INTERNATIONAL SOCIOLOGICAL ASSOCIATION

Research Committee on Social Psychology

RC42 NEWSLETTER

May 2010

Contents of newsletter

1   Objectives of RC42

RC42, established in 1988, has two key objectives:

(1)   To contribute to the development of theory and research in social psychology on an international level. (2) To unite professional and scientific interests of members to work together on a local, regional, and international level.

2   Office bearers

The Board of RC42 elected for the term 2006 to 2010 is:

President
Cecilia Ridgeway, Stanford University, USA
ridgeway@stanford.edu
Secretary-Treasurer
Robert Shelly, Ohio University, USA, shelly@ohio.edu
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Charles Bernard Kinghombe, Université de Kinshasa, Congo
Dahlia Moore, College of Management, Israel
Indrek Tart, Tallinn University, Estonia
Deepak Kumar Verma, India
Newsletter Editor
Charles Puttergill, University of Pretoria, South Africa
charles.puttergill@up.ac.za
Past President
Tina Uys, University of Johannesburg, South Africa

3 Editorial

This first newsletter of RC42 for 2010 is the last issue under the current board of RC 42. It contains a call for nominations for office bearers for the new term from 2010 to 2014 as well as the programme for the XVII World Congress of Sociology in Gothenburg, Sweden, 11 to 17 July 2010.

We trust that the direct contact at the Congress would provide an opportunity to share ideas and reflect on developments and trends in the field. The final session for the Research Committee at the Congress will either provide an opportunity to conduct the business of the research committee, or be a reception where RC42 members can engage with each other and continue dialogue from the sessions that were held. Whether this last session is a business meeting, reception or a combination of both, please attend it if you are in Gothenburg.

Although we do not have any contributions written in French or Spanish for this issue I do hope that we will be able to increase the number of such contributions in the newsletter in future.

Please send contributions for inclusion in the newsletter to the editor. Once the elections for the new board have been held you will be informed about whom to contact in this regard. The following time table applies provisionally:

Issue Date	Submissions
End of August/Beginning of September	May to mid-August
End of November/Beginning of December	September to mid November

4 President's Remarks

I hope all of you are planning to attend the upcoming ISA World Congress of Sociology in Gothenburg, Sweden, July 11-17, 2010. In this newsletter, you will see that RC42 has 13 interesting paper sessions on the program. Please plan to come to as many of these sessions as you can. The discussions are always stimulating.

Also, very important, is our Business Meeting, which will be held on Friday, July 16, 17:45-19:45. At this meeting we will elect 4 Regional Representatives to the next Board of RC42. We need your participation to secure the future of RC42.

Finally, you will see in this newsletter a call for nominations for our next President and next Secretary/Treasurer. Please send us your nominations as soon as possible. Then in late May, we will have an email election to choose the President and Secretary/Treasurer to serve from 2010 to the next World Congress in 2014.

5   Contributions

Tadeusz Sozański, engages with a previous contribution written in Spanish by Guillermina Jasso de los Santos on how language matters, for the May 2009 issue of the newsletter. He raises questions on translation in a socio-philological analysis of translations of Aristotle's *Politics*.

Language matters!

Guillermina Jasso de los Santos (see RC42 Newsletter, May 2009) is right. The language we use to express our *grandes* or *pequeños pensamientos* may have by itself an immense effect on what we can or cannot say and how we say what we can say. However, to discover that the language is not a transparent medium of thought, you must come to know at least one language which differs – with respect to syntax, semantics or pragmatics – from your native language.

I met Willie – the author of the note in Spanish which I read with the help of a dictionary – at the congress of International Institute of Sociology held in Paris in June 1993. Her full name (now we know it is longer) appeared on the official poster in the form Jasso Guillermina (the reverse order is standard in most European languages, Hungarian being the only exception I know). The person who designed the poster was not a polyglot. He would not make a mistake if he noticed that Guillermina is the feminine counterpart of Guillermo/Guillaume/Guglielmo/ Wilhelm/William.

I brought that poster from Paris to Poland and keep it on the wall over my desk. The names of the speakers at plenary sessions and those of the persons who chaired working group sessions remind me the truth that is close to my heart: that scientific knowledge has always been produced by individual, however interacting, minds, rather than institutes, committees, etc. Men and women of science think and express their thoughts in their native languages – that's another truth. However, they need a common language that would enable them to share their thoughts with the users of different languages. Latin ceased to be the international language of science long ago. Now you have to learn English unless you have been given the privilege of being its native speaker. Why English? When the teacher from Britain asked me to give an example of an "unreal if-clause," I answered to tease him: If French imperialism were more vigorous than British, I would have to learn French instead of English. Actually, I learned both languages and mastered French well enough to write my first paper in graph theory without the help of a translator. I did not know then that my tedious job was useless. The French journal *Mathématiques et Sciences Humaines* as early as in the 1970s published papers written in English too. Today I could no longer repeat that feat. I stopped learning (I mean acquiring practical skills) other languages except English as soon as I noticed that the knowledge of it is both necessary and sufficient for survival in the world of science.

