



Newsletter

November 2012

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Editorial

This issue of the Newsletter includes two special sections, one on the recently held Interim Conference in Dublin and the other on the forthcoming World Congress in Yokohama. The former offers three reports, one keynote speech, the abstract of the winner of the RCHS Junior Scholar's Prize, some photos and, not least important, the Minutes from the Business Meeting, which among other things includes information about our revised statutes.

In the Yokohama section you will find information about the general guidelines, a timeline with deadlines, a preliminary list of proposed sessions, and hopefully most other things needed to start planning for the World Congress in July 2014.

Beside these sections this issue also contains a president's message, reports from two other events, an essay review, recent publications, news from the profession, and call for papers.

As you will see in the Minutes from the Business Meeting our membership stock is increasing slowly but steadily. Since we are now getting closer to a new year, please check the Appendix and make sure that your membership is not about to lapse by the end of this year. If so, we do of course hope that you will renew it!

The next issue of the Newsletter is scheduled for May 2013. You are as always more than welcome to submit any contributions that may be of interest to our members by then!



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President's Message

by Peter Baehr

The interim conference in Dublin was a great success. It was also a great pleasure: hearing so many good papers and being able to chat informally without the distractions (as pleasant as they often are!) typical of a larger Congress. Our RC is in good shape but I still urge you to encourage people to join it (us).

I want to use the president's privilege to open the Newsletter to let you know of an extremely useful archive in the London School of Economics, collected and collated by Jennifer Platt, a long-standing member of our RC. Classified as *Sociology Teaching Materials*, find it here: <http://archives.lse.ac.uk/TreeBrowse.aspx?src=CalmView.Catalog&field=RefNo&key=STM>

Having spent ten days in this archive during the spring of this year, I can attest to its richness. Professor Platt is frank that the teaching materials – synoptic degree syllabi outlines, individual course reading lists, university Calendar digests, from the late 1950s onwards – are not a “representative sample of anything.” As she says, the “collection has been compiled from a variety of sources, mainly a combination of donations by individuals and data collected from departmental offices, supplemented by some material from miscellaneous university publications of different kinds.” Accordingly, on one side of the spectrum, we have large collections of material: notably, from the universities of Edinburgh (1954-2003; nineteen folders), Hull (1957-2006; fourteen folders) and Leicester (1952-2004; eleven folders). On the other side, we have tiny deposits: for instance, from Brunel (c. 1969; ten sheets), Aberdeen (1972-1982; one folder), Kent (1969-2003; two folders), Durham (1965-1998; three folders). Collections occupying the middle range include Sussex (1966-2002; nine folders) and Bristol (1970s- 2003; seven folders). Other

discrepancies are obvious. Some syllabi are more detailed than others; gap years, both of short and long duration, are evident where syllabi are missing and the trail goes cold; not all universities and polytechnics are represented; and so forth. And the cache is not digitized, restricting ease of use. Even so, the Platt archive is the richest documentation yet assembled on British teaching recommendations in sociology.

Why is such a resource useful? Professor Platt gives the following cogent reasons (I quote her verbatim):

- Because how a discipline is taught is important, affecting not just the public stock of research but also the knowledge which its graduates take out into the world and use, consciously or not, for the rest of their lives.
- Because it shows which ideas, topics, books and authors were chosen as the key ones for transmission to students learning the discipline.
- Because it shows how individual sociologists, some of them leading intellectuals and others the discipline's rank and file, have made sense of the world, and how this has changed over time.

Moreover:

- The student can approach such material with broad interests in the structure of whole sociology syllabuses, or can use it as a quarry in which to dig for the uses made of the work of particular authors or journals, or the ways in which the thinking of an individual on whom the research focuses developed, or on issues such as the emergence and diffusion of academic Marxism or feminism or cultural studies.

Jennifer Platt's initiative in bringing together these Student Teaching Materials is, as I implied, one from which I have benefited in my own research. If you are interested in the history of British sociology, the cache will be a boon for you as well. But the collection also prompts the following thought: Our RC consists of members from scores of countries. It would be a great service to the history of sociology if more of these Student Teaching Materials were collected (and digitized), providing comparative

international data. Perhaps such data already exists. If you know of other relevant archives please let me know and this information can be included in the next Newsletter or subsequent ones. And if, in your own country, there is nothing comparable to the British collection, you might think of creating one yourself.

In the meantime, Christmas approaches. Merry Christmas and a Happy New Year to you all.



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For more detailed presentations of the individual members of the board, please see the November 2010 issue of the RCHS Newsletter.



Three reports from the ISA RCHS Interim Conference in Dublin

Local sociologies in global context

by Nanako Hayami

During the last three days of June 2012, the RCHS Interim Conference 'Changing Universities: Changing Sociology' was held at University College Dublin. The city is situated at the mouth of the beautiful river Liffey, and it is home to a lot of important historic landmarks. Fortunately, there was no rain during my stay, although it is a well-known saying that it usually rains a lot in Ireland. Thanks to such a perfect environment, I could enjoy not only profound academic discussions, but also sightseeing in the wonderful surroundings. On one such occasion, I went to the Newman House on St Stephen's Green to join the conference dinner. Visiting the Georgian townhouse was one of the most exciting events of the trip for me. The building was baroque style and decorated with fine plasterworks. I enjoyed talking with scholars and having traditional Irish food in a distinctive historic atmosphere.

As the title of the conference indicates, the structure of educational institutions including that of universities all over the world has changed gradually through the impact of globalization of culture and economy. In this way the disciplinary framework of sociology itself has also been complexly transformed in contemporary society. Attending the three day conference, I had the opportunity to talk with many sociologists from different cultural backgrounds, and in doing so found that we need to discuss global sociological phenomena with consideration of local contexts. One of the significant benefits of this international conference was that it paid homage to cultural diversity, and offered a platform where a variety of discourses and theories reflecting different regional cultures of the discipline could meet, thereby creating possibilities for a deepened global understanding and consensus. This was the first time I had attended a conference organized by the RCHS, and I really enjoyed talking with international colleagues interested in the history of sociology, and deepening my knowledge of local and global sociologies.

Recalling my experiences from Dublin chronologically, we first gathered at the main hall of University College Dublin, in the Clinton Auditorium, to listen to a welcome address by the local organizer Andreas Hess. He warmly welcomed us and gave an opening remark reflecting upon the history of Dublin. After the opening session, three parallel sessions started; I attended the one entitled 'History of Sociology in Ireland', because I was curious to learn more about the local sociology. Deepening my knowledge about sociology in Ireland was a precious experience for me. Then I moved on to listen to the speech by Andrew Abbott, who had been invited from the University of Chicago. In his talk, he stressed the significance of the interaction between various local sociologies, and also of world consensus regarding the discipline in this global era. In a hall filled with an eager audience, many young scholars raised questions concerning the possibility of Professor Abbott's proposed integration of world sociologies, and commentated on the theoretical framework he suggested in his talk.

On the second day, I took part in the session on 'Transatlantic Dialogues after 1945'. Most of the talks in this session focused on sociological theory. The two presenters from France and Japan spoke about the significance of the Russian sociologists P. A. Sorokin and G. Gurvitch. The presenters reexamined the sociologists' biographies in relation to new unpublished materials, and considered how to revive the theories of these two distinguished sociologists in contemporary society. It is well known that both of them spent a major part of their lives outside Russia; Sorokin was engaged in scholarship in the US, and Gurvitch was in France. They employed different approaches in their sociological theories, but both considered an expressive or emotional aspect of human beings in order to analyze social action. I found it quite interesting to reconsider such important works, and the attempt to apply them to the analysis of contemporary society. Joining the session was a very good experience for me and I got an great opportunity to cultivate my knowledge of these Russian classics through the profound interpretations of the presenters.

On the last day, I gave a presentation with my former supervisor on the modernization process in Japan and the history of Japanese sociology, with him covering the earlier decades from 1860 to 1950, and me continuing from 1950 to contemporary society. In our presentation we focused on local sociology, and explained how the discipline was introduced into Japanese society from the West. As mentioned in our talk, the history of Japanese sociology is complexly intertwined with the process of the modernization of Japan. Firstly, we explained the original formation of sociology in Japan: the discipline first appeared to be one of the tools of the modern nation-state-building process in Japan. At the same time it has some connection with the social movement towards strengthening the civil society, with the process of the separation of the nation-state and civil bottom-up power. In this part we also explained the situation during the reform under the Allied Powers (GHQ) after the WWII and the introduction of American sociology. In my part of the talk, we focused on the setting that surrounded Japanese sociology during the 1960s, and its subsequent drastic transformation by the post-modern phenomenon after the 1990s. The presentation was an exploration into the renewal of Japanese sociology in global settings, based on a review of the history of Japanese sociology after the country's modernization. After our presentation, we got the chance to develop a fruitful discussion, as we received a lot of comments and questions from members of the audience, many of whom were interested in Japanese local sociology.

Throughout the conference, I was able to deepen my knowledge on world sociologies by talking to many scholars with different cultural experiences. One of the most interesting conversations for me was to learn from one of the Irish scholars about the influence of religion, particularly Catholicism, on the construction of the disciplinary framework of sociology in Ireland. It is quite different from the construction of Japanese sociology. Through this discussion and many like it during the conference, I realised that in order to develop a real global consensus on sociology, it is very important to deepen mutual understanding of cultural differences.



Socialising to sociology

by Yann Renisio & Baudry Rocquin

As new members of the RCHS and attending an ISA conference for the first time, it was both exciting and daunting to participate. As two French scholars, one in History and one in Sociology, both finishing our doctorate thesis, this was the perfect opportunity to be introduced to the culture and networks of the RCHS.

This initiation turned out to be a very positive experience, thanks to the competence of A. Hess particularly and of everyone involved in the organisation of this conference at University College, Dublin, in dealing with the down-to-earth aspects of a conference such as accommodation, lunches, social gatherings... With over 17 panels, there was almost everything a sociologist, or a historian of sociology, could hope for as far as discussions, debates and exchanges were concerned.

Let me (Baudry) describe my experience of the conference as a historian of sociology. I was involved in session n°16 on “national trajectories in the history of sociology”: F. Collyer presented a study of three countries in the institutional development of sociology, C. Winkler talked about sociology in Montana, C. Crothers talked about “Travelling Theories, Travelling Theorists” and Gina Zabłudovsky Kuper about sociology in Mexico (1890-1920). This panel showed as much eclecticism as the RCHS itself: people from all around the world linked together by the will to explore uncharted or under-represented national aspects of our discipline.

From what I remember from the discussion following our presentations, A. Abbott, one of the distinguished guests at our conference who talked himself during his speech on “world sociology”, wished us to think about the relative differences in meaning of the word 'sociology' and 'sociological', depending on the country. Sociology here is not necessarily sociology there; and yet some unity seems to be able to be found – if only for the possibility to hold such a big international conference.

His comment raised a lot of attention among the panel members but also in the audience and it is indeed something I, as humble as my research is, have come across: what do we mean by sociology when we are British (that was my presentation), French, Australian, Mexican or

Japanese? Surely there is something to be explored further in this department.

And surely no one could seriously think about providing an answer to such a general question in the course of a panel presentation. But there were other opportunities to dwell on this topic in the other sessions. The session n°3 on the “general history of sociology” also provided an opportunity to discuss the tension between social sciences and ideology in Mexico or to observe the use of interesting statistical methods of the Leviathan by Hobbes in terminological analysis from T. Sako from Japan. We also had the view of A. Sulek on “Ludwik Krzywicki in America in 1893” and could hear an interesting analysis of Max Weber’s early work on Roman “Agrargeschichte” from 1891.

As for British sociology, which really is my field, there were several presentations by J. Platt (in session n°12) on “The International Library of Sociology and Social Reconstruction and British sociology” or a surprising presentation about “British Poverty Research Tradition and Japanese Application in the 1950s and 1960s”, something that never occurred to me as a possible link.

I think this conference, through the multitude and richness of panels and discussions, brought home the fact that the history of sociology is undeniably useful to understand not only the institutional facts but also the intellectual aspects of the discipline. Who would deny, especially after such a successful conference, that sociology should be deprived of its history to move forward? And our second distinguished guest speaker, Pr. D. Gordon from the University of Massachusetts, incidentally a historian himself, drew our attention to this development, which partly explains the development of sociology in (research) universities since 1945. As a historian of sociology interested in sociology as a discipline, I felt at home in this conference.

As (Yann) an apprentice sociologist particularly interested in the combination of methods too often set apart by the institutionalized social divisions (and hierarchies) of academic labour (in a nutshell ethnographer, statistician and historian’s toolboxes), this conference was a great experience. On the one hand, it helped me realize that such cleavage was pervasive in any national academic field no matter its relative autonomy, but on the other hand I could also meet researchers from my generation who were eager to work against such counter-

productive/unscientific segmentations. On this perspective, I was particularly glad to exchange with Baudry, Kristoffer Kropp and Christian Dayé on such issues.

My own presentation at the parallel session “Transatlantic Dialogues after 1945 II” was very stimulating thanks to the different questions that have been raised, especially by Cherry Schrecker and Dan Gordon. My main objective was to deal with the tricky relationship between American Sociology and the National Science Foundation. One of the questions of D. Gordon led me to work until now to refine my analysis on the early stages of this relationship. I also had the opportunity during this session to attend intense discussions between the other speaker, Christopher Schlembach, and the audience on the relationship between Parsons and Voegelin, of which I did not know much about.

I keep strong memories too of the debate in terms of “construction d’objet” around the very interesting study of Barbara Hoenig on European research policy. I also remember having enjoyed the presentation of Cecilia Winkler, especially because it helped keeping in mind that history of American sociology cannot be understood simply by focusing on the big three sociology departments and their professors, as dominant as they were (and still are). Long story short, the possibility provided by this conference of learning both from the speeches and their speakers was fruitful.

