policy circles it

is now wondered if there is ‘too much diversity’, which has led to a rethinking of multiculturalism. However, racism relies on multiple sources and has many origins from outside the discourses of European elites. Once we consider this, we ‘reel away from our comfort zone’. Not seeing or believing in the continued presence of racism is the Western blind spot and immigrants to Europe want think in these Western terms too. In terms of integration, the power and urge to classify is still strong and race is the signifier par excellence. In binary signifiers such as race/ modernity, centre/ margins, race is discursively concealed. Race readapts itself to a formative role in a society where images of society are transmutable. Such propounds a need for a critical race theory which can still ask the question ‘Who’s racist?’ Race remains relevant politically, but is now seen as beyond science, because after World War II race has been ‘stripped of its modernity’ and labeled as ‘pre-modern’, a throwback of behavior that is banished from reason and which results from a lack of educational maturity. Because of this the issue of race has been discursively rejected and has been expunged from discourse,

concealing how it is reconstituted. In the words of Goldberg, ‘race has been buried alive’.

Goran Therborn (University of Cambridge) in his **‘Europe in a post-European World’** asked the question of the trajectory of a European project: ‘What is the possible attraction of Europe in the future?’ and ‘How can Europe be theorized?’ Therborn contended that after 50 years of the European project, it is now starting to unravel. There is increasing submission of the EU to a US agenda, which began with the Yugoslav wars of succession. Presently we have the ‘extraordinary phenomenon’ of European armies in Iraq and Afghanistan fighting wars that are in US but not European interests. The EU Constitutional Convention was supposed to be a major democratic moment but it failed completely and this has had the effect of deepening the division between European elites and its citizens. The future of Europe will be something like the ‘world’s Scandinavia’—a small, relatively powerless periphery, prosperous and which can compete in open markets but which will not lead the world economy. Therborn thinks that it will be difficult

for the ‘ex-imperial politicians of Europe’ to accept this. On the question of culture in Europe and whether it is becoming more European or more globalized, he contended that it is becoming more globalized. Europe has been on a 400 year historical decline after world dominance, but it remains the least unequal part of the world and has the most resourceful states in social and economic terms. The EU serves as the world’s lawyer (covering for US belligerence) and as its social worker (in terms of international aid). It is presently hampered by subordination to US in foreign policy, where it has been too willing to accept the US’ desire to expand NATO and to be used as a US ‘auxiliary force’. This greatly reduces the possibility of a future common EU foreign policy. Europe made the nation state and is now looking to transcend it, but it needs policies which are more adequate to emerging global realities.

Krishnan Kumar (University of Virginia) in his ‘**Did Europe Invent Modernity?**’ focused this question around other questions regarding multiple or alternative modernities. While considering the main question somewhat contentious, it can be said

that there is a link between Europe and modernity which means that we should not consider it to be one region among others, even in a global context. Europe has distinctiveness but it must be contextualized in world history. There are many theses about the distinctiveness of Europe (including the US) but Europe invented modernity tout court out of its own unique resources: the renaissance, industrial revolution, etc. This package was diffused to other parts of the world. The practical problem is how is this package replicated, e.g. how do you copy the renaissance? Kumar suggested that we break down the industrialization/modernity distinction. Civilization as a material thing can be technical, but this is not the same thing as becoming modern—culture is a different matter. Presenting an overview of the alternative modernities literature, Kumar showed that there is nothing intrinsically Western about modernity. India and China were on their way to modernity but stalled and stagnated at a crucial point in their development. These countries did not have the right mix or package for modernity, but catching up is not a problem now. On the question of how we adjudicate

between these different claims. Kumar said that it is reasonable to say that modernity is European, or that what we call modern is owing to certain developments in Europe over the past few centuries. Europe named the phenomenon & hence describing modernity is impossible without European descriptions. Descriptions of Islamic, Indian or Chinese modernity are done by analogy with the patented European modernity, whether Europe likes this or not. Accounts of alternative modernities may need special words from their own context about what they

did or how they describe their own notion of modernity, but these will not be the original modernity, because this was created by Europe. The plurality of European civilization is unique.

James Driver

University of Sussex

James Driver received his PhD in 2005 from Birbeck College. Additional information, such as biographical note, on line CV, and related material, are available at his personal website at www.jamesdriver.net

ANNOUNCEMENTS

Call for Submissions

Journal of Political and Military Sociology

The *Journal of Political and Military Sociology* is currently seeking article submissions in the fields of political and military sociology, broadly defined. Since its inception in 1973, JPMS has advanced the fields of political and military sociology through the dissemination of high-quality scholarly research. In so doing, it has established itself as a leading international journal in these fields. The *Journal* welcomes submissions covering a wide range of topics in political science, international relations and political sociology. Such topics include, *but are not limited to*: military sociology, civil-military relations, problems of governance, foreign policy, ethnic/religious/territorial conflict, secession and irredentism, problems of social and political order, war and armed conflict, political elites and international migration. For more information, or to submit your manuscript, please contact JPMS's current guest editors:

