



# Ageing Societies, New Sociology

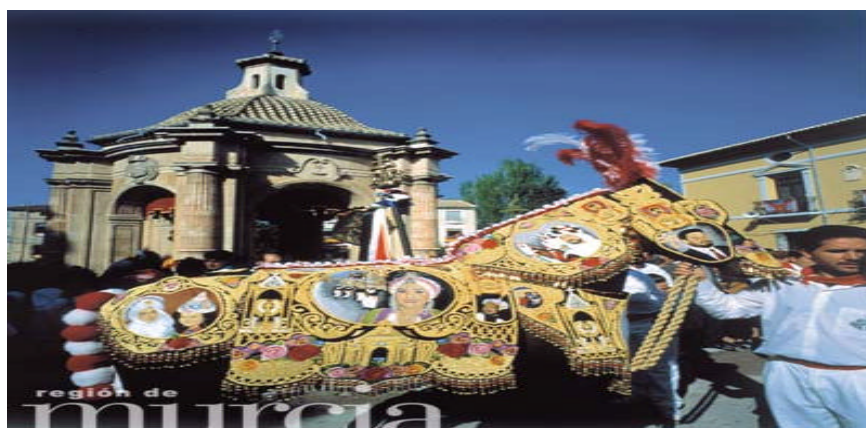
6th Conference of the European Sociological Association  
 September 25th to 28th , 2003 in Murcia, Spain.

## The Theme

**AGEING SOCIETIES, NEW SOCIOLOGY:** Ours is a time of transformations just as great as those that occurred in the age of the sociological classics. Can our concepts and our organizing metaphors also transform themselves and become the basis of a new sociology for our 'ageing' societies in Europe-and elsewhere? Europe's ideologies, values, hierarchies, boundaries, life styles, and institutions, as well as its populations are facing significant disruptions and renewals. In an era of change, what are the emerging social regularities, configurations, conflicts, and cleavages? What are our sociological constants, categories, and benchmarks with which to uncover the inner workings of society? The conference invites you to join a lively and vigorous debate at the juncture where ageing concepts and ageing societies meet in order to suggest the new.

## The venue

Murcia (South East of Spain) will open its doors to receive the next ESA conference. The region of Murcia has a variety of landscapes (from semi-desert to fertile vegetable gardens, from long sandy beaches to rugged mountains) that will be an extraordinary backdrop to the intellectual work at the conference. In Murcia city and region the conference participants can savour the local cuisine, a healthy and delicious combination of vegetables, rice and fish. Less than one hour's drive from the city are beautiful Mediterranean beaches, relaxing thermal baths, renowned vineyards and wineries and many other attractions.



The conference will take place in the old university (XIII century) in the city centre. The conference venue is within walking distance of all the main places of leisure and artistic interest. The visitor has easy access to the city's important and varied artistic heritage (for example the Arabic architectural remains, the baroque cathedral and churches) and its modern developments (the new university campus and the palace of congresses).

More information about the conference in [www.um.es/ESA/](http://www.um.es/ESA/) and about Murcia region in [www.carm.es](http://www.carm.es)

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Contents	
Murcia 2003	1
Teaching Europe	2
Europes Future	4
New Executive Committee	5
Open Letter to the ESA	6
New Initatives from the ESA	7
Interviews with Executive Committee	8
Helsinki - Conference Reports	10
From Pierre Bourdieu's	
Thesaurus	12
Research Networks	15
Logo- Competition	15
Call for Papers	16
Announcements	18
Books and Publications	19
ESA Conference 2005	20
Get in Touch with ESA	20

# Teaching Europe

Yasemin Soysal

The question of European identity constantly surfaces in debates about European integration. Locating such an identity is expected to lend legitimacy to the project of a unified Europe with a viable 'demos' or people who feel that they share a common European citizenship. A slightly different set of questions is: what kind of identity is already being built in European public spheres? How does this identity work in relation to other identities, national or other? Most importantly, what kind of an identity can Europe really afford? They have an immediate relevance. Across the continent children are beginning to be taught about 'their' Europe.

## Beyond the official versions

Within the EU framework, education remained until recently untouched by supra-national policy making. Curricula development and content were jealously guarded by the member-states. Since the Maastricht Treaty, however, the Union has developed and funded several educational initiatives. Despite successive EU resolutions to insert 'a European dimension' into school curricula, the Commission's attempts to 'Europeanise' education remained largely ineffective, mostly confined to the recognition of diplomas, vocational education and the exchange of language-teaching programmes.

However, a closer look at the way 'Europe', 'nation' and 'citizenship' are being represented in schoolbooks and curricula, particularly in the disciplines of history and civics, uncovers another kind of 'Europeanisation' process - one that gives us a telling glimpse not only of the European identity in the making, but also how it might be taught in Europe's schools. And this is so even though the process is happening through extremely active informal networks largely unmonitored by inter-governmental structures and formal EU institutions.

Textbooks reflect the official and codified versions of Europe. But precisely because education policy at the EU level is far less structured or formalised than, say, policy governing monetary, economic or security issues - an area of opportunity opens up which has been enthusiastically filled in recent years by the work of an increasingly effective network of diverse actors, meeting at the European level. Teachers' unions and associations, academics and scientific experts, advocacy groups and international

organizations, including UNESCO and the Council of Europe are busy networking, convening numerous meetings and conferences on 'teaching Europe', reassessing controversial episodes and personalities in European history, promoting European education and ideals, and together developing tools and texts for educating future generations of Europeans.

## The beautiful elusiveness of 'Europe'

So what does Europe stand for when you look at current educational material? As projected both in the textbooks and in the debates around them, 'Europe' is first and foremost a really diffuse idea, contained in an equally diffuse discourse, with contingent boundaries that do not by any means always overlap with the territorial confines of the European Union. Its identity is a loose confection of civic ideals - such as democracy, equality, progress and human rights.

As such, 'European identity' differs considerably from the national type of identity: the kind we are most used to. National identities locate their legitimacy in deeply rooted histories, cultures or territories. But Europe is not past-oriented: it is future-oriented. True, history schoolbooks may glorify Europe's Roman Catholic or Greek origins as remarkable European achievements, citing them as elemental properties of 'Europeanness'. But these origins are less and less offered us within a religious or ethnic narrative, and increasingly in the more abstract form of the universal principles they contain.

The fact that these same universal principles can be said to have also

inspired most of the conflicts in Europe's war-ridden past is conveniently forgotten. Look at recent schoolbooks, especially those of the 1990s, and Europe appears as a very peaceful continent. Yet we know that Europe emerged and was sustained more by conflict and division, than by consensus and peace.

However firmly peaceful civic ideals are propounded, a further challenge arises when the attempt is made to confine this identity either to Europe, or to its member states. At the end of the twentieth century - human rights, democracy, progress, equality are everyone's and every nation's modernity. Even when other nations organise their modernity differently - or fail to exercise it altogether - these are the principles that preside over that process.

This makes it impossible to define a territorially and culturally bounded European identity. 'Europe' does not come into existence over and against other identities as national identities have done. In economic competition, Asia and America might become Europe's 'others': but they do not necessarily constitute cultural 'others'.

Regardless of attempts to the contrary - and they do exist - Europe fails to create its cultural and symbolic 'Other'. This means that we don't and can't have a well-defined European identity. In my view, this is extremely fortunate.

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Yasemin Soysal

### The domestication of heroism

Europe lacks originality, which is a condition of all successful nationhood. Nor does its identity appear as a challenge to national identities. Schoolbooks and curricula testify to the fact that the increasing space accorded the 'idea' of Europe has encroached very little on the substantial proportion of history teaching devoted to the nation, and national or local histories. However, it is the case that these books increasingly situate the nation and national identity within a European context. In that process, the nation is being re-interpreted and re-cast.

We might describe what is taking place as a 'normalisation' of national canons and unique national myths. By which I mean a standardising process which removes the unique, the extraordinary and the charismatic from its accounts of nationhood. Take the increasing celebration in history textbooks of the Vikings as part of the European heritage. The warrior forefathers have been replaced with spirited long-distance traders. Similarly, ancestral tribes - Germanic and Gallic, Normans, Franks, Celts - are all increasingly depicted, not in heroic but cultural terms, through such images as quaint village life, hospitality and artistic achievements.

Crusades, for example, are taught not only as holy wars and conquests, but as occasions for cultural exchange and learning, between Europeans and other civilisations. In English textbooks, we read that Christians learnt to use forks and table manners from more civilised Arabs during their attempts to capture the "holy lands", (whereas growing up in Turkey, I always thought that table manners were Western!).

The same normalisation has been applied to national heroes as well. They are talked about in a matter-of-fact way far removed from mythical glorification. Jeanne D'Arc, Bismarck or Francis Drake is dealt with in a detached manner. Drake appears as a good sailor, but also a rather greedy man who stole from both the natives and the Spanish. His bravery and achievements against the Spaniards are balanced by an ameliorated picture of the Spaniards, his relationship with Elizabeth and his greed.

### National narratives become 'European' - and normal

Of course, you can find significant differences in this process in different countries. In German history books, Europe and also the local regions figure prominently, while the nation disappears.

This is certainly bound up with the difficulties of Germany's specific history. But it also reflects a Germany that feels secure in its place within Europe. Moreover, the German education system and its textbook production are structured to allow close cooperation between the education authorities and other interest groupings: teachers' associations and unions, parents' associations, churches and universities.

What emerges as a result, in terms of curricula, is a much more consensual outcome. Revisionist historical debates do attempt to legitimise anew the German nation and national identity. But these do not find resonance in educational curricula or schoolbooks. A prudent representation of the nation and its history prevails.

In French textbooks, on the other hand, the French nation has a much more presence. But, in this case, the French nation, which is historically conceptualized as an abstract and universalistic entity, is equalized with Europe. In other words, Europe becomes French. Since the French system is centralized, this universalistic conceptualization easily penetrates and dominates every aspect of education. Even though textbook production is privately organized, not by the state, because of the very

detailed nature of centralized curricula, one does not find much difference across textbooks published by different commercial companies. The universalistic conceptualization of France and Europe is present in every textbook.