I am pretty sure this will be testified to by many other scholars but I’ve been really impressed by the involvement of our two main speakers: they provided a great example of how notorious researchers should behave (attending all the sessions, providing spaces for discussion rather than imposing their own position, etc.). This experience contrasted a lot with some of my previous ones and it is very likely that the amount of effort put into this conference by their organizers had a “significant contribution” to this phenomenon.

Is it possible to establish a clear link between funding and research practices (my exchanges with and reading of Jennifer Platt has been of importance to make my mind on such issue)? What the word “impact” implies epistemologically? How to combine geometrical analysis and other kinds of tools? How to use rigorously incomplete data in order to “guesstimate” (in A. Abbott’s words) the morphology of specific social phenomena? My

reflection on such issues strongly benefited from these different sessions.

For all these reasons (one could add that Dublin in itself was the icing on the cake) and beyond the unavoidable frustrations that so many presentations in such a small amount of time lead to, these few days were a great experience. We strongly recommend these conferences to any social scientist who thinks that discovery in research has to do with the confrontation with and the knowledge of what has been produced by the others. Could we call that cumulativity?



Impressions from the global south

by Fran Collyer

The ISA History conference in Dublin in 2012 was my first for this committee, and I was delightfully surprised to find so many people with similar interests to my own. I was not surprised to be the only Australian at the conference, for ours is a relatively small sociology community, and I have not met very many Australian sociologists who share my interests in the sociology of knowledge and the history of sociology.

The conference itself was small, and that in itself makes for the very best of environments to meet people and share ideas. I met several people who I immediately liked and respected, and have continued to correspond with a few of these. I look forward to meeting face-to-face with them, and the whole group, at future events and conferences.

The content of the papers and panels ranged across many different themes and issues. Some of the more memorable include Dan Gordon's keynote address on the university and the faculty. Dan spoke about American universities, which are clearly very different from our own and so serve to remind us of national and regional differences across the globe. I particularly enjoyed his insights into the

changing nature of these institutions, and the way the very meanings of the 'faculty' and the 'discipline' have shifted historically. Andrew Abbott's keynote is also memorable, for he spoke against the existence of significant national differences in the way sociology is structured internationally, proposing a *shared international intellectual arena*. This was, I thought, a very American-centric view of the world, a fact that would have been clear to the majority of the audience, for most were from European countries, plus a good representation from the 'global south' (including South America, Asia, Africa, plus one New Zealander and my good self from 'down-under'). An opposing view would suggest there to be no *international* sociology but diverse national and regional sociologies which dialogue with hegemonic forms emanating from the 'global north'.

Apart from the keynotes, some of the more interesting papers I came across included Barbara Hoenig's investigation of the markedly different success rates of various disciplines in gaining European Union funding; Albert Tzeng's work on the dispersion of sociological knowledge in Taiwan and Hong Kong; Matteo Bortolini's theories about why Robert Bellah's symbolic realism did not 'catch on'; and Celia Winkler's study from Montana, USA, where the focus was the historical tension between the community and the university, and the intervention of the Rockefeller foundation in the 1940s to assist with integration. I'm sure everyone who attended the conference will have a different selection of favourites, but these were some of mine.

I found the conference very enjoyable and valuable. I know how much work goes into organising a conference, and would like to offer my personal thanks to all members of the organising committee for all their efforts. I look forward to another one!



Photo gallery from Dublin



University College Dublin



Andreas Hess and Andrew Abbott



Jennifer Platt, Christian Fleck and E. Stina Lyon



Conference dinner in Newman House



Opening of the conference



Fran Collyer and Daniel Gordon



Marcia Consolim, Fran Collyer and Sam Whimster



Conference tour to the Croke Park/GAA Museum

For more photos, please visit UCD's website: <http://www.ucd.ie/sociology/newsevents/news/title,125126,en.html>

World Sociology: The View from Atlantis

Keynote address to the 2012 RCHS Interim Conference in Dublin

by Andrew Abbott

There seem today to be sharp changes in what we know, in how we know, and in what we think is knowledge. Researchers find themselves spending more time searching and less time reading. Students think that knowing something means knowing a web address or that creating an argument means making a list of bullet points. In both areas, the change is striking. Moreover, substantive research corroborates these impressions. Research and knowledge practices in the humanities and the humanistic social sciences really have changed in the last forty years. A whole view of knowledge seems to be slipping away.

But if we are losing something, what is that something? This is a question that is posed to us continuously: by the students who think our knowledge trivial and unworldly, by the neoliberal state which treats us as assembly-line workers in a knowledge factory, by the natural scientists who think that our research procedures are unscientific and feckless. And behind all of these questions lies the deeper question of our own normative ideals: what ought knowledge to be in the humanities and the social sciences?

For this question of knowledge ideals comes not only from without, but also from within. Our previous knowledge ideal seems to be in the process of self-destruction. It is increasingly clear that in sociology, at least, cumulation is not a practicable ideal. One has only to read work from fifty years ago to realize that today we are often saying the same old things with new data, new methods, and new citations - pouring old wine into new bottles.

And not only is our sociology not cumulating, it is also deeply fragmented. There are huge variations in methods, philosophical assumptions, and style across the discipline. In the old days, this variation was not worrisome. We believed in cumulativeness, and cumulativeness meant that these fragments would be sorted into the sheep and the goats, and the sheep would in turn be arranged into a cumulative flock called scientific sociology, while the goats would scatter across the intellectual hillsides as pop sociology or journalism. But if cumulation isn't going to

happen, then we have no easy method to tell the sheep from the goats and hence no way to bring order out of fragmentation. How then are we to deal with it? How and when can and should our different subdisciplines and methodological paradigms and research areas combine or hybridize or indeed even converse?

I wish here to address one aspect of this fragmentation, the variation of sociology from nation to nation. Although this variation is often overlooked by those of us on the self-sufficient continent that is American sociology, it is evident that there are sometimes striking differences among the rhetorical styles of articles from different nations and regions. More generally, there is considerable international variation in use of specialized methods and particular theories.

Of course there are those who would impose a concept of cumulation here as well. They expect the false sociologies - whatever and wherever they are - to vanish, while the true sociology emerges and coalesces across these various national voices. But if there is no cumulation, then we must confront the fragmentation just noted. How can these diverse "national sociologies" be related to one another? How should we be thinking about sociology as it becomes a more global enterprise?

1. The Setting

One could approach such questions in a highly deductive manner. One would treat variation in sociologies within the same framework one might use for variation by subdisciplines or methodology. But while that might further a general analysis of sociological knowledge, it might not be the most effective approach to the particular question of national differences.

I therefore proceed inductively, reporting the results of my own reading and reflection about global sociology. In particular, I report the exercise of reading a series of older works drawn from around the world. In this I am following the lead of the *American Journal of Sociology*, which has for several years been publishing in each issue a review essay on some earlier book of

social analysis, a work taken from the broad heritage of sociology. Although the author of these reviews wrote at first about American works, for the past two years she has written and - apparently will hereafter write - only about works whose authors were born outside of the erstwhile global metropolis of Europe and North America. She has examined writers from Latin America and Africa, from India and China, from Iran and Turkey. So the essays give us a window into a global sociology.

The author of these reviews is Professor Barbara Celarent of the University of Atlantis. Obviously, both the name and the university are fictitious: the name is a quotation from a medieval mnemonic for remembering the valid forms of syllogism, while the university takes its title from Plato's *Timaeus*. So we can assume that the author wishes to conceal her identity and therefore we must eschew any *ad feminam* analysis. We must simply take at face value both these review essays and the texts they analyze. But this presents no difficulty. Like some of my colleagues, I have myself followed both the reviews and the texts carefully. So I thought that today I would reflect on what one learns by reading both the reviews themselves and the eighteen authors and twenty-three works so far covered in Professor Celarent's series. These books might be seen as part of a common heritage for a world sociology. What do we learn by reading them alongside one another and how does that bring us closer to imagining global sociology?

From the outset, we learn three lessons that are implicit in the very idea of reading old works. First, careful reading is a central - indeed an essential - part of scholarship. This is a truth no longer universally acknowledged by our students, and perhaps not even by some of us. In an age of keyword searches and research assessment exercises, we spend much less time in slow and meditative reading than we did heretofore. We search more and read less, as if we had become more certain what we could and would find in the work of others, and were simply locating it to verify that indeed it said what we expected. We have lost the desire to be surprised.

How many of us, I wonder, have taken the time, as has Professor Celarent, slowly and carefully over the course of a year to read six books from cover to cover, then to find and read for each book the dozen or so historical, critical, and biographical works necessary to place that book in context, and finally to undergo the discipline

of writing four thousand words that can capture some important intellectual lessons from that reading? I imagine some of us may so read familiar works in the course of teaching, or perhaps we so read works particularly central to our scholarly interests. But few of us deliberately read a broader selection of works in order to encounter unfamiliar social analysis from unfamiliar times and places. Celarent's first lesson is therefore that reflective, meditative reading of adventurously chosen texts remains a necessary nutrient for the scholarly life: that we will lose our way if we surrender completely to the seductions of the internet and the pressures to publish. We must take the time to think.

Celarent's second lesson is that we should read works that are old. She does not write about living authors. By such a rule she insists that old work is relevant and indeed important. She thereby denies the simple version of cumulation, the idea that all past knowledge is subsumed or otherwise contained in the writing of the present. To be sure, I don't think Professor Celarent denies all forms of cumulation. She clearly believes that knowing more simple facts is better than knowing fewer simple facts, and she often speaks of the growth of this or that short-term paradigm in sociology - new social movements theory or practice theory or subjective ethnography or network analysis. But she has been clear that she thinks that the great underlying themes of the discipline are largely constant, and it is these that she seeks to engage.

Because such a profound constancy lies behind the deceptively progressive surface of our discipline, another of Celarent's reasons for reading old work is that it teaches humility. When we read old work without the crutch of cumulation we begin to see in that work not simply those few things that we can identify as the precursors of what we currently take to be "the truth." We begin to see also the many important past concerns that we have ourselves dismissed: vocabularies of thinking that now seem wrongheaded or perverse; once-enticing paths of argument that - as we presently think - led into blind canyons of the mind. This encounter with the many lost causes of the past - causes perhaps lost only momentarily, I might add - helps us to realize that our own current knowledge must be similarly uneven and provincial. The handwriting of the future is indeed on the wall. But so also is a lot of graffiti, and like our predecessors - like Belshazzar himself - we have difficulty telling the one from

the other. To see our predecessors living this confusion may teach us to avoid that seductive but false pleasure that E. P. Thompson once called "the enormous condescension of posterity." We often speak of old work as "outdated" or "passé." We say that old theory is "wrongheaded" or "imprecise." So also will our own work be labeled, soon enough.

Celarent also believes that just as we need to recognize our temporal particularity, we need also to recognize our spatial particularity, especially as encoded in the widespread assumption of dominance by the sociologies of the current metropolis. We can infer this belief from her selections of books, which have ranged around the globe.

There is finally a third lesson we can take from Celarent, beside the injunctions to think reflectively and to avoid temporal and spatial provincialism. It is Celarent's fiction that the works she introduces will be read corporately, by the discipline as a whole, thereby providing a basis for common discussion in the corridor or the coffeeshop, at the conference or the colloquium. By reading together works that are unfamiliar to nearly all, a discipline can renew its commitment to a common if immensely various enterprise. As she puts it, "by reading together a series of old works, we leaven our specialization with the yeast of difference." Imagine, indeed, if we all came to a conference not only with our own papers prepared, but also having read in common one great old work that almost none of us had ever read before! Conferencing might be different then. There would be a novelty and excitement - dare I say, a youthful surprise - that perhaps we have lost.

Having taken these first three lessons, then, let me then work through Celarent's work to this point, noting her important themes. I shall try to derive from her insights a view of how we might conceive and live a sociology that is global in its reach. I begin with her choices of subjects, trying to infer from them her model of sociological knowledge more generally. I then turn to the themes she seems to regard as central to a world sociology, focusing on her views of the problem of universal and particular knowledge.

2. Subjects of Reviews

The six reviews of Professor Celarent's first year set forth her attitude towards the metropolitan traditions. In those reviews, she reflected about what is surely the dominant voice in that

metropolitan tradition, sociology as practiced in the United States.

Celarent read six authors in that first year, only one of whom was actually well-known across American sociology for any length of time: Herbert Marcuse. Her other writers included English scholar and social reformer Michael Young, writer Henry David Thoreau, schoolteacher/ethnographer Frances Donovan, librarian / social scientist Bernard Berelson, and Marxist sociology professor Oliver Cromwell Cox. A diverse lot indeed to be the heritage that Celarent envisions for American sociology!

These selections constitute Celarent's first message: that American sociology has intellectual connections far beyond its normally accepted canon. I should underscore my choice of the phrase "has intellectual connections" rather than the more expected "has intellectual roots." Celarent believes that past writing should be read as part of the present, not as something that is dead and gone, the subject of merely historical work. In her view, the historical account of how sociology came to be what it is today - important as that may be - should not govern our current reading of the great works of past social analysis. Put another way, while Celarent is both careful and respectful as a reader of works in their historical context - indeed, detailed biographical and historical context marks all of her reviews - she believes that contextual reading should achieve a translation of past work into terms that make immediate sense as argument in the present. This seems an important - perhaps a challenging - message. History matters, to be sure, but it matters less than does discovering what is enduringly human in a given text.