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Nevertheless, I am deeply convinced that social theorists should follow old masters of sociological thought who read sociological literature in few languages. Some of them learnt foreign languages to read historical sources,

as did Max Weber to study the statutes of medieval guilds written in old Italian and Spanish. New celebrities of social theory also seem to appreciate multilinguality. I remember Anthony Giddens' linguistic show in amphitéâtre Richelieu at Sorbonne during the congress I mentioned. To please the hosts, he read in French the beginning of his paper *Sociologie et sexualité*.

English plays quite well its role of the *koinē dialektos* of the scientists. In the natural sciences, it supplements the only fully international language – the language of mathematics. However, in the humanities, the prevalence of English may have affected to some extent the way in which some topics have been treated. For example, a *speech act* is analytically decomposed into *illocutionary force* and *propositional content*. The theory developed by Anglo-Saxon philosophers of language (Austin, Searle) claims that these two components are independent, but they seem to be more so in English than in French and other languages which have the counterpart of *subjonctif* (compare *Je pense qu'il est bon*/*je veux qu'il soit bon*, I think he is good/I want him to be good) – the grammatical mode whose function is to connect in one statement the intention expressed by speaker with the proposition expressing the desired state of affairs.

Willie's problem with presence of *sobrepagar* in Spanish (by the way, I didn't find this verb in Internet dictionaries of Spanish having only the noun *sobrepaga*) and absence of *subpagar* brings to my mind Aristotle's remark (in *Nicomachean Ethics*) on the lack – is some cases – of appropriate words in Greek for all three concepts co-defining a given virtue. In the general case, these concepts are called in Polish: *umiar* (the right measure, neither not too much nor too little; *miara* means measure in Polish), *nadmiar* (*nad*=over) and *niedomiar* (*niedo*=not enough) – two extremities on both sides of the golden mean. As it were, Aristotle was able to describe the concepts whose names were missing in the language he used to express his thoughts. His remark does not therefore fully support the hypothesis of linguistic relativity in its strongest form presented in 1929 by Sapir in the following words: "Human beings do not live in the objective world alone ... but are very much at the mercy of the particular language which has become the medium of expression for their society. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached."

Whether we do or do not accept the Sapir-Whorf hypothesis, we can't ignore the fact – explainable in terms of linguistic relativity, but important in itself – that translating between two languages is often hard if possible at all. Weaker or stronger linguistic relativity not only makes it difficult to compare special semantic fields (such as evaluating rewards in terms of distributive justice), but there are reasons to believe that it affects the way of defining the very domain of the phenomena or entities to be dealt with by *social* theory.

The logicians love to compare the natural language with completely codified formal language of mathematics. However, there is no one natural language. There are many ethnic languages in which there do or do not exist the counterparts of English words of Latin origin: *social* (adjective) and *society*

(noun).

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In the first language of science, Ancient Greek, κοινωνία, *koinōnia* (Greek text will be written henceforth in Latin transliteration with ē and ō standing, respectively, for η= eta, and ω=omega) was the most general term that Plato and Aristotle used to name and characterize the phenomena now considered the subject matter of sociology. *Koinōnia* is a noun coming from the adjective *koinos* – the counterpart of Latin *communis* and *common/commun/común* in official ISA languages (I will represent adjectives by the masculine form). In *Nicomachean Ethics*, the term occurs for the first time (in the passage referred to by Bekker page 1108a) in the phrase *logōn kai praxeōn koinōnia*. Its first 20th century English translation (Ross, 1925) – *intercourse in words and actions* – preserves the lapidary form of the original.

By the way, it is the succinctness of *Yo soy yo y mi circunstancia* (What I am is me and the world arround me, Latin *circumstare* means "stand around") that makes Ortega's saying worth citing in the original. The translation (*Ja jestem mną i moimi okolicznościami*) I found in the Polish edition (2008) of *Meditaciones del Quijote* is a bit clumsy. I would translate it more concisely: *ja – to ja i to co otacza mnie.*

The first 19th century French translation (Thurot, 1823) of Aristotle's term for verbal and nonverbal communication has more words: *commerce des hommes dans la société, tant par leurs discours que par leurs actions*. The double meaning of *commerce* in French (*échange de marchandises* and *relations de personnes*) reflects semantic affinity between exchange and any social relation, presumed by Aristotle and postulated by Homans in his 1958 seminal paper (*Social Behavior as Exchange*).