Neovi Karakatsanis
Indiana University South Bend
South Bend, Indiana USA
nkarakat@iusb.edu

Jonathan Swarts
 Purdue University North Central
 Westville, Indiana USA
jswarts@pnc.edu

A Special Session on *Civilizational Analysis*
 38th World Congress of the International Institute of Sociology
 Budapest, June 26-30, 2008

Organizer: Saïd Amir Arjomand (State University of New York at Stony Brook)

Ethiopia and the Problem of Semitic Civilization
Donald Levine (University of Chicago)

No Laughing Matter: Applying Durkheim to Danish Cartoons
Edward Tiryakian (Duke University)

Developmental Patterns in Islamic Civilization
Said A. Arjomand (State University of New York at Stony Brook)

Safavid Revolution and Islamic Axiality: A Civilizational Analysis
Babak Rahimi (University of California, San Diego)

**List of TG02 Panels Scheduled for the
 International Sociological Association's
 1st World Forum of Sociology
 (Barcelona, Sept. 5-8, 2008)**

Session 1: Multiple modernities, comparative civilizations and comparative-historical sociology

Chair: Willfried Spohn, FU Berlin/University of Konstanz, Germany,
willfried.spohn@uni-konstanz.de

Co-chair: Johann Arnason, Charles University Prague, Czech Republic,
j.arnason@latrobe.edu.au

First Session: Saturday, September 6, 9:00- 11:00

1. Arnason, Johann, Charles University Prague, j.arnason@latrobe.edu.au
Embedding Civilizations in History. Bridging Themes and Theoretical Perspectives
2. Knöbl, Wolfgang, Universität Göttingen, Germany, wknoebl@gwdg.de
Comparative-historical Sociology and the Problem of Contingency

3. Wagner, Peter, University of Trento, Italy, peter.wagner@soc.unitn.it
Requirements for a Historical Sociology of Modernities
4. Domingues, Mauricio, IUPERJ, Rio de Janeiro, Brazil, jmdomingues@iuperj.br
Modernity and Modernizing Moves: Latin America in Comparative Perspective
5. Daniel Platek, Jagellonian University Krakow, Poland, Daniel.Piatek@wp.pl
Nation-State and Mobilization: European and Islamic Civilizations in Comparative Perspective
6. Roudometof, Victor, University of Cyprus, Nicosia, roudomet@ucy.ac.cy
World-historical Globalization and the Emergence of the Nation-Form

Second Session: Saturday, September 6, 11:30-13:30

1. Chon, Song, Hang Yang University, Korea, chon@hanyang.ac.kr
The Modernity or the Modernities – Preliminary Reflections
2. Ichijo, Atsuko, Kingston University, Great Britain, a.ichijo@kingston.ac.uk
Operationalizing Civilizational Constellations
3. Fernando Ampudia de Haro, Universidade Nova de Lisboa, Portugal, fernandoampudio@hotmail.com
Discussing De-civilization: some Theoretical remarks
4. Stephanie Alice Baker, Universita of Sidney, Australia, sbak7778@mail.usyd.edu.au
Rediscovering Catharsis: A Historical and Sociological Examination
5. Jordi Collet Sabe, Universitat Autònoma de Barcelona, Spain, jordi.collet@uab.cat
Civilizing Advances in Historically Oriented Processes: the Case of Family Socialization
6. Stephen Kalberg, Boston University, Cambridge, Mass., kalberg@bu.edu
On the Heterogeneous n the Heterogeneous Formation of the Civic Sphere in Modernizing Societies

Session 2: Globalization, religion and collective identities

Chair: Victor Roudometof (University of Cyprus, Nicosia, Cyprus)

roudomet@ucy.ac.cy

Co-Chair: Willfried Spohn (FU Berlin/University of Konstanz, Germany)

willfried.spohn@uni-konstanz.de

Session 2-1: Saturday, September 6, 2008, 15:30 - 17:30

Presider: Willfried Spohn

1. Gi-Wook Shin, Stanford University, USA, Ho-Ki-Kim, Yonsei University, Korea, gwshin@stanford.edu,
The Paradox of Globalization? Korean Experiences in Historical and Comparative Perspective
2. Riaz Hassan, Flinders University, Adelaide, Australia, riaz.hassan@flinders.edu.au
Religion and Governance in a Globalizing World
3. Kaya, Ayhan, Istanbul Bilgi University, Turkey, ayhank@bigli.edu.tr
Euro-Turks and Islam: Individualization of Islam in Diaspora
4. Steffen Dix, University of Lisbon, sdix@ics.ul.pt
From East to West: the new presence of the Orthodox Church in Portugal
5. Celia Valente, Universidad Carlos III de Madrid, valiente@polsoc.uc3m.es
Internationalization, religion and gender identities: the feminist protest within the Spanish Catholic church in Franco's Spain (1930s-1975)