That side point restated, the main message of Celarent's choices is clear. Even in metropolitan sociology the heritage of the discipline involves more than just sociology professors. Oliver Cox is the only full-time, lifelong sociology professor on Celarent's first-year list. Indeed, two of them weren't professors at all (Thoreau was a writer and Donovan was a high school teacher) while Young and Marcuse held academic posts only once their intellectual reputations had already been made outside academia. Thus, in theorizing global sociology, we need to remember that even in the metropolis, sociology reaches out to a very wide set of sources. It is not simply a professional enterprise, even where it is most institutionalized.

Such an approach entails a wide definition of sociology. A narrow approach would define sociology (trivially) as only those forms of social analysis done by sociology professors. On that (strongly cumulativist) definition, the *heritage* of the discipline can include those who aren't sociology professors - because earlier scholars could know many fields, while today there is too much to know. But while the *heritage* of the discipline might include people who aren't sociology professors, the *present* discipline should not, on this view. Yet this position is obviously wrong. American sociologists in recent decades have drawn on philosophers like Foucault and Rawls, political scientists like Putnam and Elster, statisticians like Cox and Rubin. So Celarent's wide definition appears to obtain in the present as well.

One notes also that Celarent's authors speak to subcommunities within American sociology, each of which links quite closely with similar subcommunities beyond that nation. For, to be sure, while these writers are to some extent unfamiliar, each has his or her particular area of visibility in contemporary American sociology. Marcuse is read by theorists and Donovan is read by students of the Chicago School. The long-ignored and politically incorrect Cox is being retrospectively repackaged as an important predecessor for today's African-American sociologists. And each of these communities - theory, Chicago School, studies of domination - reaches beyond the boundaries of the United States.

In terms of general visibility, Thoreau and Young are a different matter, of course. Thoreau is a household name, although not as a sociologist. And Young, although himself almost unknown, coined in his title a word (meritocracy) that is in the working vocabulary of most educated speakers of English. By choosing Thoreau and Young, Celarent wants to emphasize that ideas familiar in other contexts and usually limited to those other contexts can make sociology come alive when imported in novel ways. This appears again to be part of her rejection of the overarching ideology of internal cumulativeness, in particular her rejection of the common argument that the cumulative increase of knowledge requires specialization to deal with overload. There is something about specialization that Celarent does not like, a point we do well to remember when we wonder whether national sociologies might not be

imagined as "subcommunities" of a "comprehensive" global sociology.

By her choices of writers, Celarent also seems to be saying that "American" sociology isn't really national. Of her six writers, only Donovan, Thoreau, and Berelson were Americans by birth. Young was English, Cox Trinidadian, and Marcuse German. Metropolitan sociology might therefore be less nationalistic than we sometimes think. After all, the midcentury Americans ignored their own William James, George Herbert Mead, and John Dewey to borrow their social thought from Weber and Durkheim. To be sure, the vast majority of American sociology professors are today Americans. But this American majority is steadily declining as American graduate programs and faculties absorb more and more students and scholars from abroad. So even on the narrow argument, Celarent is probably correct that metropolitan sociology is more international than we sometimes think.

In summary, we learn from Celarent's metropolitan selections the following lessons. First, metropolitan sociology is much more than just what metropolitan sociology professors do. Second, much of the intellectual content of metropolitan sociology comes from other intellectual venues in any case. Third, metropolitan sociology is in part constituted of subcommunities which have strong links across national boundaries. Fourth, there is something worrisome about the idea of "specialization" with its implicit claim that "subcommunities" are nested within a "larger" and possibly "national" sociology or sociological tradition.

In her second and third years, Celarent turned back - as she put it - to the rest of the world. Here her message is first and foremost one of almost overwhelming diversity.

One can see this diversity first by viewing her subjects in terms of continents and nations: South Americans Gilberto Freyre from Brazil and Domingo Faustino Sarmiento from Argentina; Caribbean Frantz Fanon from Martinique; Africans Jomo Kenyatta from Kenya and Mariama Bâ from Senegal; Asians Ziya Gökalp from Turkey, Ali Shari'ati from Iran, Govind Ghurye, Pandita Ramabai, and M. N. Srinivas from India, and Qu Tongzu and Chen Da from China. Or one could equally divide them by periods: Sarmiento and Ramabai from the nineteenth century; Gökalp from the turn of the twentieth; Freyre, Chen, Kenyatta, and

Ghurye from the interwar; Qu and Fanon from the immediate postwar; and Bâ, Shari'ati, and Srinivas from the later postwar. Or by politics and status: Freyre and Qu the aristocrats, Srinivas and Ghurye the Brahmins, Ramabai and Bâ the feminists, Shari'ati and Fanon the radicals, Gökalp and Sarmiento the middle class reformers, Kenyatta the revolutionary, Chen the scholar. As for religion, there are religious Muslims (Shari'ati and Bâ) by contrast with the secular Muslim Gökalp. There are Ghurye and Srinivas the high-caste Hindus by contrast with Ramabai the high-caste Hindu turned evangelical Christian. Occupationally, there are three sociology professors (Ghurye, Srinivas, and Chen), one historical sociologist (Qu), and one independent scholar (Freyre), but the other seven include a teacher/novelist (Ba), two heads of state (Kenyatta and Sarmiento), and four writers whom we might characterize as activists and public intellectuals (Fanon, Shari'ati, Gökalp, and Ramabai). These various dimensions of difference crosscut the group in many ways. Those close in one way are separated in others.

From this wild variety we can see that Celarent imagines sociology not as a building placed in a specific intellectual location, with a specific intellectual design, ever more perfect and aspiring to a cumulative grandeur, but as a specific intellectual crossroads where ideas of varying kinds come together. There are indeed some long-term tenants of stores at this crossroads - the sociology professors - but they do much or most of their real intellectual trade with other kinds of people, who are passing through on the way to other things.

Not surprisingly for those found at a crossroads, these authors were all formidable linguists. Most of them knew three or more languages; indeed, half of them wrote books in English although it was not their birth language. Some of them were extraordinarily cosmopolitan with respect to language: Chen's footnotes range across Chinese, English, Dutch, French, German, Spanish and Japanese sources, and Ramabai knew - at a minimum - Sanskrit, Marathi, Kannada, Hindi, English, Ancient Greek, and Hebrew.

All this linguistic mastery of course bespeaks itinerancy. Celarent's authors were all travelers. Some of them found education abroad: Kenyatta, Chen, Fanon, Shari'ati, Srinivas. Others went abroad through exile, like Freyre and Sarmiento. Still others sought new worlds, like Ramabai and Fanon. Of all these writers, only Bâ never spent an extended period abroad.

But the multiplicity of languages and cultures was often a fact at home as well. Some of these writers grew up in communities of mixed language and ethnicity, like Gökalp in Eastern Anatolia, where he had studied Turkish, Kurdish, Arabic, Persian, and French by his mid teens, and of course many - like Bâ - grew up in imperial settings where bilingualism in the local and imperial languages was necessary to everyday life: Kenyatta, Ghurye, Srinivas, Ramabai, and Bâ are examples.

We see then that Celarent's writers are diverse people in terms of origin, religion, period, profession, and politics. They are people who traveled much both in person and in thought. They knew difference at first hand through difference of language, most of them being multilingual almost to a fault.

They were, finally, nearly all people whose big ideas meant that they lived big lives, lives of triumph and tragedy. Of all these, only Ghurye and Srinivas had stably unfolding careers as respected academics, and, even then, Ghurye's record in academic politics is something of a police blotter. What do I mean by triumph and tragedy? Here is the record: Freyre was early exiled and later watched his work and fortunes ebb and flow with the changes of academic and public politics. Kenyatta went from activism to scholarship to radicalism, then to a concentration camp, from which he was released to a revered presidency. Qu left his country for a successful career as a Western academic, then returned to be permanently rusticated during the Cultural Revolution. Chen fell from eminence when Marxist social science replaced Chinese sociology and was never rehabilitated. Shari'ati bounced between teaching, scholarship, radicalism, and jail, and died in mysterious circumstances, probably assassinated. Gökalp went from provincial dilettantism to Young Turk eminence to a war crimes trial, exile, and return to the provinces. Sarmiento varied between reformism, exile, political failure, and overseas triumphs, ending up as a respected president and elder statesman. Fanon escaped French racism only to find Algerians treating him as the hated imperial oppressor. Like Bâ, he died early of cancer. And Ramabai's is in many ways the most extraordinary of these stories. She began life wandering India as an itinerant reciter of the puranas, After watching her family die of starvation, she wound up in Calcutta, triumphing as a prodigy of learning. Then she gradually left Hinduism for Christianity and

tradition for feminism, and traveled the West raising money for relief of Hindu widows, in part by writing a book on them in English, her fifth language. On her return to India she wrote a brilliant book about the United States in Marathi, founded a series of relief institutions over strong local opposition, and finished life running those institutions and translating the Bible into Marathi from original languages, which she learned for the purpose.

These are not academic lives, and the books those lives produced were in many cases written for non-academic reasons - sometimes as propaganda exercises, sometimes as part of making a nation, sometimes as part of unmaking a nation. But Celarent sees in them all the central issues of imagining society. Although these men and women were enmeshed in active life, they were, at heart, intellectuals and writers. Their books are worth reading today because they bespeak that great imagination.

Celarent's subject choices outside the metropolis thus underscore the same lessons of her metropolitan choices. Again, sociology is more than just "what sociology professors do," although the professors' activity is again one central lineage of the sociological enterprise. Second, much of the intellectual content of sociology comes from diversity and range of life experience, not only in one's society but beyond it. One further fact about her non-metropolitan writers is that they are nearly all deeply passionate about their topics. Rereading the metropolitan list with that fact in mind, one sees that Celarent found passion there as well: Young the polymath reformer, Thoreau the ardent naturalist, Cox the angry outsider, Marcuse the theoretical revolutionary. Even the quietly feminist Donovan had the same intense commitment as did her non-metropolitan counterparts. Indeed, even Berelson and Steiner were deeply passionate - about the project of cumulative social science.

Celarent is not then a fan of dry professionalism. And she has a passion for diversity, for reading men and women from different places, different backgrounds, different occupations, different life experiences, different politics: all of whom share a passionate commitment to the imagining of social life. Celarent's own vision is a global one because it embraces such diverse particulars and seemingly embraces them for their particularity - one might even say for their peculiarity. Perhaps if we now turn to the central themes she describes in these various texts we will find whether she

thinks that a global imagining of the social will or should take a view that is in some way national.

3. Central Themes:

Celarent's essays and their subjects can be analyzed under two general headings. The first of these is form: what are the forms of these books? What are their rhetorical structures? What are their devices as writing and as theory? The second heading is the relation of universal and particular: how do these works think about the differences between people? how do they conceptualize the universal? what claims do they make for the possibility of universalism? And in this vision of universal and particular, do they themselves explicitly claim or implicitly show a national style?

A. Form

I begin with the formal structure of these works because form relates directly to the question of cumulation already raised. If we envision works as lying in a transnationally cumulating discipline, then we expect the emergence of common organizing principles: general theoretical works, partial empirical tests, reformulations, and so on. But if, as Celarent seems to argue, we can expect only local and temporary cumulation (which we must then read through and behind to find some deeper and quite orthogonal set of categories), then we may find different kinds of forms relating in more diverse ways. And of course, we will be particularly interested in whether there is some national or regional quality to the forms chosen by her writers.

In Celarent's reviews, the transcendent cumulative project is represented by the widely-cited Berelson and Steiner volume, entitled *Human Behavior: an Inventory of the Scientific Findings*. Published in 1964, this book imagines a truly cumulative social science, based largely on experiments and surveys, with an occasional inductive generalization from case studies. This cumulative social science progresses by inductively subsuming previous findings under more general laws, as well as by the Popperian process of conjectures and refutations. In such an analysis, whatever does not fit the proposed standards disappears from view, and indeed the interested reader will find that most of what was actually published in American sociology journals at the time does indeed disappear in this book: neither Alvin Gouldner's article on reciprocity nor Howard Becker's on marijuana

use appears in the book, although each has been cited more than 1500 times since publication.

Celarent's review argues *per contra* that such cumulation as we do observe is local and temporary. Many or even most of Berelson and Steiner's "truths" were dismissed by later social science. Those that survived were simple - almost tautological - facts. They do not concern matters of grand human interest, but tiny fractions of human behavior; not people, but parts of people; not organizations, but particular events in particular kinds of organizations. The book attends mostly to then-dominant paradigms like psychoanalysis, modernization, and behaviorism. But while all three showed internal cumulation, all three were soon set aside for other - and equally temporary - internally cumulating paradigms.

One cannot imagine anything further from Berelson and Steiner's book than Thoreau's *Walden*. Yet Celarent argues that the Thoreau of *Walden* is a social theorist, at once analyzing both individual and society as a whole. Thoreau's analysis of the essential aspects of life is as rigorous as any twentieth century functionalism, and his analysis of the agricultural year is very close to that of Srinivas the professional sociologist one hundred and twenty years later. His analysis of action, Celarent argues, is more profound than Weber's because his concept of living deliberately rests on common experience, not lawyerly abstraction. Indeed, what opposes him most completely to Berelson and Steiner is precisely this refusal of the kind of abstraction that is necessary within the standard understanding of cumulation. The world of Thoreau is a world of concrete particulars: one man, one pond, one field, one cabin. "Abstraction" here takes the form of intensifying the particular, as if one could directly find the universal, the human, by a sufficiently close contemplation of one example. Nothing could be further from the world of experiments and variables that we find in Berelson and Steiner.

In formal terms, most of the Celarent writers are closer to Thoreau than to Berelson and Steiner. Some take up the biographical approach that we find in Thoreau. Bâ writes about the memories of a Muslim widow as she reappraises her past life during the obligatory mourning period for her deceased husband. Sarmiento writes of the spectacular rise and fall of his anti-hero Juan Facundo Quiroga. Even Chen pursues biography, albeit collective biography, seeking the various avenues and adaptations by which

millions of Chinese journeyed across the *Nan Yang* to work and flourish abroad. Similarly, Ramabai's book on Hindu widows examines the position and inevitable biography of a type of person, as do the earlier sections of Sarmiento, with their typology of gauchos.

