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From the Secretary

This newsletter contains some highly crucial information. First of all you will get a first hint about the program of our Research Committee in Brisbane. It is still a preliminary one, but I hope no one on the program will cancel his or her coming to Australia. We weren't able to fill all the eighteen session slots. This bad news will however be transformed into a good one, since we will have more time for debating the papers.

The homepage of the World Congress offers you all the details you might need:

www.ucm.es/info/isa/congress2002.

Secretary

Christian Fleck
Archive for the History of Sociology in Austria
Dept of Sociology, University of Graz
Universitaetsstrasse 15
A 8010 Graz
Austria
E-mail: christian.fleck@uni-graz.at
Phone: ++43 316 380 3544
Fax: ++ 43 316 380 9515

I hope every RCHS member is now connected to the web. I therefore omit organizational details, about accomodation, weather, travel routes to the fifth continent, etc. Inquiries regarding organizational queries should be assessed to the Conference secretariat ISA XV World Congress of Sociology c/o The Meeting Planners, 108 Church Street, Hawthorn, Victoria 3122 Australia, Fax 61 3 9819 5978; E-mail: sociology@meetingplanners.com.au.

The second important news is the propped revision of the statutes of our Committee. Since we need a 51 per cent approval of the whole membership to change the statutes I would like to press every member to send in the voting sheet which is part of this newsletter.

Finally we will have to have an election for the Executive Council before the World Congress. Nominations for all positions are welcomed and should arrive at my desk or inbox before the end of January 2002.

For all who are looking for old newsletters I could announce a new service: I put all the newsletter I edited since 1999 on my website for downloads. To make use of them one need the Acrobat Reader after the download to open the pdf format. You will find the files at www-ang.kfunigraz.ac.at/~fleck (go to Texte).

Executive Council

Dirk Kaesler (Germany), President - Martin Bulmer (U.K.), Vice President - Donald Levine (USA), Vice President - Charles Crothers (New Zealand) - Sven Eliaeson (Sweden) - Susan Hoecker-Drysdale (Canada) - Hans Joas (Germany) - Hans-Peter Mueller (Germany) - Jill Niebrugge-Brantley (USA) - Dick Pels (Netherlands, U.K.) - Jennifer Platt (U.K.) - Antoni Sulek (Poland) - Luigi Tomasi (Italy, Cambodia)

Letter from the President, No. 9

In the unbending hope for Reason

by Dirk Kaesler

By going through earlier Newsletters I came across my Letter to you as of May 1999, titled "There is a War in Europe going on, and we deal with the History of Sociology." This, of course, was referring to the War (against what? Milosevic, Bosnia, Serbia, Macedonia. Evil, in any case) and was published shortly before our Interim Conference in Torun. This new Newsletter comprises the (more or less) final information about our next conference in Brisbane, and another War is going on (against what?: Osama Bin Ladin, the Taliban, Afghanistan, Terrorism. Evil, in any case).

And, again, by looking at some of the themes we shall be discussing in Australia one might, again, wonder whether we should do what we plan to do.

We, as sociologists, are frequently asked these days to give our opinions about the development in parts of the world most of us have never been to. Who of us has ever spoken to one of the Taliban fighters, not to mention one of those young men who sacrificed their lives while committing mass murder? Are we but normal citizens, media consumers condemned to stare on the TV-screen or to try to read carefully (between) the lines of our daily newspapers?

While listening to some members of the political class in Germany these days one cannot but starting to wonder: what has happened to some of these people after September 11? What do they mean by repeating permanently that nothing shall remain what it has been before?

US-Deputy Secretary of State, Richard Armitage, just praised the German government for their "absolutely first-rate engagement." The crucial sentence read: "Germany eventually and absolutely has stepped out of the shadow of its past." Remains the question: which past? Does this also refer to those past 56 years during which the Federal Republic of Germany has fought to become a peaceful country which - not without quite some hesitation and resistance - has rebuilt armed forces for self-defence only? A society that struggled to solve significant and serious political, economic and social conflicts in peaceful and constitutional ways? A society which tried very hard to become a tolerant, multicultural Civil society? A society that has overcome its own and painful separation by means

of a peaceful revolution? A society that tried to cultivate freedom of opinion, tolerance and good neighbourhood?

Only eleven years past re-unification it appears as if for some voices in and outside of Germany all these attempts which have been not totally without success refer to a past out of which it has become time "to step out." The quite bellicose, even aggressive tone in which some of our politicians bark into microphones and cameras since September 11, amplified in editorials and comments by many media-representatives, combined with sharp mockery about all "relativistic know-it-better," about "populist peace-lovers," about "unnecessary refined discourses of intellectuals," about "cowardly public minds:" all this may be quite frightening these days. Is this still the society in which we - most of us? some of us? - wanted to live in?

It provides additional sorrow to observe that the public language in which these "changed times" has been marked stands in stark contrast to those aims for which "we" fire "our" missiles into the homes of human beings. What exactly has all this to do with human rights, international law, Christian values, and that highly praised legal principle which tried to replace punishment for annihilation?

May one not even ask like this these days? Or only in very private circles of friends? Have we reached a point already where politicians and journalists mobilise their inner censors, long before their Chancellors and Chief-editors start to frown?

One could watch some of these German mental warriors applaud when this year's recipient of the renowned peace-prize of the German association of booksellers gave his speech a few weeks ago in Frankfurt. Our colleague, Jürgen Habermas, living "classic" of sociology said in this speech: "In this moment we have not much more than the pale hope for a trick of reason, and for a bit of self-reflection."

I also hope that this voice of one sociologist, fortified by that of many of us as members of the discipline of sociology, might help to bring reason to its timely victory over stupidity, fanaticism, and lack of fantasy - on all sides and fronts! Sociology with its intellectual heritage could support this hope.

To communicate with me by E-mail: kaesler@mail.uni-marburg.de

XVth ISA World Congress of Sociology, 2002: Preliminary Program

The history of empirical social research and statistics

CHAIR: IRMELA GORGES (Fachhochschule für Verwaltung und Rechtspflege, University of applied sciences, Berlin, Germany)
E-mail: Irmela.Gorges@fhv.Verwalt-Berlin.de

SUSAN KEEN (The University of New South Wales, Australia) The Historical Development of Social Science Research in Australia
E-mail: S.Keen@unsw.EDU.AU

JENNIFER PLATT (University of Sussex, England) International Organisations and Empirical Research
E-mail: J.Platt@Sussex.ac.uk

DONALD FISHER (University of British Columbia, Vancouver, Canada) The Development of Sociology in English-speaking Canada from the early 1950s to the mid-1980s. Responses to a National Questionnaire and Case Studies

E-mail: Donald.Fisher@UBC.ca

SUSAN GUTH (Université Marc Bloch, Strasbourg, France) W. F. Whyte's Personal Papers - An Interaction Process Analysis
E-mail: rets.guth@wanadoo.fr

PER WISSELGREN (University of Sussex, England) Boundaries of Social Knowledge: Academicisation and Gender in Britain and Sweden, 1880-1960
E-mail: P.E.Wisselgren@sussex.ac.uk

PHILIPPE MASSON (Université de Picardie Jules Verne, Amiens, France) The Development of French Sociology as an Academic Discipline in the Sixties
E-mail: Phs.Masson@wanadoo.fr

IRMELA GORGES (Fachhochschule für Verwaltung und Rechtspflege, University of applied sciences, Berlin, Germany) Public opinion research during the Nazi Regime in Germany - Scientific methods, institutionalisation, and the use of results
E-mail: Irmela.Gorges@fhv.verwalt-berlin.de

The history of sociology in Australia

CHAIR: PETER BEILHARZ (La Trobe University, Australia)

E-mail: P.Beilharz@latrobe.edu.au

MICHAEL CROZIER (University of Melbourne, Australia)

E-mail: m.crozier@politics.unimelb.edu.au

PETER BEILHARZ (La Trobe) Introduction: Finding Sociology in the Antipodes

MICHAEL CROZIER (Melbourne University) The History of Social Sciences in Australia

CHARLES CROTHERS (Auckland University, New Zealand) The History of Sociology in New Zealand

E-mail: Charles.Crothers@aut.ac.nz

DANIELA STEHLIK (Central Queensland University, Australia) Establishing a Sociology for Tropical Australia ?

E-mail: d.stehlik@cqu.du.au

GILL BOTTOMLEY (Macquarie University, Australia) Communities, Migration and Multiculturalism - The Heritage of Jean Martin

E-mail: gbottoml@ocs1.ocs.mq.edu.au

PETER BEILHARZ (La Trobe) Concluding Remarks

Public understanding of sociology

CHAIR: CHRISTIAN FLECK (University of Graz, Austria) and DIRK KAESLER (University of Marburg, Germany)

CHRISTIAN FLECK (University of Graz) Is there a need for PUSS (Public Understanding of the Social Sciences)?

DIRK KAESLER (University of Marburg) From Priests of Reason to Media-Clowns: Alternative Roles of Sociologists in the History of European Sociology

Round-Table with Terry Nichols Clark (Chicago), Donald Levine (Chicago), Dick Pels (Brunel University), Sandro Segre (University of Genova), Mark Smith (Open University) and others.

The utility vs the interpretation of the classics

CHAIR: SVEN ELIAESON (CEU Warszawa, Poland)
E-mail: seliaes@ceu.edu.pl

AUSTIN HARRINGTON (University of Leeds, England)
Ernst Troeltsch on Europe, Universalism and the Social Theory of Theology
E-mail: a.harrington@leeds.ac.uk

CHRISTOPHER ADAIR-TOTTEFF (Center for Social and Political Theory, Übersee/Chiemsee)
Ernst Troeltsch's Social Teachings
E-mail: csa-t1@home.com

SAM PORTER (Queen's University Belfast, N. Ireland) and SALLY SHORTALL (Queen's University Belfast, N. Ireland) The Utility of the Classics: Resurrecting Talcott Parsons
E-mails: s.porter@qub.ac.uk OR s.shortall@qub.ac.uk

GINA ZABLUDOVSKY (Mexico) The Utility vs the Interpretation of the Classics: A Comparison between Max Weber and Isaiah Berlin
E-mail: ginaza@servidor.unam.mx

MATTHIAS GROSS (Bielefeld University) From Reciprocal Interaction to Environmental Sociology: Georg Simmel, Human Ecology, and Society's Development in Nature
E-mail: mgrosz@uni-bielefeld.de

The utility vs the interpretation of the classics II

CHAIR: SVEN ELIAESON (CEU Warszawa)
E-mail: seliaes@ceu.edu.pl

SVEN ELIAESON (CEU Warszawa) The Universal Parochialist: Machiavelli, Weber – and Modern Thought
E-mail: seliaes@ceu.edu.pl

PHILIPPE LEFEBVRE (Ecole des Mines de Paris) How do we have to understand Smith's ambiguous 'division of labour'? Integrating the Skinnerian approach in a more comprehensive one & highlighting the logic of misinterpretation
E-mail: philippe.lefebvre@paris.ensmp.fr

FRANK WELZ (University of Freiburg, Germany) The Utility of the Interpretation of the Classics
E-mail: welz@uni-freiburg.de

