



Conceptual and
Terminological Analysis

NEWSLETTER
of the Research
Committee on
Conceptual and
Terminological
Analysis

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EDITOR'S INTRODUCTION

Dear members of RC35,

I hope you are all doing well, despite all contexts.

This new issue of the Newsletter brings some important information.

First, the composition of the Board.

Second, the list of our RC's Social Media links, where we can publish all the academic news of our members. Please send us any info you consider of interest.

Finally, the 5th set of Contributions to Conceptual Analysis, which is the novel Section for our RC Newsletter, where we hope to encounter, in a summarized way, our colleagues' latest research from around the world.

Wishing all this information will be of interest and use, I send you all the best wishes, until next time,

Eugenia Fraga,
Newsletter Editor.



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CONTRIBUTIONS TO CONCEPTUAL ANALYSIS

A Prolegomena to The Dialectic of Control

by Craig Browne (University of Sydney, Australia)

The impetus for my forthcoming book, *The Dialectic of Control: Sketch for a Critical Theory of Society*, came from a variety of sources: the need to rectify lacunae in contemporary social theory, consultations with colleagues, research into existing work on the topic, reviews of my other books, and the clarification achieved through publications on related themes. Although I had previously deployed the notion of the dialectic of control in a less systematic manner, my appreciation of its full significance emerged somewhat retrospectively in the writing of my book *Critical Social Theory*. In that work, the notion of the dialectic of control was initially used to correct aspects of Axel Honneth's theory of social freedom. While I pointed to how the dialectic of control's intersubjective conception of power and elucidation of historical dynamics could rectify the limitation of Honneth's account, these revisions were not carried out in detail. I then became aware of the notion of the dialectic of control's potential for linking together my independently formulated arguments about contemporary capitalism's structural contradictions. By these means, the prospect of developing a social theory perspective arose. I simultaneously realised that I was well-placed to develop this standpoint. I had studied with Honneth -whose account of the struggle for recognition is a critical complement to the dialectic of control- for part of my PhD, and I had published a book dealing extensively with Anthony Giddens' theory of structuration: *Habermas and Giddens on Praxis and Modernity: A Constructive Comparison*. Giddens' conceptions and historical sociological applications of the dialectic of control were suggestive of a potential that his theory of structuration has never realised. Of particular significance, my recognition of how the dialectic of control presupposes a theoretical perspective that is always grounded in social practices and informal discussions' disclosure of lay persons' intuitive grasp of the dialectic of control strengthened my conviction that the book should be developed. The fact that it promised, at

least in my opinion, a contribution to the renewal of social theory made the pursuit of this project even more enticing. In addition, I became aware of a range of justifications for the book that I had not initially considered, for instance, (a) the theory and practice of resistance are very topical today but most conceptions of resistance are disconnected from analyses of longer-term institutional dynamics and subsequent 'counter-resistance'; (b) similarly, control is more of a major contemporary topic than I originally appreciated, especially owing to technological change; (c) moreover, control is a far less systematically developed category than other equivalent and related concepts in the social sciences, like power, domination, and rationality. The existing discussions of control, I found, are largely disconnected from one another.

Reference: Craig Browne (2026), *The Dialectic of Control: Sketch for a Critical Theory of Society*, Bristol: Bristol University Press.

CONTRIBUTIONS TO CONCEPTUAL ANALYSIS

Struggle for Resonance

by Arthur Bueno (Universität Passau & Centre Marc Bloch Berlin)

The concept of struggle for resonance allows us to rethink the relationship between Hartmut Rosa's theory of resonance and Marxist conceptions of revolutionary change. Instead of opposing resonance (as a responsive, non-instrumental relation to the world) to revolution (as an organized struggle for social transformation), I argue that they are intrinsically connected. By reading Rosa together with Lukács's account of emancipatory praxis, I show that struggles for resonance can be understood as collective efforts to resist the alienating dynamics of modern society and to open up resonant relations to the world.

Conceptually, these struggles can be traced through a series of transformations of the subject–world relation. (1) They begin with a position of *alienated self-efficacy*, in which individuals experience themselves as successful actors only insofar as they can instrumentalize the world in calculable, controllable ways. (2) As crises and failures accumulate, this stance is gradually undermined, giving rise to a second moment: the *acknowledgement of self-inefficacy*, in which one's inability to master the world becomes unavoidable and can no longer be dismissed as accidental.