Book VIII of *Nicomachean Ethics*, where Aristotle analyzes the notion of *philia* (friendship or rather any interpersonal relation such that the parties aim at rewarding each other), contains the following statement (1161b), *en koinōnia men oun pasa philia estin* (Ross: "friendship, then, involves association.") Thurot's French translation (*toute amitié, sans doute, consiste dans une sorte de communauté with added* [*de goûts, d'interêts, d'opinions, de sentiments*]) has *communauté* instead of *association*. A similar statement, *en koinōnia gar hē philia* (literally "in community, then, [is] friendship"; Ross: "friendship depends on community"), we find a few pages earlier (1159b), is followed by Aristotle's explicit explanation that "community" inherent in *philia* involves the common possession of goods. Thus, *koinōnia* must not be equated with interpersonal relation *tout court*, as a sort of communality is part of the meaning to the term in each case. In particular, it was the communal meaning of *koinōnia allaktikē* (exchange relation) that forced Aristotle to assume the existence of a common (monetary) value of exchanged goods. Language really matters in social theory!

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In the second social treatise of the Stagirite, *koinōnia* is a generic term for all types of collective entities from *polis* (city-state), *komē* (neighborhood, *barrio*), and *oikia* (household-family) to groups of people traveling together in a ship. *Politics* begins from the following passage which in the latest English translation (Reeve, 1998) looks as follows.

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We see that every CITY-STATE (*polis*) is a COMMUNITY (*koinōnia*) of some sort, and that every community is established for the sake of some GOOD (for everyone performs every ACTION for the sake of what he takes to be good). Clearly then, while every community aims at some good, the community that has the most AUTHORITY of all and encompasses all the others aims highest, that is to say, at the good that has the most authority of all. This community is the one called a city-state, the community that is political (*hē koinōnia hē politikē*).

This translation owes its quality to the decision to reconstruct first the collection of Aristotle's key terms (each appearance of such a term in the text is marked with capitals) and translate next each of them uniformly.

Since 1598 there have been published at least 17 English versions of *Politics*, *company*, *society*, *association*, *community* and *partnership* being the translations of *koinōnia*. Interestingly, as yet no English translator of *Politics* has ever used *fellowship*, the word we find in King James Bible (see Acts 20, 42–44, where living together and common possession of goods is one of 4 "pillars" of Christianity). The first English translation has *companie* because the translator, a certain I.D. (John Dee, according to a widely accepted hypothesis), translated Aristotle's treatise from its second French translation (1568). The second English translation by Ellis (1776, *society*) is still in use alongside the most authoritative 19th century translation by Jowett (1885, *community*), and 20th century translations, in particular, Barker's (1946, *association*) and Rackham's (1932) having *partnership*, the word used first by Gillies in the 3rd English translation (1797).

Rackham's translation can be found with the Greek original in the corpus of "Greek and Roman materials" (www.perseus.tufts.edu/hopper/). This online source enables anyone to analyze the Greek text with the help of the Liddell-Scott-Jones dictionary also available there, yet "anyone" means here "a user of English acquainted with the basics of Ancient Greek grammar".

I have already collected almost all translations of the initial passage of *Politics* into the languages of six largest EU members, as well as Latin and Modern Greek. In the Byzantine Greek, *koinōnia* meant, first of all, communion in the religious sense. Toward the end of 19th century the word acquired the current main meaning: *society*/*société*/*sociedad*. Hence, sociology's name in contemporary Greek is *koinōniologia* – the science of society. *Koinōnia* has been retained in 3 out of 4 Modern Greek translations which I have in my collection owing to the courtesy of Professor Peonidis from Aristotle University of Thessaloniki. Only the oldest translation (Magginas,1979) has community – *koinotēs* (the currently used *dēmotikē* version is *koinotēta*). Aristotle occasionally used this noun too, basically, in the context of criticizing Plato's communism.

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Politics was for the first time translated in 1260s. To translate *koinōnia* into Latin, William of Moerbeke (Willem van Moerbeke) used three nouns *communitas*, *communio* and *communicatio*, which enabled him to mark semantic differences between various contexts in which the Greek word

means a collective entity, a state of affairs or a process. In the last case, the most adequate translation is the noun *communicatio,* derived from the verb *communicare*, the counterpart of *koinōnein* (have in common, make common).

In 1370s William's translation, beginning from *Quoniam omnem civitatem videmus communitatem quandam existentem*, was translated by Nicolas Oresme into old but still understandable French. His translation begins from *Nous veons* [*voyons*] *que toute cite est une communite* [in today's French *communauté*]. The third translation, again from Greek into Latin, was made in 1430s by Leonardo Bruni from Arezzo, hence also known as Aretino. His work heavily influenced further reception of Aristotle's sociology in the West.

Aretino's translation begins from *Quoniam videmus omnem civitatem esse societatem*. *Communitas* was replaced by *societas* everywhere. Bruni was probably inspired by Cicero's famous statement from *De re publica*: *Quid est enim civitas nisi iuris societas civium*? (What is the state if not an association of citizens united by law?).