Next generation

CHAIR: CHRISTIAN FLECK (University of Graz)
E-mail: christian.fleck@uni-graz.at
JENNIFER PLATT (University of Sussex)
E-mail: J.Platt@sussex.ac.uk

FILIFE CARREIRA DA SILVA (St. Edmund's College, Cambridge) G. H. Mead in the History of Sociological Ideas
E-mail: fcs23@cam.ac.uk
Commentator: HANS JOAS (University of Berlin)
E-mail: hjoas@zedat.fu-berlin.de

DIEGO PEREYRA (Buenos Aires University) Dear Mr. Durkheim: You are wrong (but I agree with you). The Social Fact and Sociology in Argentina during Centenary
E-mail: dpereyra@lol.com.ar
Commentator: TBA

PASCALE MALTAIS (Université du Québec à Montréal) The History of Sociology Related by the Story of a Concept: The Case of the Sociology of Everyday Life
E-mail: pascale.maltais@internet.uqam.ca
Commentator: DONALD LEVINE (Chicago),
E-mail: dlok@midway.uchicago.edu

JEAN-PHILIPPE WARREN (Montréal et Laval University) French-Canadian Sociology in the Aftermath of the Second World War: The Golden Years
Commentator:
E-mail: Jphwarren@aol.com
Commentator: TBA

History of mainstream sociology in non-Western societies

CHAIR: IRMELA GORGES (Fachhochschule für Verwaltung und Rechtspflege, University of applied sciences, Berlin, Germany)
E-mail: Irmela.Gorges@fhv.Verwalt-Berlin.de

NILGUN CELEBI (Ankara University, Turkey) 'Imported Goods' into Turkish Sociology
Nilgun.Celebi@dialup.ankara.edu.tr

JEREMY SMITH and TERUHITO SAKO (School of Sciences, University Ballarat, Australia) Comparative Analysis of the Uses of the Word "Shakai" [i.e. Society] in the Meiji Era in Japan
E-mail: jeremy.smith@ballarat.edu.au OR sktr@yyy.or.jp

LANRE OLUTAYO (University of Ibadan, Nigeria) History, Science and the Dilemma of Con-

temporary Sociology: Paradox for African Sociology
E-mail: lantopamtu@yahoo.com

CHARLES CROTHERS (Auckland University of Technology, New Zealand)
The Intellectual Content of National Sociologies
E-mail: Charles.Crothers@aut.ac.nz

CHRISTOPHER ADAIR-TOTTEFF (Center for Social and Political Theory, Übersee/Chiemsee, Germany) After the Fall: Max Weber in Bulgaria
E-mail: csa-t1@home.com

ALEJANDRO BLANCO (Universidad Nacional de Quilmes, Buenos Aires, Argentina) The Contribution of Gino Germani to the Institutionalization of Sociology in Argentina
E-mail: aleblanco@netizen.com.ar

General session I: Conceptual Contributions

CHAIR: CHARLES CROTHERS (Auckland University)
E-mail: Charles.Crothers@aut.ac.nz

MARK J. SMITH (The Open University and University of Oslo) Post-disciplinarity, Academic Governance and the New Production of Knowledge: A Constructive Critique of Gibbons et al.
E-mail: Mark.Smith@open.ac.uk

TERRY NICHOLS CLARK (University of Chicago) The Construction of Post-Industrial Society: An Unannounced Paradigm Shift
E-mail: tnclark@midway.uchicago.edu

CHARLES CROTHERS (Auckland University) Conceptual Frameworks for Understanding the History of the Social Sciences: A Review
E-mail: Charles.Crothers@aut.ac.nz

ALESSANDRO GOBBICCHI (Centro Militare di Studi Strategici, Roma) War in the Sociological Thought. Considerations between Sociology and Philosophy of History
E-mail: algobbicchi@tiscalinet.it

General session: Biographical Contributions

CHAIR: CHRISTIAN FLECK (University of Graz)
E-mail: christian.fleck@uni-graz.at

HANS PETTER SAND (Agder College, Kristiansand, Norway) The Autobiography of Ulf Himmelstrand

E-mail: Hans.P.Sand@hia.no

MAHMOUD DHAOUADI (University of Tunis) The Role of Ibn Khaldun's Personality Traits in the Making of his Pioneering Social Thought
E-mail: Mahmoud.Dhaouadi@fshst.rnu.tn

HEDDA EKERWALD (University of Uppsala) Alva Myrdal's Questions to Our Time
E-mail: Hedvig.Ekerwald@soc.uu.se

HERMANN KORTE (University of Hamburg) Compensation for a Thwarted Life. The Norbert Elias Compensation Files
E-mail: DresKorte@t-online.de

General session III: Interpretive Contributions

CHAIR: DIRK KAESLER (University of Marburg)
E-mail: kaesler@mail.uni-marburg.de

JACK M. BARBALET (University of Leicester) Veblen and Weber on the Spirit of Capitalism.
E-mail: jmb34@leicester.ac.uk

SANDRO SEGRE (University of Genova) Weber's Ideal-typical Reconstruction of the Religious Experience of the Calvinist Devout
E-mail: segre@csb-scipo.unige.it

ELFRIEDE ÜNER (Munich) Durkheim in Leipzig: The Birth of French Sociology Out of the Spirit of the Leipzig Positivism
E-mail: DrEUener@aol.com

STEPHEN KALBERG (Boston University) The Social Bases to Simmel's "the Stranger"
E-mail: kalberg@bu.edu

RAGNVALD KALLEBERG (University of Oslo) The "Voltaire of Scandinavia" Ludvig Holberg (1684-1754)
E-mail: ragnvald.kalleberg@sosiologi.uio.no

MUHAMMED ASADI (Toledo, Ohio, USA) Koran: A New History of Sociology
E-mail: Masadi@aol.com

Special session on knowledge societies: Rising expectations and ambivalent (or: contested) prospects

RC 08 Organizer: Maarten Mentzel (Leiden, The Netherlands) in collaboration with RC 14 and RC 23

E-mail: m.a.mentzel@planet.nl
Discussants: Steve Fuller, Margareta Bertilsson, Aino Blom, and Nico Stehr.

The Fighting Spirit of Pierre Bourdieu

by Laurent Jeanpierre

It can seem paradoxical that films about sociology and its practitioners are rare. Even though sociologists are mobilized more and more often in the public space their discipline do not seem to represent – compared with philosophy or natural sciences for example – a legitimate cinematographic object. The discourses and practices of sociology, its results and its theories seem to be unrepresentable. In this respect, the documentary movie released this year in France on Pierre Bourdieu, the world's most famous sociologist – according to citation indexes – is an exception. "Sociology is a fighting sport" (*La sociologie est un sport de combat*) is a portrait of the French sociologist. It also seeks to provide a quick introduction to the sociologist's main concepts and their uses.

The film's director, Pierre Carles, became renowned when a previous documentary movie of him about television was refused by all French channels because it showed the relations of complicity between television newscasters and members of the political elite. In this movie, the professional and public discourse referring to the 'independence' of journalists was severely attacked. At the same time, Bourdieu also made use of the image medium when he recorded a video tape of one of his courses at the Collège de France, a course on television. In it he developed a brief analysis of the journalistic mode of production and its dominance over other forms of cultural productions, namely 'thought.'¹ Thus, the eventual collaboration between Bourdieu and Carles was to be primarily informed by a common critical viewpoint on television and journalistic discourse in general. Not surprisingly then, *Sociology is a fighting sport* has been refused by two of the main French television channels.

In order to make his movie, Pierre Carles followed Pierre Bourdieu for two years: Pierre Bourdieu rehearsing for a speech at the MLA; Pierre Bourdieu answering to an interview on one of his last book translated in Spain; Pierre Bourdieu participating in a demonstration in the French countryside; Pierre Bourdieu teaching at the Collège de France; Pierre Bourdieu having a discussion with colleagues on the design of a

book on globalization; Pierre Bourdieu arranging editorial matters at his publishing house with his assistant; Pierre Bourdieu having a conversation with Günter Grass, etc. People who already know Bourdieu's work do not learn more about his theories in this film, but the audience discovers how, on different social scenes, Bourdieu uses the concepts he has crafted.

Yet the movie does not take advantage completely of the variety of situations it was built upon. It insists on showing a coherent Bourdieu, a character moved by a one and only habitus. The multiplicity of interventions eventually serves up a unified construction, the already given telos of the 'good' sociologist fighting the 'bad' ills of unreasonable times. This narrative defect was denounced by Bourdieu himself in the social sciences as "the biographical illusion." In this respect, Carles' portrait of Bourdieu is certainly not 'sociological' in Bourdieu's sense.

On a cinematographic level, the movie is without imagination and invention. Pierre Carles primarily uses the technique of fixed frame. When Bourdieu is talking, the camera is always showing his face frontally in close up. The body of the thinker is almost absent from the whole movie. Not without humor, the heavy classicism of Carles' documentary filmmaking is reflected in the movie, when Bourdieu receives a letter from Jean-Luc Godard, reads it loudly twice and then declares to the camera that he finds Godard "mysterious." This anecdotal scene is the only one where Carles speaks to his "Bourdieu-character," from behind his camera. Even though his aesthetical choices have been justified by the low-budget of the production, if Carles were a sociologist he would be considered a passive observant. This very passivity produces an effect in the representation of Bourdieu himself: towards the viewer the 'hero' derives an authority more from his on-screen charisma than from the arguments he is supposed to produce.

Sociology is a fighting sport shows an epic and heroic view of Pierre Bourdieu and his practice of the sociological discourse. To non-sociologists who are not familiar with the content of this very discourse, it risks reducing the thought to the thinker. The form of the movie is very traditional for a content which longs to be critical and radical. In *On Television*, Bourdieu justified this kind of choice as a means to assert the autonomy of critical discourse whereas on

¹ Pierre Bourdieu, *On Television*, New York: The New Press 1998.

television, formal research is used to cover the movement of thought itself. Carles adds that the viewer, after seeing the movie, should be able to produce "his own images." But one can only regret that he did not experiment in associating theoretical critique with a "critique of the image by the image", which would be superior as Bourdieu himself acknowledged it.

In fact, the movie seeks primarily to be an effective tool for the diffusion of Bourdieu's thought. So far, it has attracted 65,000 persons with 16 copies playing all over France. Six months after it was released it is still showing in one theater in Paris and even continues in many cities in the province. According to the distributor it is an "outstanding" success. Few movies in this category usually get such a good reception. This is not the first time that Bourdieu has tried to vulgarize his work. He did it in many previous books: *Choses dites*; *Questions de sociologie*; *Réponses*. He also created a publishing house, *Raisons d'Agir* (Reasons to act) where his and other's social scientific research informed by critical views can be released at a cheap price in pocketbook format. Now, Bourdieu's own scientific work is starting to be published under a similar format this year.

These efforts of vulgarization take place in a wider context. For the past ten years, Bourdieu has decided to put sociology at the service of social movements. Bourdieu's "political turn" started more openly in 1993, when he published *La misère du monde*, after being criticized for years for having built a determinist sociology that gives no choice whatsoever to the oppressed. The book was built around interviews of a wide variety of people who experience social exclusion. Voluntarily, it hardly provided any comment or interpretation, nor a general analysis of the interviews' content. So it became a best-seller. Since then, Pierre Bourdieu has taken the side of many social movements in France and Europe, and occupies an important intellectual role in the anti-globalization movement. The movie shows Bourdieu's use of his scientific legitimacy in order to grow as a public intellectual, an entrepreneur of social criticism. In many ways this movie could be compared with the movies about Noam Chomsky in the United-States; indeed, the two men know each other well and collaborate sometimes.