In contrast to both countries, educational policy in England has always been much more polarised along party lines. The introduction of the first national curriculum in 1987 reflected the priorities of the Conservative government of the day in many ways. Europe was certainly not amongst them. The emphasis was on British, if not English national history. As Europe becomes more normalised in British public discourses, aided by the fact that the current Government is less apprehensive to the idea and reality of Europe, we see a more outward-looking European emphasis in education, particularly in the newly-introduced subject, citizenship.

So 'Europe', as we find it narrated in educational spheres, increasingly hosts multiple geographies, multiple boundaries and multiple cultural references. It is fuzzy, not well-defined or precise enough to offer up a homogeneous, collective identity. Unlike the national identities and histories which were the passionate products of the nineteenth century state and nation-building projects, Europe cannot afford to develop its discriminating particularisms. As a result, Europe may never end up with a coherent narrative. But, by the same token, only within this kind of Europe (and the kind of identity it makes possible) can we expect diverse European backgrounds, beliefs, lifestyles, experiences and existences to find their place and play their part.

*From the author's contribution at the ESA meeting in Helsinki, August 2001.*

*Originally published in  
<http://www.openDemocracy.net>*

# Europe's Future: Breaking Up or Breaking Out?

Dennis Smith

## **If the queue at the door is what counts, Europe is a great success.**

In 2002 Cyprus, the Czech Republic, Estonia, Hungary, Poland, Slovenia, Latvia, Lithuania, Malta, Slovakia, Romania and Bulgaria are all negotiating with the 'bouncers' at the entrance to Club Europe. The official hope is that most of them will be 'inside' by the time of the next European Parliament elections, in June 2004.

But the queue at the door might also be the start of the break-up of the EU. The entry of a dozen or more members will change the dynamics of the European Union in ways that cannot be predicted. One consequence might be fragmentation or fission. That outcome is by no means impossible.

At least some of the EU's economic rivals based in, say, the United States and Japan, would not mind seeing it collapse (just a little, at least) and are very interested in signs of incipient weakness. That is not difficult to understand. A strong power will always be nervous at the appearance of a competitor. Go back nearly a century and a half to when Britain was dominant and the US was growing strongly. Then many Britons were quite happy to see the outbreak of the American Civil War. Coming back up to date, new in American bookshop windows is Gordon Chang's *The Coming Collapse of China*. Wishful thinking?

The EU is not yet very old and is growing fast. It will probably make its fiftieth anniversary in 2007. But will it - unlike the Soviet Union or the old German Empire - manage to complete its second half-century? By that time, if some current estimates are accepted, the Chinese economy will be the largest in the world, bigger than the American equivalent (see *The Guardian* 2 March 2002). So if the EU is indeed still in existence it will be operating in a very different world from the one we have now.

The best hope for keeping the EU in being - and making it worthwhile - is to maintain forward momentum towards an ideal that inspires its citizens. What people want most of all is a mixture of freedom (opportunity, autonomy), security (welfare, order) and respect. Getting the balance right - and realising that you have got it right - is a difficult feat. At their noblest, advocates of the Soviet ideal aimed to give citizens welfare and respect; at their worst, they

crushed opportunity and autonomy (and lives). The American dream produced the mirror image of that outcome: freedom was pushed at the expense, too often, of welfare rights and dignity (and lives, as African-Americans know too well).

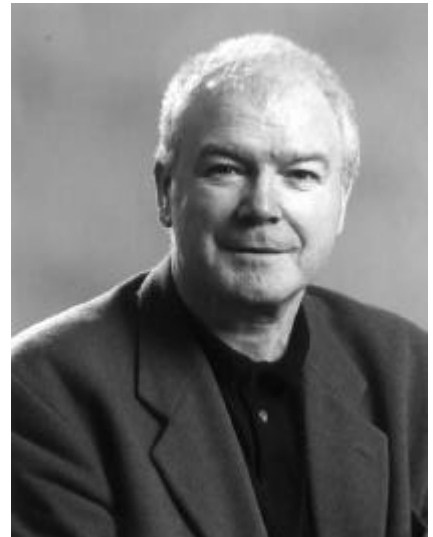
Compared to the Soviet and American experiments - one defunct, the other facing crisis (more on that later) - the European experiment is still relatively young, open-ended and undogmatic. It is true that 'Europe' could crash and splinter in the next few decades. However, another possibility is that the EU could draw creatively on its diverse resources to give reality to a model of citizenship that avoids the extremes of either 'turbo-capitalism' or 'turbo-communism.'

We could make an effort to get the balance between freedom, security and respect right. And the best way to do this is to take the third member of this trinity - human respect - much more seriously than either the Americans or the Russians have done. Respect is at the heart of the idea of human rights. If America has explored the potentialities of freedom, and the Soviet Union pursued the idea of security (in its many guises), then let Europe be the pioneer of human respect.

Neither freedom nor security alone is enough to guarantee mutual respect. One reason is that respect is best cultivated within relationships that are both free and secure (stable, long-term, unthreatening). But how do we get 'there' from 'here'?

The central drama of global society over the past two centuries has been the gradual breakdown of oppressive hierarchies and the assertion of equality as an operating principle in many kinds of relationships. The most obvious example of this has been the breakdown of Europe's land- and sea-based empires. The United States has drawn in many people 'released' from near-slavery. By contrast, the European Union began (to oversimplify) as a club of ex-imperial 'headquarter' states deprived of their empires, huddling together for warmth. However, it has become much more than that.

As the EU expands, it is drawing into its orbit nationalities that have, in recent history, been the victims of humiliating oppression or, at least, a crushing sense of



Dennis Smith

inferiority. Within the councils of the EU oppressors and ex-victims - as well as old military opponents - are learning to deal with each other in a relatively friendly way and on more or less equal terms. This is an important achievement although far from complete. The next ten years will be a big test of our capacity to take this further in the context of 'enlargement'.

Europe's experience in this area is a global asset that should be exploited. I would like (and this is my personal opinion, not an 'official' position) to see the European Sociological Association more involved in trying to understand the 'European experiment,' seeking to identify the bridges and barriers that stand between where we are now and where (in my opinion, at least) we could and should go.

The pursuit of freedom, respect and security - in different mixes - is not just a European but also a global preoccupation. One possible future is that the global level of governance will steadily thicken out and that our citizenship and sense of identity will become increasingly multi-layered: local, national, regional and global. It is in our interest that things should go this way rather than towards the future described by Samuel Huntington, one in which hermetically-sealed civilizations - Western, Chinese, Islamic and so on - guard their frontiers against each other.

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Europe will hopefully avoid this and break out from the Huntington Trap, not least because we are quite likely to discover that in 2025 or 2050 a beleaguered United States finds Europe almost as alien as Islam or China (and bear in mind that in 2002, only one in six Americans possesses a passport)

One Reason that the establishment of a humane and decent form of global governance is in our interest is that at some point in the next half-century we are going to have to deal with a United States that is coming to realise that it is no longer 'Number One' in the world. That is the 'crisis' mentioned earlier. Despite American triumphalism during the 1990s, there is still a strong likelihood that the balance of economic and political power will shift from the West towards Asia during the twenty-first century. Three things that must be considered possible are: that China will not disintegrate (just as the USA did not break up in the 1860s); that Japan will emerge from her current economic crisis even stronger (as the United States did after 1929); and that despite their recent bitter enmity Japan and China will work more closely together in the future (as Germany and France did after 1945).

An America that is frightened of losing its superiority may be a dangerous and unpredictable force. Perhaps the anxiety is already there and helps explain the determined unilateralism of the Bush administration. A current American best-seller is Pat Buchanan's *The Death of the West*. Well, one way to avoid 'the death of the West' is to work towards strengthening forms of global governance that give freedom, security and respect to all, including those who are not the most rich and powerful. In other words, it is advisable to take a 'quasi-Rawlsian' approach that says: 'We will try to make rules that we would be happy to live with wherever we are within the global pecking order.' (Or, to paraphrase a traditional proverb in the entertainments industry, 'Be nice to those you meet on the way up because you will also meet them on the way down.')

Europe could play an important part in showing by example how this kind of world might be created. After all, we know what it is like to lose the number one slot - and survive, so far at least.



### New Executive Committee of the ESA for 2001-2003

The first meeting of the new ESA Executive Committee took place at IRESO in Paris on 23.-24. November 2001. Following the Statutes, one of the first items of business was the election of officers and the membership of the sub-committees of the Executive.

#### The ESA officers are:

President	Yasemin Soysal
General Secretary	Jean-Charles Lagree
Treasurer	Anne Kovalainen
Vice Presidents:	
Research Networks	Maragareta Bertilsson
Conference Programme	Capitolina Diaz
Publication	Dennis Smith
Newsletter	Eva Cyba

#### The full composition of the ESA sub-committees are:

##### Program:

Capitolina Diaz (Chair), Göran Ahrne, Claudine Attias-Donfut, Elena Meshcherkina, Jiri Musil, Ilona Ostner, Giovanna Procacci, Peter Vihalemm

##### Publication:

Dennis Smith (Chair), Elzbieta Halas, Ilona Ostner, Jean-Charles Lagree, Giovanna Procacci

##### Communication:

Margareta Bertilsson, Dennis Smith, Jean-Charles Lagree, Giovanna Procacci, Ulla Björnberg

### Voting in Helsinki August 2001 and by mail ballots end by October 11th, 2001

Results of ESA Executive Committee election 2001 - 2003

Ballots total number: 188

Accepted ballots: 184

Refused ballots: 4 (More than 10 votes)

#### Following candidates have been elected for the ESA Executive Committee 2001-2003:

Jiri Musil : 90  
 Yasemin Soysal : 77  
 Dennis Smith : 76  
 Margareta Bertilsson : 67  
 Elzbieta Halas : 58  
 Giovanna Procacci : 53  
 Elena Mechtcherkina : 52  
 Claudine Attias-Donfut : 52  
 Risto Heiskala : 52  
 Ilona Ostner : 51  
 Göran Ahrne : 48

Capitolina Diaz-Martinez : 48  
 JC Lagree : 46  
 Eva Cyba : 45  
 \*: Peeter Vihalemm : 43  
 \*: Anne Kovalainen : 43

\*The two last positions have been decided by chance (lottery) because three nominated persons have obtained the same number of votes (43).