Every social scientist knows today the phrase *social animal* coming from Latin *sociale animal*. Although it appeared in earlier Latin commentaries, it was Aretino who did most for its later prominence in social discourse. He translated *politikon zōon* as *sociale animal* in the passage (Bekker page 1253a) where Aristotle said that man is by nature more "social" than bee or any other gregarious animal. The Philosopher found the adjective *politikos* more appropriate than *koinōnikos* because of his teleological understanding of nature. According to him an *anthrōpos* achieves the highest state of humanity by becoming a *politēs* (*citizen*/*citoyen*/*ciudadano*).

After the first incunable editions in 1470s, Aretino's translation was reprinted many times throughout 16th century (I browsed the 1506 edition available in a digitized form in Bayerische Staatsbibliothek). Meanwhile, there appeared several new Latin translations, in particular, the one (Paris 1548) by Juan Ginés de Sepúlveda, a Dominican priest also known as the opponent of Bartolomé de la Casas at the Valladolid debate before the king Carlos of Spain, the polyglot *quién hablaba inglés con sus caballos* (see Willie Jasso's note). While almost all Latin translators followed Aretino in translating *koinōnia* as *societas*, the phrase *civilis societas* – used by Bruni and Lambinus to translate *koinōnia politikē*– did not entirely suppress *civilis communitas* preferred by Sepúlveda, Ramus, and Giphanius.

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Bruni's Latin translation of *Politics* was translated in turn into Spanish (1509) by an anonymous author and some 100 years later into Polish by Sebastian Petrycy (1605). Whereas my country had to wait until 20th century for the second translation (first from Greek original) and so far the last one (Piotrowicz, 1953), the number of *versiones de la Política en español* which have been published in Spain and in Latin America since 1509 until today has already exceeded that of English ones. I learned about it from a bibliographical note which was placed last year in the Web (www.filosofia.org/ave/001/a240.htm) to commemorate the 500th anniversary of the first Spanish translation. The historical account was supplemented with

18 versions of *párrafo inicial*. The *traducción de Pedro Simón Abril dal griego al español* (Zaragoza 1584), the second on the list, was given there after two 20th century modernized editions. The original 16th century text, which I managed to find in the digital collections of Biblioteca Nacional de España, begins from *Pues vemos, que toda ciudad es una cierta compañia*. In the second (1985) of two new editions, *compañia* was replaced by *comunidad*. We also find *compañia* in the 1509 version as the translation of *societas*, but Aretino's *civilis societas* became *sociedad de ciudadanos*.

Why did *compañia* appear to 16th century scholars a better counterpart of *koinōnia* or *societas* in the vernacular language than *sociedad*? My conjecture is that they wanted to preserve the communal sense of the original Greek term. *Compañia* seemed more suitable because of the etymology of this word. *Companio* meant in "vulgar" Latin (from which the Romance languages have evolved) "someone who eats with others the same bread (*panis*)." Indeed, characterizing the household, Aristotle cited (1252b) a certain Charondas who said that the members of such a community *stanno ad un medesimo* (same, *mismo*) *pane*. The quoted sentence comes from *Trattato dei governi di Aristotile tradotto di Greco in lingua vulgare fiorentina da Bernardo Segni, gentiluomo ed accademico fiorentino*. I had found this book in the Jagiellonian Library in Cracovia (Kraków) before I discovered that the 16th century Italian translation (1549) is available in the Internet. It was not the first Italian translation of *Politics.* Unfortunately, I don't know yet if Segni's predecessor, Antonio Brucioli (1542) also used *compagnia* to translate *koinōnia*, as later did Le Roy in France (1568, *compagnie*) and I.D. in England (1598, *companie*).

I'm still waiting for the answer to my message I sent by email three weeks ago to Biblioteca Marucelliana in Florence. I could write a long report on gathering sources for my study. I found most 19th century translations of *Politics* in the Internet but I had to contact few national libraries too. I must praise the National Library of Australia for quick and perfect service and Bibliothèque nationale de France for unlimited online access to its digital resources, where I could see not only earliest French translations of *Politics*. The British require login and password to get online access to the collection of digitized old English books. However, the librarians in Oxford (Bodleian Library) reply to email queries in a reasonably short time and help foreign users. Having received a photo of the initial passage in the 1st English translation, I saw that it was not completely dependent on the French original. I.D. translated *compagnie* as *companie,* but *compagnie civile* became *civil society.*

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Society had to wait for its discovery until the age of Enlightenment. A stream of new translations of *Politics* into modern languages followed the publication of Rousseau's *Du Contrat social* (1762). The first in the series, the 2nd English translation, and the 1st from Greek, by William Ellis, appeared in 1776. Since it was printed, as the title page informs, for Thomas Paine, Aristotle's treatise could have been read in the vernacular at the dawn of the future superpower.

The sequence of 4 new French translations was initiated by *Citoyen* Champagne (1797, *association*) and continued by *Messieurs* Millon (1803, *société*), Thurot (1824, *association*), and Saint-Hilaire (1837, *association*). *Professeur* Saint-Hilaire enjoyed great authority both inside and outside his country. The second corrected edition of his translation (1848), reprinted in 1873, served the French until 1960 when Aubonnet published a new translation. This and all subsequent translations (Tricot, 1962; Pellegrin, 1993; Louis, 1996) have *communauté* instead of *association* or *société* .