Sociology is a fighting sport displays many situations of interactions where the viewers are able to study the social and political effects of Bourdieu's thought. In one of the first scenes of the movie, Bourdieu appears on a radio program

aimed at second-generation immigrants of the suburbs of Paris. There, he defines sociology as a technique of "self-defense" of which one shall not make offensive use, like in the teaching of most martial arts. The last scene of the movie shows a half-hour debate with Bourdieu and other sociologists and social workers in a Youth Centre of Val-Fourré, a suburb of Paris. Bourdieu and the sociologists in general are attacked by the audience. Someone says that intellectuals who come to the suburbs want to build more prestige, but that afterwards nothing changes in the daily life of the neighborhoods. Bourdieu then denounces the anti-intellectualism which destroyed the French worker's movement, and tries to explain why social workers have an ambivalent position and ambivalent opinions towards the State and himself. He then continues by stating that he knows immigration better than his critics do. After having convinced his audience, one sees Bourdieu leaving the room with the organizers of the panel, telling them that in the suburbs, there should be a "social movement with a goal" and that even without such a goal, "burning cars" would not be bad to start with. Sociology and social struggle should become allied. Sociology, thus is not only a defensive practice against domination but it could well trigger offensive acts. Between the first and the last scene of the movie, the use Bourdieu makes of his own theory has changed. His discourse seems to oscillate between what Marx called the criticism by weapons and the weapons of criticism.

In the end the discipline of sociology appears in this movie as a discourse like any other, except that it is more critical, politically more committed, more combative. This impression destabilizes the whole project of vulgarizing results or propositions that were conceived as specialized and scientific in the first place. Bourdieu's last lesson in the movie is to say that sociology is fighting all prejudices, including the sociologist's prejudices. But it remains unclear how critical sociology differentiates itself from critical common-sense. This ambiguity is certainly an element in the success of this movie to a wider audience. Still, one is also right to believe that, with Bourdieu and since Durkheim, it seems that there is a confusion in the French school of sociology between pedagogy and politics, a confusion which is as bad for politics as it is for pedagogy.

Future historians of sociology will certainly look at this film as one of the first attempts to use cinema as a means to make sociology popu-

lar and to provide a wider public understanding of the social sciences. The relationships between sociology and cinema are just beginning, and there has yet to be invented devices to show sociology cinematically. Sociology is a fighting sport is more a movie about a sociologist than about his practice of sociology. It is closer to public debates than it is to research seminars. Because of the very ambiguities it could not help

but run into, it opens the way for a type of sociological movie that it is not, one that can film sociological practices, inquiries, ethnographic research rather than reduce sociology to an authorized discourse on society.

Laurent Jeanpierre (Université Paris-XII Créteil)
E-mail : ljeanpierre@free.fr

Directory of RCHS Members

Dr. Christopher **Adair-Toteff**
American University in Bulgaria,
BG 2700 Blagoevgrad, BULGARIA
E-mail: csa-t1@home.com; WWW:
0; ☎: 0; Fax: 359-73-25394.

Asst. Prof. Stephanie **Adair-Toteff**
American University in Bulgaria,
BG 2700 Blagoevgrad, BULGARIA
E-mail: sat@nws.aubg.bg; WWW: 0;
☎: 0; Fax: 359-73-25394.

Kamini **Adhikari**
4F Hemchhaya, 40 Ironside Rd.,
Calcutta, 700019, INDIA
E-mail: 0; WWW: 0; ☎: 91-33-
2475842; Fax: 91-33-4748490.

Stef **Adriaenssens**
Vrijheidslaan 17, B 1081 Brussels,
BELGIUM
E-mail:
stef.adriaenssens@kubruessel.ac.be;
WWW: www.kubruessel.ac.be; ☎:
0032 2 4124371; Fax: 0032 2
4124200.

Ola **Agevall**
Björkrisvagen 2F, S 702 34 Örebro,
SWEDEN
E-mail: agevall@ebox.tninet.se;
WWW: 0; ☎: 46-19-361957; Fax:
46-470-82123.

Professor Martin C. **Albrow**
c/o Susan Owen, British Embassy,
3100 Massachusetts Ave NW,
Washington DC, 20008-3600, USA
E-mail:
m.albrow@roehampton.ac.uk;
WWW: 0; ☎: 44-181-3923194; Fax:
44-181-3923518.

Professor Jeffrey C. **Alexander**
Dept. of Sociology, UCLA, 405
Hilgard Avenue, Los Angeles, CA
90024, USA
E-mail:
alexande@soc.sscnet.ucla.edu;
WWW: 0; ☎: 1-213-8253840; Fax:
1-213-2069838.

Paulo C. **Alves**
Avda. Euclides da Cunha 475, Apt.
901, Graça, Salvador (Bahia),
BRASIL
E-mail: alves@e-net.com.br; WWW:
0; ☎: 55-71-2372806; Fax: 55-71-
2454962.

Kevin **Anderson**
1642 East 56th St., Apt. 608,
Chicago, IL 60637, USA
E-mail: tk0kxa1@corn.cso.niu.edu;
WWW: 0; ☎: 1-815-7530365; Fax:
1-815-7536302.

Bjarne **Andersson**
Roskilde University, Box 258,
Marbjergvej 35, DK 4000 Roskilde,
DENMARK
E-mail: ba@bib.ruc.dk; WWW: 0;
☎: 0; Fax: 0.

Professor Mitchell **Ash**
Dept of History, University of
Vienna, Dr Karl Lueger Ring 1, A
1010 Vienna, AUSTRIA
E-mail: mitchell.ash@univie.ac.at;
WWW: 0; ☎: 0; Fax: 0.

Dr. Karl-Ludwig **Ay**
Bayr. Akad. d. Wissenschaften, Max
Weber Gesamtausgabe,
Marstallplatz 8, D 80539 München,
GERMANY
E-mail: k-l-ay@lrz.badw-
muenchen.de; WWW: 0; ☎: 0; Fax:
0.

Professor Jack M. **Barbalet**
Dept of Sociology, University of
Leicester, Leicester, LE 1 7RH,
UNITED KINGDOM
E-mail: jmb34@leicester.ac.uk
WWW: 0; ☎: 44 (0) 116 252 5359;
Fax: 44 (0) 116 252 5259.

Izabela **Barlinska**
Executive Secretary ISA, University
Complutense, E 28223 Madrid,
SPAIN
E-mail: isa@sis.ucm.es; WWW:

www.ucm.es/info/isa; ☎: 34-
913527650; Fax: 34-913524945.

Professor Peter **Beilharz**
Dept of Sociology, La Trobe
University, Bundoora, Vic 3083,
AUSTRALIA
E-mail: p.beilharz@latrobe.edu.au;
WWW: beilharz.20m.com; ☎: 61-3-
94792753; Fax: 61-3-94792705.

Margareta **Bertilsson**
Sociologisk Institut, Københavns
Universitet, Linnésgade 22, DK-
1361 København K, DENMARK
E-mail: socmb@pc.ibt.dk; WWW:
0; ☎: 0; Fax: 0.

Priv.Do. Reinhard **Blomert**
Preussenallee 26, D 14052 Berlin,
GERMANY
E-mail: reinhard.blomert@rz.hu-
berlin.de; WWW: 0; ☎: +49 30-
3044370; Fax: 0.

Prof. Elssy **Bonilla**
Cra 51 #215-55, Bogota, COLOMBIA
E-mail: ebonilla@uniandes.edu.co;
WWW: 0; ☎: 57-1-284991; Fax: 0.

Zaia **Brandao**
Rua Clarice Lispector 159, Rio de
Janeiro, Itanhangá RJ 22 753-180,
BRAZIL
E-mail: zaia@edu.puc-rio.br;
WWW: 0; v: 55-21-4932667; Fax:
55-21-239008.

Professor Kay Richards **Broschart**
Dept. of Sociology, Hollins College,
POB 9575, Roanoke, VA 24020,
USA
E-mail: broschart@hollins.edu;
WWW: 0; ☎: 1-540-3626248; Fax:
1-540-3626286.

Ambassador H. H. **Bruun**
26, Avenue Foch, F 75 116 Paris,
FRANCE
E-mail: hh.bruun@wanadoo.fr;
WWW: 0; ☎: +33144312121; Fax:
+33153640889.

Professor Martin **Bulmer**
Dept. of Sociology, University of
Surrey, Guildford, Surrey GU2
5XH, UNITED KINGDOM
E-mail: m.bulmer@soc.surrey.ac.uk;
WWW: 0; ☎: 44-1483-259456; Fax:
44-1483-306290.

Professor John **Burnham**
Dept. of Sociology, Ohio State
University, 230 W 17th Avenue,
Columbus, OH 43210-1367, USA
E-mail: burnham.2@osu.edu;
WWW: 0; ☎: 1-614-2925465; Fax:
1-614-2922282.

Professor Charles **Camic**
Dept of Sociology, Social Science
Building, University of Wisconsin-
Madison, 1180 Observatory Drive,
Madison, WI 53706, USA
E-mail: camic@ssc.wisc.edu;
WWW: 0; ☎: 1-608-2622753; Fax:
1-608-2655389.

Filipe **Carreira da Silva**
Fc Social & Political Sciences,
University of Cambridge, St.
Edmund's College, Cambridge, CB3
0BN, UNITED KINGDOM
E-mail: fcs23@cam.ac.uk; WWW: 0;
☎: 0; Fax: 0.

Jordi **Cassa I Valles**
Enric Granados 6 - Principal, E
08007 Barcelona, SPAIN
E-mail: 0; WWW: 0; ☎: 34-
934549863; Fax: 34-934515507.

Gonzalo **Catano**
Calle 80 No. 7-25, Apto. 802,
Bogota, COLUMBIA
E-mail:
catan@col1.telecom.com.co;
WWW: 0; ☎: 0; Fax: 0.

Prof. Dr. Nilgun **Celebi**
Dept of Sociology, Faculty of
Letters, Ankara University, TR
06100 Ankara, TURKEY
E-mail: celebi@dialup.ankara.edu.tr;
WWW: 0; ☎: 90-312-4686763; Fax:
90-312-3105713.

Miriam **Chall**
POB 22206, San Diego, CA 92192-
0206, USA
E-mail: mchall@cerfnet.com;
WWW: 0; ☎: 0; Fax: 0.

Dr. Jean-Michel **Chapoulie**
ENS Fontenay, Saint-Cloud, 31, av.
Lombart, BP 81, F 92211 Fontenay-
aux-Roses, FRANCE
E-mail: 0; WWW: 0; ☎: 33-1-
411325325; Fax: 33-1-41132599.

Prof. Brij Raj **Chauhan**
Opposite M.B.College, 2
Darshanpura Colony, Rajasthan,
Udaipur 313001 INDIA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Anthony S. **Chen**
Dept of Sociology, University of
California, 410 Barrows Hall,
#1980, Berkeley, CA 94720-1980,
USA
E-mail:
tonychen@uclink2.berkeley.edu;
WWW: 0; ☎: 1-510-6424766; Fax:
1-510-6420659.