(3) A third position emerges when these failures are no longer interpreted as private shortcomings but are linked to the social practices and institutions in which one participates. Here suffering plays a crucial mediating role: instead of being lived as mute, individualized pain, it reveals how one's life is entangled with wider social dynamics. The subject recognizes themselves as a vulnerable being who is affected by a world that exceeds their control – what Rosa calls *af-fect*. Practices of solidarity and mutual care can then arise, as people recognize their shared exposure to the same structures. (4) When suffering is recognized as the outcome of a process of domination affecting a vulnerable body, the experiences of failure and pain that once

seemed merely passive can appear as one's own resistances, that is, as a refusal to participate in certain practices of domination. What was once perceived as a sign of weakness now emerges as an assertion of strength.

Af-fect translates into e-motion: individuals realize that their (shared) vulnerability is intertwined with a (shared) power, with their ability to move the world.

- (5) Although this is a power on which capitalist dynamics depend and which they continually seek to appropriate, it can be mobilized in collective practices that contest the social order and aim to remake it. Here the struggle for resonance becomes explicit: the shared force of e-motion is organized against the alienating principles of capitalist modernity, for instance in strikes and protests that reclaim this power and make it publicly visible. In such struggles, a responsive rather than instrumental form of self-efficacy emerges, as actors experience themselves as able to shape institutions not by dominating a mute world but by cultivating relations of mutual responsiveness.

Reference: Bueno, A. (2025). Resonanz und Revolution. In B. Hollstein & J. Oberthür (Eds.), *Resonanz und Kritik: Perspektiven auf eine Soziologie der Weltbeziehungen* (pp. 151–161). Suhrkamp.

Download: For an English version of the chapter, please send an email to arthur.bueno@uni-passau.de

Other recent publications:

Bueno, A. (2025). Doing away with the spectre of regression: Adorno and the paradox of authoritarianism. *Critical Horizons: A Journal of Philosophy and Social Theory*. Advance online publication. <https://doi.org/10.1080/14409917.2025.2552646>

Bueno, A. (2025). A matriz dos possíveis. *Tempo Social*, 37(2), 1–6. <https://doi.org/10.11606/0103-2070.ts.2025.235060>

Bueno, A. (2024). The end (and persistence) of subjectivity: Lukács with Adorno, Adorno with Lukács. *Distinktion: Journal of Social Theory*, 25(3), 435–454. <https://doi.org/10.1080/1600910X.2024.2381469>

Bueno, A. (2024). Flirting with things: Simmel on coquetry and money. *Simmel Studies*, 27(1), 79–103. <https://doi.org/10.7202/1108383ar>

CONTRIBUTIONS TO CONCEPTUAL ANALYSIS

Theoretical Space and Critical Horizon. Conceptual History as Critical Theory

by Eugenia Fraga (University of Buenos Aires, Argentina)

In this essay I was interested in delving into the perspective of Conceptual History, especially in the variant of one of its main referents, Reinhart Koselleck, with various purposes in view. In the first place, to propose a series of affinities between it and social theory, and even more specifically, between it and critical social theory. Especially, that of the Frankfurt School of Max Horkheimer, Theodor Adorno and Herbert Marcuse. Second, to carry out a historical-conceptual analysis of the very concepts of "theory" and "critique", including that of their origin and etymology, as well as their various mutual intercrossings. Third, to outline the basic guidelines of two novel notions, those of "theoretical space" and "critical horizon", as functional equivalents of those others, central to the perspective of Conceptual History, of "space of experiences" and "horizon of expectations", and as potentially fruitful within theoretical-critical research. Fourth, all of the previous analyses allowed me to give shape to what, inspired by what contemporary authors Giuseppe Duso and Sandro Chignola have called "Conceptual History as Political Philosophy", I myself have named "Conceptual History as Critical Theory".