The second edition of Saint-Hilaire's was taken by Patricio de Azcárate for the basis a new Spanish translation. The 3rd Spanish version of *Politics* (1873, *asociación*) has had numerous editions in both hemispheres. Later in 19th century there appeared another translation (Zozaya, 1885, *asociación*). In the remaining 14 translations, all published in 20th century, *koinōnia* has been rendered as *asociación* 4 times, as *comunidad* 9 times, and once as *agrupación* (Gallach, Madrid 1933).

The history of translating *Politics* into German begins at the end of 18th century. The first three translators (Schlosser, 1798; Garve, 1799; A. Stahr, 1839) were not fully aware of the role of *koinōnia* as a key term nor did they fully recognize its source meaning in Greek. Johann Schlosser consistently translated the Greek noun as *Gesellschaft* and Adolf Stahr as *Verein,* Christian Garve used *Verbindung* and *Vereinigung* alongside *Gesellschaft.* Since the 4th translation (Lindau, 1843) is still missing in my collection, I can't tell for now who was first to discover what became quite clear much later, namely, that *Gemeinschaft* is the proper counterpart of *koinōnia*. *Gemeinschaft* appeared in the 5th translation (Jacob Bernays, 1872) and has been used since then in all 6 subsequent German translation from Franz Susemihl (1879) to Eckhart Schütrumpf (1991).

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I am going to extend this note to a full-fledged paper, covering also Slavic languages. Russian, which resembles Ancient Greek in representing the social, significantly differs from Polish in this respect. I will tell more about it Göteborg, but still my socio-philological analysis will be confined to main European languages. I would welcome any comments from ISA members who know Asian languages, for me – *terra incognita*.

Kraków, April 16, 2010.

6 Announcements

Call for nominations

The Board of RC42 is seeking nominations for the office of President of RC42 and for the office of Secretary/Treasurer of RC42. The President and Secretary/Treasurer will each serve 4 year terms beginning immediately after the 2010 World Congress in Gothenburg and ending after the next World Congress in 2014. Nominees must be members in good standing of both ISA and RC42. If you wish to nominate someone, please check with the person

first to be sure that he or she is willing to stand for election and serve if elected.

Send nominations by May 7th to Robert Shelley, Secretary/Treasurer (outgoing) of RC42, shelly@ohio.edu

The XVII ISA World Congress of Sociology, 11 to 17 July 2010

RC42 has 14 scheduled sessions. This programme is listed below:

JULY 12 (Monday) 15:30-17:30
Session 1: Social Psychological Impacts of Worldwide Economic Crisis
Organizer: Jeylan T. Mortimer: University of Minnesota, U.S.A.
Effects of Negative Social Comparison on Psychological Well-Being during the Icelandic Recession
Berglind Holm Ragnarsdottir, University of Iceland, Iceland

Unemployment and Self-Efficacy during the Transition to Adulthood: A Prospective Longitudinal Study
Jeylan T. Mortimer and Minzee Kim, University of Minnesota, U.S.A.

Economic Crisis & the Public University: The Effects of Budget Cuts on Institutional Culture, Commitment, & Resistance at California State Universities
Amy Denissen, David Boyns, Alexandra Gerbasi, and Herman De Bose, California State University at Northridge, U.S.A.

Conflicting Demands on Higher Education in the Context of Worldwide Economic Crisis: Implications for Student Identity
James Moir, University of Abertay Dundee, Scotland

Discussion and Commentary
John Bynner, University of London, UK
Walter Heinz, University of Bremen, Germany

JULY 12 (Monday) 17:45-19:45
Session 2: Globalization, Social Inequality and Status Characteristics I
Organizer: Deepak Kumar Verma, Dr. Babasaheb Ambedkar National Institute of Social Sciences, India
Globalization, Social Inequality and Affirmative Status Generalization in India
Deepak Kumar Verma, Dr. Babasaheb Ambedkar National Institute of Social Sciences, India

Globalization and the Challenge of Poverty Alleviation in Nigeria
Egharevba Matthew, College of Development Studies Covenant University, OTA, Nigeria

Border-Crossing Strategies and Social Identities - A Social Psychological Study on Young
Serine Haghverdian, Uppsala University, Sweden

Images de la Pauvreté dans les Médias Brésiliens
Aline Accorssi, Helena Scarparo, and Pedrinho Guareschi, psychologie sociale à une université au sud du Brésil

Socio-political Globalization: Impact of Euro on Socio Cohesion in Europe
Ravi Abua, University Of Wroclaw, Wroclaw, Poland

Globalization and Gender Inequalities in Asia
Mamta Bhavel, University Of Wroclaw, Wroclaw, Poland