Alain **Chenu**
5 avenue de l'Observatoire, F 75006
Paris, FRANCE
E-mail: chenu@ensae.fr; WWW: 0;
☎: 33-1-55429430; Fax: 33-1-
55429430.

Professor Terry N. **Clark**
2801 King Dr #1918, Chicago, IL
60616, USA
E-mail:
tnclark@midway.uchicago.edu;
WWW: 0; ☎: 1-312-8425169; Fax:
1-312-8420185.

Prof. Dr. Lars **Clausen**
Wehlbrook 30, D 22143 Hamburg,
GERMANY
E-mail: lclausen@soziologie.uni-
kiel.de; WWW: 0; ☎: 49-431-
8802167; Fax: 49-431-8803467.

Prof. Dr. Jacques **Coenen-Huther**
Département de Sociologie,
Université de Genève, CH 1211
Genève 4, SWITZERLAND
E-mail: coenenhu@ibm.unige.ch;
WWW: 0; ☎: 41-22-7058302; Fax:
41-22-7814100.

Professor Lewis A. **Coser**
27 Shepard Street, Cambridge, MA
02138, USA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Luiz de Aguiar **Costa
Pinto**
173 Briarcliffe Crescent, Waterloo,
ON N2L 5TJ, CANADA
E-mail: 0; WWW: 0; ☎:
5197469842; Fax: 5198880969.

Professor Stefan **Costea**
Sector 2, Str. Galati, nr.10, Etaj IV,
Ap. 10, Bucharest, ROMANIA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Philippe **Couton**
24 Rupert Str., Apt. 1, Ottawa, ON
K1S 3S3, CANADA
E-mail: pcouto@po-box.mcgill.ca;
WWW: 0; ☎: 1-514-2868963; Fax:
0.

Dr. Irina **Cristea**
Aleca Negri voda no 6, Bloc C3,
Scara 4, Apt. 79, Sector 3, Bucuresti,
ROMANIA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Prof. Charles **Crothers**
School of Education and Social
Sciences, Auckland University of
Technology, PO Box 92006,
Auckland 1020, NEW ZEALAND
E-mail: CROTHERS@nu.ac.za;
WWW: 0; ☎: 27-31-2602442; Fax:
27-31-2602347.

Dr. Michael **Crozier**
Dept of Political Science, University
of Melbourne, Parkville, VIC 3052
AUSTRALIA
E-mail:
m.crozier@politics.unimelb.edu.au;
WWW: 0; ☎: 61-3-93446565; Fax:
61-3-93447906.

Andrzej **Dabrowski**
Roskilde University, Box 258
Marbjergvej 35, DK 4000 Roskilde,
DENMARK
E-mail: ad@hans.ruc.dk; WWW: 0;
☎: 0; Fax: 0.

Dr. Göran **Dahl**
Sociology Department, Box 114, S-
22100 Lund, SWEDEN
E-mail: goran.dahl@soc.lu.se;
WWW: 0; ☎: 0; Fax: 0.

Prof Harry **Dahms**
Dept. of Sociology College of Social
Sciences, Florida State University,
Tallahassee, FL 32306-2011, USA
E-mail:
hdahms@garnet.acns.fsu.edu;
WWW: 0; ☎: 0; Fax: 0.

Prof Mary Jo **Deegan**
Dept. of Sociology, University of
Nebraska-Lincoln, 704 Oldfather
Hall, Lincoln, NE 68588-0324, USA
E-mail: mdeegan1@unl.edu; WWW:
0; ☎: 0; Fax: 0.

Gerard **Delanty**
Dept of Sociology, Univ Liverpool,
Bedord Street South, Liverpool, L69
7ZA, UNITED KINGDOM
E-mail: delanty@liv.ac.uk; WWW:
0; ☎: 44 151 7942 988; Fax: 44 151
7942 997.

Julieta B. Ramos **Desaulniers**
Rua Barao de Ubá 392, 90450-090
Porto Alegre, RS BRAZIL
E-mail: julietard@music.pucrs.br;
WWW: 0; ☎: 55-51-3327082; Fax:
55-51-3391564.

Professor Mahmoud **Dhaouadi**
7,Rue des Tulipes, 2034 Ezzahra,
TUNISIA
E-mail:
Mahmoud.Dhaouadi@fshst.rnu.tn>
; WWW: 0; ☎: 2161455911; Fax:
2161746551.

Professor Michael **Donnelly**
Dept. of Sociology, Bard College,
Annendale Road, Annendale, NY
12504, USA
E-mail: michael.donnelly@bard.edu;
WWW: 0; ☎: 1-845-7587218; Fax:
0.

Prof Keith **Doubt**
Division of Social Science, Truman
State University, Kirksville, MO
63501, USA
E-mail: kdoubt@truman.edu;
WWW: 0; ☎: 1-660-7854322; Fax:
0.

Dr. John P. **Drysdale**
4015 Hampton Ave., Montréal,
Québec H4A 2L1, CANADA
E-mail: drysdal@vax2.concordia.ca;
WWW: 0; ☎: 1-514-4899640; Fax:
1-514-8484548.

Dr Ricca **Edmondson**
Dept. Pol. Science & Sociology,
University College, Galway,
IRELAND
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Rainer **Egloff**
Dept of History, University of
Zurich, Palmstrasse 19, CH 8400
Winterthur, SWITZERLAND
E-mail: megolff@hotmail.com;
WWW: 0; ☎: 0; Fax: 0.

Hedda **Ekerwald**
Dept of Sociology, Uppsala
University, POB 821, S 75108
Uppsala, SWEDEN
E-mail: hedvig.ekerwald@soc.uu.se;
WWW: 0; ☎: 46-18-181194; Fax:
46-18-181170.

Carla G. van **El**
1 Jan Steenstraat 26 E, NL 1072
Amsterdam, THE NETHERLANDS
E-mail: c.g.van.el@philos.rug.nl;
WWW: 0; ☎: 31206644664; Fax: 0.

Professor Sven **Eliaeson**
room no 276, CEU/IFIS PAN,
Nowy Swiat 72, PL 00-330
Warszawa, POLAND
E-mail: seliaes@ceu.edu.pl; WWW:
0; ☎: 0; Fax: 0.

Dr Martin **Endreß**
Institut für Soziologie, Universität
Tübingen, Wilhelmstraße 36, D
72074 Tübingen, GERMANY

E-mail: m.endress@uni-
tuebingen.de; WWW: www.uni-
tuebingen.de/uni/sss/endress.html;
☎: 49 7071 2974665; Fax: 0.

Professor Björn **Eriksson**
Dept. of Social Science, University
of Örebro, Fakultetsgatan 1, S-701
82 Örebro, SWEDEN
E-mail: bjorn.eriksson@sam.hoe.se;
WWW: 0; ☎: 0; Fax: 0.

Professor Raymond E. **Fancher**
York University, 4700 Keele Street,
Toronto, ON M3J 1P3, CANADA
E-mail: fancher@YorkU.CA;
WWW: 0; ☎: (416)736-5115, ext.
66275; Fax: (416)736-5814.

Professor Jim **Faught**
Dept. of Sociology, Loyola
Marymount University, Loyola
Blvd. at W. 80th St., Los Angeles,
CA 90045, USA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Donald **Fisher**
Centre for Policy Studies in Higher
Educ, University of British
Columbia, 2125 Main Mall,
Vancouver, British Columbia V6S
1H6, CANADA
E-mail: donald.fisher@ubc.ca;
WWW: 0; ☎: 604 822 5295; Fax:
604 822 6988.

Christian **Fleck**
Dept of Sociology, University of
Graz, Universitätsstrasse 15, A 8010
Graz, AUSTRIA
E-mail:
christian.fleck@kfunigraz.ac.at;
WWW: 0; ☎: 43-316-3803544; Fax:
43-316-3809515.

Dr Sergej **Flere**
Pedagogoska fakulteta, University of
Maribor, Koroska 160, SLO 2000
Maribor, SLOVENIA
E-mail: p_flere@hotmail.com;
WWW: 0; ☎: 0; Fax: 0.

Marcel **Fournier**
Dept de Sociologie, Université de
Montréal, CP 6128 Succ. A,
Montréal, Québec H3C 3J7,
CANADA
E-mail:
fournima@socio.umontreal.ca;
WWW: 0; ☎: 1-514-3436618; Fax:
1-514-3435722.

Prof David P. **Frisby**
Dept. of Sociology, University of
Glasgow, Adam Smith Building,
Glasgow, G12 8RT, UNITED
KINGDOM
E-mail:
D.P.Frisby@socsci.gla.ac.uk;

WWW: 0; ☎: (0141) 330 4564; Fax:
(0141) 330 3554.

Dr Jan Marie **Fritz**
7300 Aracoma Forest Drive,
Cincinnati, OH 45237, USA
E-mail: jan.fritz@uc.edu; WWW: 0;
☎: 1-513-5560208; Fax: 1-513-
5561274.

Dr. Eva **Gabor**
Szondy u. 55.IV.5, H-1064
Budapest, HUNGARY
E-mail: gabore@ttk2.ttk.bme.hu;
WWW: 0; ☎: 36-1-3317204; Fax:
36-1-4631181.

Nicholas **Gane**
Room 4, 81 Chapel Market,
Islington London, N1 9EX,
UNITED KINGDOM
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Prof Nikolai **Genov**
Institut of Sociology, Bulgarian
Academy of Sciences,
Moskovskastr. 13 A, 1000 Sofia,
BULGARIA
E-mail:
nbgen.most.risk@datacom.bg;
WWW: 0; ☎: 359-2-9806132; Fax:
359-2-9803791.

Professor Dr Uta **Gerhardt**
Institut für Soziologie, Universität
Heidelberg, Sandgasse 9, D 69117
Heidelberg, GERMANY
E-mail: gj8@ix.urz.uni-
heidelberg.de; WWW: 0; ☎: 0; Fax:
0.

Alessandro **Gobbicchi**
Centro Militare di Studi Strategici,
P.zza della Rovere 83, I 00165
Roma, ITALY
E-mail: al.gobbicchi@tiscalinet.it;
WWW: 0; ☎: 0; Fax: 0.

Anne **Gonon**
Daishin Mezzone 208, Hinouchi-Cho
1-4, Uzumasa \Ukyo-Ku, Kyoto,
616, JAPAN
E-mail: ganne@mail.doshisha.ac.jp;
WWW: 0; ☎: 81-75-8722652; Fax:
81-75-8722652.

Prof. Dr. Irmela **Gorges**
Hagenstraße 31, D 14193 Berlin,
GERMANY
E-mail:
Irmela.Gorges@fhv.Verwalt-
Berlin.de; WWW: 0; ☎: 49-30-
8257678; Fax: 49-30-8257678.

Professor Dr. Philos. Willy
Guneriusen
Institute of Social Science,
University of Tromsø, N 90370
Tromsø, NORWAY

E-mail: willyg@sv.uit.no; WWW: 0;
☎: 47-7-7644331; Fax: 47-7-7644905.