Other works focus not on a particular person or type of persons but a particular place or type of places - not Thoreau as man, but Walden as pond. Here we find the ethnographies: Srinivas's intense lyric about the village of Rampura remembered after twenty years, Kenyatta's political ethnography of his own tribe, Donovan's studies of waitressing, retail selling, and school teaching, and Chen's painstaking analysis of three communities from which emigrants depart. Like *Walden*, these works all cover the functional necessities of life, and strikingly, most, like Thoreau, insist on the essential relation of humans to nature. One might even place in this category Qu's *Law and Society in Traditional China*. Quoting cases from thousands of years apart, Qu finds the continuities and constancies that make of classical China - in his eyes at least - one single great place and moment, just as Rampura in 1948 is one place and moment for Srinivas. Interestingly, Qu's other book - on *Local Administration under the Ch'ing* - takes the other, more biographical approach, dissolving the Qing bureaucracy into the collective biographies of dozens of types of actors, each with its own complex forms of development.

All these works are thus formally quite close to Thoreau, and like him try to recreate a moment or a place or a person or a type in all its essential and quite particular complexity.

The other form among Celarent's writers is the work that confronts a great historical change or process. Hence Fanon tries to capture the epochal event that was the Algerian revolution. Sarmiento chronicles the warfare between what he calls "civilization and barbarism" in Argentina. Ghurye studies the endless permutations of caste and race in India's long history. Freyre celebrates the long and passionate story of race, power, and sensuality in Brazil. Each of these analyzes an enormous but particular historical process, yet in terms that while not universal nonetheless invite comparison, critique and development with respect to other cases.

Cox's analysis of *Caste, Class, and Race* is however different. Its attempt at formal theory brings us

back towards Berelson and Steiner, for theorizing in the sociological mode pulls Cox away from the particularity that dominates nearly all the other works. His universal categories and his eclectic Marxism draw us toward an abstract universalism, away from the universalism of a particular biographical type - like Chen's migrants or Ramabai's young widows - or of a concrete historical unit like Srinivas's village or Kenyatta's tribe. It is a universalism whose entities exist only in the theoretical world of abstractions: proletarians, exploited races, ruling classes, and so on. Despite his political distance from Berelson and Steiner, he is the closest to them in formal terms.

Interestingly, the two fantasies on Celarent's list - Young's *Rise of Meritocracy* and Marcuse's *Eros and Civilization* - return us towards concreteness and particularity. It is difficult to imagine the future purely in universal abstractions. Both works - Young more successfully to be sure - therefore sketch a particular kind of future with particular practices, and if Marcuse's book has a weakness that weakness lies in its failure fully to concretize its vision.

Turning to national styles, we see however that Celarent finds no particular association between forms of writing and national or regional traditions. In formal terms, Qu shares more with Ghurye than he does with Chen. Srinivas shares the ethnographic form with Kenyatta and his literary stylistics with Bâ, but Bâ and Kenyatta's common African-ness amounts to very little in formal terms. Ghurye, Srinivas, and Ramabai were all Brahmins, but while there are a number of attitudinal similarities, their forms of writing are quite different. It is true, to be sure, that Sarmiento and Freyre's books share a grandiosity and sweep that seems recognizably Latin American, but one has only to recall Gökalp to see that the common factor here is not the particular nation or region, but rather the project of nation-building itself. In short, Celarent finds no association between forms and nations or regions; the forms of social analysis seem to be a common heritage, bent in particular ways in particular places, but available to all. If there is a common quality to form, it has to do with moments in history: the grand narratives tend to coincide with nation-building moments, while the ethnographies and collective biographies emerge to establish other solidarities. It is then not nation itself that matters, but the prominence of nation-building over other kinds of group creation.

One final point about the form of these books. We find in many of these works a powerful and self-consciously literary tone. This is obvious in the writers Thoreau and Bâ, of course, as it is in Young, who also writes in the specifically literary form of science fiction. But many others show the same ambition. Sarmineto and Freyre are both self-consciously grandiose in their writing, and indeed Sarmiento's book is widely credited with having spawned the genre of dictator novels. Or again, a substantial amount of Gökalp's oeuvre consists not of social science but of poetry - he was manufacturing Turkishness - and Srinivas clearly learned much from his close friend R. K. Narayan, whose fictional town of Malgudi is a thinly disguised portrait of the Mysore in which they were both born.

Does Celarent mean by this that a global sociology ought to be literary? I don't think so. But she seems to think that social analyses of great power are likely to be passionately written and that passionate writing will be self-consciously excellent. The divorce that has arisen between sociology and excellent writing in metropolitan work seems to be rejected in much of the rest of the world. Moreover, this linkage seems to exist in the biographical approaches as well as the lyrical ones and the narratively structured ones. It is perhaps the focus on concrete particulars that drives this literary quality. Again, it is difficult to wax poetic about abstract theory.

B. The Universal and the Particular

As this discussion suggests, surely the dominant theme of Celarent's books and reviews is that of the universal and the particular. We have already seen that her choices often fall on works about complex particulars: groups, types, individuals, and so on. We must now see how she views the relation between nationality and other forms of difference in global sociology.

It is useful to begin with an observation. National and regional difference occupied a privileged place in midcentury metropolitan sociology, as they did in popular consciousness throughout much of the world in that period. There were thought to be two different kinds of differences between humans. First were the varying properties of individuals in a society - ethnicity, gender, race, religion, class. Second were those differences related to the difference *between* societies: nationalism, language, and so on. Just as in the analysis of variance we speak of variance within and between groups, so

midcentury social thought recognized differences within and between societies, and by the word "societies" it meant - in fact - nations. The one kind of difference was nested within the other. As we shall see, while Celarent's authors take both kinds of difference seriously, they do not so nest them.

That said, a first insight from Celarent's collection is that a surprising amount of social analysis has been organized around the task of inventing the nation. Gökalp is the obvious example here, using Durkheimian sociology as a blueprint for creating an ethnic Turkey out of the ruins of the Ottoman empire. As Celarent notes, Gökalp is explicitly concerned with rejecting those solidarities that reach beyond the nation (such as religion) precisely he thinks they cannot be strong enough to give meaning to life. Fanon's position is much the same. Shari'ati by contrast seeks to found a new nation on a return to religious commitment, but evades Gökalp's problem because the particular form of Islam he supports is coextensive with the boundaries of the nation he wishes to create. Sarmiento too is concerned with defining a nation, but his Argentina is poised precariously between the gaucho's authentic and spontaneous amorality and the middle class's progressive but colorless self-control. By contrast, Freyre too is interested in nation-building but he almost ignores the middle class, focusing only on the extremes. Freyre's focal concern about the nation is race. He aims to submerge the races in a stew of miscegenation in order to found a composite Brazilian identity. Indeed, one can find nationalism throughout all of these works in one way or another: Kenyatta overidentifying his nation with his tribe (an idea that would divide Kenyan politics for decades); Qu taking Chinese unity so thoroughly for granted that he has no problem thinking China's civilization to be completely continuous over thousands of years; Srinivas studying villages as a way of helping create the new and independent India.

But of all these writers, only Gökalp and Fanon are primarily concerned with national as *against* other differences. The others invoke national differences, speak them, even create them; but national differences are one among their many interests and if they loom large it is merely because the problem of nationalism loomed large in the times of these writers, not because it was their central concern. They are often concerned with examining or even creating a difference, to be sure. But this difference is

seldom a national one. For Bâ and Ramabai it is gender, for Shari'ati religion, for Chen immigration, for Cox and Freyre race, for Sarmiento class.

A similarly pervasive (but seldom central) theme is the great regional difference between the metropolis and the non-metropolis. Thus when Ramabai holds up to her countryman the example of a new nation, her interest in the United States is chiefly that it has thrown off the imperial rule of Britain. With only one exception, all of Celarent's non-metropolitan writers spend substantial time on relations with the metropolis. One strand of this work is resolutely negative: Kenyatta's sly folktales about the British, Fanon's dramatic rage, or Shari'ati's witty and occasionally illogical dismissal of Western philosophy. But another strand of it is quite positive. Freyre's Brazil inherits Portugal's interstitial status between Christian and Moorish culture, Sarmiento takes the metropolis to be the epicenter of middle-class enlightenment, and even Ramabai believed the British position about *sati* to be correct, although perhaps for the wrong reasons and without understanding the problems raised by suppression. And the view of the metropolis is sometimes differentiated and subtle. Ghurye notes that many British census officers knew perfectly well that counting caste membership was absurd. Chen treats metropolitan restrictions on overseas Chinese as having ironically been the origin of overseas Chinese power (because restrictions against landowning drove the overseas Chinese into their control of commerce).

Bâ alone does not mention the metropole, which appears in her novel only as a place to which an excessively oppressed Senegalese woman might want to escape. That Bâ explores a level of experience at which metropolitan relations do not matter seems an important caveat. It can be all too easy to think that a global sociology must focus completely on the relation between the metropolis and the rest. Bâ reminds us that such a focus itself overrates the metropolis.

We see then that Celarent's writers take nation and nationalism seriously, as they do relations between their home societies and the expanding European empires. But they have many other foci as well, and they are willing to devote their attention elsewhere. Nationalism is an important particularity for them, but not the only one and not the enviroing one.

More often, the particularities that concern Celarent's authors are other differences. They write of race, gender, class, religion. All of these, at least potentially, reach across national borders.

Gender is well and truly investigated. Bâ, Ramabai, and Donovan write at length and explicitly about women's social position. Donovan, Srinivas, Marcuse, Chen, and Freyre write at length about sexuality and sexual activity. Both Thoreau and Sarmiento write about gender ideologies, and indeed just as Gökalp wrote articles to create a new nation, they wrote books to create a new masculinity, as Bâ and Donovan did to create a new femininity.

As for class, it is perhaps less effectively analyzed here. Many of these writers come from the new middle classes of the non-metropolitan societies, and were caught up in the politics of nationalism and imperialism more than in the complexities of internal class politics. (Perhaps the turn to concerns of nationalism and imperialism enabled them to conduct class politics by other means.) As might be expected the Latin Americans have the most differentiated class analyses. Sarmiento is very clear about the middle classes and the rural world that opposes them, although he ignores the rise of the new capitalist agriculture of grazing. By contrast, Freyre is an aristocrat to his fingertips, and his analysis has the clear eye of one whose class is doomed. Chen's analysis concerns the creation of an immigrant middle class and its impact on the sending villages back home, while Bâ's is an analysis of middle class Muslim life in itself. So there are a variety of views of class, but one would not conclude from these works that class dynamics was the governing logic of modern social life. It is important for most of Celarent's writers, but it is central only for Cox.

There are also a variety of views of a variety of religions. Gökalp, Bâ, and Shari'ati give us secular, Sufi, and Shi'i Islam respectively. And Ghurye gives us the long history of Brahmanism, while Srinivas by contrast gives us the lived religion of an Indian village at a given moment. But other than Freyre's picture of the sensual and intensive Catholicism of old Brazil, we get very little sense of Christianity. It is true that Ramabai's life story is an epic of conversion, but the works of Ramabai that Celarent reads do not show us the forces that made that epic.

Race by contrast is a crucial topic, yet sometimes decentered. Race is central for Kenyatta and Chen. Yet for Cox, race difference is swept into

class difference. For Freyre it vanishes in a haze of miscegenation. For Ghurye it is submerged under the endless churning of blurring castes and Brahman reclarification.

Celarent's choices thus show that she does not expect there to be one, systematic theory of race or religion or class or gender, as indeed she does not expect there to be one view of nations and nationalism. None of these dimensions of difference seems primary for her, and none can withstand the swirling variety imposed by the other differences. Once again, she seems to take the world as always constituted of complex particulars, even if one or another dimension of differences seems to emerge as dominant in one time or place, as did nationalism worldwide in the twentieth century. Thus, her reviews always raise questions about the more single-minded of her writers: about Shari'ati's desire for religion to drive all social life, about Gökalp's and Fanon's failure to see the dangers in nationalism, about Cox's often extravagant Marxism. It is essential - even good - to build and develop one's group, but not to the point of destroying difference. The same, she seems to be saying, is true of sociological theories as well.

Implicit in the idea of complex particulars, moreover, is the notion that these differences can never be truly dissociated. Thus, if Celarent questions single-dimensional positions, she has also directly questioned the universalist position implicit in the midcentury social science we see in Berelson and Steiner. The conception of universalism employed there arises in classical liberal political theory. The liberal, universal world is not constituted of complex people, but rather of tabula rasa human beings, generic "individuals" or "citizens," to whom are added certain identifying properties. They are male or female, they are white or black or colored, they are Muslim or Christian or Hindu. For some purposes, they may indeed be some combination of these things, but in any given argument about them, we allow ourselves to be concerned only with one particular property or set of properties.

Celarent does not find this social ontology compelling. In several reviews she has questioned the pure liberal ideal precisely because although it is universal, it has no content. And no human being or group lacks specific, particular content. We can't imagine that content as something extra, added onto mere existence. Humans are never merely existent and they are never merely citizens, but always a hundred other things beside. Between

complex particulars, Celarent has argued, there can only be translation, not simple equivalence.