My conclusion can be summarized as follows. "Theoretical space" and "critical horizon" can be considered functional equivalents of "space of experiences" and "horizon of expectations" in a very specific sense. If experience and expectation are concepts that refer directly to the level of practices, of action, or the "historical-social" plane, insofar as they are lived by human subjects, then theory and critique constitute homologous concepts but on another level. In effect, they operate on the level of discourses, of ideas, or the "historical-conceptual" plane proper: the plane to which this essay has sought to contribute. I therefore consider the possibility of conceiving of conceptual history and critical theory not only as commensurable, but as engaging in a dialogue that I have called here "conceptual history as critical theory". This can be taken as a contribution to the ongoing reflections on the methodology of theoretical research in the social and human sciences, thus far, still underdeveloped.

Reference: Fraga, Eugenia (2020). "Espacio teórico y horizonte crítico. La historia conceptual como teoría crítica", *Revista La Razón Histórica*, 49: 94-129. ISSN 1989-2659.

Full free download:

https://www.academia.edu/44904978/Fraga_Eugenia_Espacio_te%C3%B3rico_y_horizonte_cr%C3%ADtico_La_historia_conceptual_como_teor%C3%ADa_cr%C3%ADtica

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Recent Publications

by Sujata Patel (*Visiting Fellow, Freiburg Institute for Advanced Studies; Retd. Professor, University of Hyderabad*)

Book:

- *Anti-Colonial Global Scholarship. Context, Perspectives and Debates* (Co-editor with Maureen A. Eger), Bristol, Bristol University Press, 2025.
<https://bristoluniversitypress.co.uk/anti-colonial-global-scholarship>;
<https://doi.org/10.51952/9781529245547>

Articles and Book Chapters:

- "Anti-Colonial Global Scholarship. An Introduction" (with Maureen A. Eger), in Sujata Patel and Maureen A. Eger *Anti-Colonial Global Scholarship. Context, Perspectives and Debates*, Bristol, Bristol University Press, pp. 1-19, 2025. <https://doi.org/10.51952/9781529245547.ch001>
- "Anti-Colonial Social Theory as a Peripheral Gaze", in Sujata Patel and Maureen A Eger (eds.) *Anti-Colonial Global Scholarship. Context, Perspectives and Debates*, Bristol, Bristol University Press, pp. 21-57, 2025. <https://doi.org/10.51952/9781529245547.ch002>
- "Colonial Modernity", in Gert Verschraegen and Raf Vanderstraeten, *Encyclopaedia of Global Social Theory*, Edward Elgar Publishing Limited, 2025.

- "A.R. Desai's Marxist critique of nationalism and the Indian nation-state. Towards a reframing of sociology as social science", in Anaheed Al-Hardan and Julian Go (eds.) *Anticolonialism and social thought*, CUP, pp. 234-252, 2025. <https://doi.org/10.1017/9781009607087>
- "Colonialism and the framing of Social Theory. A Hundred Year History", in Dorothy Takiawaa, Sifre Makoni, Inviolata Vicky Khasandi-Telewa & Alissa J. Hartig (eds.), *Perspectives on Decoloniality. Southern Epistemologies and Epistemologies of the South*, Bristol, Channel View Publication, pp. 113-131, 2025.

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Recent Publications and Lectures

by Simon Susen (City St George's, University of London)

Single-Authored Books

- Simon Susen (2024) *Humanity and Uncontrollability: Reflections on Hartmut Rosa's Critical Theory*, Basingstoke: Palgrave Macmillan, 324 pp.
Focusing on the work of Hartmut Rosa, this book provides an in-depth account of the extent to which we, as humans, are obliged to face up to the uncontrollability [Unverfügbarkeit] of the world.

Journal Articles

- Simon Susen (2025) 'On the Ontology of Social Association: Between Ideality and Reality', *Global Intellectual History* [Online First], pp. 1–10.
- Simon Susen and Sylvain Allemand (2025) 'La théorie critique au prisme de la résonance : Rencontre avec Simon Susen', *Sérendip'éditions*.
- Simon Susen (2024) 'Twenty-Five Theses on the Task of the Translator: With, against, and beyond Walter Benjamin', *Revista Portuguesa de Filosofia*, 80(1–2), pp. 197–270.
- Simon Susen (2024) 'The Interpretation of Cultures: Geertz Is Still in Town', *Sociologica – International Journal for Sociological Debate*, 18(1), pp. 25–63.
- Simon Susen and Marc Ortmann (2024) 'Das Ende der großen Theorien: Simon Susen im Gespräch mit Marc Ortmann'. *Soziopolis: Gesellschaft beobachten*.