Pr. Dr. Suzie **Guth**
Université Marc Bloch, 25, rue René
Descartes, F 67084 Strasbourg
Cedex, FRANCE
E-mail: rets.guth@wanadoo.fr;
WWW: 0; ☎: 0; Fax: 0.

Dr. Elzbieta **Halas**
Wydział Nauk Społecznych,
Katolicki Uniwersytet Lubelski,
Aleje Racławickie 14, PL 20-950
Lublin, POLAND
E-mail: Hal@zeus.kul.lublin.pl;
WWW: 0; ☎: 0; Fax: 0.

Robert T. **Hall**
1526 Lee St., Charleston, WV
25311, USA
E-mail: hall@oscar.wvsc.edu;
WWW: 0; ☎: 1-304-7663047; Fax:
1-304-7664127.

Dr. Hans **Harbers**
Faculty of Philosophy,
Rijksuniversiteit Groningen, A-weg
30, NL-9718 CW Groningen, THE
NETHERLANDS
E-mail: j.a.harbers@philos.rug.nl;
WWW: 0; ☎: 31-50-3139158; Fax:
31-50-3636160.

Gorm **Harste**
Dept of Political Science, Aarhus
University, Aarhus, 8000 C,
DENMARK
E-mail: gha@ns.au.dk; WWW: 0;
☎: 45-84421293; Fax: 45-86139839.

Prof. Dr. Dieter **Haselbach**
Menzelstr. 21, D 12157 Berlin,
GERMANY
E-mail: d.haselbach@t-online.de;
WWW: 0; ☎: +49-228-691373;
Fax: +49-228-691373.

Dr. Richard C. **Helmes-Hayes**
Dept. of Sociology, University of
Waterloo, Waterloo, Ontario N2L
3G1, CANADA
E-mail: rhh@uwaterloo.ca; WWW:
0; ☎: 0; Fax: 0.

Claudine **Herzlich**
CERMES, 182 Blvd. de la Villette, F
75019 Paris, FRANCE
E-mail: herzlich@ext.jussieu.fr;
WWW: 0; ☎: 33-1-53728020; Fax:
33-1-53728049.

Dr Andreas **Hess**
Dept of Sociology, University
College University, Belfield, Dublin
4, IRELAND
E-mail: a.hess@ucd.ie; WWW: 0;
☎: 00353-1-617-8531; Fax: 0.

Dr Michael R. **Hill**
2701 Sewell St., Lincoln, NE 68502,
USA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Ulf **Himmelstrand**
Sociologiska institutionen, Uppsala
universitet, Box 821, SE-751 08
Uppsala, SWEDEN
E-mail:
ulf.himmelstrand@soc.uu.se;
WWW:
www.soc.uu.se/staff/ulf_h.html;
☎: +46 - (0)18 4711509; Fax: +46 -
(0)18 4711170.

Professor Susan **Hoecker-
Drysdale**
4015 Hampton Ave., Montréal,
Québec H4A 2L1, CANADA
E-mail:
hoecker@vax2.concordia.ca;
WWW: 0; ☎: 1-514-8482158; Fax:
1-514-8484548.

Dr Claudia **Honegger**
Institute of Sociology, University of
Bern, Lerchenweg 36, CH-3000
Bern 9, SWITZERLAND
E-mail:
claudia.honegger@soz.unibe.ch;
WWW: 0; ☎: 41-31-6314811; Fax:
41-31-6314817.

Joseph **Hopper**
Cobb Box 164, University of
Chicago, 5845 S. Ellis Ave.,
Chicago, IL 60637, USA
E-mail:
jhopper@midway.uchicago.edu;
WWW: 0; ☎: 1-773-7023318; Fax:
0.

Pat Duffy **Hutcheon**
904-1000 Beach Ave., Vancouver,
British Columbia V6E 4M2,
CANADA
E-mail: duffyhut@istar.ca; WWW:
humanist.net/pdhutcheon; ☎: 1-
604-6831713; Fax: 1-604-6831713.

Dr Bjørn **Hvinden**
Dept. of Sociology and Political
Science, University of Trondheim,
N-7055 Dragvoll, NORWAY
E-mail: bjohvi@alfa.avh.unit.no;
WWW: 0; ☎: 47-73-592040; Fax:
47-73-591564.

Wsevolod **Isajiw**
Dept. of Sociology, University of
Toronto, 203 College Street,
Toronto, Ontario M5T 1P9,
CANADA
E-mail: isajiw@chass.utoronto.ca;
WWW: 0; ☎: 1-416-9784783; Fax:
1-416-9783963.

Shoji **Ishitsuka**
704 Urban Palm Kashiwa, 3-11-27
Kashiwa Kashiwa-shi, Chiba-ken
277-0005 JAPAN
E-mail: ishituka@rsch.tuis.ac.jp;
WWW: 0; ☎: 81-471-632652; Fax:
81-43-23262601.

Laurent **Jeanpierre**
55, rue de Charonne, F 75011 Paris,
FRANCE
E-mail : ljeanpierre@free.fr

Professor Hans **Joas**
John F. Kennedy Institut für
Nordamerikastudien, Freie
Universität Berlin, Lansstr. 5-9, D-
14195 Berlin, GERMANY
E-mail: hjoas@zedat.fu-berlin.de;
WWW: 0; ☎: 49-30-838 52702;
Fax: 43-30-838 52753.

Dr Maca **Jogan**
Faculty of Social Sciences,
University of Ljubljana, Kardeljeva
pl. 5, SL 1000 Ljubljana, SLOVENIA
E-mail: maca.jogan@uni-lj.si;
WWW: 0; ☎: 386-1-5805-302; Fax:
386-1-5805-101.

Drs. Bote de **Jong**
Meeuwerderweg 1bH, NL-9743 ET
Groningen, THE NETHERLANDS
E-mail: 0; WWW: 0; ☎: 31-50-
5730754; Fax: 0.

Professor Dirk **Kaesler**
Institut für Soziologie, Phillips-
Universität Marburg, Am Grün 1
Fronhof, D-35037 Marburg,
GERMANY
E-mail: kaesler@mail.uni-
marburg.de; WWW: staff-www.uni-
marburg.de/~kaesler/; ☎: 49-
6421-281707; Fax: 49-6421-288978.

Victor **Kajibanga**
Department of Education,
Agostinho Neto University, Liga
Nacional Africana, Luanda,
ANGOLA
E-mail: vkajibanga@ebonet.net;
WWW: 0; ☎: 244-2-324921; Fax: 0.

Professor Motohisa **Kajitani**
Meijo University, 1-501
Shiogamaguchi, Tempaku, Nagoya
468, JAPAN
E-mail: 0; WWW: 0; ☎: 81-52-
8533936; Fax: 81-52-8533936.

Prof Stephen **Kalberg**
Dept of Sociology, Boston
University, 96 Cummington St.,
Boston, MA 02215, USA
E-mail: grdadsf@bu.edu; WWW: 0;
☎: 1-617-7312221; Fax: 1-617-
3532591.

Ragnvald **Kalleberg**
Dept. of Sociology, University of
Oslo, Box 1096, N 0317 Oslo,
NORWAY
E-mail:
ragnvald.kalleberg@sosiologi.uio.no
; WWW: 0; ☎: 47-22-855257; Fax:
47-22-855253.

Dr. Helen **Karabatzaki-Perdiki**
Dept. of Philosophy, University of
Ioannina, GR 453 32 Ioannina,
GREECE
E-mail: 0; WWW: 0; ☎: 30-651-
98632; Fax: 30-651-42918.

Professor Shoji **Kato**
Shin-machi 1-63, Tajimi-shi, Gifu-
ken 507, JAPAN
E-mail: showitkt@aqua.ocn.ne.jp;
WWW: 0; ☎: 81-572-223173; Fax:
81-572-221476.

Prof. Masanao **Katsumata**
College of Nursing, Nagoya City
University, Mizuho-ku, Nagoya,
467-0011, JAPAN
E-mail: gp9m-ktmt@asahi-net.or.jp;
WWW: 0; ☎: 81-52-8510446; Fax:
81-52-8538057.

Professor Mike F. **Keen**
Dept. of Sociology, Indiana
University South Bend, 1700
Mishawaka Ave., South Bend, IN
46634-7111, USA
E-mail: mkeen@iusb.edu; WWW: 0;
☎: 1-219-2374184; Fax: 1-219-
2374538.

Di **Kelly**
Dept Economics, Univ
Wollongong, Wollongong, NSW
2522, AUSTRALIA
E-mail: di_kelly@uow.edu.au;
WWW: 0; ☎: 61-24-221366; Fax:
61-24-223725.

Thomas **Kempe**
Dept. of Anthropology and
Sociology, University of British
Columbia, 6303 N.W. Marine Drive,
Vancouver, BC V6T 1Z1, CANADA
E-mail: kempe@unixg.ubc.ca;
WWW: 0; ☎: 1-604-8223579; Fax:
1-604-8226161.

Dr Marian **Kempny**
Institute of Philosophy and
Sociology, Polish Academy of
Sciences, Nowy Swiat 72, PL 00-330
Warszawa, POLAND
E-mail:
MKempny@IFiSPAN.waw.pl;
WWW: 0; ☎: 0; Fax: 0.

Professor David **Kettler**
57 River Road, Rhinebeck, NY
12572, USA

E-mail: kettler@bard.edu; WWW: 0;
☎: 0; Fax: 0.

Professor Carsten **Klingemann**
FB Sozialwissenschaften,
Universität Osnabrück, Postfach
4469, D-49069 Osnabrück,
GERMANY
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Hermann **Korte**
Institut für Soziologie, Universität
Hamburg, Allende Platz 1, D 20 146
Hamburg, GERMANY
E-mail: DresKorte@t-online.de;
WWW: 0; ☎: 0; Fax: 0.

Stanislaw **Kozyr-Kowalski**
Os Rzeczypospolitej 14 m. 5, PL
61-397 Poznan, POLAND
E-mail: kozyr@socjo.amu.edu.pl;
WWW: 0; ☎: 48-61-790372; Fax: 0.

Dr Grazyna **Kubica**
Institute of Sociology, Jagiellonian
University, ul. Grodzka 52, PL 31-
044 Krakow, POLAND
E-mail: kubica@theta.uj.edu.pl;
WWW: 0; ☎: 0; Fax: 0.

Prof. Vladimir **Kulygin**
Moldagulovoy Str. 12-1-32, 111395
Moscow, RUSSIA
E-mail: Osipov@ipsun.ras.ru;
WWW: 0; ☎: 0; Fax: 0.

Fuyuki **Kurasawa**
School of Sociology, La Trobe
University, Bundoora, Melbourne,
VIC 3083, AUSTRALIA
E-mail: f.kurasawa@latrobe.edu.au;
WWW: 0; ☎: 61-3-94792690; Fax:
61-3-94792705.

Barbara Ballis **Lal**
Dept Sociology, UCLA, POB 951
551, Los Angeles, CA 90095-1551,
USA
E-mail: lal@ucla.edu; WWW: 0; ☎:
310-474-6624; Fax: 310-206-9838.

Anna **Larsson**
Dept of History of Science and
Ideas, Umeå universitet, S-901 87
Umeå, SWEDEN
E-mail:
anna.larsson@histstud.umu.se;
WWW: 0; ☎: 46-90-7865459; Fax:
46-90-143374.