Celarent's position seems here to derive from one of her writers - Ramabai. For Ramabai gave an implicit theory of difference. In speaking of the many forms of difference she observed in the United States, she used the same Marathi word to refer to them all - *jati*. In common usage, *jati* is the word for subcaste, a local endogamous group. But Ramabai used it to mean what in English would be called "kind" or "character." For her there are gender *jati*, in the sense of women as a group or men as a group. There are ethnic *jati* and racial *jati*. By so doing, Ramabai conceptualizes difference as a pervasive quality of humans and yokes the many kinds of difference under one concept. And her implicit ideal relation between them - which underlies her somewhat romantic view of the United States - is of translation, appropriately enough for a woman who probably knew ten or more languages.

C. Conclusion

Celarent's reviews thus provide a useful foundation for considering my central questions: Do these works betray any clear national biases and should we expect those national biases to concretize into "national sociologies" of some sort? It seems that just as Celarent's authors find in their different nations different ways to write and different things to write about, so also the growing sociologies in their different nations will find many ways to write and many things to write about. Celarent's authors are a representative if very small sample of the possibilities of national sociologies, and what they tell us is that aside from a few occasional family resemblances (particularly in work that is on the topic of nation-building itself), great social analysts of diverse countries wrote in a variety of formats about a variety of topics. The circumstances of a nation tend to push it in a particular direction at a particular time. If other nations have similar experiences, we may find similar works there. Or we may not. While it is true that a nation's geopolitical position, educational system, and culture (cultures?) cannot but influence how its sociology evolves, it is also true that national bodies of sociology

will contain enough internal division to provide very strong cross-national ties along other lines; there are women everywhere and middle class people everywhere and religious people everywhere and so on. One could envision national styles of sociology, perhaps, or national emphases. But truly great social analysis will always engage topics that, like nationalism itself, are parts of human experience more generally and hence can be translatable into other styles and other emphases. And, finally, to the extent that there do emerge strongly national qualities to sociologies, they seem likely to pass with time: one has only to think of French sociology pre- and post-Bourdieu, Parsonianism in America, and so on.

Professor Celarent seems dubious, then, of the whole idea of national sociology. Rather, her vision of a global sociology is one that is characterized in the main by the tolerant juxtaposition of particular scholars and works across a wide range of different styles, nations, and interests. She does not pursue a targeted selection of works, aiming to find a "Latin American position" on nationalism, or an "Islamic position" on religion and society, and so on. She does not aim at abstraction of the scientific, cumulating sort: "how do the various nations view race" and so on. Nor does she aim at replacing the variety of dimensions of difference - class, nation, gender, religion, and so on - with some one dominant dimension. Rather she seeks to juxtapose important and passionate works from highly particular people in highly particular circumstances and read them for their themes and resonances. It is a process that places translation ahead of systematization, precisely because it finds systematization to be ultimately vacuous. Her aim is not to overcome the many diversities, but to embrace them in a systematic way that in turn makes our own work fruitful - not because it becomes broader or more abstract and universal, but because it evolves towards a more tolerant particularity. The view from Atlantis is then emphatically not a view from the nowhere of scientific or political abstraction. It is a view from a tolerant but very particular place. But of those particular qualities, I know nothing at all.



Minutes from the ISA RCHS Business Meeting in Dublin, Ireland, 29 June 2012

by Per Wisselgren (and attested by Peter Baehr)

The Business Meeting was held in conjunction with the ISA RCHS Interim Conference at the University College Dublin, on Friday 29 June 2012, 17:30-19:00. 30 persons attended the meeting (Andreas Hess, Christian Fleck, Hedvig Ekerwald, Fran Collyer, Jennifer Platt, Charles Crothers, Cherry Schrecker, Albert Tzeng, Celia Winkler, Gina Zabludovsky, Sven Eliaeson, Kaat Louckx, Raf Vanderstraeten, Irmela Gorges, E. Stina Lyon, Barbara Hoenig, Christian Dayé, Michikunu Ohno, Kiyomitsu Yui, Jaroslaw Kiliias, Suzie Guth, José Gandarilla, Joao Marcelo Maia, Ivan Eliab Gomez Aguilar, Jan Marsalek, Marcia Cristina Consolim, Eric Lybeck, Kristoffer Kropp, Per Wisselgren, Peter Baehr). Seven members had preannounced their absences (Marcel Fournier, Johan Heilbron, Laurent Jeanpierre, Hans-Peter Mueller, Eleanor Townsley, Stephen Turner, and Maarten Mentzel).

§1. Opening of meeting.

The meeting was chaired by President Peter Baehr and with Per Wisselgren as Secretary. A proposed agenda had been published prior to the meeting in the May issue of the RCHS Newsletter, and complementary attachments distributed directly via email to all members on 24 May 2012. No other issues were added to the agenda.

§2. Minutes from the previous Business Meeting.

The minutes from the previous business meeting in Gothenburg 15 July 2010, published in the RCHS Newsletter, Nov 2010, pp. 9-11, were summarized by the Secretary. The minutes were approved by the BM.

§3 Activities report.

The Secretary gave a short report of the activities since the previous meeting in July 2010.

a) Current officers: *President*: Peter Baehr, Lingnan University, Hong Kong*. *Vice-Presidents*: Irmela Gorges, Germany*; Marcel Fournier, Université de Montreal, Canada*. *Secretary*: Per Wisselgren, Umea University, Sweden*. *Steering Committee*: Nilgun Celebi, Ankara University, Turkey*; Hedvig Ekerwald, Uppsala University,

Sweden; Johan Heilbron, Centre Européenne de Sociologie et de Science Politique, France, and Erasmus University, The Netherlands*; Laurent Jeanpierre, Université Paris 8, France*; E. Stina Lyon, London South Bank University, UK; Hans-Peter Mueller, Humboldt University Berlin, Germany*; Cherry Schrecker, University of Nancy, France; Eleanor Townsley, Mount Holyoke College, USA; Stephen Turner, University of South Florida, USA*; Gina Zabludovsky, Universidad Nacional Autónoma de México, Mexico. (star-marked = new in office since 2010).

b) Past and planned meetings: After the Business Meeting in Gothenburg no other board meetings have been held. RC matters have been handled on a running basis, primarily via email between the President and the Secretary, in relation to the ISA secretariat, and to the board if and when needed. Most activities have been concerned with the preparations of the interim conference with email contacts between the local organiser (Andreas Hess) and the Secretary and the President.

c) Development of membership stock: By the time of the last BM (July 2010) the outgoing Secretary Andreas Hess reported that there were some 90 members of good standing. Since then the number of members has increased slowly but steadily. By the time of each Newsletter: Nov 2010: 96 members; May 2011: 98; Nov 2011: 109; May 2012: 115. Latest membership list before the meeting, 21 June 2012: 120 + a few extra during the meeting. (A reminder has been sent out after the Dublin meeting directly to all delegates who still had not paid their membership before or during the conference.) In sum: positive trend with slow increase over time!

d) Newsletters: Since the last BM in Gothenburg the RCHS Newsletter has been distributed twice a year, in November and May. The plan is to continue with regular intervals like this. All Newsletters have been distributed to members only (plus to those with recently expired memberships – as reminders of renewal). No other specific RC08 publications have been made or planned besides the Newsletters,

although publications by members are regularly announced in the Newsletter.

e) Other activities: Most RC activities between the BMs have been concerned with the preparation of the interim conference and the production of the Newsletters. Other issues concern the establishment of a new RCHS bank account, preparation of a RC Grant from the ISA in support of the conference, revision of statutes, instalment of the RCHS Young Scholars Prize (for more info on each issue, see the points below).

§4 Economic report (since July 2010).

a) New RCHS bank account. A new RCHS bank account was opened in the Swedish bank Swedbank in 28 October 2010, and all the money in the previous bank account in AIB in Dublin (SEK 32.082 or € 3.449) was transferred on 10 November 2010 – for practical reasons (internet access for the secretary and with balances to the president).

b) Development of finances: Sum of money by the time of the previous BM, in July 2010: € 3.960. Balance on the account by May 2012: €2.746. Added to this comes membership dues collected by the ISA secretariat in Madrid (on 21 June 2012): USD 785 or €626. That is altogether c. €600 less now than then. Reasons: Decision (by 20 April 2011) to support the Dublin conference with €1077 (= topping up the €423 ISA RC Grant to €1500 – transferred to Dublin 15 Nov 2011). Motivation: best way to use the money, encourage young researchers. Other planned use – to permanent the Young researchers prize (€500, biannually). In sum: finances in good balance and under control.

c) Information on RC income from affiliation fees and ISA grants, as well as on use made of those funds: *Affiliation fees* (paid directly to the local RC account since July 2010 until May 2012): 9 members (incl. two students) = 6x30 + 1x10 + 2x15 USD. *ISA grant* for 2011-14 à USD 600, of which 300 was transferred 26 April 2011, rest to be transferred after final report from the conference has been submitted.

d) Budget for the coming two years. The only costs planned for the next two years for the moment are the RCHS Young Scholar's Prize: €500 x2 (in Dublin and in Yokohama). USD 300 will be added for remaining grant. This means that there is a good balance: €3.321 (for the moment on bank + ISA) - €1.000 (two prizes) + €239 (USD 300 as grant) = €2.560.

§5 Revision of statutes.

The President informed the BM about the background. Our current statutes were last revised in Durban on 25 July 2006 (the weblink to our ISA website was included in the predistributed message to all members on this matter:

http://www.isa-sociology.org/rcs/rc08_st.htm). Since a year back the ISA has initiated a process where they require all research committees to update their Statutes in order to meet the general ISA Statute requirements. We received a detailed checklist from the ISA Research Coordinating Committee's (RCC) Subcommittee on Statutes Revision on 25 October 2011 (this checklist was also predistributed in beforehand). After that the President and the Secretary have prepared a proposed revision of our Statutes, which was submitted to the RCC Subcommittee on 2 January 2012 (also circulated before the meeting). The original time plan set up by the ISA was that the RCC Subcommittee should have reviewed our proposal before the conference in order to have the new Statutes formally approved by the Business Meeting. However, we still had not received any feedback from the RCC before the meeting and we also contacted the ISA Secretariat just before the meeting. The current proposal is adjusted in accordance with the RCC's suggestion, except for three specific places in the statutes that we have suggested that the election procedures should be handled via email instead of with regular mail. We also suggested that it should be possible to revise the statutes by quorum at the quadrennial meeting. Delegates at the Business Meeting observed a typo in the numbering where IV.2.2 is missing, and a slight rewording of VII.2 was suggested: "Revision requires approval by a majority (51%) of either the whole membership in an e mail ballot, or of the members present at a quorate quadrennial meeting." It was also suggested that we specify the size of the quorum. With these complementary additions it was decided that the Business Meeting approve the suggested revisions subject to the ISA Research Coordinating Committee's Subcommittee on Statutes Revision's sanction. [Editor's note: Please see comment below on the further process of the revision of of the Statutes after the BM.]

§6 Election of officers 2014.

A number of new officers will not be eligible for re-election (for the same posts) at the next

World Congress: the President and the two Vice-Presidents, and five of the members of the steering committee (i.e. those who are on their second term of office). The other members of the board may continue for a second term, if nominated and re-elected. The new statutes also give clear instructions for the election procedure (see "V. Nomination procedure"). Basically, the Secretary shall prepare and distribute a form to all eligible members at least 20 weeks before the election day. All members can nominate eligible candidates (i.e. who are members of good standing in both RCHS and ISA) who are willing to be candidates for any of the posts. Candidates should make a brief statement about their background and interests. The Secretary will prepare a ballot list at least 10 weeks before the election day. The election takes place at least 2 weeks before the World Congress starts. It was suggested that the outgoing President should be the designated electoral officer. It was also suggested that we should try to look around for electronic election websites that may suit the purposes of transparency.

§7 Formal establishment of the RCHS Young Scholar's Prize.

The President gave the background history of the Prize. The Prize was first announced in relation to the RCHS meeting at the World Congress in Gothenburg in 2010. A decision was made on to follow this up 24 November 2011. Shortly after that, on 30 November 2011, the ISA Secretariat informed us that all ISA awards must be reviewed by the Research Coordinating Committee and formulated in accordance with the general Policy for ISA awards (http://www.isa-sociology.org/about/rc_aims.htm#c5). The President and the Secretary prepared a short formal proposal (based on our previous announcements of the Prize) which was submitted to the ISA RCC on 3 January 2012. In April we received the review of the RCC which suggested two minor changes: that we change the name of the prize and that we specify the language/s of the contributions for future announcements of the prize. The two suggestions were discussed. On the first point it was generally agreed and decided that we should change the name of the prize in accordance with the RCC's suggestion to "RCHS Junior Scholar's Prize". On the second point there was a general discussion on whether submissions in English only or in any of the three official ISA languages (English, French and Spanish) should be eligible.

14 members voted in favor of the first alternative and 10 members in favor of the second. It was decided that submissions to the RCHS Junior Scholar's Prize should be in English. However, it was also mentioned that this complicated issue is worth further discussion. For that reason it was decided that anyone wanting to discuss the advantages and disadvantages of the two alternatives is encouraged and welcome to do so by debating this in the RCHS Newsletter. [Editor's note: Please see comment below on a minor revision of the RCHS Junior Scholar's Prize.]

§8 Announcement of the winner of the 2012 RCHS Young Scholar's Prize.

The President announced that this year five papers had been submitted and that the Prize jury – consisting of Irmela Gorges, E. Stina Lyon and Cherry Schrecker – had decided to give the prize to Christian Dayé for his paper "Methods of Cold War Social Science: The Development of Political Gaming and Delphi Techniques as Means of Investigating Futures". The abstract of the winning paper will be announced in the November 2011 issue of the RCHS Newsletter, and the Secretary will make sure to arrange with the payment of the prize sum €500 to the winner.

§9 Next World Congress of Sociology in Yokohama 2014.