The Change in Perception regarding Poverty in Uruguay according to the World Values
Matias Dodel and Claudia Rafaniello, Universidad Católica del Uruguay

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JULY 13 (Tuesday) 10:45-12:45
Session 3: Renegotiating Citizenship and Social Capital
Organizer: Tina Uys, University of Johannesburg, South Africa

Negotiating Social Inclusion Within Programs: Construction of Risk, Citizenship and Social Inclusion Within Programs' Scenarios
Valeria Llobet, CONICET / UNSAM, Argentina
Cecilia Litichever, Universidad Nacional de General San Martín, FLACSO, Argentina
Florencia Gentile and Marina Medan, Universidad Nacional General Sarmiento / CONICET, Argentina
Catarina Vilanova, Universidad Nacional de General San Martín, Argentina

Opportunities and Constraints to Socio-Political Participation from the Perspective of Agents in Caracas and Cordoba
Patricia Mariel Sorribas, Center for Advanced Studies / CONICET, Argentina

Social Exclusion, Poverty and Gendered Citizenship: Microcredit Programmes in India
Anurekha Chari-Wagh, University of Pune, India

Ethnic Identity and Exclusion of Citizenship Rights in the Nigerian state: The Dilemma of Social Integration
Egharevba Matthew, Covenant University, Ota, Nigeria

Subjective Experiences of Working Mothers: A Case of Academics Balancing Work and Family
Mariam Seedat Khan and Ria Smit, University of Johannesburg, South Africa
Kammila Naidoo, University of Pretoria, South Africa

Claiming and Reclaiming the Intellectual Project: Academic Citizenship in Post-Apartheid South Africa
Tina Uys and Bronwyn Dworzanowski, University of Johannesburg, South Africa

Spatial Contours of Citizenship: Informal Housing and the Local State
Liela Groenewald, University of Johannesburg, South Africa

Regenerative Versus Degenerative Social Capital: A Conceptual Clarification
Anton Seneka, University of Johannesburg, South Africa

JULY 13 (Tuesday) 15:30-17:30
Session 4: Human Motives and Social Cooperation
Organizer: Clara Sabbah, University of Haifa, Israel

Emotions and the Limits of Rationality
Karen S. Cook and Sarah Harkness, Stanford University, U.S.A.

Cooperation Within and Across Ethnic Boundaries: Evidence from a Large-Scale Survey Experiment
Ruud Koopmans and Susanne Veit, Social Science Research Center Berlin (WZB), Germany

Symbolic Social Networks: Motivating Cooperation in Generalized Exchange
Monica Whitham, University of Arizona, U.S.A.

Towards Collective Action in Natural Resource Management: The Role of Trust and Power
Sonia Graham, CSIRO Sustainable Ecosystems, Australia

Does Generosity Versus Creativity and Solidarity Matter Within the Contemporary World Changes and Sociology on the Move?
Nicolae Bulz, National Defense College, Romania

The Justice/Morality Link: Implied, Then Ignored, Yet Inevitable
Karen A. Hegtvedt and Heather Scheuerman, Emory University, U.S.A.

JULY 13 (Tuesday) 17:45-19:45
Session 5: Globalization, Social Inequality and Status Characteristics II
Organizer: Deepak Kumar Verma, Dr. Babasaheb Ambedkar National Institute of Social Sciences, India

Information and Communication Technologies and Development: The Emerging Digital Divide in Rural India
Manushi, Jawahar Lal Nehru University, New Delhi, India

Poverty Encouraging Gender Discrimination in Contemporary India
Somika Sinha, Jawahar Lal Nehu University, New Delhi, India

Globalization and Socio-Educational Inequalities at Higher Education Level in India
Dhaneswar Bhoi, Tata Institute of Social Sciences, Mumbai, India

Looking for a New World: An Infringing Reality
Meghna Sanyal, Barkatullah University, Bhopal, India

Development of Affirmed Status Groups in India: Socio-Psychological Dimensions
Anju Sohorot, Consultant Psychologist, Mumbai, India

Educational Development of Scheduled Tribe Children in India: Analysis from Policy Perspective
Jyoti Ranjan Sahoo, National University of Educational Planning and Administration, India

Globalization, Social Inequality and Civil Society
Pooja Sehrawat, Dr. Babasaheb Ambedkar National Institute of Social Sciences, India

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JULY 14 (Wednesday) 10:45-12:45
Session 6: Work Occupations, and the Well-Being of Workers
Organizer: Dahlia Moore, College of Management Academic Studies, Israel

Role Conflict and Work Concessions in Gender-typical and atypical Occupation: The Case of Israel
Dahlia Moore, College of Management - Academic Studies, Israel

Subjective Well-Being of the Creative Class
Martin Fritz, GESIS – Leibniz Institute for the Social Sciences, Germany

Anomie in the Academic Profession
Joseph C. Hermanowicz, The University of Georgia, U.S.A.