The election has been controlled and approved by Thomas P. Boje (Chair of the Nomination committee)

# Open letter to the new ESA-Executive

J.P. Roos

I am leaving now the executive after four years, two of which as Vice president for Program. In that capacity I followed the work of the Local organizing committee as they organized the largest ever ESA conference in Helsinki. I must say they did it quite well...

I would like to share with you some of my experiences and ideas about developing the ESA. One reason for this wish is that I believe two two-year periods are too short for executive members. The first period is a learning period, in the second period one finally starts getting something done and learns the ropes and when one would really be useful, it is already time to get out.

Let me first say that it has not been just fun. And not just because it has been lot of work. Simple organisational problems become often extremely complicated matters because we first must get around the astonishingly big cultural differences that seem to prevail even when it is a question of academic, highly educated persons from Europe. Thus, the project to change our rules so that the elections of the executive could be organized in a more practical way, and the results could be given already during the conference, was extremely difficult to pull through, and resulted in a compromise proposal which I find, frankly, terrible (e.g. the 51 % rule!) But as it was a package it was better leave it at that and be happy that from now on, it is much easier to change the rules.

Different temperaments and cultures clashed here strongly. But perhaps even more irritating was that some of the executive members never seemed to read any of the papers (or e-mails) so that they came to the meetings as if everything was new to them, not knowing what we were discussing at all and what proposals had been made. It took a long time when even the simplest things had to be explained - admittedly not often with the patience that would have been necessary for a better atmosphere!

But let me say that after often very difficult and heated meetings we have usually had very pleasant social evenings and interesting discussions which show that when it is not necessary to arrive at a decision between Swedes and Austrians and Finns and the British, the discussion may even be pleasant.

Thus I hope the next executive will be more able to concentrate on the essential problems and its members will not come to the meetings just to raise questions which have already been resolved. And that there will be more discussions of substance and less discussions of the supposed financial crisis of the ESA (which doesn't exist, but which may come, see below) or the Statutes or the agreement about moving to Paris.

But this is not my main goal in presenting this testament.. I wish to point out the largest problems of the ESA and give suggestions as how to solve them.

## 1. Language policy

This is simply a scandal: we have a total monopoly of English in an European association! Both in our congress and in the journal. The formal aspect, that we should strive to present ourselves in several languages, is good, but makes things complicated. I would prefer that the journal is multilingual and that the ESA would also have - in addition to national associations and research networks, also language networks. These networks would organize program in the network language/s but membership would not be restricted to native speakers. Thus I could be simultaneously member of the German, and French network. (There would no need to have an English language network!). Other networks I could think of would be the Slavic languages and Italian/Spanish/Portuguese.

## 2. Journal and publications

The first executive wanted absolutely that we have a journal of our own and so we have it. In my view this was a big and potentially life-threatening mistake for the ESA. As it now is, the ESA has paid roughly 50-60% of its yearly membership fees to cover the costs of the journal. And frankly, in my view, the journal is not worth it! Of course it takes time to launch a journal, but it still seems to me that ours does not have any special profile and the material seems to be just a little bloodless. Alternative solutions which I think are realistic in the long run (we are not bound with the publishing agreement endlessly) are to make a deal with several good European journals in German, French and English (3-5 to begin with) and facilitate their subscription by giving a subsidy to members subscribing to such journals. Thus we could control the costs and not be

bound in an agreement where we have no say about how much we must pay and where a sudden large increase of members from East Europe would be catastrophic (they pay less as membership fee than the subscription price). This would also make it possible to include journals in various languages, not just have a second rate journal in English (see also language policy!)

As to the book series, this is a nearly complete failure! The Routledge/Taylor and Francis have not taken this seriously, and are publishing hardback books with exorbitant prices 50-70 pounds) and they refuse to publish paperbacks even of books which would sell quite well (Arber-Attias Donfut); this is simply not acceptable. In addition to this they have even refused very good books because they don't interest the readers (as if any book would interest readers at 70 pounds!) In other words, the next executive should put the Taylor and Francis to the wall: either they give us a much better deal on the journal and book series, or we'll leave them. I'd prefer to make a new deal about the book series and to let the European Societies to manage by itself (keeping it as one of the alternative journals for ESA members, however)

## 3. Research networks

They are the most important part of the association and also the most successful. In Helsinki we had a marvelous program, largely thanks to the Research networks. It should be the duty of the ESA to help the networks to have activities in between meetings, to organize discussion lists and websites (newsletters are already very old fashioned) The ESA should support financially active networks upon application (not automatically all networks, this is too heavy and counterproductive) for instance to organize meetings and produce (electronic) newsletters.

The research networks should have a more active role in the organizing of the plenaries in the conferences, as it is more and more difficult to get the big names to come to such conferences. Therefore it would be a good idea to let research networks compete with each other or/and for consortiums of Research Networks to organize sessions which are then given plenary slots.

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#### 4. National associations

I warmly support the idea of my colleague in the executive (and as Vice President) Max Haller to create a collective membership to ESA via the national associations. I believe this would be a very good thing and it would increase markedly the weight of ESA. But I believe that this should be connected with a change in the journals policy, otherwise it would not work. And of course it would need a completely different decision making mechanisms as our membership would suddenly increase many times over. Voting should be organized via the internet instead of mail ballots, for instance.

#### 5. The congress

The congress is the most important activity of the ESA. So more should be done to induce people to come to the conferences, to develop various conference, pre- and post-conference activities, to make conferences really the rallying points of the Association.

Here I would try to come nearer the ASA model, but with more interesting contents. I must admit that - being ASA member - I have been thinking of participating but have been discouraged because I have not been able to find a single group which would really interest me. The opposite was the case in the ESA Helsinki conference where the saddest thing for me was that I had to miss so much interesting because of organizational or family duties.

#### 6. ESA as a NGO vs. EU or UNESCO

I believe that the ESA should also have a role as an active actor trying to influence European policies and developments. Here the role of the president should be central: the president should be elected on a

platform which she/he then tries to carry out. ESA should select carefully some topics in which it will present its opinion, such as the EU research policies (which are to put it mildly, not very rational or favorable of the autonomy of research and especially of sociology as a critical social science), the development of the EU structures, the relationship of the EU to Europe as a whole (including Russia) etc.. And it should be definitely for the non-exclusionary nature of the EU (which is not realized at all). ESA is, which the EU is not, an all-European organisation and as such it must continue to pressure the EU to become less like an exclusionary federal government and more like an open organisation which favours a Europe where ideas, people and things move freely, but which does not exclude outsiders either - and does not force the whole Europe into a model where the worst of every European society becomes the defining criteria. A Europe with Italian political and social corruption, French bureaucracy, German attitudes towards children and immigrants, British class structure and linguistic arrogance, Spanish efficiency, Swedish informality, Finnish tolerance towards foreigners etc. would not be a very pleasant place to live in, nor have a very efficient governing body.

And here I have completely bypassed the "best" characteristics of the aspiring new member nations like Poland, Czech Republic, Lithuania etc.

#### 7. A clear lowering of the membership fee

As it now is, the Arich@west Europeans are subsidizing the east Europeans and nobody is happy. We should quite simply to decide on a fair and equitable fee and plan

our activities accordingly. It is outrageous that we have an extremely high membership fee AND we use the conferences as income generating machines for the ESA (the Helsinki conference generated a surplus of roughly about one years membership fees) when instead we could have very low fees for both the conferences and the association and money would stop being an important discussion item in the executive.

An example I have in mind is the International French Language Sociology Association (IASLF) which manages well with a 300 Franc fee for two years. And has extremely pleasant and cheap conferences.

It should be remembered that the ESA statutes say that we are a non-profit organisation. As it now is, we produce a huge profit just to squander it away to Routledge/Taylor and Francis.

To finish, I do wish the new executive success and many pleasant meetings! Of course I would be happy to see that my suggestions have been useful and inspiring for you. And watch out for the European Societies publisher's agreement before it explodes!

#### J. P. Roos

*ESA executive member 1998-2001, Vice president 2000-2001*

PS: The above was written originally in September and since then the new editor of European Societies has presented her programme. So let me emphasize that I am evaluating our journal only on the basis of what it has been so far.

## New Initiatives from the ESA

ESA was founded to facilitate sociological research, teaching and communication on issues of concern to European sociologists. Until now, the activities of ESA have mainly focused on research and research networks, leaving teaching and education aside. For many of us, teaching indeed constitutes a significant part of our professional life. In order to help strengthen the vigour of European sociology in the field of teaching, ESA is now

introducing **two new initiatives:**

First, we would like to create a forum for exchange on teaching with European dimension. To that end we plan to make available collections of course syllabi and reading lists, reflecting the diversity of European sociology. We invite Research Networks and other interested parties to get in touch with the ESA executive committee through Ilona Oster

(iostner@uni-goettingen.de) for comments and suggestions.

Second, we are planning to organize mini-workshops for PhD candidates in conjunction with our conference in Murcia, again on topics with European dimension. We will publicize the format and details of this initiative along with the conference announcements.

# Interviews

European Sociologist presents the answers of its inquiry into the views and attitudes of the new members of the Executive Committee

## Risto Heiskala

### 1. Why did you decide to become a sociologist?

I didn't. I tried to be a journalist, a philosopher, a historian, a literary critic, a novelist and even a filmmaker but somehow I always ended back to sociology. I guess that part of the explanation is that as a schoolboy I had read two books which turned out to be formative to my identity and world-view. One was a thick introductory book to sociology with a somewhat Mertonian tone by two eminent Finnish scholars, Erik Allardt and Yrjö Littunen. Another was *One-Dimensional Man* by Herbert Marcuse. Both these traditions were alive at the Helsinki Sociology Department during my undergraduate years and somehow I still find them both important.

### 2. Why do you think the European Sociological Association is an important endeavour and what do you think the ESA should be trying to achieve?

One of the most important things is to bring scholars from different countries together and give them (us) an opportunity to learn from each other. There are, of course, other organisations doing that as well but only the ESA can do it on a European basis. Conferences and research networks are vital here but one should not forget work on publication opportunities. Today, we have European organisations such as the EU but no such thing as the European publicity exists. It should still be developed and as one part of that publicity we should work to improve the structures of European sociological publicity. One of the dangers here is that commercial publishers will overlook the most serious academic work for market reasons and publish only introductory books, books by stars and books on fashionable topics. Another danger is that publishers systematically overlook books having to do with smaller countries and books which are not written in English. The ESA should negotiate with publishers, national associations and other European scientific associations of the possibilities to improve publication opportunities of high-class sociological work. One idea might be to establish a European University Press.