Alissa **Levine**
4114 rue St-Hubert, Montréal,
Québec H2L 4A8, CANADA
E-mail: bszw@musicb.mcgill.ca;
WWW: 0; ☎: 1-514-5987266; Fax:
0.

Professor Donald N. **Levine**
Dept. of Sociology, University of

Chicago, Gates-Blake 509, Chicago,
IL 60637, USA
E-mail:
dllok@midway.uchicago.edu;
WWW: 0; ☎: 1-773-7027917; Fax:
1-773-8340493.

Gustavo **Leyva Martinez**
Colonia del Carmen Coyoacan,
Corina 111 B-1, Mexico, DF 04100,
MEXICO
E-mail: levy@xanum.uam.mx;
WWW: 0; ☎: 52-5-604 7371; Fax:
52-5-688 4361.

Professor Ivan **Light**
Dept of Sociology, UCLA, 2201
Hershey Hall, POB 951551 Los
Angeles, CA 90095-1551, USA
E-mail: light@soc.ucla.edu; WWW:
0; ☎: 310-825-4229; Fax: 310-206-
9838.

Prof. Helena Znaniecka **Lopata**
5815 N. Sheridan Rd. #917,
Chicago, IL 60660, USA
E-mail: HelenaZL@aolcom; WWW:
0; ☎: 1-312-5083465; Fax: 1-312-
5083465.

Neil **Lunt**
School of Social and Cultural
Studies, Massey University, Albany
Campus, Private Bag 102-904,
NSMC, Auckland, NEW ZEALAND
E-mail: N.T.Lunt@massey.ac.nz;
WWW: 0; ☎: +64 9 443 9799 ext.
9041; Fax: 0.

Juliana **Lutz**
Stumpergasse 53-55/19, A 1060
Wien, AUSTRIA
E-mail: juliana.lutz@univie.ac.at;
WWW: 0; ☎: 43-1-5267501; Fax:
43-1-5235843.

E. Stina **Lyon**
Faculty of Social Science, South
Bank University, Borough Rd.,
London, SE1 0AA, UNITED
KINGDOM
E-mail: lyones@sbu.ac.uk; WWW:
0; ☎: 44-171-8155768; Fax: 44-171-
8155799.

Pascale **Maltais**
Département de sociologie,
Université du Québec à Montréal,
630 Querbes, app.2, Outremont
(Québec), H2V 3W7, CANADA
E-mail:
pascale.maltais@internet.uqam.ca;
WWW: 0; ☎: 0; Fax: 0.

Professor Dr Judith **Marcus**
Dept of Sociology, SUNY -
Potsdam, 44 Pierpont Ave.,
Potsdam, New York 13676-2294,
USA

E-mail: marcusjt@potdam.edu;
WWW: 0; ☎: 315 267 2569; Fax:
315 267 2743.

Janet Marontate

Dept of Sociology, Acadia
University, Wolfville, NS B0P 1X0,
CANADA
E-mail: jan.marontate@acadiau.ca;
WWW: 0; ☎: 1-902-5429418; Fax:
1-902-5851070.

Prof Magoroh Maruyama

Aomori Koritsu Daigaku, Aomori
Graduate School, Goushizawa
Yamazaki 153-4, Aomori City, 030-
01, JAPAN
E-mail: 0; WWW: 0; ☎: 81-17-
7641667; Fax: 81-17-7641544.

Lejeune Mato Grosso Xavier

Dept. CC Sociais e Geo-Historia,
Universidade Metodista, Ave.
Francisco Glicirio 1249/91,
Campinas, SP 13012 - 000, BRAZIL
E-mail: fednasoc@uol.com.br;
WWW: 0; ☎: 55-19-2338075; Fax:
55-19-6073098.

Karl Maton

School of Education, Univ
Cambridge, 17, Trumpington St.,
Cambridge, CB2 1QA, UNITED
KINGDOM
E-mail: karl.maton@ntlworld.com;
WWW: 0; ☎: 44-1162201066; Fax:
0.

Ian Gordon McKay

Dept of History, Queen's
University, Kingston, Ontario K7L
3N6, CANADA
E-mail: mac@kos.net; WWW: 0;
☎: 1-613-5464309; Fax: 0.

Eric Mendelsohn

5363 du Parc, Montréal, Québec
H2V 4G9, CANADA
E-mail:
e_mende@alcor.concordia.ca;
WWW: 0; ☎: 0; Fax: 0.

Dr Maarten Mentzel

38 Johan de Wittstraat, 2334 AR
Leiden, THE NETHERLANDS
E-mail: m.a.mentzel@planet.nl;
WWW: 0; ☎: +31-71-5172570;
Fax: 0.

Jennifer Mergy

Département de Science Politique,
University of Paris IX Dauphine, F
75775 Paris Cedex 16, FRANCE
E-mail: jmergy@debevoise.com;
WWW: 0; ☎: 33-145483905; Fax:
33-144054318.

Barbara A. Misztal

School of Humanities, Griffith

University, Kessel Road, Brisbane,
QLD 4111, AUSTRALIA
E-mail: b.misztal@hum.gu.edu.au;
WWW: 0; ☎: 61-7-38757269; Fax:
61-7-38757730.

Dr Lois Monteiro

333 Angell Rd., Lincoln, RI 02865,
USA
E-mail: lois_monteiro@brown.edu;
WWW: 0; ☎: 1-401-8631639; Fax:
1-401-8633713.

Ken Morrison

Dept. of Sociology and
Anthropology, Wilfrid Laurier
University, Waterloo, Ontario N2L
3C5, CANADA
E-mail: kmorriso@mach1.wlu.ca;
WWW: 0; ☎: 1-519-8841970; Fax:
1-519-8869351.

Laurence S. Moss

Economics, Babson College,
Babson Park, MA USA
E-mail: imos@aol.com; WWW: 0;
☎: 1-617-5661450; Fax: 1-617-
7284947.

Professor Janusz L. Mucha

Katedra Socjologii, Uniwersytet
Mikolaja Kopernika, ul. Mickiewicza
121, PL 87-100 Torun, POLAND
E-mail: jmuch@cc.uni.torun.pl;
WWW: 0; ☎: 48-56-27640; Fax: 48-
56-24765.

Hector Miguel Mujica Ricardo

Depto de Sociologia, Universidad
Central, Edificio FACES, piso 7,
Caracas, 1005, VENEZUELA
E-mail:
michelmujica@hotmail.com;
WWW: 0; ☎: 58-212-6052542; Fax:
58-212-6934574.

Professor Dr. Hans-Peter Müller

Institut für Sozialwissenschaften,
Humboldt-Universität zu Berlin,
Universitätsstraße 3b, D 10099
Berlin, GERMANY
E-mail: hpmueller@sowi.hu-berlin.de;
WWW: 0; ☎: 1-212-
9983717; Fax: 1-212-9954188.

Professor Birgitta Nedelmann

Institut für Soziologie, Johannes
Gutenberg-Universität Mainz,
Postfach 3980 Colonel-Kleinmann-
Weg 2, D-55099 Mainz, GERMANY
E-mail: nedelman@pc-pool1.sowi.uni-mainz.de; WWW: 0;
☎: 49-6163-395270; Fax: 49-6131-
393728.

Dr. Dénes Némedi

Institute of Sociology, ELTE,
P.O.Box 394, H 1446 Budapest,
HUNGARY

E-mail: 9096nemedi@ella.hu;
WWW: 0; ☎: 0; Fax: 0.

David Nicholas

34 Rivermead, Uxbridge Rd.,
Kingston upon Thames, Surrey
KT1 2LR, UNITED KINGDOM
E-mail: 0; WWW: 0; ☎: 44 (0) 20
8549 0888; Fax: 0.

Professor Jill Niebrugge-Brantley

Women Studies, Wells College, 613
Utica St., Ithaca, NY 14850, USA
E-mail: niebran@ibm.net; WWW: 0;
☎: 1-607-2777396; Fax: 1-607-
2568388.

Professor Takeshi Ohgane

Ohtsuma Women's University,
Karakida 2-7-1, Tama 206 Tokyo,
JAPAN
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Kenichiro Okazawa

1-34-19 Nakayashiki Seya-ku,
Yokohama, 246-0004, JAPAN
E-mail: 0; WWW: 0; ☎: 81-45-
3042780; Fax: 0.

Dr Lennart Olausson

Institutionen för ide- och
lärdoms historia, Göteborgs
Universitet, S-412 98 Göteborg,
SWEDEN
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Dr Lanre Olutayo

Dept of Sociology, University of
Ibadan, Ibadan, NIGERIA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Harold L. Orbach

1117 Pioneer Lane #326,
Manhattan, KS 66506-4670, USA
E-mail: hlorbach@ksu.edu; WWW:
0; ☎: 1-913-5324961; Fax: 1-913-
5326978.

Jean-Bernard Ouedraogo

Dept Sociologie, Univ
Ouagadougou 01BP, 5619
Ouagadougou 01, BURKINA FASO
E-mail: jberno@yahoo.com; WWW:
0; ☎: 33-226-314448; Fax: 0.

Estzer Pál

Böszörményi út 13-15, H 1126
Budapest, HUNGARY
E-mail: WWW: 0; ☎: 0; Fax: 0.

Dr. Dick Pels

Dept. of Human Sciences, Brunel
University, Kingston Lane,
Uxbridge, Middx. UB8 3PH,
UNITED KINGDOM
E-mail: dick.pels@brunel.ac.uk
AND: dick.pels@philos.rug.nl;
WWW: 0; ☎: 31-20-5252262; Fax:
31-20-5252446.

Marco Aurelio **Peres da Silva**
5 Avenue Ingres, F 75016 Paris,
FRANCE
E-mail: cltmaps@club-internet.fr;
WWW: 0; ☎: 33-1-42249571; Fax:
0.

Prof Henri **Peretz**
48 rue Liancourt, F 75014 Paris,
FRANCE
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Diego Ezequiel **Pereyra**
Facultad de Ciencias Sociales,
Universidad de Buenos Aires,
Manuel Castro 620, 1832 Lomas de
Zamora, ARGENTINA
E-mail: dpereyra@lol.com.ar;
WWW: 0; ☎: 54-11-42926856; Fax:
0.

Professor Jennifer **Platt**
Arts Building E, University of
Sussex, Falmer, Brighton, BN1
9QN, UNITED KINGDOM
E-mail: j.platt@sussex.ac.uk;
WWW: 0; ☎: 44-1273-606755; Fax:
44-1273-678466.

Professor Jose A. **Prades**
GREIGE, UQAM, CP 8888 Succ
Centre-Ville, Montreal, Quebec
H3C 3P8, CANADA
E-mail: prades.jose@uqam.ca;
WWW: 0; ☎: 1-514-9874427; Fax:
1-514-9876853.

Marcel **Rafie**
Fac. Sciences Humaines, UQAM,
CP 8888 Succ. centre ville,
Montréal, Québec H3C 3P8,
CANADA
E-mail: rafie.marcel@uqam.ca;
WWW: 0; ☎: 1-514-9873000; Fax:
1-514-9874644.