Entrepreneurial Public Services Reorganization. Workplace Culture and Work Well-being in Ibero-American Universities and Hospitals
Josep M Blanch and Leonor M Cantera, Universitat Autònoma de Barcelona
Antonio Stecher, Universidad Diego Portales (Chile)

Particularities of Emotional Labour of Social Workers in Russia
Marina Gorbunova, Saratov Social-Economic University, Russia

JULY 14 (Wednesday) 15:30-17:30
Session 7: Status in Groups, Networks, and Organizations
Organizer: Robert Shelly, Ohio University, U.S.A.

The School Class as a Social Network: Contextual Effects of Peer Network Structure on Health in Childhood and Adulthood
Ylva Almquist, Centre for Health and Equity Studies, Stockholm, Sweden

Cliques, Coalitions and Task Performance Expectations
Hamit Fisek, Centre for Health and Equity Studies, Stockholm, Sweden

Status in the Workplace: Evidence from M&A
Illoong Kwon, University at Albany, SUNY, U.S.A.
Eva M. Meyersson Milgrom, Stanford University, U.S.A.

School to Work Transitions as Status Processes
Caroline Berggren, Goteberg University, Sweden

An Empirical Test of Legitimation as a Status Process
Ann C. Shelly, Ashland University, U.S.A.
Robert K. Shelly, Ohio University, U.S.A.

JULY 14 (Wednesday) 17:45-19:45
Session 8: Theoretical Issues in Social Psychology
Organizer: Cecilia Ridgeway, Stanford University, U.S.A.

How Main European Languages Conceptualize the Social. A Case of Linguistic Relativity
Tadeusz Sozański, Pedagogical University, Kraków, Poland

Social Signs as Effective Psychological Tools: Towards a Comprehensive Approach of Symbols
Thomas Seguin, University of Bourgogne, France

Herbert Blumer: Social Reality as Process
Thomas J. Morrione, Colby College, U.S.A.

Framing the Emotions
Thomas Henricks, Elon University, U.S.A.

The Fabricated Self: Self-Reflexive Gender Play and Queer Social Psychology
Martin Berg, Halmstad University, Sweden

Inclusion Without the Other: The Limits of Symbolic Recognition and the Vicissitudes of Democratic Belonging
Margarita Palacios, Birkbeck, University of London, UK

JULY 15 (Thursday) 10:45-12:45
Session 9: Identity and Attitudes in Groups
Organizer: Cecilia Ridgeway, Stanford University, U.S.A.

Relative Deprivation, National Identity and Intergroup Prejudice
Adrian Wójcik, University of Warsaw, Poland

Implicit and Explicit Ethnic Hierarchies in Germany and the Netherlands
Eva Jaspers, Utrecht University, The Netherlands
Jochem Tolsma and Ron Dotsch, Radboud University Nijmegen, The Netherlands

Implicit Associations, Why Sociologists Should (Not) Bother
Jochem Tolsma, Radboud University Nijmegen, The Netherlands

Hate: No Choice. Agent Simulations
Krzysztof Kułakowski, Malgorzata J. Krawczyk, and Przemyslaw Gawroński, AGH University of Science and Technology, Poland

Authoritarianism and Sense of Security in Iranian Society
Massoud Sharifi Dryaz, School for Advanced Studies in the Social Sciences, EHESS, France

Contributions of Narrative Approach to Psychological Inquiry: Two Empirical Studies on Identitarian Construction Process
Antar Martínez-Guzmán, Universitat Autónoma de Barcelona, Spain
Antonio Stecher, Universidad Diego Portales, Chile

JULY 15 (Thursday) 15:30-17:30
Session 10: Group Context and Social Influence

Dynamic Dyads: Individuals in Relational Systems
Diane Felmlee, University of California at Davis, U.S.A.

The Interplay of Social Comparisons in Influencing Evaluations of Justice in the Division of Household Labor
Bernhard Riederer, University of Vienna, Austria
Gerold Mikula, University of Graz, Austria

Managing Mixed Emotions in the Layered Ritual Reality of Networking Events
Juha Klemelä. University of Turku, Finland

An Application of Michael P. Farrell's Theory of "Collaborative Circles"
Ugo Corte, Uppsala University, Sweden

Sex and the Pursuit of Happiness: How Other People's Sex Lives Influence our Sense of Well-Being
Tim Wadsworth, University of Colorado at Boulder, U.S.A.

JULY 15 (Thursday) 17:45-19:45
Session 11: Networks, Groups, and Individuals
Organizer: Cecilia Ridgeway, Stanford University, U.S.A.

The Punishment of the Adept
Joseph C. Hermanowicz, University of Georgia, U.S.A.

Conversion as the Radical Change of Values System (Self Paradigm): A Socio-Psychological Perspective
Matías Dodel, Universidad Católica del Uruguay, Uruguay

The Effect of Limited Information on Beliefs
Pamela Emanuelson, University of South Carolina, U.S.A.