Next RCHS meeting will be held in conjunction with the XVIII World Congress of Sociology in Yokohama, Japan, July 13-19, 2014. Several sessions were suggested from the floor: "Translation processes" (Andreas Hess); "Voices from the periphery" (Fran Collyer/Joao Maia); "Ordinary sociologists" (Jennifer Platt); "Failed sociologists and dead ends in the history of sociology" (Christian Fleck); "Christianity and the history of sociology" (Albert Tzeng); "Dialogues between the East and the West" (Kiyomitsu Yui); "History of Japanese sociology" (Kiyomitsu Yui); "Journals and publication practices in the history of sociology" (Stina Lyon, Charles Crothers and/or Christian Fleck); "Transformation practices in the history of sociology" (Sven Eliaeson); "History of demography" (Sven Eliaeson); "The role of sociology in relation to other social sciences" (Hedvig Ekerwald); "Islam and sociology" (Celia Winkler); "New sociology of ideas" (Eric Royal Lybeck); "History of empirical social research and statistics" (Irmela Gorges and/or Hynek Jerabek). As a general rule it is expected that the

proposer is willing to act as a convenor for the session. All proposers were encouraged to add a few lines describing the session. All titles and descriptions will be published in the November issue of the Newsletter. It will be possible to suggest sessions after that date as well, until the May 2013 issue. A deadline for paper proposals will be set *before* November 2013. Kiyomitsu Yui will be our local contact for the RCHS meeting in Yokohama. An important date to keep in mind is January 15, 2013, which is the deadline for submitting proposals for integrative sessions. [Editor's note: Regarding the deadlines for the Yokohama Congress, please see important info below, on p. 32ff., in this issue of the Newsletter.]

§10 Next Interim Conference meeting 2016.

The President informed that our Research Committee by tradition has arranged Interim Conferences since many years back. However, in 2008 the ISA organized its first so-called ISA Forum, i.e. a meeting in between the quadrennial

World Congresses, then in Barcelona. This year the Second ISA Forum will take place in Buenos Aires. The question is whether the RCHS should continue with its tradition of smaller and more informal Interim Conferences or arrange the next interim meeting in 2016 in conjunction with the next ISA Forum. Arguments for both alternatives were presented. It was emphasized that in order to organise an Interim Conference it is vital to have a volunteer who is willing to take on the responsibility of doing so and who has the competence and the resources to follow through. Suggestions/volunteers were encouraged. A decision regarding the place of the RCHS meeting in 2016 is likely to be made at the next Business Meeting in Yokohama.

§11 Any other business.

There was no other business.

§12 Close of meeting.



Additional Comments to the Minutes

Regarding §5 Revision of statutes:

After the RCHS Business Meeting, the ISA Secretariat informed us (on July 20, 2012) that the Statutes Revision Committee of the ISA Research Coordinating Committee had approved the revised RC08 Statutes as submitted in January 2012. The specific question on the size of the quorum, which had been raised during the Business Meeting, was however dealt with in the RCHS Board where the President, on September 16, 2013, organised a vote around the suggestion to make 15 the quorum. By September 27, 2013, 12 Board Members of 14 had replied. Unanimously, the board members agreed on the 15 person quorum at a Business Meeting for a change of statutes. We have after that also been in contact with the Statutes Revision Committee, which confirmed (on October 14, 2013) that the RCHS Board was empowered to decide on this minor addition in the statutes (i.e. without having to present this as a proposition to be approved by the next Business Meeting in Yokohama). The revised version of our Statutes are now (since November 9, 2012) available on the RCHS website: <http://www.isa-sociology.org/rcs/rc08-statutes.pdf>.

Regarding §7 Formal establishment of the RCHS Young Scholar's Prize:

After the RCHS Business Meeting, it was suggested from within the RCHS Board that we should make two minor additions to the guidelines of the RCHS Junior Scholar's Prize, one addition concerning the eligibility of candidates and one on the composition of the jury. The ISA Secretariat confirmed (on July 24, 2012) that the Board is allowed to revise the guidelines as long as the Prize main structure is not changed. A vote among the members of the Board was organised by the President (on September 16, 2012), which resulted in the decision to add one line to the guidelines: "Junior scholars should be prohibited from sending in the same paper in two consecutive biannually meetings." On the composition of the jury it was however decided that we should make no additional rule and leave composition open for reasons of flexibility and pragmatism. The new, slightly revised guidelines for the RCHS Junior Scholar's Prize was posted on October 10, 2012 on the RCHS website: http://www.isa-sociology.org/rc08_junior_scholar_prize.htm.

Abstract of winning paper of the RCHS Junior Scholar's Prize 2012:

Methods of Cold War Social Science: The Development of Political Gaming and Delphi Techniques as Means of Investigating Futures

by Christian Dayé

This paper is concerned with the development of two social scientific methods: political gaming and the Delphi technique. Both methods are based on the assumption that new insights can be gained by organizing and steering an interaction process between experts. For both methods, their proponents expect such process to result in an estimation of a problem or research question that cannot be fully answered by other research means, for instance a future situation or development. Moreover, both methods originated in the 1950s at the the RAND Corporation, a California-based think tank with strong relations to the US Air Force.

Though they thus share place and time of origin and rely on the systematic use of expert knowledge, Delphi and political gaming differ in the way in which they implicitly conceptualize experts and their potential use within social science. After shortly introducing the two methods, I argue that these differences can be explained to a great part by recurrence to the philosophical and epistemological traditions in which the

inventors of the methods were trained. Delphi was an invention of a group of logicians and philosophers of science trained in the (Berlin) tradition of logical empiricism, most notably by Olaf Helmer, Norman C. Dalkey, and Nicholas Rescher. They conceived of the expert as reasonable predictor who relied on a body of scientific knowledge that was universally intelligible and who therefore were able to reach a consensus even on controversial questions. Political gaming, on the other hand, was a development of a group of social scientists. Their leaders, Herbert Goldhamer and Hans Speier, were influenced by European traditions of social thought, most notably however by Karl Mannheim's sociology of knowledge and his concept of the *Seinsverbundenheit* of knowledge. As a consequence, their method attempted to use experts to assess the diversity of knowledges in different political and cultural systems. Instead of attempting to produce a consensus, as Delphi did, political gaming used expert knowledge to simulate the diversity of the political as a cultural field.



Reports from other RCHS-related events

Wright Mills in Bergen

by Jennifer Platt

The fiftieth anniversary of Wright Mills' death was marked by a symposium in Bergen on May 23-25, during a week of glorious sunshine which put everything about the town in a good light. It was organised by Ann Nilsen, of the Department of Sociology at the University of Bergen, and John Scott. The symposium took an unusual and interesting approach; the speakers were invited to talk not just about past history and Mills' role then, but about his legacy and 'the continuing relevance of Mills for contemporary research on the major issues facing the world today'.

Different speakers construed the invitation in a variety of ways. Some speakers were longstanding Mills scholars, or identified with his approach and legacy, while others had defined their research concerns and identities in other ways; I don't think one could always have guessed which was which from general knowledge of their work. Several mentioned Mills' contribution to formative early experiences – Krishan Kumar would probably have given up sociology as a graduate student if it were not for Mills; it was 'such a liberation' not to have to read Parsons! He saw Mills as working against the tendency to see the present as an autonomous creation, and to make unconsciously provincial assumptions based on the experience of one's own country. For John Brewer, Mills was 'the star against which I have plotted my career,' and he sees The Causes of World War III as a moral rather than a political book, one outside the restraints of conventional American work, and which has only not been treated as part of the heritage of public sociology because of Mills' failure to predict the regionalised form that future wars have taken. In France, however, Daniel Bertaux saw The Sociological Imagination, though it was translated, as lacking visibility in the flood of Marxist work in the period of student revolt, and structuralism was seen there as the really radical position, while Lars Mjøset saw Mills' work as less influential in Europe in the 1970s because of its lack of relevance to the issues of student revolt, though important for its promotion of historical and comparative work.

It is impossible to summarise all the papers, but a few more examples can be given of the lines taken by the speakers. Javier Trevino spoke about Mills in terms of his early work experience in architectural drafting and bicycle repair, and his attendance at a 1956 conference of architectural historians, and saw his influence as still continuing in such contexts outside sociology. John Scott connected ideas on class, status and power to the vocabularies of motive analysed in Character and Social Structure, and the ways in which different elites combine the available components to maintain their dominance by persuasion; Daniel Bertaux, on the other hand, used his work on Soviet stratification to bring into the discussion the concept of 'cratocracy' in a system where there were power-based rather than economic classes. Jennifer Platt collated data from a range of sources on the uses made of The Sociological Imagination in relation to research methods, and concluded that Mills' fame did not translate into substantive influence on practice, in part because he was simply concerned with different aspects of method from those commonly discussed. Julia Brannen and Ann Nilsen, however, have used Mills' ideas to draw attention to the contextualisation of behaviour to study embedded cases in their national contexts, while Mike Savage saw a move in Britain towards case-centred methods in the study of stratification to deal with social changes which mean that the old correlations between structural location and class behaviour (on which he presented data) no longer exist. Mike Newman's research is not on Mills but on his close friend Ralph Miliband. He saw them as having influenced each other, despite personal differences, so that Miliband moved in the direction of political sociology instead of history, while Mills became more interested in Marx after being introduced to European leftists. Mills' daughter Kate was also present at the meeting, and gave us the benefit of her comments on a number of points.

The possibility of a publication based on the symposium is being explored.



Report on the “Social Thought Workshop”

by Joao Maia & Claudio Pinheiro

Between August 30th and 31st, Fundação Getulio Vargas held the second edition of the *Social Thought Workshop* in Rio de Janeiro, Brazil. The workshop is part of a broader three-year initiative organized by the School of Social Sciences and History/CPDOC and aims at discussing methods and theories broadly related to the research on intellectuals and ideas. In 2012, the theme was “*Transnational approaches: ideas in global perspective*”. The workshop was structured around a keynote address, two special sessions and four working sessions where almost twenty graduate students collectively discussed their research projects.

Sujata Patel (University of Hyderabad) delivered a keynote paper on colonialism and its effects to the organization of knowledge in social sciences. Patel drew from the Indian case, where the division between sociology and anthropology in the post-Independence period reaffirmed Eurocentric divisions and binaries. After that, the first roundtable gathered Lilia Schwarcz (University of Sao Paulo) and Cherry Schrecker (University of Nancy) under the common theme “Transatlantic dialogues”. Schrecker presented her recent research on the history of the New School for Social Research, stressing the conflicts and dialogues between North American and European intellectuals. Schwarcz outlined an investigation on the French painter Nicolas-Antoine Taunay, who came to Brazil in the first decade of the 19th century. Her idea was to analyze how cultural *schematas* travelled through the Atlantic from France to the tropics. In the afternoon, Elias Palti (University of Quilmes) and Maurício Tenório (University of Chicago) took part in the session “Studying ideas in American context”. Palti started from a critique

of the famous thesis by Brazilian literary critic Roberto Schwarz on the ‘misplaced ideas’ in the history of Latin America to propose a new approach to Intellectual History that draws from pragmatism and linguistic contextualism. Maurício Tenório criticized naïve conceptions of *transnationality* in order to stress the importance of ‘storytelling’ in the research of intellectuals in Latin America. Both stressed the importance of taking language seriously as a *locus* of intellectual thinking.

In the second day, seventeen graduate students had their ongoing research projects discussed by professors from the cluster and other invited from Brazilian universities. Our purpose was to stimulate a collective debate on methodologies, research strategies, relations between sources and objects and theories.

In 2013, we will have a book which will come out with the contributions from Patel, Schrecker, Schwarcz, Tenório and Palti – in bilingual Portuguese-English edition – to be launched during the 3rd *Social Thought Workshop*, tentatively for late August.

We encourage graduate students worldwide to send proposals for the next year edition of the workshop, where limited grants for air-tickets and accommodations should be available. Besides attending to the conferences, students will have their ongoing research projects debated by experienced scholars from around the world. Further information can be obtained at <http://cpdoc.fgv.br/laboratorios/lapes/atelie> or keep reading the new editions of this RCHS’s newsletter. In case you need more information on the topic, please write to joao.maia@fgv.br, who is also a member of the RCHS.



Essay review

A New Wave of Works on the History of Czech Sociology

by Jaroslav Kiliás

The history of Czech sociology is by no means a story of continuity. Its symbolic founder was a philosophy professor at Prague University, Tomáš Garrigue Masaryk, who in 1918 became the first president of the Czechoslovak Republic. Sociology was well institutionalized already between the First and the Second World War, but it was afflicted by a conflict and even an institutional cleavage between the two groups, called the Brno and the Prague sociological schools. Extinguished shortly after the Communist power takeover in 1948, it appeared once more in the 1960s in a form of a Marxist social science and made headway only to be hampered by the Communist conservatives who overthrew the reformers after the fall of the “Prague Spring”. An unconstrained development was possible again only after the fall of the Communism in the 1989.

Older Czech sociologists perceived themselves as followers of both European and domestic intellectual traditions, but the new sociology of the 1960s started to look for the local ancestors only at the end of the 1960s, being interested mostly in the heritage of the Brno school. In the pre-1989 period the only scholar who did systematic research on the history of local social science was Antonín Vaněk (1932-1996), the notorious head of Prague University sociology department, who published a series of books on the history of sociology, including the Czechoslovak one (Vaněk 1981, 1982, 1986). The value of his works was nonetheless doubtful. Although he collected an impressive amount of material, the only criterion he used to assess academic work was the official Party line. Still, despite numerous misinterpretations and omissions his books were the only available, comprehensive works on the history of Czechoslovak sociology.