Dirk **Raith**
Rechbauerstrasse 44, A 8010 Graz,
AUSTRIA
E-mail: raithd@kfunigraz.ac.at;
WWW: 0; ☎: +43-316-810821;
Fax: 0.

Raffaele **Rauty**
Viale Regina Margherita 239, I
00191 Roma, ITALY
E-mail: diss@ponza.dia.unisa.it;
WWW: 0; ☎: 39-06-44231902; Fax:
39-089-962086.

Sharmila **Rege**
102 Avanti Apts, Dr Ketkar Rd
Opp. Kamala Nehru Pa, 411004
Pune, Maharashtra INDIA
E-mail: sharmilarege@hotmail.com;
WWW: 0; ☎: 0; Fax: 0.

Prof. Dr. Helga **Reimann**
Cuvilliésstr. 10, D- 81679 München,
GERMANY
E-mail: helga.reimann@phil.uni-
augsburg.de; WWW: 0; ☎: 49-89-99
88 78 21; Fax: 49-89-99 88 79 41.

Tristan **Riley**
Dept of Sociology, UCSD, 9500
Gilman Drive, La Jolla, CA 92093 –
0533, USA
E-mail: triley@weber.ucsd.edu;
WWW: 0; ☎: 0; Fax: 0.

Gaston **Rocha Romero**
Dept. Sociologia, Cerro del Aguila
109 Frac. Sonacer, Hermosillo,
Sonora MEXICO
E-mail: onshg@rtn.uson.mx;
WWW: 0; ☎: 52-62-184225; Fax:
52-62-102331.

Professor José Joaquín **Rodriguez
Gonzalez**
Dept. de Sociología II, Universidad
Pais Vasco, Apartado 644, E-48080
Bilbao, SPAIN
E-mail: cjprogoj@lg.ehu.es; WWW:
0; ☎: 34-94-4647700; Fax: 34-94-
4648299.

Professor Nikolas **Rose**
Dept. of Sociology, Goldsmiths'
College University of London, New
Cross, London, SE14 6NW,
UNITED KINGDOM
E-mail: n.rose@gold.ac.uk; WWW:
0; ☎: 0; Fax: 0.

Professor Dorothy **Ross**
2914 33rd Pl. N.W., Washington
DC, 20008, USA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Guenther **Roth**
410 Riverside Drive, # 101, New
York, NY 10025, USA
E-mail: gr17@columbia.edu;
WWW: 0; ☎: 0; Fax: 0.

Ana Maria **Rusque de Ihle**
Apt. Postal 66.328, ZP 1061 Las
Americas, Caracas VENEZUELA
E-mail: cynner@eldish.net; WWW:
0; ☎: 0; Fax: 0.

Isher-Paul **Sahni**
1460 Dr Penfield no. 1003,
Montréal, Québec H36 1B8,
CANADA
E-mail: sahani@alcor.concordia.ca;
WWW: 0; ☎: 1-514-934273; Fax: 0.

Professor Samuel F. **Sampson**
215 South Cove Rd., Burlington,
VT 05401-5445, USA
E-mail: lhcarew@polyglot.uvm.edu;
WWW: 0; ☎: 1-802-6562172; Fax:
1-802-6562131.

Prof. Hans Petter **Sand**
Agder College, N 4604
Kristiansand, NORWAY
E-mail: Hans.P.Sand@hia.no;
WWW: 0; ☎: 0; Fax: 0.

Dr Martin **Schmeiser**
Institute of Sociology, University of
Bern, Lerchenweg 36, CH-3000
Bern 9, SWITZERLAND
E-mail:
martin.schmeiser@soz.unibe.ch;
WWW: 0; ☎: 41-31-6314815; Fax:
41-31-6314917.

Prof Herman **Schmid**
Dept. of Social Science, Roskilde
University, Box 260, DK-4000
Roskilde, DENMARK
E-mail: herman@forv.ruc.dk;
WWW: 0; ☎: 0; Fax: +45-
46743080.

Dr Hans-Joachim **Schubert**
Allgemeine Soziologie, Universität
Potsdam, PF 900327, D 14439
Potsdam, GERMANY
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Dr Lyn **Schumaker**
Wellcome Unit, Maths Tower,
University of Manchester,
Manchester, M13 9PL, UNITED
KINGDOM
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Sandro **Segre**
via G. Rasori 13, I-20145 Milano,
ITALY
E-mail: segre@csb-scipo.unige.it;
WWW: 0; ☎: 39-2-4692362; Fax: 0.

Professor Peter R. **Senn**
1121 Hinman Avenue, Evanston, IL
60202, USA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Dr. Donatella **Simon**
Dip. di Scienze Sociali, Università di
Torino, Via S. Ottavio 50, I-10124
Torino, ITALY
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Aino **Sinnemaeki**
Department of Sociology,
University of Helsinki, P.B. 18
(Unioninkatu 35), SF 00014
Helsinki, FINLAND
E-mail: aino.sinnemaki@helsinki.fi;
WWW: 0; ☎: 0; Fax: 0.

Jeremy **Smith**
School of Behavioural and Social
Sciences, University of Ballarat, PO
Box 663, Mt Helen, Victoria, 3353,
AUSTRALIA
E-mail:

jeremy.smith@ballarat.edu.au;
WWW: 0; ☎: 0; Fax: 0.

Professor Walter M. **Sprondel**
Soziologisches Seminar, Universität
Tübingen, Wilhelmstraße 36, D-
7400 Tübingen, GERMANY
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Dr Giuseppe **Stanzione**
Via Libertà N. 16, I-80029
Sant'Antimo (NA), ITALY
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Nico **Stehr**
Atzenberg 29, D 88239 Wangen,
GERMANY
E-mail: nico.stehr@gkss.de; WWW:
www.allgaeu-
schwaben.com/ejwangen.html; ☎:
1-604-8224211; Fax: 1-604-8224222.

Dr Erhard **Stölting**
Fakultät Wirtschafts. und
Sozialwissenschaft, Universität
Potsdam, PF 900327, D 14439
Potsdam, GERMANY
E-mail: stol@rz.uni-potsdam.de;
WWW: 0; ☎: 49-331-9773390; Fax:
49-331-9773308.

Prof Antoni **Sulek**
Institute of Sociology, University of
Warsaw, Warsaw 64, POLAND
E-mail: asulek@kprm.gov.pl;
WWW: 0; ☎: 48-22-8278599; Fax:
48-22-278599.

Docent Kirsti **Suolinna**
Donnerska institut, Åbo Akademi
University, Gezelinsg 2 A, PB 70,
SF 20500 Åbo, FINLAND
E-mail: kirsti.Suolinna@Abo.fi;
WWW: 0; ☎: 358-21-654584; Fax:
358-21-2654808.

Dr Rosalind **Sydie**
Dept. of Sociology, University of
Alberta, Edmonton, Alberta T6G
2H4, CANADA
E-mail: rsydie@gpu.srv.ualberta.ca;
WWW: 0; ☎: 1-403-4920489; Fax:
1-403-4927196.

Dr Gallina **Tasheva**
Fakultät für Soziologie, Universität
Bielefeld, Postfach 100131, D 33501
Bielefeld, GERMANY
E-mail: gallina.tasheva@post.uni-
bielefeld.de; WWW: 0; ☎: 49-521-
100273; Fax: 49-521-1062988.

Professor Edward A. **Tiryakian**
Dept. of Sociology, Duke
University, Durham, NC 27708-
0088, USA
E-mail: durkham@soc.duke.edu;
WWW: 0; ☎: 1-919-6605632; Fax:
1-919-6605923.

Dr Luigi **Tomasi**
Dipartimento di Teoria Storia e
Ricerca Sociale, Università di
Trento, Via Verdi 26, I-38100
Trento, ITALY
E-mail: ltomasi@gelso.unitn.it;
WWW: 0; ☎: 39-461-881429; Fax:
39-461-881449.

Professor Stephen P. **Turner**
Dept. of Philosophy, University of
South Florida, 4202 East Fowler
Avenue CPR 107, Tampa, FL
33620-5550, USA
E-mail: turner@chuma.cas.usf.edu;
WWW: 0; ☎: 0; Fax: 0.

Dr Karel **Turza**
Yugoslav Sociological Association,
Studentski trg 1, YU 11000
Beograd, YUGOSLAVIA
E-mail: ysa@afrodita.rcub.bg.ac.yu
AND ysa@f.bg.ac.yu; WWW: 0; ☎:
++381 11 637 115; Fax: 0.

Dr. Elfriede **Üner**
Reutberger Str. 2, D 81371
München, GERMANY
E-mail: DrEUener@aol.com;
WWW: www.uener.com; ☎: 0049
89 777976; Fax: 0.

Mlle. Patricia **Vannier**
Chemin de Pelleport Bét 8 Appt
119, F 31500 Toulouse, FRANCE
E-mail: pat.vannier@wanadoo.fr;
WWW: 0; ☎: 33-6-81557787; Fax:
0.

Dr Tony **Varley**
Dept. of Political Science and
Sociology, University College,
Galway, IRELAND
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Jozef C. **Verhoeven**
Dept. of Sociology, Catholic
University of Leuven, E. Van
Evenstraat 2C, B-3000 Leuven,
BELGIUM
E-mail:
jef.verhoeven@soc.kuleuven.ac.be;
WWW: 0; ☎: 32-16-323205; Fax:
32-16-3223365.

Dr Anele **Vosyliute**
Lithuanian Institute of Philosophy
and Sociology, Saltoniskiy 58, 2600
Vilnius, LITHUANIA
E-mail: vosylan@ktl.mii.lt; WWW:
0; ☎: 0; Fax: 370-2-751898.

Prof Vera **Vratusa-Zunjic**
Faculty of Philosophy, Cika Ljubina
18-20, YU 11000 Belgrade,
YUGOSLAVIA
E-mail: vvratusa@dekart.f.bg.ac.yu;

WWW: 0; ☎: 381-11-3282777; Fax:
381-11-639356.

Peter **Wagner**
Department of Political and Social
Sciences, European University
Institute, via dei Rocettini 9, I-
50016 San Domenico di Fiesole,
ITALY
E-mail: wagner@datacomm.iue.it;
WWW: 0; ☎: 0; Fax: 0.

Sylvia T. **Wargon**
Census and Demographic Statistics,
Statistics Canada, 4 B-1 Jean Talon
Building, Ottawa, ONT K1A 0T6,
CANADA
E-mail: sylvia.wargon@statcan.ca;
WWW: 0; ☎: 1-613-9516989; Fax:
1-613-9510686.

Jean-Philippe **Warren**
641 de Saint-Vallier Est, apt.3,
Québec (Québec), G1K 3P9,
CANADA
E-mail: WWW: 0; ☎: 0; Fax: 0.

Prof Sasha **Weitman**
Dept. of Sociology-Anthropology,
Tel-Aviv University, 69978 Tel-
Aviv, ISRAEL
E-mail: sashaw@post.tau.ac.il;
WWW: 0; ☎: 0; Fax: 0.

Dr Frank **Welz**
Institut für Soziologie, Universität
Freiburg, Rempartstrasse 15, D-
79098 Freiburg, GERMANY
E-mail: welz@ruf.uni-freiburg.de;
WWW: www.sociologie.uni-
freiburg.de/welz; ☎: 49-761-
2033490; Fax: 49-761-2033493.