### 3. How do you personally hope to contribute to achieving these things?

As you can conclude from my previous answer the conference, research networks, and publication opportunities are to me what the ESA is all about. Basically I think that even if there is always something that can be improved the conference and research networks are now in a rather good shape. We are also lucky to have established the permanent secretariat in Paris and will hopefully soon get all

organisational routines to run smoothly. Therefore, much of our emphasis should be on publication opportunities. Here too we already have some existing structures such as the journal, European Societies, and the ESA book series but as I previously said there is more work to be done. Then, of course, we are all active in our research networks and national associations. In my case that means work in the context of the Social Theory Research Network and as the Editor of *Sociologia* the journal of the Finnish Sociological Association.

### 4. As a sociologist, which of your publications or research projects are you proudest of, and why?

I guess that it is *Society as Semiosis* which is a thick reconstructive theoretical study with an attempt to synthesise the main schools of social theory and semiotic theory of culture in a "neostructuralist" framework. Why? Because there I didn't make any compromises. It was published in a departmental series and many commercial academic publishers sent it back with a message "interesting but too thick and no market value". One editor even said: "this is a source, not the product" and most publishers told that they "do not publish monographs". It took about five years to get it finally published by Peter Lang Corporation but I think that every sociologist should have the privilege to sometimes write a study like that. Otherwise we get lost in a flood of introductory books with market value.

### 5. Can you name one or two books that are, in your opinion, models of sociology at its best (and perhaps, briefly explain why)?

I cannot say that Max Weber's *Wirtschaft und Gesellschaft* is an exemplary book if we consider its style or structure but I do think that it may be our most important classical work in the sense of insight, topics and frame of reference for sociological study.

With apologies to all other classics I'd like to pick up something more recent for the second post. Two competing themes, cultural theory and the globalization debate, occur to me and within both of these fields there are again two books between which I cannot decide. In the case of cultural theory I'd like to mention either Peter L. Berger & Thomas Luckmann's *The Social Construction of Reality* or Pierre Bourdieu's *Le sens pratique*. I do disagree with both in many points but they are both ambitious books which have took theoretical debate one or two steps further. In the case of the globalization debate if a person reads both Manuel Castells' *The Information Age* and Paul Hirst & Grahame Thompson's *Globalization in Question* s/he has certainly not read two



Risto Heiskala

exemplary books in style or composition but it is almost as certain that if that person is capable to synthesise and draw conclusions from contradicting views s/he gets a frame of reference which puts things in a big perspective - not a minor accomplishment in the age of fragmented reason (and reality).

## Göran Ahrne

### Please tell us a little about you...

My present main research interest is in the sociology of organisations. Of course, from the start I did not become a sociologist to study organisations. I began my sociological career in the sociology of work and in class analysis.

Slowly, however, I have come to the conclusion that in order to understand class structures and the change in them we have to study organizations. I believe it would be good for sociology if more sociologists were interested in this field and I also think it would be good for organization theory if there were more sociologists involved.

Presently I am involved in research on organisations of organisations, or metaorganisations, and other forms of new regulation. I am also working in projects with graduate students studying various forms of organizing such as environmental organizations, reforms in the public sector, new media organizations as well as religious organizations.



## Dennis Smith

### 1. Why did you decide to become a sociologist?

I discovered sociology while I was doing my first degree in modern history at Cambridge where I was a 'scholarship boy' from a lower middle class home in 'the provinces.' I wanted to understand the peculiarities of English society and find out how and why it was different from (or in some ways the same as) other societies around the world. The historians I was taught by (like J.H.Plumb, Quentin Skinner and Peter Laslett) were very interested in social and political structures and the ways they changed and were justified or attacked. I could have gone on to do a Ph D in history at McMasters University in Canada but instead I took up the offer of a place on a two-year 'conversion' M Sc in Sociology at the London School of Economics - and arrived there just before that institution had its 'student revolution' in the late 60s. Later when I did my Ph D, I investigated how the education system played its part, historically, in creating England's strange and complex class-divided society.

### 2. Why do you think the European Sociological Association is an important endeavour and what do you think the ESA should be trying to achieve?

I think the ESA should provide a meeting place for sociologists throughout Europe, encouraging them to look beyond their own national traditions and take part in a Europe-wide debate about what we, as social scientists and citizens, can do to protect and advance human rights both within Europe and beyond its borders. I think we should engage more than we have done previously with other influential actors on the European scene, helping to shape their agendas in so far as we can. Government and business both depend on the skills and insights of expert professionals and we should be doing more to raise the profile and morale of European sociologists who could, as a better-organised body, become a much more influential element within European professional circles.

### 3. How do you personally hope to contribute to achieving these things?

As Vice-President for Publications I am engaged in thinking about what it means to publish 'European' sociology. Most important of all, I think, is to maintain the very highest professional standards. It would also be good if we could show, through our journal and books, that there is a rich flow of innovative research and thinking in Europe that provides a strong and viable alternative to dominant North Atlantic theories, models and habits of

thinking - an alternative that could provide the basis for creative debate with our friends on the other side of the Atlantic. That is a very large challenge.

### 4. As a sociologist, which of your publications or research projects are you proudest of, and why?

The book called *Whose Europe? The Turn Towards Democracy* (Blackwell 2000) (which I did with Sue Wright of Aston University) is something I am pleased about. It brought together a collection of scholars from (for example) Norway, Spain, Britain and the USA to explore barriers against, and bridges towards, the development of a more democratic Europe. Another book I am quite proud of is *The Rise of Historical Sociology* (Polity 1990). Finally, one book that I like, but which has not been noticed as much as I hoped for (a common complaint!) is *Capitalist Democracy on Trial*. The transatlantic debate from Tocqueville to the present (Routledge 1991).

### 5. Can you name one or two books that are, in our opinion, models of sociology at its best?

I was a big fan of Barrington Moore's *Social Origins of Dictatorship and Democracy* in my early career and, for this reason, wrote a study of Moore's work entitled *Barrington Moore. Violence, morality and political change* (Macmillan 1982). I continue to admire Moore's wonderful feel for the processes of historical change, his dogged persistence in pursuing hypotheses, looking for relevant comparisons, considering what did *not* happen as well as what did and asking why, and his engaging writing style. Another book that I am continually recommending to students is Zygmunt Bauman's *Thinking Sociologically* which is a masterly exercise in presenting sociological lectures as wonderful fireside chats.

## Elzbieta Halas

### 1. Why did you decide to become a sociologist?

I am not convinced by the rational choice theory, especially "becoming" a sociologist must have been a long-term and complex process. The decisive factor has been the institutional context of pursuing my interests in meanings, culture and society, which forced the professionalization. But I can imagine myself as a philosopher or a philologist. Maybe inspiration came in adolescent years from Aldous Huxley, Stanislaw Lem and George O. Wells social fiction literature and it certainly was associated with a reaction to real social-ism in my

country. I studied social philosophy and sociology at the independent Catholic University of Lublin, where the traditions of sociological re-search date back to 1918.

### 2. Why do you think the European Sociological Association is an important endeavour and what do you think the ESA should be trying to achieve?

I believe that cosmopolitan scientific associations contribute to the development of "international-mindedness" (the term of G.H. Mead). ESA may counterbalance the hegemonic influence of American sociology and contribute to revitalization of many national traditions. It may help local sociologist environments overcome provincialism in thinking, but ESA must also avoid pro-vincial European egocentrism.

### 3. How do you personally hope to contribute to achieving these things?

During my second term I will continue to serve as a link and transmitter of information between ESA and Polish Sociological Association. I will try to be cooperative and active in the preparation of the next Congress in Spain during the Executive Committee meetings and as a member of the Social Theory Re-search Network.

### 4. As a sociologist, which of your publications or research projects are you proudest of, and why?

What I said in reply to a similar question ("European Sociologist", Winter 1999/2000, No 10) on my works on symbolic interactionism and Florian Znaniecki's theory is still valid. Last year I published a book in Polish - *Symbols in Interaction*, (Warsaw 2001). I am very happy to have discovered the personal journals of an European sociologist in America - Theodore Abel and edited a selection from them - *The Columbia Circle of Scholars. Selections from the Journal (1930-1957)*, (Peter Lang Verlag 2001). This source may help to set the development of XX century sociology in a new light.

### 5. Can you name one or two books that are, in our opinion, models of sociology at its best?

My favorite types are: Florian Znaniecki, Alfred Schutz, Erving Goffman, Norbert Elias and Pierre Bourdieu. However, it is worthwhile to read various genres. I admire two works by functionalists: Robert K. Merton's *Social Theory and Social Structure*; Niklas Luhmann's *Love as Passion* because of their lucid logic, nice literary form, concerns with social self, social symbol-ism, interaction and communication. Aren't they a proof of common and over-easy stereotypization in the reception of sociological thought?

# The 5th Conference of the European Sociological Association

Visions and Divisions - Challenges to European Sociology

August 28 - September 1, 2001 Helsinki, Finland

## Impressions of Participants

### Josef Gunz

The names and the addresses of 1200 persons could be found in the programme of the conference. A number of participants that stands for a record within the European Conferences of the last years.

Such an enormous interest might be connected with the particular place of the event and the country itself. The specific geographical situation of Finland, its history and sights generated an extraordinary attraction.

The first common reception evening made it already clear - due to everyone's name and origin badge - that it was almost a World Congress and not only a European Conference. Participants from Japan, China, Hongkong, Russia and the USA could be seen to nearly the same extent than those from the rest of Europe. As colourful as the origin of the conference participants was, as divergent were the topics of the presentations in the many parallel events (research networks and research streams).

The diversity of the networks and streams were presented and discussed in small research groups. The midday plenary sessions took place in the big hall of the university. The generous architectural layout of the hall could unfortunately offer only a very bad acoustic. Although the technicians did their best, the transferred messages did reach the audience only to a very restricted extent. It is a good thing to have seen experts like Richard Sennett, but I would have highly appreciated if I had also heard him speaking. The supply of headphones for such scientific events would be a good idea.