After 1989 Czech sociologists were interested primarily in Western social science and did not seek inspiration in domestic sociological heritage. Although a wave of a renewed interest in the intellectual heritage of Masaryk, blacklisted during the Communist period, indeed arose, it was mostly historians’ and philosophers’

rather than sociologists’ affair. Consequently, only a limited number of rather mediocre publications on the history of Czech sociology appeared after the end of Communism (e.g. Sedlák 1995, Janišová 1998). This has started to change only recently, when a whole series of books appeared, mostly dealing with the 1918-1950 period. They include monographs on prominent scholars, such as Emanuel Pecka’s book on Emanuel Chalupný or Dušan Janák’s monograph on the informal head of the Brno school, Innocenc Arnošt Bláha (Janák 2009). Some works deal with the institutional history of social science – for example a detailed, but missing broader perspective history of humanities and social science institutions in the Czech lands in the 1848-1952 period, written by Jaroslava Hoffmanová (2009). Other publications useful for a student of the history of sociology are the memoirs and reissues of selected works of seminal philosopher and sociologist, Josef Ludvík Fischer (2005a, 2005b, 2007).

A further publication which is worth mentioning here is the last book of Miloslav Petrušek (1936-2012), the respected teacher of the post-Communist generation of Czech social scholars. His *České sociální vědy v exilu*, (“Czech Social Sciences in Exile”) comprises brief presentations of the Czech, mostly post-war sociological émigrés, including selected passages from their works (Petrušek 2012).

What is interesting, a whole series of works on the history of Czech sociology which has been published recently has emerged as a result of research and organizational activity of one person, a Prague scholar Zdeněk R. Nešpor (born 1976). One of them is a bibliography of Czech sociological books published until 2009 (Hesová 2010). Another work of a similar kind is a source edition (CD-ROM) edited by Nešpor and Anna Kopecká (2011), entitled *Edice českých sociologických časopisů* (“Edition of Czechoslovak Sociological Journals”). The publication contains complete volumes of *Sociologická revue* and *Sociální problémy*, the two major Czechoslovak

sociological journals that were published since the early 1930s until the elimination of the discipline after the Communist power takeover (except for most of the Nazi occupation period). In addition, it includes a collection of sociological papers from the journal *Parlament* published in the 1920s, as well as complete issues of the samizdat sociological journal *S-obzor*, published in the 1980s. This way it covers the most hard-to-get Czechoslovak sociological journals and therefore forms an indispensable source for a historian interested in Czech and Slovak social science.

Besides his editorial and organizational activities Nešpor managed to publish a few books on his own, including three volumes dealing with the history of Czech sociology. The first volume was a brief overview of institutions of Czech sociology during the period before the Communist power takeover (Nešpor 2007). The second volume was the history of Czech sociology of religion – in fact, of any reflection on religion that might be considered as sociological in the broadest sense of the word (Nešpor 2008). The latest Nešpor's book is *Republika sociologů. Zlatá éra české sociologie v meziválečném období a krátce po druhé světové válce* ("Republic of Sociologists. The Golden Age of Czech Sociology in the Interwar Period and Shortly after the Second World War"), which is the first up-to-date overview of the history of Czechoslovak sociology in the 1920s-1940s (Nešpor 2012b). This concise yet informative book is probably going to be the standard introductory reading for any student of the history of Czech sociology.

Nešpor's writings sometimes stir controversy (e.g. Nešpor 2012a, Janák 2012, Skovajsa 2012), and not without good reason, as he does not hesitate to present harsh judgments and some of his ideas are anything but obvious. One of the controversial issues is the character of the Christian sociology. In the Catholic countries that term denoted social thought based on the Church doctrine. Needless to say, the Christian sociology was studied mostly at ecclesiastical institutions and was not perceived as sociology, if not simply ignored by (secular) social scientists of the time. Despite this fact, Nešpor considers it a regular type of sociology. Another feature, even more controversial for the Czech sociological public, is Nešpor's preference for the Prague school and his criticism of the Brno scholars. Denouncing it for not being up to methodological standards, confusing moral

judgments with descriptions and lacking interest in empirical research, Nešpor in fact follows the arguments of their Prague counterparts. What is interesting, although in his last book he still seems to prefer the Prague school, he is ready to admit that the Prague scholars themselves tended to praise rather than to follow the high methodological standards. His general opinion on the older Czech sociology in general is still critical, due to the relative deficit of genuine empirical research. This criticism can indeed be considered justified, yet it seems to abstract from the historical context of the European sociology of that, and not our own time.

Even though the above mentioned publications marks a true revolution in the research on the history of Czech sociology, due to their scope and the language in which they have been published, they are more or less a local affair. It cannot be said about *The Reform Generation: 1960s Czechoslovak Sociology from Comparative Perspective*, written by Michael Voříšek (2012), which is probably the most seminal among all recently published works on the history of Czechoslovak sociology, and definitely the most important one for the non-Czech reading public. The work is a multi-faceted, above all institutional analysis of Czechoslovak sociology of the 1960s. What is interesting, the author analyzes it within the comparative context of other Communist countries, and, when necessary, of all other European sociologies. As a result his book is not only an important work on Czechoslovak sociology, but a substantial contribution to the history of sociology in the Communist countries, if not the comparative history of the post-war European social science in general.

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Nešpor, Zdeněk R., Kopecká, Anna (eds.). 2011. *Edice českých sociologických časopisů* ("Edition of Czechoslovak Sociological Journals") (CD-ROM). Praha: Sociologický ústav AV ČR – MathAn.

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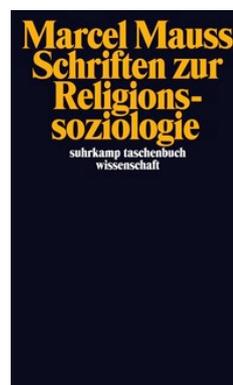


Recent publications

Below is a list of some recent publications by RCHS members. If you have a new publication out, related to the field, please let us know, by sending a note to the Secretary! New members are especially encouraged to submit titles of new or fairly recent publications. Books, chapters and articles in any of the official ISA languages will be included as well as in other other languages (but with book descriptions preferably translated into any of the ISA languages).



Andreas Hess, *Gesellschaftspolitisches Denken in den USA: Eine Einführung*. Heidelberg: Springer VS, 2013, 223 pp.



Marcel Mauss, *Schriften zur Religionssoziologie*. Herausgegeben und eingeleitet von Stephan Moebius, Frithjof Nungesser und Christian Papilloud. Mit einem Nachwort von Stephan Moebius. Frankfurt/M.: Suhrkamp, 2012, 700 pp., ISBN 978-3-518-29632-5.



Eliaeson, Sven (2012), "Value orientation and the secularization of post-Enlightenment social science", *History of the Human Sciences*, Vol. 25, No. 3, pp. 3-31.

Gorges, Irmela (2011), "Usury and Social Exclusion in Imperial Germany during the 1880s", in *The World Economy: Contemporary Challenges*, ed. Irena K. Heijduk, Wieslaw M-Grudzewski (Warsaw: Difin), pp. 231-244.

Hess, Andreas (2012), *Modernización reluctant: Cultura plebeya y economía moral en el País Vasco* (San Sebastián: Hiria).

Hess, Andreas (2012), "Radical Protestantism and doux commerce: the trials and tribulations of Nantucket's Quaker whaling community", *Economy and Society*, vol. 41, no. 2, pp. 227-257.

Knauss, Stefanie, Wobbe, Theresa, & Covi, Giovanna (eds.) (2012), *Gendered Ways of Knowing in Science: Scope and Limitations* (Trento: FBK Press).

Platt, Jennifer (2012), "Making them count: How effective has official encouragement of quantitative methods been in British sociology?", *Current Sociology*, vol. 60, pp. 690-704.

Vandermoere, Frédéric & Vanderstraeten, Raf (2012), "Disciplinary networks and bounding: Scientific communication between Science and Technology Studies and History of Science", *Minerva*, vol. 50 (online preprint publication available at <http://link.springer.com/article/10.1007%2Fs11024-012-9210-x>).

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Vanderstraeten, Raf (2012), "Rewriting theory: From autopoiesis to communication", *Systems Research & Behavioral Science*, vol. 28, pp. 377-386.

Wisselgren, Per (2011), "Social Reform Collaborations and Gendered Academization: Three Swedish Social Science Couples at the Turn of the Twentieth Century", in *For Better or For Worse? Collaborative Couples in the Sciences*, ed. A. Lykknes, D. Opitz & B. VanTiggelen. Basel: Springer, pp. 193-220.

Wobbe, Theresa, Berrebi-Hoffmann, Isabelle & Lallement, Michel (eds) (2011), *Die gesellschaftliche Verortung des Geschlechts: Diskurse der Differenz in der deutschen und französischen Soziologie um 1900* (Frankfurt a. M. & New York: Campus).

Wobbe, Theresa, Kestler, Annegret & Kauffenstein, Evelyn (2011), "Statistische Klassifizierung und geschlechtliche Kategorisierung: Die Unterscheidung von Haushalt und Betrieb in der deutschen Berufsstatistik um 1900", in *Die gesellschaftliche Verortung des Geschlechts*, ed. Wobbe, Berrebi-Hoffmann & Lallement (Frankfurt a. M. & New York: Campus), pp. 238-263.

Wobbe, Theresa (2012) "Making up People: Berufsstatistische Klassifikation, geschlechtliche Kategorisierung und wirtschaftliche Inklusion um 1900 in Deutschland", *Zeitschrift für Soziologie*, vol. 41, pp. 41-57.

Wobbe, Theresa (2012), "Statistical Ways of Knowing Gender: Open Questions from a Sociological Perspective", in *Gendered Ways of Knowing in Science: Scope and Limitations*, ed. Knauss, Wobbe & Covi (Trento: FBK Press), pp. 75-91.



News from the profession

The George Sarton Medal of Ghent University awarded to Jennifer Platt

George Sarton (°Ghent 1884, †Cambridge Mass. 1956) is considered by many to be the 'founding father' of the (sub)discipline of the history of science. In 1912, he was the founder and first editor of the journal *ISIS*, the first journal explicitly devoted to the history of science, and still one of the most influential journals in the field. In 1924, he founded the History of Science Society – which currently has over 3000 members worldwide. Sarton remained a very active figure in the history of science until the middle of the twentieth century; for forty years, for example, he served as the editor of *ISIS*.

On the centennial of his birthday, in honor of Sarton's achievements, Ghent University created the George Sarton Chair and the award known as the George Sarton Medal. Since 1985, these awards honor scholars for lifetime scholarly achievement. The first medal was awarded to Robert K. Merton, who was a *protégé* and Ph.D. student at Harvard of George Sarton. Next year, in March 2013, Ghent University will award the Sarton Medal to Jennifer Platt for her important contributions to the history of sociology. Jennifer Platt will be the third sociologist to receive this award.

Two More Awards to Jennifer Platt:

The British Sociological Association's first Distinguished Service to British Sociology Award, April 2012.

The American Sociological Association Section on the History of Sociology's Lifetime Achievement Award for work in the history of sociology, August 2012.

New ISA Initiative: Social Justice and Democratization space

An open access e-space initiative called Social Justice and Democratization space (<http://sjdspace.sagepub.com/>) has been started as an important way opportunity for us to be part of a global community in trying to break down hierarchies in knowledge production, exchange and dissemination by sharing each other's research, pedagogies, policies and practices with people all over the world through open access. The Research Committees can play a critical part in the success of this endeavor. We hope to populate this site with many contributions, including in different languages. We can share our syllabi, images, policy reports, comments and articles and also suggest ways to improve the site. So please spread the word to your membership, friends and colleagues.



Guidelines, Deadlines, Call for Sessions, etcetera, for the XVIII ISA World Congress of Sociology, Yokohama, Japan, 13-19 July 2014



Official congress website: <http://www.isa-sociology.org/congress2014/>

Organisation

RCCHS Program Coordinator Per Wisselgren is responsible for the practical organisation of the program, and for the communication with the ISA Secretariat, the Program Coordinating Committee and the Session Organisers.

RCCHS Program Coordinating Committee – Peter Baehr, Kiyomitsu Yui, and Per Wisselgren – is responsible for the review and selection of sessions. The Committee helps Session Organisers to decide on acceptance of abstracts and, if needed, to transfer abstracts between the sessions. The Committee also decides on the selection of ISA grants recipients, the final structure of the program, and any other principal matter that may arise during the preparations.

Session Organisers are responsible for all correspondence concerning her/his session. Session Organisers review and accept abstracts – if needed with the support of the Program Coordinating Committee. It is the Session Organiser's responsibility to submit a correct session via the on-line system, and also to notify all abstract authors.

Deadlines

- January 15, 2013 **Deadline for proposals for Integrative Sessions** which involve at least 3 Research Committees (Working and Thematic Groups), 3 National Associations or a combination of the two, should be received at the ISA Secretariat in Madrid isa@isa-sociology.org for selection. Please consult ISA Congress website for guidelines for applying for integrative sessions <http://www.isa-sociology.org/congress2014/>.
- January 31, 2013 **Reminder** of the upcoming deadline of session proposals will be distributed.
- February 28, 2013 **Deadline for session proposals** and for confirming and complementing the (below) listed proposed sessions with titles only. Proposals should be sent to the Program Coordinator: per.wisselgren@soc.umu.se.
- April 7, 2013 **Final list of sessions and Call for Papers.** The Program Coordinating Committee submits the final list of sessions as well as contact details of Session Organisers to the ISA Secretariat at isa@isa-sociology.org for posting on the ISA Congress website as Call for Papers.
- May 31, 2013 The final list of sessions and the call for papers is distributed to all members in the May issue of the **RCCHS Newsletter**.