Discussant: Victor Roudometof

Session 2-2, Sunday, September 7, 2008, 15:30-17:30

Presider: Victor Roudometof

1. P. Vera Mikhailova, Russian Academy of Sciences, pever@mail.ru ,
vera@socforum.ru
New Immigrants and Minorities: Ethno-cultural diversity and reproduction of identities in post-Soviet Russia
2. Olga Volkova, Povozhkaya Academy of National Service,
volkovaoa@rambler.ru & Ludmilla Tartara, Cheryshevsky Saratov State
University ivc@bf.sgu.ru
Narratives of post-Soviet Migrants as a reflection of Transformation
3. Gaspar, Sofia, Universidad Complutense Madrid, sofiafg@hotmail.com
Marriage between Europeans as an unintended consequence of action: re-thinking the contribution to the formation of post-national identity
4. Flores Angel/Mario Alberto, malangel@sems.udg.mx
From Santiago Matamoros/Matoindios to Santiago Charro. Transculturation from Medieval Spain to 19th century Mexico
5. Adriaenssens, Stefan, European University College Brussels
stef.adriaenssens@ehsal.be
Religion and Secularity as causal factors of Innovation: A Weberian analysis

Discussant: Willfried Spohn

Session 3: Joint Session TG 02 and RC 09

Multiple Modernities, Sociology of Development, and Postcolonial Studies

Chair: Ulrike Schuerkens (École des Hautes Études en Sciences, Sociales, Paris, France) ulrike.schuerkens@gmail.com

Co-Chair: Willfried Spohn (FU Berlin/University of Konstanz, Germany) willfried.spohn@uni-konstanz.de

First session: Sunday, September 7th, 2008, 9:00-11:00

1. Patel, Sujata, University of Pune, India, spatel@unipune.ernet.in
Multiple Modernities or Colonial Modernity? A Critique from a Post-Colonial Perspective
2. Boatca, Manuela, Catholic University of Eichstätt, Germany, manuela.boatca@ku-eichstaett.de
Crossroads: More than One Modernity Meets more than One Colonialism.
3. David, Juan, Universidad de Zaragoza e IDAES, Spain, jdgg2003@yahoo.es
The Construction of Scientific Knowledge about the Development: A Critical View from Opposite Postmodernity
4. Rivera-Beckstrom, Maria Elena P., New School for Social Research, New York, USA, Rivem622@newschool.edu
The Philippines and the United States: Postcolonial Constitutional Politics.
5. Savelyev, Yuriy, National University of Kyiv, Ukraine, save@ukma.kiev.ua,
European Integration and Development of Borderland Societies.
6. Matthews, Ralph and Nathan Young, University of British Columbia, Canada, ralph.matthews@ubc.ca
Countering Development Orthodoxy: The Transformation and Liberation of Lax Kw'Alaams under Conditions of Globalization
7. Greenstein, Ran, University of the Witwatersrand, South Africa, rangreen@sn.apc.org
Development Paradigms, social Conflicts and political Struggles: The post-apartheid South African State and its Critics
8. Hosgör, Ayse Gündüz, Middle East Technical University, Turkey, hosgor@metu.edu.tr
Convergence between Theoretical Perspectives in Women-Gender and Development Literature Regarding Women's Economic Status: Case of Turkey

Second session: Sunday 6th, September 2008, 11:30-13:30

1. Bhabra, Gurminder K., University of Warwick, UK
G.K.Bhabra@warwick.ac.uk

Rethinking Modernity: From 'Ideal Types' to 'Connected Histories'

2. Yui, Kiyomitsu, Kobe University, Japan, yui@lit.kobe-u.ac.jp
Civil Society in Comparative and Contemporaneous Contexts
3. Routray, Sanjeev K., University of British Columbia, Canada, sanjeevkroutray@yahoo.co.in
Between Political Economy and Postcolonial Schemas: Notes Toward an Understanding of Non-Western Societies
4. Gauvain, Mathilde, École des Hautes Études en Sciences Sociales, Paris, France, mathildegauvain@hotmail.com
Informal Economy as a Development Step?
5. Kabakchiev, Petya, Sofia University, Russia, petiakab2001@yahoo.com
Postcolonial and Postcommunist Studies: Facing Similar Theoretical Challenges
6. Nemiroskaya, Anna, Siberian Federal University, Russia, Sibir-2000@mail.ru
The Post-non-classical Approach in sociological Analysis of the Structure of Mass Consciousness
7. Barragan, Diego, Universidad Nacional de Colombia, Bogota, diego.barragan@umng.edu.co
The notable family and social order in 18th and 19th centuries Colombia
8. Nwaka, Geoffrey, Abia State University, Uturu, Nigeria, geoffrey.nwaka@yahoo.com
Tradition as Modern Strategy: Indigenous Knowledge, Local Governance, and National Development in Nigeria

Session 4

TG 02: The Legacy of “Stable Cultural Realities”, Colonialism, and Beyond.
Co-Chairs: Said Arjomand (State University of New York at Stony Brook, New York, USA) said.arjomand@stonybrook.edu
Ulrike Schuerkens (École des Hautes Études en Sciences, Sociales, Paris, France) uschuerkens@gmail.com

Friday, September 5th, 2008, 15:30 – 17:30.