An additional deficit that occurs to an increasing degree at other congresses, too, is the way in which some lecturers just "appear and disappear" in the parallel sessions. They appear according to the principle of "just in time" and disappear immediately afterwards, as silently as they have come first. With that proceeding there is no question of a scientific discourse, one of the main aims of a conference.

Finally I would like to point out an oddity that embarrassed at least some participants of the conference. On the occasions of the evening receptions of the urban local

representatives, the buffet with the drinks was opened immediately after the entrance of the people into the rooms (premises). It was only after the "fight at the buffet" that the - by no means lengthy - reception speeches were given. They were all totally submerged by the high level of noise caused by the group dining with relish. In my opinion, such an ignorance towards the regional patrons could not be interpreted even in a multi-cultural manner.

### Elzbieta Halas

"Tap water is safe and even healthy to drink anywhere in Finland." That's only one piece of practical information included in the Conference Programme. I checked. It is true. The Finns have more reasons to be proud than the beauty of nature, clean environment and fortitude put to a test in a sauna. The newcomers have to be intrigued by that society. In the 19th century the Finnish people became a nation due to the transformation of peasant speech into the language of Kalevala. The fact that women in Finland were the first in the world to acquire rights equal to men's in 1906 should be seen in the context of tradition of that culture. Finland appeared on the map of Europe as a sovereign state in 1917. Towards the close of the 20th century it was already in a post-nationalistic stage because since 1995 Finland has been a member of the European Union where it achieves remarkable results, e.g., gross national income per capita of the population of over 5 million is close to that of Germany. The Finns actively participate in building a global information society, the symbol of which is the position of Nokia Corporation - one of the sponsors of European sociologists' conference.

It is difficult to summarize in just a few sentences the plenary sessions that were to show important paths that European sociologists follow. I think it is worthwhile to mention headings of the sessions - general subject matter of presentations - suggested by the organizers: I. Sociological Theory: Imagining the Unimaginable; II. Borders and Boundaries; III. New and Old Divisions in Everyday Life; IV. New Technologies and New Societies; V. Re-Visioning Europe and Global Divisions?

Without attempting to summarize one can point to some themes of the discussions. Starting with opening presentations of Erik Allardt and Jiri Musil the need was stressed time and again for "reconfiguration", "revision", or "revisionist" attitude towards the achievements of sociology which without renouncing empirically grounded theorizing is to provide a diagnosis of our time. Among many challenges for European sociology often mentioned was marginalization, or even separation of sociologists by politicians and pragmatists in Brussels from projects of constructing the Union (Laura Balbo et al.), opacity of the Union bureaucracy, the deficit of politicians' sociological thinking about politics. The influence on self-reflexiveness in the political field could only be deepened by sociology that preserves the balance between the production of knowledge and - as Göran Therborn called it - the creation of meaning. Modern Europe is the biggest social laboratory in the world. Therborn's claim that the European normativeness remains the main factor of changes in the world, consideration of uncertainty of the Union's further development as a political organism, and of colonialism as a correlate of modernization, achieve new meaning in the context of September 11 events in New York.

For a Polish participant, discovering the differences between a nation and a state - scrupulously done by Sylvia Walby - was nihil novi. Nevertheless, an attempt to make Americans responsible for creating that uncomfortable construct of nation-state was surprising. According to S. Walby, it was... an essentially American idea. Emilio Lamo de Espinosa, outlining the vision of transition from national state to democracy of pluralistic cultures, claimed that nation-state, not multiculturalism presented as a fact, was an ideology.

Different antinomies of social change are visible in post-communist countries. At least for some of those societies, breaking out of a vicious circle seems to be almost impossible. Cassandric in tone was the presentation of Jadwiga Staniszkis who outlined a vision of state capitalism. Her remarks were complemented by Alena Ledeneva who exposed informal principles functioning in Russian economy, in a society of "unread laws and unwritten rules".

*Continued on next page...*

One is not likely to oversee that the "left eye" of some sociologists is better, as Daniel Bertaux said about himself. Many of them are preoccupied with an idea of a "social" Europe and rescuing a somewhat reformed model of a welfare state. Individual life strategies, family strategies, the functioning of households - the reference points for changes related to limitation of state's auxiliary functions - follow many patterns. Ivo Mozny spoke of new divisions related to new forms of family life, different strategies of reproduction or lack thereof. D. Bertaux presented convincing comparative research results questioning the stereotype of poor people supported by the state. A child without "a market value," or household work of women, are examples of fundamental problems of late capitalism departing quickly from egalitarian tendencies of the 20th century directed towards the re- aristocratization of elites. A vague idea of "socialism after capitalism," exposed by Richard Sennett did not seem to provide panacea for present ills of de-bureaucratized capitalism based on decentralized organizations and internal competition.

The most frequently quoted contemporary sociologist (not counting almost omnipresent Max Weber) was Pierre Bourdieu to whose concept of "double reading" of society, based on visions and divisions, referred the conference's title.

## Elina Haavio-Mannila

Over a thousand sociologists gathered on the city campus of the University of Helsinki to attend the biannual conference of the European Sociological Association in August 28 - September 1, 2001. After an inaugural storm, the weather was almost perfect, sunny and mild, and the tent reserved for an out-of-doors barbecue with sausage, beer and music was not needed. People were dancing widely on the asphalt until the midnight.

### Well Attended Plenaries

The plenarys represented several fields of sociological and geographical areas on Europe. The vice president for programme, J.P. Roos and his programme committee had been able to entice well-prepared and performing sociologists. The best known among them was surely Richard Sennett from London School of Economics and New York University. He spoke about Socialism after Communism, and although he never really got to the socialism part the lecture was a fascinating analysis of the structure of power relations in the postmodern workplace.

The president of Finland, Tarja Halonen, had sent a greeting to the conference which was read in the opening session. She pointed it is

crucial to promote the work and co-operation of different organisations and civic initiatives that are truly European and encompass all European countries. She also emphasized that the idea of the welfare society is not a luxury only rich countries can afford: "It stands for an ideological commitment to solidarity and social equality. Indeed reducing social and economic divisions is not contrary to economic progress. The Nordic welfare system emphasizes the importance of democracy, gender equality and social justice as cornerstones of development.", said president Halonen.

The welfare state was given recognition also by Daniel Bertaux from France and B. Vivekandan from India. Both of them were visible in the public media, for example, television news.

Ilkka Tuomi spoke about the phenomenon created by the Finnish information technology guru Linus Thorvalds under the heading "Innovation and Social Change: Differentiation, Combination, and Resource Production in the History of Linux. Ilpo Koskikallio, an active developer of public use of the grassroots information technology in North Eastern Finland discussed IT in the civil society.

Many plenary sessions touched European social divisions and globalisation. This was discussed, for example, by the Italian sociologist Laura Balbo, a former MP and minister, later an expert of racism in the cabinet. Family and gender issues were included in several plenarys (Claire Wallace, Jane Lewis and Ivo Mozny). In the corridors, however, there were complaints that a session on feminist theory had not been accepted to the program of the theory panel. Anne Kovalainen gathered many feminist theoreticians to a preconference of their own.

The presidential panel "Europe 1975-2025" organised by Jiri Musil was a great success. The participants included among others Geoffrey Harris from European Parliament, Göran Therborn from Uppsala and the Finnish minister of foreign affairs Erkki Tuomioja. In the opening session the grand old man of Finnish sociology, Erik Allardt, reflected on sociology and its visions and divisions.

### Networks and Streams

The main activities in the conference took place in the sessions of the 22 research networks and tens of ad hoc streams. The quality of the papers varied in the same way as in most large scientific meetings. In my mind, the policy of being fairly open in accepting conference papers should be continued. Too hasty discarding of the presentations on the basis of the abstracts easily discriminates people from non-English speaking countries and non-elitist

sociological cultures.

### Participants From All Over Europe

The number of participants was altogether 1273. There were 255 Finns, 211 British, 105 Russians, 66 Germans, 61 Swedes, 58 Norwegians, 37 Dutch, 36 Italians, 29 Belgians, 28 Austrians, 28 Israeli, 27 Spanish, 26 French, 25 from USA, 23 Estonians, 18 Turks, 17 Poles, 16 Slovenians, 15 Hungarians, 15 Irish, 13 Greek, 12 Chechs, and others.

The proportion of people coming from Southern Europe was larger than in the earlier ESA conferences held in Vienna, Budapest, Essex and Amsterdam. In addition, there were more representatives from the former socialist countries. This was possible partly because ESA gave an exemption of the participation fee to 60 people from the Central and Eastern Europe.

Of the 947 all the ESA members of good standing (having paid the dues) as many as 812 participated in the conference. Still, only a minority voted for the new executive committee.

### Social Program

There was plenty of social program during the conference. The University of Helsinki, The City of Helsinki and The HYY Group (a student organisation) offered three free receptions to the members of the conference. There were also organised walking tours in the old city, including an excursion about queer Helsinki, trips to a suburb and a pole walking exercise.

More than ten, mostly British, publishers had sent their representatives to the Helsinki conference to sell sociological publications. Many books were bought by the participants, and some left-overs were finally donated to the sociological library of the University of Helsinki, which we are grateful for!

**Where will the  
SEVENTH  
conference of the  
European  
Sociological  
Association take  
place in 2005?**

**More infos on the last page!**

# From Pierre Bourdieu's Thesaurus (1930- 2002)

Elzbieta Halas (Poland)

## 1. Toward theoretical integration

In a pluralistic society a diversity of research methodologies is not only less problematic, but is also desirable. On the other hand, there is a noticeable tendency toward the convergence of paradigms, and especially to overcoming all sorts of dualistic schemas, starting from the micro- and macro-sociological opposition. A history of ideas that develops along a two-tier analysis of what is new (original) and what is old (regular) in academic discourse has an important role to play in this "integrational" process.