Peer-to-Peer Networks in Internet Community
Tomasz Gradowski, Maciej Mrowiński, and Robert A. Kosiński, Warsaw University of Technology, Poland

A Vogue in Science: Why do Scientists Imitate Each Other?
Andrey Orekhov, Peoples' Friendship University of Russia

JULY 16 (Friday) 10:45-12:45
Session 12: Theoretical Integration: Theoretical Contributions
Organizers: Guillermina Jasso, New York University, U.S.A.; Ali Kazemi and Kjell Törnblom, University of Skövde, Sweden

Legitimacy: A Multidisciplinary Approach
Amitai Etzioni, George Washington University, U.S.A.

Analysis of Social Events as a Theoretical Perspective
Alexander F. Filippov, State University – Higher School of Economics, Russia

The Whole Is Greater than the Sum of Its Parts: Predictions of the New Unified Theory
Guillermina Jasso, New York University, U.S.A.

Settling the Auctioneer's Coordination Debt: Structuration and Knowledge Coordination
John C. Johnson, Stanford University, U.S.A.

Revisiting Social Comparison Theory from the Perspective of Resource Theory
Ali Kazemi and Kjell Törnblom, University of Skövde, Sweden

Towards an Extension of Resource Exchange Theory: A Facet Approach
Clara Sabbagh, University of Haifa, Israel
Shlomit Levy, Hebrew University of Jerusalem, Israel

The Place of Captivating Moods in Sociological Theory
Daniel Silver, University of Toronto, Canada

JULY 16 (Friday) 15:30-17:30
Session 13: Theoretical Integration: Methodological and Empirical Contributions
Organizers: Guillermina Jasso, New York University, U.S.A.; Ali Kazemi and Kjell Törnblom, University of Skövde, Sweden

Spencer, Durkheim, and Marx and the Quest for an Evolutionary Science of the Social World
Melvin W. Barber, Flagler College, U.S.A.

A Model of Robust Positions in Social Structure
Matthew S. Bothner and Edward B. Smith, University of Chicago, U.S.A.
Harrison White, Columbia University, U.S.A.

A Factorial Survey on the Rationality of Everyday Crime
Stefanie Eifler, University of Bielefeld, Germany

An Interdisciplinary Approach to Understanding Suicide in the Military
Scott S. Gartner, University of California at Davis, U.S.A.

Conditions for Progressive Research Programs in 'Qualitative' Sociology
Justin Lee, University of California at Los Angeles, U.S.A.

Some Modes of Theoretical Integration
Michael J. Lovaglia, University of Iowa, U.S.A.
Geoffrey H. Tootell, San Jose State University, U.S.A.

JULY 16 (Friday) 17:45-19:45
Session 14: This time slot will be either a reception for RC42 members or a business meeting

Editorship

Cathryn Johnson and Karen A. Hegtvedt of Emory University were named incoming co-editors of *Social Psychology Quarterly,* a specialty journal of the American Sociological Association. Professors Johnson and Hegtvedt will follow current editor, Gary Alan Fine, and assume responsibilities for the journal in August 2010.
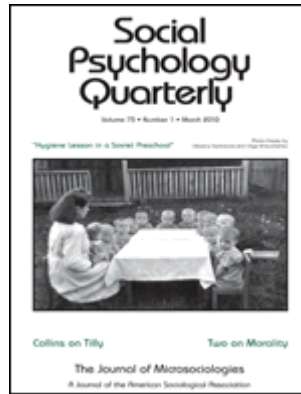
The RC42 wishes Professors Johnson and Hegtvedt well with their editorship. *Social Psychology* Quarterly is one of the few journals that publish work from sociological social psychologists on the link between the individual and society.

7   Membership

Membership in good standing of the Research Committee determines the number of sessions allotted to it at the World Congress. The ISA secretariat sends members a notice when their membership renewal is due. Please complete the form to join and/or renew ISA and RC42 membership available at:

http://www.isa-sociology.org/memb_i/index.htm

8   Concluding remarks

Your contributions ensure the success of this newsletter. Information on planned Conferences, new research initiatives and publications that may be of interest to members is most welcome.

Los invito a enviar contribuciones para el Boletín RC 42. Apreciaré si es que me pueden informar sobre conferencias planeadas, nuevas iniciativas de investigación y publicaciones que puedan ser de interés para los miembros. El Comité de Investigación está muy interesado en fomentar el diálogo entre los miembros dentro del campo de la Psicología Social. Contribuciones escritas en español son bienvenidas.

Nous vous invitons à envoyer des contributions pour le bulletin du RC42. Je vous serais reconnaissant de m'informer de futures conférences, des nouvelles initiatives de recherches et des publications qui pourraient intéresser les membres. Le Comité de Recherche désire encourager le dialogue entre les membres dans le domaine de la Psychologie sociale. Les contributions en français seront les bienvenues.