1. Rundell, John, University of Melbourne, Australia, johnfr@unimelb.edu.au,
Civilizations, Modernities, Stabilities, and Contingencies.
2. Schmidt, Volker, National University of Singapore, Singapore, socvhs@nus.edu.sg
Continental Drift: Is the Crisis of Modernity Shifting to (East) Asia?
3. Schuerkens, Ulrike, École des Hautes Études en Sciences, Sociales, Paris, France; uschuerkens@gmail.com

The African Continent: The Legacy of “Stable Cultural Realities”, Colonialism, and Beyond.

4. Arjomand, Said, State University of New York at Stony Brook, New York, USA; said.arjomand@stonybrook.edu
TBA

Discussant: Victor Roudometof

New Publications

Daniel Chernilo *A Social Theory of the Nation State: The Political Forms of Modernity beyond Methodological Nationalism*, Routledge, London, 2007 (193 + xii).

A Social Theory of the Nation State: The Political Forms of Modernity beyond Methodological Nationalism construes a novel and original social theory of the nation-state. It rejects nationalistic ways of thinking that take the nation-state for granted as much as globalist orthodoxy that speaks of its current and definitive decline.

Its main aim is therefore to provide a renovated account of the nation-state’s historical development and recent global challenges via an analysis of the writings of key social theorists. This reconstruction of the history of the nation-state is divided into three periods:

- Ø classical (K. Marx, M. Weber, E. Durkheim)
- Ø modernist (T. Parsons, R. Aron, R. Bendix, B. Moore)
- Ø contemporary (M. Mann, E. Hobsbawm, U. Beck, M. Castells, N. Luhmann, J. Habermas)

For each phase, it introduces social theory’s key views about the nation-state, its past, present and future. In so doing this book rejects methodological nationalism, the claim that the nation-state is the necessary representation of the modern society, because it misrepresents the nation-state’s own problematic trajectory in modernity. And methodological nationalism is also rejected because it is unable to capture the richness of social theory’s intellectual canon. Instead, via a strong conception of society and a subtler notion of the nation-state, *A Social Theory of the Nation State* tries to account for the ‘opacity of the nation-state in modernity’.

Daniel Chernilo is an Associate Professor of Sociology at the University Alberto Hurtado in Chile and a Fellow of the Centre for Social Theory at the University of Warwick in England.

Globalization & Transformations of Local Socio-Economic Practices, Edited By Ulrike Schuerkens (November 2007, New York: Routledge Hb: 978-0-415-960908-8 \$95.00).

This innovative volume provides a comprehensive overview of the transformation of socioeconomic practices in the global economy. The contributors offer analytical and comparative insights at the world level, with regard to the current socio-economic practices as well as an assessment of the overall economic globalization phenomenon in the global world. Through empirical case studies of different civilizations or cultures that describe situations of intertwining of local socio-economic practices and global economic modernity, this volume assesses the overall situation in the world, looking at the world as an economic system where some countries act as winners, others as losers and some as both winners and losers of economic globalization. This exceptional book will appeal to sociologists, social and cultural anthropologists, and economists interested in development.

Table of Contents

- § Preface
- § Transformations of Local Socio-Economic Practices in a Global World - *Ulrike Schuerkens*
- § Contradictions of Social Responsibility - *Peter Imbusch*
- § Negotiating Neo-liberalism -*Nina Bandelj*
- § Mobilizing International Auditing Standards in Arenas of Political and Economic Change in Post-Soviet Russia -*Andrea Mennicken*
- § Chinas Response to Globalization -*Thierry Pairault*
- § The Export of Cultural Commodities as Impression Management - *Frederick F. Wherry*
- § Informal and Formal Economy in Caracas -*Mathilde Gauvain*
- § Common Roots, Shared Traits, Joint Prospects -*Dirk Kohnert*
- § Rethinking Free-Trade Practices in Contemporary Togo -*Nina Sylvanus*
- § Outcomes and Perspectives -*Ulrike Schuerkens*
- § Index

Ulrike Schuerkens is a Lecturer at the Ecole des Hautes Etudes en Sciences Sociales, Paris (France)

**INTERNATIONAL SOCIOLOGICAL ASSOCIATION
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