- June 3, 2013 **Abstract submission.** The on-line abstract submission system opens.
- September 30, 2013 **Deadline for abstracts/paper proposals.** Latest date for on-line submission of abstracts.
- October 4 –
November 24, 2013 **Abstracts selection:** Session Organisers must complete selection of abstracts and provide a final presentation designation (oral, distributed, poster, round table). Session Organisers can move good quality abstracts unsuited for her/his session to the Program Coordinator for transfer to another session. Note: abstracts transfers should be done as early as possible so that abstracts may be transferred to other sessions.
- November 30, 2013 **Distribution of notification letters.** Session Organiser must send notification letters to:
1) Authors and co-authors of accepted abstracts;
2) Submitters whose abstract was rejected in this sessions but has been transferred to Program Coordinator for review and possible consideration in another session;
3) Authors of rejected abstracts.
A final presentation designation (oral, distributed, poster, round table) needs to be stated; this information can be modified later once registration check has been completed.
- January 31, 2014 **Applications for financial support deadline.** Program Coordinator receives applications for ISA grants submitted by the participants till January 31, 2014. Rules for Grants Allocation are available on the conference website <http://www.isa-sociology.org/congress2014/>
- March 1, 2014 **Submission of proposed ISA Grant Recipients.** Program Coordinator sends a list of selected individuals and amounts recommended to the ISA Secretariat (isa@isa-sociology.org) for verification and posting on the ISA website.
- April 1, 2014 **Registration deadline for presenters.** Confex prepares registrations matching with accepted presenters.
- April 14 –
May 1, 2014 **Programme completion.** Session Organiser modifies sessions based on withdraw of non-registered presenters. Chairs and discussants are assigned from among the registered participants. In case a type of individual's presentation is changed, s/he sends a new notification. Program Coordinating Committee completes sessions schedule according to the conference timetable.
- July 13-19, 2014 **XVIII ISA World Congress of Sociology, Yokohama.**

Rules for all presenters

Limited appearance on the Program

Individuals may be listed *in no more than two sessions* on the Program. This includes all types of participation – except being listed as Program Coordinator or Session Organiser who can organise a maximum of two sessions each. A “participant” is anyone listed as an author, co-author, plenary speaker, roundtable presenter, poster presenter, panelist, critic, discussant, session (co)chair, or any similar substantive role in the program. One cannot present a paper in the same session s/he is chairing.

RCHS and ISA membership

All presenters of papers in any session organised by the RCHS should be members of the RCHS. ISA does not require anyone to be a member in order to present a paper, and provides registration fees for members and non-members.

Registration payment

In order to be included in the program the participants (presenters, chairs, discussants, etc.) need to pay registration fees by April 1, 2014. If not registered, their names will not appear in the Program Book or in the Abstracts Book. In case of a co-authored paper, at least one author needs to pay the registration fee by the early registration deadline April 1, 2014 for her/his paper to be included in the program. Other co-authors must pay the registration fee if they wish to attend the conference.

Preliminary list of session proposals

The session proposals listed below are placed in the order in which the short descriptions have been received and in which the session titles were suggested from the floor at the Business Meeting in Dublin. As a general rule it is expected that the proposer is willing to act as organiser of the session. All proposers of sessions with titles only should confirm their proposals and add a short (c. 200 words) description. Further session proposals are welcome! Our RC have been allotted 18 session slots, including the RCHS Business Meeting. Please submit your proposal – including a title, contact details, and a short description – to Per Wisselgren (per.wisselgren@soc.umu.se) before **February 28, 2013!** The review and selection of the session proposals will be handled by the RCHS Program Coordinating Committee. The final list of sessions, including the Call for Papers, will be posted on the ISA Congress website in April 2013 and published in the next (May) issue of the Newsletter.

1. Cold War Social Science (Christian Dayé: ch.daye@uni-graz.at)

The recent years have seen an increasing interest in the role social scientists and social scientific knowledge played in shaping political strategies during the Cold War. Especially in the U.S., but also in Western Europe and in other countries, social scientists came in close relation to decision-makers in military and government agencies. This was, at least for some observers, a historically new situation for the social sciences. As C. Wright Mills put it in *The Sociological Imagination*, social scientists have "[f]or the first time in the history of their disciplines ... come into professional relationship with private and public powers well above the level of the welfare agency and the county agent." In Mills' view, this resulted in a profound change in the orientation and the societal position of social sciences: "Their positions change – from the academic to the bureaucratic; their publics change – from movements of reformers to circles of decision-makers; and their problems change – from those of their own choice to those of their clients." However tendentious and simplifying Mills' perspective upon the history of social sciences is, it opens up several potential potential lines of inquiry for historians of sociology. Papers in this session can explore the relations between the social sciences and the Cold War in many ways: (1) they can investigate the latter's influence on the cognitive character of contemporary social science; (2) they can explore institutional and organizational innovations (e.g. think tanks) supposed to mediate between social science and politics; (3) they can deal with the supposed

consequences of social scientific theories or empirical findings on foreign policy; (4) they can explore how the relationship of national sociologies was altered by events of the Cold War; or point in any other way to the change brought about to the intellectual trajectory of social sciences by the new situation Mills alluded to.

2. Ordinary Sociologists (Jennifer Platt: j.platt@sussex.ac.uk)

Most biographical work in the history of sociology is on exceptional sociologists. They are very interesting, but can we as sociologists really understand their careers without knowing more about their social contexts? And can we really understand the social production of sociology without knowing how the rank and file used to do it? This session invites papers - about individuals, departments, cohorts, or the discipline in a whole country - who have not been prominent or exceptional. Their 'ordinariness' could be defined on the basis of preliminary data (rising only as far as the median academic rank? publishing a number of books or articles around the average, and receiving an average number of citations to them? holding a post at a typical institution?), or could be attributed more impressionistically. Descriptive issues to be addressed could be what were their opportunities (class background, historical period, educational institutions, sponsorship, region, voluntary or forced movement between countries)? What were their family circumstances? What was the academic hierarchy, and what ranks did they rise to at what

career stages? What social status did academic sociologists have at the time? What, if anything, have they published? What associations did they belong to? Did they participate in local politics or charitable activity? Was their intellectual energy mainly directed to teaching?

3. Sociological Trajectories From the Global South and Peripheral Countries (Fran Collyer & João Marcelo Ehlert Maia: fran.collyer@sydney.edu.au; Joao.Maia@fgv.br)

The history of sociology as we know it has been mainly a Northern enterprise. Textbooks and mainstream accounts tend to focus on sociologists and theories from Europe or North America, leaving aside the contributions from other regions of the world. This session will thus include papers from, and about, sociology as it has been, and is currently practiced in countries from the Global South and the world periphery. Papers may interrogate concepts such as post-colonialism, imperialism, modernisation or globalisation, or may be empirical, focusing on the impact of these, or related, social dynamics. We particularly welcome papers which adopt a comparative or transnational perspective, focusing on biographies, intellectual traditions, discourses and institutions.

4. Transnational Organisations in the History of the Social Sciences (Per Wisselgren & Jennifer Platt: per.wisselgren@soc.umu.se; j.platt@sussex.ac.uk)

Studies on the history of sociology have often used the nation-state as a taken for granted framework. There are many good reasons for this. But most social research is at the same time, as Heilbron, Guillhot and Jeanpierre (2008) have argued, embedded also in transnational relations of various kinds. This session pays special attention to transnational organisations in the history of sociology and related social science disciplines. Today a few studies are available on e.g. the International Sociological Association and the International Social Science Council (Platt 1998, 2002). But there are several other organisations that have either been transnational in character or had explicitly international aims. These include the Institut International de Sociologie (IIS), UNESCO and its branches, the Asociación Latinoamericana de Sociología

(ALAS), the Council for the Development of Social Science Research in Africa (CODESRIA), the Asia Pacific Sociological Association (APSA), the European Sociological Association (ESA), the European Union, and many more. Paper proposals dealing with any of such organisations, or related transnational and organisational questions in the history of social sciences are welcome. The possibility of a publication based on the session will be explored.

5. "History of Japanese Sociology" (Kiyomitsu Yui)

6. "Translation Processes" (Andreas Hess)

7. "Failed Sociologists and Dead Ends in the History of Sociology" (Christian Fleck)

8. "Christianity and the History of Sociology" (Albert Tzeng)

9. "Dialogues between the East and the West" (Kiyomitsu Yui)

10. "Journals and Publication Practices in the History of Sociology" (Stina Lyon, Charles Crothers and/or Christian Fleck)

11. "Transformation Practices in the History of Sociology" (Sven Eliaeson)

12. "History of Demography" (Sven Eliaeson)

13. "The Role of Sociology in Relation to other Social Sciences" (Hedvig Ekerwald)

14. "Islam and Sociology" (Celia Winkler)

15. "New Sociology of Ideas" (Eric Royal Lybeck)

16. "History of Empirical Social Research and Statistics" (Irmela Gorges and/or Hynek Jerabek)

17. General Session on the History of Sociology (Per Wisselgren)

18. RCHS Business Meeting



Call for abstracts/papers

'Teaching Sociology: reflections on the discipline'
Special Issue of the *Journal of Sociology* 49(4) December 2013

Guest editors: Kirsten Harley and Kristin Natalier

Teaching sociology is a core practice for many sociologists and has a central role in constituting the discipline. As Judith Halasz and Peter Kaufman (2008) argue, sociological insights can inform our pedagogy; in turn, what and how we teach shapes the discipline of sociology and our students' understanding of, and engagement with, social life. This special edition – the first Australian-based collection on teaching sociology since Zubryzcki (1971) – creates a dedicated focus on the intersection between teaching practice and disciplinary identity. Coinciding with the 50th anniversary of the Australian Sociological Association (TASA; née the Sociological Association of Australia and New Zealand), this special edition uses scholarship on teaching sociology to explore the histories, identities, contributions and key concerns of our discipline.

We invite work from Australian and international scholars:

- examining the changing combinations of theories, methods, debates, and topics constituting the discipline as evidenced through the teaching of sociology;
- critically reflecting on the pedagogy and practice of teaching sociology in the contemporary higher education context; or
- using the lens of teaching and learning to develop new insights into contemporary sociological concerns, such as cosmopolitanism, neo-liberalism, globalization, Indigeneity, the environment and technology.

Accepted papers will be between 4000 and 7000 words.

Timeline

Wed 12 December 2012	Abstracts due to editors
Friday 21 December 2012	Editors send invitations to authors to submit full papers, including advice about paper length
Friday 5 April 2013	Full papers due for refereeing
Friday 10 May 2013	Referee reports & editorial decisions to authors
Friday 7 June 2013	Revised papers due to editors (for finalisation of manuscript by 30/6)
December 2013	Publication (print copy; online first may be available earlier)

Abstracts

We invite abstracts of 300-500 words for proposed papers addressing the themes above by **Wednesday 12 December 2012**. Please email abstracts, together with author names, institutional affiliations and brief biographies (<100 words), and contact details for the communicating author, to both editors at kirsten.harley@sydney.edu.au and kristin.natalier@utas.edu.au.

About the journal

The *Journal of Sociology* is the official journal of the Australian Sociological Association, published by Sage. It carries peer reviewed articles of sociological research and theory on issues of interest to Australian sociology and aims to promote dialogue and exchange between Australian sociologists and the international community of sociology. See <http://jos.sage-pub.com>

If you have any questions about the special issue, please email the editors, Kirsten Harley kirsten.harley@sydney.edu.au or Kristin Natalier kristin.natalier@utas.edu.au



Other upcoming events

”Inequality and Integration in Times of Crisis”: Congress of the Swiss Sociological Association, June 26–28, 2013, at the University of Bern: <http://194.150.248.152/~sgs/index.php?lang=en>.



How to become a member of the RCHS

Membership in the Research Committee on History of Sociology (RCHS) is open to all scholars who have demonstrated their interest in the area through teaching and/or research activities.

There are two forms of membership. *Regular members* are members of both the RCHS and the ISA. *Affiliated members* are members of the RCHS, but not of the ISA. For more info on the distinction, see the RCHS Statutes at: <http://www.isa-sociology.org/rcs/rc08-statutes.pdf>.

RCHS is a Research Committee of the International Sociological Association (ISA), so RCHS members are encouraged to become ISA members. If you would like to become a *regular member* you should fill in the electronic ISA membership registration form, which is available at <https://secured.com/~f3641/formisa.htm>. The ISA website include several payment options, including credit card payments. Further details are available from the ISA website.

If you would like to become an *affiliated member*, you should pay your membership fees directly into the RCHS bank account and by additionally notifying the Secretary via e-mail (per.wisselgren@soc.umu.se) or via post: Per Wisselgren, Department of Sociology, Umeå University, SE-901 87 Umeå, SWEDEN. The basic RCHS subscription is US\$30 for 4 years. For students, however, it is \$15. The reduced rates also apply to members from non-OECD countries. You become a member as soon as your dues have been received by the Secretary. Please do NOT send cheques since extra charges apply. The RCHS bank account is located in Sweden. Banking details:

Name: ISA RCHS

Bank: Swedbank

BIC/Swift: SWEDSESS

IBAN: SE03 8000 0842 0292 3265 1928

(For payments within Sweden: Clearing number: 8420-2; Bank account number: 923 265 192-8)

For more info on the Research Committee on History of Sociology (RCHS), please visit our website at: <http://www.isa-sociology.org/rc08.htm>.

If you should have any queries regarding the membership or the RCHS, please do not hesitate to contact the Secretary Per Wisselgren at any time: per.wisselgren@soc.umu.se



Next RCHS Newsletter

The RCHS Newsletter is produced twice a year, usually in November and May. In addition to conference reports and information about upcoming events and meetings, it also includes lists of members and their addresses, information about new publications by members, news and notes about archives, book reviews, members' work in progress, members' moves and promotions, and obituaries. The purpose is 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.

Next issue of the Newsletter is scheduled for May 2013.

Deadline for submissions: 30 April 2013.