Among "old" theoretical problems of sociological theory remains the question of whether Emile Durkheim was right in claiming that society is a *sui generis* reality, or the nominalists in presenting society as active individuals. With regards to this problem, sociologists have been worried by the question of whether their discipline has advanced sufficiently, and whether it is possible or not to go "beyond the classics" - the founders, with Durkheim and George Herbert Mead at the lead, conducting, as it seems, antagonistic paradigms of the "social fact" and the "social definition of the situation". At the turn of the twentieth and twenty first centuries an affirmative response already seems justified. Undoubtedly Pierre Bourdieu proposed a new solution to the realism-nominalism dilemma, unveiling the uniquely structured complexity of social practices. Naturally this solution is the result of a synthesis of many earlier conceptual currents. These primarily stem from the French intellectual sociological traditions.

It is not my intention, which, after all, would not be possible, to attempt to prove that Durkheim's influence was greater on Bourdieu than Marx's, from whose Theses about Feuerbach he drew his ideas of practices, or Weber, whose concepts on lifestyles he relates to. However, since my goal is to present Bourdieu's original input in the broader currents of symbolic sociology, it seems justified to stress the significance of his studies on Durkheim's classifications of social systems and collective representations. Bourdieu utilizes Durkheim's principle of sociological thinking, postulating "to explain what is social through the social" (Bourdieu 1994: 40).

I propose reading Bourdieu's theory as an antagonism-free "social fact" as opposed to the "definition of the situation" paradigm that interpretive sociology has accepted. In

my opinion indicating the antagonism is a misunderstanding. I intend to demonstrate the complementarity of Bourdieu's constructivist structuralism with symbolic interactionism and how it is encoded in his theoretical system. My attempt to uncover the links between Bourdieu's theory and symbolic interactionism is also a result of my conviction that the latter has lost nothing of its relevance. Bourdieu's concepts together with symbolic interactionism constitute, as I will attempt to demonstrate, a complementary model of symbolic practices - collective (groups) and distributive (participants).

There have indeed been attempts at discrediting Bourdieu's work. However, my intent is to stress the innovatory nature of his approach to sociology understood as the sociology of symbolic processes. By developing a sociology of power he steers interpretive sociology toward a conflict based model of society and a sociology of politics. In this manner he reinstates an emancipatory civic duty, not crossing the boundary between cognitive and practical interests. The decisive antidualism in Bourdieu's thought permits me to rather search for the complementarity of symbolic social systems and symbolic interactionism including the proximity of his theory with Florian Znaniecki's theory of social actions through pragmatism, rather than its opposition. Neither the social self, nor the actor, nor the social individual appear in the vernacular of this theory, giving rise to criticisms that it ignores subjectivity and intentionality as well as the rationality of social actions. This, however, does not create a barrier for the compatibility of the concepts within the theory of the symbolic social systems with symbolic interactionism, in which the self understood as actions and systems of meaning arising from interactions is, after all, a social phenomenon. I feel that through the perspective of social pragmatism and symbolic interactionism, social praxeology, as some have described Bourdieu's theory, can be better understood, as can the social processes that the model presents. The initial steps in this direction will be undertaken here.

## 2. The symbolic social system and symbolic interactionism

Citing Ernst Cassirer, Bourdieu, much like Blumer, Znaniecki or Elias, departs from the language of substantial wholes - individuals or societies - and examines social relations: social and effective relations, i.e. current exchanges, or

interactions (Bourdieu, Waquant 1992: 113). As I mentioned, he criticizes commonsense structures, *Lebenswelt*, accepted by sociologists (Bourdieu 1989b: 18), emphasizing, similarly to Karl Mannheim, that they are culturally and historically variable. He presents a pragmatist concept of a sociology of knowledge, examining social processes of constructing a world view, entangled in a struggle over its understanding of commonsense.

In the center of interest must remain the connections between the social world and symbolic systems, above all language, developed by Bourdieu. He remains in a broadly understood hermeneutic current, eliminating the opposition between the "facts" of social life and "reports" concerning them (14). From this arises the problem of how the reality of social representation and symbolically represented social reality are connected with each other.

In as much as Schutz speaks about typification, Dewey about an attitude of categorization, Bourdieu, similarly to Mauss and Durkheim, speaks of classification. Utilizing the etymological connection between the verb "to classify" and the noun "class", in the vernacular of his theory he inscribes and at the same time expresses within it this dual structure of social reality, i.e. social class relations and their representation - classification, which is characterized by the duality: the long duration of relational structures and the phenomenology of interactions maintaining them. Together they form the symbolic social system (Bourdieu 1979: 561).

Classification is conceived of as a sociological phenomenon, where a hyphen divides the two dimensions of the structure: distinction, i.e. relational distinctions, and their symbolic representation. Socio-logy as a discipline, in this explication of its subject, gains a new interpretation. Consequently the duality of social structures is revealed in an additional sense than this concept possesses in Giddens' theory. Bourdieu not only takes up the problem of connecting the agent and social structure, but, above all, he returns to an analysis of the subjective and objective dimension of social life. He orders the understanding of the meaningfulness of reality and symbolic structures, revealing social reality's dual structure: both the "socio" and "logical" of

"social reality", and its "symbolic representation".

Classifications are not simply taxonomies of social objects or systems of categories. Similarly to other proponents of use theory of meaning, including interactionists, Bourdieu is interested in practices of classification. They create a social order understood in terms of social identity and differences. As a result, in contrast to the concepts of micro-sociologists and interactionists, identity also takes on a macrosociological thematization for Bourdieu. Properties and practices, in other words, possessions and dispositions to action, as this process (very much like in Znaniecki's understanding) of defining social values is described, functions as a mark of distinction (Bourdieu 1979: 562).

Bourdieu pays particularly close attention to the hierarchization of identity as well as the rules of social acceptance and rejection. These two processes are seen as basic principles of the particular logic of social order, the constructed and not the natural one.

Every element of the social world undergoes schemas of perception and evaluation that is socially constituted and functions as a symbolic property. The correspondence between social and mental structures is expressed in the primary experience of the social world in the form of its common knowledge - doxa. Bourdieu sees the problem of translation here, and so the symbolic process of transforming one system of meaning into another. This is essentially a symbolism of complex levels, where two systems, the social and the symbolic - in the narrower sense, e.g. linguistic - are in a signified - signifying relationship, creating a complex symbolic social system par excellence on a systemic level.

The connection between mental and social structures should be understood as the relationship of the signifying to the signified (social structures); in other words consciousness (meta) to (un)consciousness; the articulated to the unarticulated; the discursive to the nondiscursive, or, in Bourdieu's vernacular: symbolic form to habitus. In response to the question of the connection between mental and social structures, Bourdieu claims they are inseparable. He expresses this with the interchangeable name for his theory: constructivist structuralism or structural constructivism. These two dimensions remain in close relationship, much like the figure and the background, interchangeable in their functions when the form (Gestalt) of phenomenon are examined. Thus when the so called objective social structures are

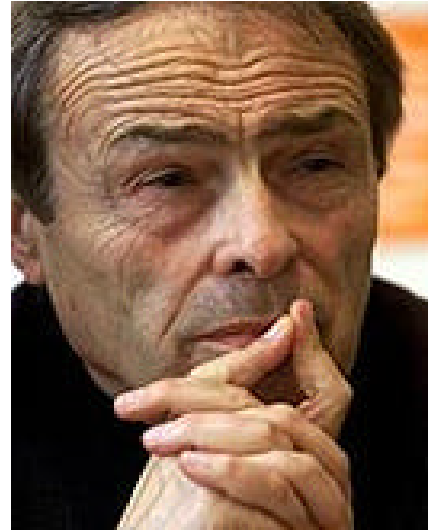
examined, they are referred to contextual meanings, and when the performances creating the reality for the actors actions, and their communicative exchanges, a knowledge of their situation within the structures of social relations is required (Bourdieu 1989a: 7). Among these structures the hierarchy of domination interests Bourdieu the most. At this juncture we have to do with interferences, divisions and visions overlapping, in other words the reality of division. It is at one and the same time a symbolic reality and pragmatically real, or, as Znaniecki would say, given in experience and action. An analysis of social order must simultaneously encompass an analysis of schemas of its perception, evaluation and acting, which create it internally. Its reverse is the analysis of the social genesis of cognitive structures serving to construct action.

Already this primal process of social differentiation and establishing hierarchy is significant. Social order is internally characterized by meaning. It is a system of differences, which means identities which are difference (9), or, in other words, a system of identifying position within the system, with which are connected certain properties and dispositions consolidated through habitus. These properties (for instance playing golf as a sign of belonging to the upper middle-class) function in the reality of social life as signs. Differences function as positive or negative distinguishing signs and this takes place independent of the individual intent for differentiation (Bourdieu 1989b: 20).

Habitus is characterized by this primordial level of symbolic social reality, the level of social practices which concerned Mead, meanings in the structure of interaction. Speaking metaphorically in reference to this double structure containing symbolic habitus and more narrowly understood symbolic representation, primarily language, Bourdieu refers to a "double reading, which is called social reality" (Bourdieu 1989a: 9).

According to such a radical cultural approach it would be a mistake to speak about a "natural attitude" and its universal characteristics, as Schutz did after Husserl. The role of sociology is the denaturalization and de-determination of the social world, such as Znaniecki assumed in his concept of the humanistic coefficient - revealing the historical and social conditions of the principles of hierarchization and evaluation, which owe their symbolic effectiveness to the fact that they impose themselves as absolute, universal and eternal (15). Bourdieu shares this relativism with the pragmatists. Asserting the ultimate lack of determined

meaning enables the comprehension of the social dynamics of culture. The objects of the social world can be perceived in many ways, like Znaniecki also analyzed them, demonstrating the incorporation of the potential action of an object (values) into many possible practical systems.



Pierre Bourdieu

In essence, Bourdieu does not hesitate to call social system a symbolic social system (Bourdieu 1991: 237), i.e. a system of executive meanings, which structure lifestyles as classified systems and classifying practices. Discursive, or "linguistic" symbolism (structuring structures) should be presented together with significant structuring structures of social relations, which not so much through analogy could be called symbolic systems, as, in fact, primary symbolic systems, like significant gestures remain primary in relation to words.

Bourdieu does not negate objective relations, on the contrary, he demonstrates that they will not exist socially if they are not perceived, i.e. differences maintained as meaningful in the social world. Thus we have here essential parallels with symbolic interactionism.