Book Chapters

- Simon Susen (2025) 'Knowledge and Human Interests: Epistemology as Social Theory?', in William Outhwaite and Larry Ray (eds.) *The Elgar Companion to Jürgen Habermas*, Cheltenham: Edward Elgar, pp. 90–139.

- Simon Susen (2025) '[Habermas and the Tasks of Contemporary Philosophy](#)', in Amirhosein Khandizaji and James J. Chriss (eds.) *Habermas and the Transformations of Critical Theory: Faces of Critique*, Basingstoke: Palgrave Macmillan, pp. 87–197.
- Simon Susen (2025 [2024]) '[Rosas vier Säulen der Resonanz: Affizierung, Selbstwirksamkeit, Anverwandlung und Unverfügbarkeit](#)', translated by Stephan Elkins (and revised by Simon Susen), in Bettina Hollstein and Jörg Oberthür (eds.) *Resonanz und Kritik: Perspektiven auf eine Soziologie der Weltbeziehungen*, Berlin: Suhrkamp, pp. 40–49.
- Sarah Burton, William Outhwaite, and Simon Susen (2025 [2021]) '[The Urgency of Critical Theory Today: Towards Optimism and Renewal in a Neoliberal World](#)', in Amirhosein Khandizaji and Wolfgang Sohst (eds.) *Critical Theory: The Last Stand for Emancipation*, Berlin: Xenomoi Verlag, pp. 331–357.
- Craig Browne and Simon Susen (2024 [2014]) '[Austerity and Its Antitheses: Practical Negations of Capitalist Legitimacy](#)', in Craig Browne, *Social Theory and the Political Imaginary: Practice, Critique, and History*, London: Routledge, pp. 166–177.

Lectures and Papers

- Opening keynote lecture – '[Remarks on the Ontology of Time: From the Future to the Past \(and Back Again\)](#)' – workshop '[Espacio, Tiempo, Propiedad](#)', Instituto de Sociología, Pontificia Universidad Católica de Chile, Santiago, Chile (27th November 2024).
- Closing keynote lecture – '[Senses of Time: From the Future via the Present to the Past \(and Back Again\)](#)' – [Annual Conference on Philosophy and Social Science](#), Institute of Philosophy, Academy of Sciences of the Czech Republic, Prague, Czech Republic (14–18 May 2025).
- Paper presentation - 'La théorie critique comme sociologie des relations au monde' -[Colloque : 'Hartmut Rosa, accélération, résonance et énergies sociales'](#). Colloque autour des travaux de Hartmut Rosa (sous la direction de Corine Pelluchon [UGE/LIPHA] et Dietmar Wetzel [MSH, Hambourg]), Cerisy, France, 30 August – 05 September 2025.

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Early Sociology of Knowledge

by Gina Zabudovsky (UNAM, Mexico)

My chapter in the *Research Handbook on the Sociology of Knowledge* presents some of the main contributions made by Max Weber and Norbert Elias to the sociology of knowledge. Weber and Elias created distinctive sociological theories of knowledge that were different from those developed in the German language in the 20th century, and quite distinct from their counterparts in France and the United States. Weber and Elias emphasised the need for socio-historical research to explain the relationship between knowledge and power and the importance of the monopoly of the means of knowing. They were interested in the analysis of the social groups controlling the symbolic means of orientation and the main interpretations of the world. They focused on the social role of the clergy, the bureaucracy, and other thought specialists. The first part of the chapter analyses how Weber's studies on values, intellectuals, and charisma made seminal contributions to the sociology of knowledge. The second part describes Elias' intellectual relationship with Karl Mannheim and how he later developed an original sociology of knowledge that was historically oriented and focused on the problem of the long-term development of symbols and means of orientation.

Reference: Zabudovsky, Gina (2025), "Power, knowledge, and history: the contributions of Max Weber and Norbert Elias to the sociology of knowledge", in Collyer, Fran (Editor), *Research Handbook on the Sociology of Knowledge*, Elgar.

Link:

<https://www.elgaronline.com/edcollchap/book/9781800376649/chapter8.xml>