Dr Sam **Whimster**
17 Malvern Rd., London, E8 3LP,
UNITED KINGDOM
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Professor Wlodzimierz **Winclawski**
Katedra Socjologii, Uniwersytet
Mikolaja Kopernika, ul. Mickiewicza
121, PL 87-100 Torun, POLAND
E-mail: WWW: 0; ☎: 0; Fax: 0.

Dr Per **Wisselgren**
Dept of History of Science and
Ideas, Umeå Universitet, S-901 87
Umeå, SWEDEN
E-mail:
Per.Wisselgren@histstud.umu.se;
WWW:
www.umu.se/histstud/personal/wis-
selgren_per.html; ☎: 46-90-
7865456; Fax: +46-90-143374.

Prof. Dr. Maria-Theresa **Wobbe**
Staatswissenschaftliche Fakultät,
Universität Erfurt, Postfach 900221,
D 99105 Erfurt, GERMANY

E-mail: mtheresa.wobbe@uni-erfurt.de; WWW: 0; ☎: 49 361 7 37 49 21; Fax: 49-30-2037044.

Professor Kurt H. Wolff
2300 Washington St Apt 226,
Newton, MA 02162-1456, USA
E-mail: 0; WWW: 0; ☎: 0; Fax: 0.

Prof Young-Jin Yang
Dept. of Sociology, Dongguk
University, Seoul, 100-715, SOUTH
KOREA
E-mail: 0; WWW: 0; ☎: 82-2-
2603261; Fax: 82-2-2603878.

Professor Gina Zabludovsky
Cda. Monte Kamerun 42
Penthouse, Lomas de Chapultepec,
Mexico D.F. 11000, MEXICO
E-mail: ginaza@servidor.unam.mx;
WWW: 0; ☎: 52-5-207840; Fax: 52-
5-2948633.

Revision of the Statutes

Note: The statutes of our Research Committee are quite outdated. Therefore a revision was suggested by members. After consultations the Executive Committee submits the following revised version of the statutes for approval. Since article vii of the old, but still in effect statutes requires a majority of the whole membership for the acceptance of a revision every RCHS member is strongly invited to participate in this mail ballot. An appropriate sheet is part of this newsletter. The secretary is prepared to accept votes by email too, however it will be necessary to indicate the acceptance or rejection clearly and to give your full name and address as part of the message.

Statutes of RCHS

I. Purpose

The RCHS was established by the International Sociological Association (ISA) in order to develop international contacts among scholars engaged in studying the history of sociology, to promote research in this field, and to encourage the international dissemination of such research. To this end the RCHS organizes international conferences and seminars, and publishes a Newsletter which is circulated to all members.

II. Membership

- (i) Membership in the RCHS is open to all scholars who have demonstrated their interest in the area through teaching and/or research activities.
- (ii) An individual becomes a member with full voting rights upon acceptance of his/her application by the Secretary of the RCHS and payment of dues.
- (iii) Dues, as determined by the Executive Council from time to time, are payable through ISA or to the Secretary of the RCHS by whatever alternative mechanism s/he specifies.

III. Meetings

The RCHS will organize conferences sessions and a business meeting on the occasion of the quadrennial World Congress of Sociology, and one or more other conferences in the intervals between World Congress.

IV. Governing Body

- (i) An Executive Council, consisting of a President, two Vice-Presidents, a Secretary, and 10 members, shall be the executive organ of the RCHS.
- (ii) The Executive Council shall be elected from and by the membership. Only those members who are also currently members of the ISA are eligible for election.
- (iii) The Secretary shall be responsible, in consultation with the President, for the routine administrative work of the RC, including the organisation of its conference programmes, the production of its newsletter and reporting to ISA, and shall also be responsible for its financial affairs. S/he shall make a general report and a report on the financial situation of the RC to each business meeting. Business meetings shall be chaired by the President if present, or by the Secretary. Interim conferences will have a local organiser who will liaise with the Secretary to plan the meeting's activities.

V. Elections

- (i) Election of the Executive Council shall be by mail ballot conducted during the year preceding the World Congress.
- (ii) Ballots will be sent to the members on the Secretary's list of members in good standing.
- (iii) The candidate receiving the highest number of votes cast will be deemed elected to each office.
- (iv) An election shall be valid if more than one third of the membership votes.
- (v) The term of office shall be 4 years. The President and the Vice-Presidents shall not be eligible for re-election to the same office for the immediately succeeding term. The other members of the Executive Council may

continue in office for a second term, if nominated and re-elected. After two consecutive terms of service, they are eligible to continue to serve in the Council only in the office of President and Vice-President. After a term without service in office, members are again eligible for election to any office.

- (vi) The Secretary will invite nominations, which may be self-nominations or nomination by another member in good standing; candidates nominated by other members must also indicate their consent to stand on the nomination form. All formally eligible members nominated shall be presented as candidates for election.

VI. Representation on the ISA Research Council

The President of the RCHS shall be the delegate to the Research Council, with the Secretary or, if s/he is not available, any other member of the EC.

VII. Revision of the Statutes

- (i) These Statutes may be submitted to the membership upon petition of twenty members to the President or a resolution of the Executive Council.
- (ii) Revision requires approval by a majority (51 per cent) of the whole membership in a mail ballot.

Nomination for New Officers

A new Executive Committee (EC) should take over the running of RCHS at the 2002 World Congress. The statutes say that the EC consists of a President, two vice-Presidents, a Secretary and ten members, who hold office for four years. In practice it has become the custom that the Secretary does all the routine administrative work – keeping membership lists, putting together newsletters, organising meetings, responding to ISA requests. Other members are expected only to give their views on issues as they arise and to make an input of ideas, as well as publicising the RCHS among their contacts. The EC does not normally meet except at the biennial conferences.

Any paid-up member of RCHS who is also a member of the ISA is eligible for nomination to the EC; only those who are themselves currently paid-up members of RCHS can make nominations. The term of office is four years.

The President and Vice-Presidents are not eligible for re-election to the same office for the next term, but other members of the EC may be elected for the offices of President or Vice-President. From the present EC the following members are not eligible for re-election to the same positions: President Dirk Kaesler, Vice-Presidents Martin Bulmer and Donald N. Levine, and Executive Member Hans Joas. Secretary Christian Fleck is not prepared to serve longer as Secretary.

Nominations are invited now for all positions on the EC. A nomination form is provided on the backside of this newsletter, though this need not be used as long as the relevant information is included in what is sent. The deadline for submission of nominations is January 31, 2002; if an election is required, ballot papers will be in the next newsletter.

Recent Publications

Sven Eliaeson

Axel Hägerström and Modern Social Thought, *Nordeuropaforum*, No 1. Berlin: 2000, pp 19-30.

Max Weber's Methodology: An Ideal-Type, *The Journal of the History of the Behavioral Sciences*. 36/3 (2000), pp 241-263.

Gunnar Myrdal's An American Dilemma: in Kaesler, Dirk & Vogt, Ludgera (Hrsg): *Hauptwerke der Soziologie*. Stuttgart: Alfred Kröner, 2000.

Gunnar Myrdal: A Theorist of Modernity, in Lindbeck, Tore & Sohlberg, Peter (eds): *Nordic*

Sociologists, thematic issue (on Nordic Sociology) of *Acta Sociologica*, No 4, 2000, pp 331-42

Gunnar Myrdal: A Theorist of Modernity, in: Mucha, Janusz, Kaesler, Dirk and Winclawski, Włodzimierz (eds.): *Mirrors and Windows. Essays in the History of Sociology*. Thorn/Torun: Copernicus Univ. Press, 2001, pp 131-43. Abridged version of *Acta Sociologica*-item with same title.

Introduction (together with Stanford Lyman) to thematic issue on "Alva and Gunnar Myrdal: A Symposium on Their Lives and Works" for *In-*

ternational Journal of Politics, Culture, and Society, Spring 2001 (Vol 14, No 3).

Review of Richard Swedberg: Max Weber and the Idea of Economic Sociology, in *Max Weber Studies*, Vol 1, Issue No 2 (May 2001), pp 234-38.

Andreas Hess

Concepts of Social Stratification – European and American Models, London/New York: Palgrave-Macmillan, July 2001, pp 190, £40
ISBN:0-333-91810-X

“This book looks at how sociological concepts that were first 'invented' and applied to describe social inequality in Europe were also used to understand and explain inequality in the United States. However, under very different circumstances and conditions the concepts needed to be adjusted - either through changing their precise meaning or by using related concepts.

Dues Information

The basic RCHS subscription is US\$10 for one year, or \$30 for 4 years. For students, however, it is \$5 or \$15. This reduced rate also applies to others from non-OECD countries who would have difficulty in paying the full rate; if unable to arrange even the reduced rate, please write to the Secretary to explain the circumstances and ask for free membership. RCHS is a Research Committee of ISA, so RCHS members are expected to be ISA members.

There is also a facility for paying to the central ISA, which enables those who wish to do so to use a credit card; a copy of their form is on ISA's website

www.ucm.es/info/isa/formisa.htm, and it can be used even if you are not then also paying the ISA subscription - *though only if you are an ISA member*: Here - with apologies for the complexity, which our need to avoid our account's high foreign-exchange charges makes necessary - is how to pay if *not* doing so via the ISA.

Only people using a British bank account should send their dues to the past-

In "Concepts of Social Stratification" the author analyses this change by looking at how some of the most prominent American social scientists have tried to conceptualise their own society while at the same time addressing the complex relationship between an assumed political equality and de facto social inequality.”

Jennifer Mergy

successfully defended her doctoral dissertation at the University of Paris, IX, Dauphine on 27 June 2001 : "Nations et nationalismes. Durkheim et les durkheimiens. De la question de l'Alsace Lorraine à la Société des Nations" (2 vol.)

Sylvia T. Wargon

Connections: Demography and Sociology in Twentieth Century Canada in: *Canadian Journal of Sociology* 26 (3): 309 - 331, Special Issue "Legacy for a New Millenium.”

secretary, Professor Jennifer Platt; this can be done either by sending a cheque made out to „RCHS Platt“, or by direct transfer to Girobank account 12 574 8302. (The cheque should be in £ sterling, with the dollar amount translated into the equivalent at the tourist rate of exchange; at the time of writing, that is c. £6.08 or £18.24.) **All other members should send the money to the president of RCHS, Prof. Dirk Kaesler**, Universität Marburg, Institut für Soziologie, Ketzertbach 11, D 35037 Marburg, Germany, or, in continental Europe, to minimize bank charges use the Postal Giro Service: Postgiroamt München (BLZ 700 100 80), Account 822 22-809 Kaesler RCHS. He will inform the Secretary, so only one letter is required. **Please think at the same time of sending news of publications, meetings, work in progress etc., plus any address changes.**

Membership in the RCHS is open to anyone interested in the field. You become a member as soon as your application form and money have been received by the secretary.

RCHS membership application or renewal

Title and name :.....

Mailing address:

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Phone: **Fax:**

E-Mail address:.....

Homepage:

Major interests in the history of sociology:

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Historical work in progress:.....

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Recent Publications:

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I do not object to my membership details being held on computer.