Like for the pragmatists and symbolic interactionists, according to Bourdieu meanings have a social origin. He examines them from the perspective of collective practices - "embodied" habituses and discursive practices as a platform for overcome the various dualisms that have been present for so long in sociology: realism - nominalism in the comprehension of society; individualism - collectivism; the dualism of structures and history.

*Continued on next page...*

The theory of the social symbolic system which characterizes the double structure of meanings in the order of social relations and its symbolic representation in the narrower sense, has many convergent points of view with symbolic interactionism's perspective, starting with the primary category of habitus.

On the one hand I suggest a reading of Bourdieu's analysis of the processes forming collective identity as complimentary with regards to the concepts of symbolic interactionism. On the other hand his concept of symbolic struggle of control over the commonsense worldview, the competition of the participants of interaction, introduces a new, political dimension to interpretive sociology.

Discovering a peculiar social order that is not identical with the state permitted sociology to become independent from political philosophy. Bourdieu refers to broadly understood politics as the power of persuasion in the communicative process. He presents a rejuvenated project for symbolic sociology as a science of both culture and politics. This theory is connected at many conceptual junctures with symbolic interactionism.

(This text is an Excerpt from the paper *Pierre Bourdieu's Concept of the Politics of Symbolization and Symbolic Interactionism* presented at the Fifth Conference of the European Sociological Association, Helsinki, Finland.)

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Bourdieu, Pierre; Wacquant, Laic J. D. 1992. *An Invitation to Reflexive Sociology*. Chicago: The University of Chicago Press.

# Communication with the ESA

## Secretariat

The Secretariat has moved and the ESA maintains its secretariat at IRESCO in Paris. General inquiries, Membership Applications etc. all should go to the Secretariat at the following address

*ESA Secretariat-IRESCO*  
Elizabeth Dedieu

59-61 rue Pochet  
75849 Paris Cedex 17  
France

Phone: 33 (0) 1 40 25 11 62  
e-mail: [esa@iresco.fr](mailto:esa@iresco.fr)

## Research Networks

Communication with ESA Research Networks should be directly with their Convenors (names and addresses are separately in this newsletter). Queries about starting a new Research Network or general items about Networks should go to the Vice-president for Research networks

*Margareta Bertilsson*

e-mail:  
[Margareta.Bertilsson@sociology.ku.dk](mailto:Margareta.Bertilsson@sociology.ku.dk)

## Newsletter

*European Sociologist*, the Newsletter of the ESA accepts all types of material of relevance to sociologist working on or in Europe - articles, 'think pieces', comments or letters to the Editor, announcements or research initiatives, conferences, seminars, newly-published books etc.

Material should be sent directly to the Editor:

*Eva Cyba*  
Institut fuer Soziologie  
Universitaet Wien  
Rooseveltplatz 2  
A-1010 Wien

e-mail: [eva.cyba@univie.ac.at](mailto:eva.cyba@univie.ac.at)

## Virtual ESA

The ESA maintains a discussion list/bulletin board

E U R O P E A N -  
SOCIOLOGIST@JISMAIL.AC.UK

The ESA also maintains pages on the WorldWideWeb:

[www.valt.helsinki.fi/esa/preview](http://www.valt.helsinki.fi/esa/preview)

Responsible for the e-mail list and web site: *Risto Heiskala*  
Webmaster: *R. Bekkers*

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## Deadline for Contributions for Issue 15 of the European Sociologist is September 30, 2002

# ESA Research Networks and Coordinators

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## Design a logo for the ESA and win a price!

So far the European Sociological Association has not had an official logo. As the ESA website (<http://www.europeansociology.org>) grows a more important device of communication and the association in general adopts more tasks the executive committee meeting held in the end of May in Paris decided to announce a competition for designing an official logo for the association.

The winner of the competition will get a free two-year membership of the association (including European Societies), a waiver of the conference fee and free accommodation in the 6th Conference of the European Sociological Association, Murcia/Spain, September 23-26, 2004.

Deadline for submitting proposals is the end of September 2002. Please send your proposals to the address ESA Secretariat - IRESCO, Elisabeth Dedieu, 59-61 rue Pouchet, 75849 Paris Cedex 17, France, phone: 33 (0)1 40 25 11 62, email:

[esa@iresco.fr](mailto:esa@iresco.fr). Note that the logo should be designed so that in addition to the website it can be used in letterheads, posters, publications and all other official communications of the ESA.

For more information contact Risto Heiskala, Department of Sociology, University of Helsinki, phone: 358 (0)9 19 12 39 12, email: [risto.heiskala@helsinki.fi](mailto:risto.heiskala@helsinki.fi)

# Call for Papers

## Research - Network "Sociology of Science and Technology (SSTNET)"

### The Commercialisation of Public Research and Higher Education

*SSTNET Workshop, Ljubljana, Slovenia, 13-14 September 2002*

**Convenors:** Franc Mali, Maria Nedeva, Luisa Oliveira, Raymund Werle

This workshop focuses on exploring the epistemological and practical challenges that the commercialisation of publicly funded research and higher education present to institutions and societies. It is a continuation of the discussion started in the stream of sessions of SSTNET on the "Commodification of Knowledge" at the conference of the European Sociological Association in Helsinki (<http://www.mpi-fg-koeln.mpg.de/sstnet/activ.html#Vision> and Divisions).

The aim of the workshop is to provide a forum for assessing the extent and discussing the complex and multi-faceted aspects of commercialisation of research and higher/university education. It is our intention to work towards the publication of the contributions to the workshop. This is likely to require additional input by the paper-givers mainly associated with the modification and revision of their papers so that the originality and coherence of the publication are ensured.

A large number of aspects of commercialisation of public research and higher education can be distinguished. During this workshop it is intended to place the emphasis on the following:

#### 1) Work theorising the issues of commercialisation

Lately concepts attempting/aiming to provide the analytical framework for analysing (understanding and explaining) the process of commercialisation have gained popularity. Research has shown these to be wanting in analytical power and there is still a demand for theory - in particular with regard to the potential threats to the "public good nature" of publicly funded research and higher education posed by commercialisation.

#### 2) Work (including national and sectoral case studies) presenting and analysing cases of successful/failed commercialisation and policy interventions aiming to influence the process

Also of interest in this context are the

characteristics of the main actors (on the side of public research and higher education as well as business and government) involved in the process of commercialisation.

#### 3) Work presenting and discussing some of the social, socio-economic and policy/political implications of the commercialisation of publicly funded research and higher education

Of particular interest here is work presenting and discussing institutional change of any relevant institutions (such as the corporatisation of the university, the emergence of hybrid institutions, or the evolution of new types of intellectual property rights) and/or change of institutional practices.

#### 4) Work looking into the future of commercialisation of publicly funded research and higher education

An interesting question here concerns the limits of commercialisation or 'how much is enough?'

#### Dates and deadlines:

Workshop: September 13-14, 2002

Abstracts (maximum 400 words) of the proposed papers should be sent/e-mailed to (one of) the session organizers by April 30, 2002.

Notification of acceptance/rejection of abstracts will be made by the end of May. Papers should be made available by the end of August.

The number of participants is restricted to 25 (including presenters of papers)

#### Organizers of the SSTNET workshop are:

**Raymund Werle:** Max Planck Institute for the Study of Societies, Paulstr. 3, 50676 Köln, Germany, Tel: +49 221 2767224; Fax: +49 221 2767452

**E-mail:** [werle@mpi-fg-koeln.mpg.de](mailto:werle@mpi-fg-koeln.mpg.de)

**Maria Nedeva:** PREST (Policy Research in Engineering, Science and Technology) Victoria University of Manchester, Oxford Road, Manchester M13 9PL, United Kingdom, Tel: +44 161 275 5921, Fax: +44 161 273 1123

**E-mail:** [maria.nedeva@man.ac.uk](mailto:maria.nedeva@man.ac.uk)

**Franc Mali** (also local organizer): University of Ljubljana, Faculty of Social Sciences, 1001 Ljubljana, P.O.BOX 2547, Slovenia  
Tel: +386-1-5805-306 Fax: + 386-1-5805-101

**E-mail:** [franc.mali@uni-lj.si](mailto:franc.mali@uni-lj.si)

**Luisa Oliveira:** DINÂMIA / ISCTE, Av. Forças Armadas, 1600 Lisboa, Portugal.  
Tel. + 351 21 7938638, Fax +351 21 7940042

**E-mail:** [luisa.oliveira@iscte.pt](mailto:luisa.oliveira@iscte.pt)

#### Venue

The workshop will take place in Ljubljana, Slovenia, University of Ljubljana, Faculty of Social Sciences. Kardeljeva ploščad 5, 1000, Ljubljana, Slovenia

Local organiser is *Dr. Franc Mali*

SSTNET will charge no registration fees, but it cannot cover travel and accommodation expenses. Please turn to national or other funding organizations to apply for funding.

More information concerning Ljubljana and the workshop venue (how to get there, hotels, public transportation) will be provided soon on a special web page

## Religiosity in the secularized world

### 12th annual conference of the ARBEITSGEMEINSCHAFT OBJEKTIVE HERMENEUTIK e.V.

*21 to 23 March 2003, Frankfurt am  
Main/Germany*

In contemporary sociology of religion, there is a vivid controversy about the thesis of secularization. While there seems to be agreement about the existence of a "functional differentiation" or an autonomization of spheres of conduct in the course of the universal process of rationalization or modernization, the thesis of an irresistible secularization has for some time been contested: One group of scholars interprets contemporary religious phenomena as expressions of a continued secularization, others consider these phenomena proof of the irrelevance of this thesis. Considering the increased pressure on individuals in modern societies to find unique answers for questions concerning their conduct of life, the individual's conduct has been an important issue in this debate.

This conference will provide a platform for these issues with respect to the following questions: If there is such a thing as a process of secularization, is this process restricted to the state, the society, and its institutions - or does this process not also extend to the individual's life conduct?

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It is impossible to separate the thesis of secularization and questions relating to the development of the major world religions. Considering the process of rationalization as described by Max Weber and others following him, is it possible to locate different religions on different levels within the process of secularization? How does one grasp the emergence of, for example, Islamic fundamentalism which seems to be a reaction to the confrontation with "Western culture"? Numerous questions also arise with respect to the development of law. Finally, the thesis of secularization bears implications for the relationship between state and religion.

We invite sociologists as well as scholars in other fields who are working on issues of secularization and modern religiosity to participate in this conference. Conference languages will be German (with English translation) as well as English. For information about the Arbeitsgemeinschaft objektive Hermeneutik e.V. see: [www.objektivehermeneutik.de](http://www.objektivehermeneutik.de)

**DEADLINE** for the submission of manuscripts or abstracts is October 31, 2002.

#### Conference Organizers:

Manuel Franzmann, Christel Gärtner, Nicole Köck and Andreas Müller-Tucholski

Please direct questions to Christel Gaertner: [ch.gaertner@soz.uni-frankfurt.de](mailto:ch.gaertner@soz.uni-frankfurt.de)

#### For further information see:

<http://www.rz.uni-frankfurt.de/~hermeneu/index2.htm>

## Continuities and Discontinuities in the Austrian Twentieth Century International Conference University of Edinburgh

3-6 April 2003, with the support of the Austrian Cultural Forum, London

The centre for Austrian studies is a collaborative venture between the Universities of Aberdeen and Edinburgh. Its aim is to foster interdisciplinary research in all aspects of Austrian life. From 3-6 April 2003, it will hold a major international retrospective conference, "Continuities and Discontinuities in the Austrian Twentieth Century". Spanning the whole of the 20th century, from the flourishing Imperial era to the radical vibrancy of the Second Republic, the conference will highlight Austria's leading role in literature, art, music, architecture, history, politics, psychology and sociology during this period. The

academic programme will be complemented with a wide range of cultural events, which will take place in Edinburgh and Aberdeen throughout April and May 2001 and is planned to include literature readings, a film festival, concerts, theatre performances, and political debate.

Confirmed key-note speakers include Wendelin Schmidt-Dengler (Literary Critic and Literary Historian, University of Vienna), David Frisby (Professor of Sociology, University of Glasgow), Ian Boyd-Whyte (Professor of Architectural History, University of Edinburgh) and Christopher Hailey (Musicologist, Franz Schreker Foundation, Los Angeles and Arnold Schoenberg Institute, Vienna).

In order to encourage an interdisciplinary approach, individual sessions will be arranged around a number of **themes**, including:

- Cultural Politics and Cultural Production
- Touring the Nation
- Migration, Immigration and Emigration
- The Power of Satire?
- Performance
- Centre and Periphery
- Visions and Visionaries
- Building the Future

Papers that address any of these themes are invited. Individual papers may be devoted to a single time-period or span the twentieth century in its entirety. We especially welcome papers that are interdisciplinary in approach, or that focus on the relationship between theory and praxis. Papers should preferably be delivered in English, and should last 25 minutes. All submissions should include a 200-word abstract and full contact details, including e-mail addresses.

Please send proposals for papers, preferably by email, to both organisers: *Professor Andrew Barker* ([a.barker@ed.ac.uk](mailto:a.barker@ed.ac.uk)) and *Dr. Janet Stewart* ([j.stewart@abdn.ac.uk](mailto:j.stewart@abdn.ac.uk)) by June 30th 2002.

**Further information will be available at:** <http://www.abdn.ac.uk/austria/conf2003/index.htm>

## Cultural Returns Assessing the Place of Culture in Social Thought

**An international conference organised by the Pavis Centre for Social and Cultural Research at the Open University**

18-20 September 2002, St. Hugh's College, Oxford

*Confirmed speakers include:* Arjun Appadurai, Tony Bennett, Richard Collins, Anthony Elliott, Nancy Fraser, Richard Johnson, George McKay, Meaghan Morris, Sasha Roseneil, David Saunders, Beverley Skeggs

This major international conference brings together leading figures in cultural studies, cultural and political theory, cultural history, cultural geography, sociology of culture and cultural anthropology to debate the place of culture in social thought in the wake of 'cultural turns' in a number of disciplines, and the place of culture in putatively 'culturalised' societies and economies.

Culture is increasingly central in contemporary societies. It is an important force in social and political change; a key economic sector in its own right; and it permeates our everyday lives. Meanwhile, culture has become increasingly central to social thought. In a range of academic disciplines across the social sciences and humanities, including sociology, anthropology, history, geography, psychology, media studies, education, politics, gender studies, economics and cultural studies, unprecedented attention has been paid to issues of meaning, symbol and communication. But how fruitful have the various "cultural turns" been? What have they contributed to our understanding of the relations between culture and society?

It is time for an assessment of the role of culture in societies and in social thought, and for serious thinking about the most important directions for future work. This conference, organised by the Pavis Centre for Social and Cultural Research at the Open University, and to be held in the beautiful setting of St. Hugh's College, Oxford, will explore these issues across the following key themes.

- Culture, diaspora and globalisation: the politics of international and transnational cultural flows and cultural identities
- Cultural economy: changing conceptions of the relationship of economies, markets and culture
- Culture and governance: rethinking the regulation of culture, and the role of culture in social life
- Cultural industries: change and continuity in the production and circulation of cultural products
- Culture and identity: subjectivity, self, personhood
- Culture and social movements: activism, citizenship and structures of power
- Culture, class and gender: cultural shifts, new social relations
- Culture and media: media cultures and the mediation of culture

*Continued on next page...*

We invite abstracts of 200-400 words to be submitted by e-mail to *David Hesmondhalgh* at [socsci-pavis@open.ac.uk](mailto:socsci-pavis@open.ac.uk) by 5pm, **Wednesday 17 April 2002**. We welcome papers which address the conference theme in general terms, but if your paper is intended for a particular conference stream, please indicate which one.

We also welcome panel proposals. Panels should consist of at least 3 people, and your abstract should outline how the panel addresses the conference themes, or particular strand themes, and should provide 200-400 word abstracts of the papers making up the panel.

Please circulate this call for papers to any colleagues you think may be interested in the conference theme(s).

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## Journal of Career Development International

### A Special Edition on 'Career Development in the Middle East'

Career development has been the focus of complex theoretical and empirical studies in a wide range of occupations. These studies have an enduring relevance to our

understanding of work, employment and well-being. Yet, what is clear is that the majority of the dominant theoretical and empirical work in the field are located in 'the West' and shaped by North American and Western European influences. This is not to suggest that such studies do not have wider relevance but this dominance of approach leads to some questioning of their partial nature.

This call for papers seeks to provide some redress by offering a systematic and empirically rigorous set of studies in this neglected area. This Special Edition on careers and employment in the Middle East is of contemporary relevance and aims to provide unique and sometimes surprising insights into career development. For this Edition, we seek contributions based on empirical research, which both challenge conventional wisdom and illuminate our understanding. In particular we would invite submissions on the impact on careers of international politics, the state, gender, ethnicity, migrant workers as well as papers addressing themes in the career literature such as professionalism and the management of careers in the Middle East. Comparisons between different countries, at least one of which should be located in the Middle East, are also encouraged.

Articles should be submitted in the standard format of the Journal. Submissions should be sent to the Guest Editors (details below) in the appropriate format not later than the submission deadline. All submissions will be subject to the normal refereeing process of the Journal. This special edition will appear in early 2003.

Deadline for submissions: 1st June 2002  
(Editors will welcome early submissions)

#### Guest Editors:

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Employment Studies Research Unit  
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For submission format and guidelines please access the journal web site at:  
<http://www.emeraldinsight.com/cdi.htm>

# Announcements

## 31. Congress of the German Sociological Association

### Entstaatlichung und Soziale Sicherheit / Entstaatlichung and Social Security

*University of Leipzig, October 7-11, 2002*

Dear colleagues,  
I want to attract your attention to the 31. Congress of the German Sociological Association that will take place at the university of Leipzig from October 7-11, 2002.

The title of the congress is "Entstaatlichung and social security". The German term "Entstaatlichung" is difficult to translate into English, but it refers to processes of de-nationalisation, Europeanisation, globalisation, as well as to processes of privatisation, the demise of the state etc. But also movements or tendencies that oppose these developments are of interest. Whereas, on the one hand, we notice a tendency towards trans-nationalisation in different areas, a growing importance of regions and regional identities within the

nation-state can be recognised on the other hand. The term "social security" does not only refer to the 'traditional' issue of social welfare, but also to those of security in general. It was not only September 11, 2001, that has made clear that "Entstaatlichung" is closely connected to issues of security on a very broad level.

For further information about this conference please visit our website:  
<http://dgs2002.de>

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## Marie Curie Fellowships

The Centre for Comparative Research in Social Welfare (CCRSW) at the University of Stirling (Scotland) is a designated Marie Curie Training Site for doctoral students from EU member states and associated countries. For a period of four years, the CCRSW will host doctoral students who are undertaking research which

- broadly falls into the theme of social exclusion/marginalisation
  - adopts a comparative cross-national perspective
- Fellows will spend a minimum of 3 and up to

12 months at CCRSW and will be given comprehensive support, supervision and structured research training specifically in comparative methodology. Each fellow will receive an allowance of 1,200 Euros per month plus a contribution to travel costs.

There is no deadline for the receipts of application.

For further information and application details, please contact *Jochen Clasen* ([Jochen.Clasen@stir.ac.uk](mailto:Jochen.Clasen@stir.ac.uk)) or visit the following website:  
<http://www.stir.ac.uk/Departments/HumanSciences/AppSocSci/CCRSW/index.HTM>

# Books and other Publications

## Plural Medicine, Tradition and Modernity, 1800-2000

Waltraud Ernst (ed.)

London and New York, Routledge, 2002

This book brings together current critical research into medical pluralism over the last two centuries. It includes a rich international selection of historical, anthropological and sociological case studies ranging from New Zealand to Africa, China, South Asia, Europe and the USA.

Contributions focus on the exchanges and overlaps between various strands of different medical theories and tackle different aspects of current debates on medical pluralism, including nationalism, globalisation and spirituality. Topics include:

- The underlying dynamics that lead to the perceived marginalisation of 'indigenous' medicine in non-Western countries, and of 'heterodox' or 'alternative' medicine in the West
- The problematic nature of dichotomous categorisations, such as 'traditional' and 'modern' medicine
- The scope and limitations of medical pluralism within different geographical and cultural settings and historical periods
- The ideological and economic factors that contribute to the ways in which different medical systems are imagined as 'rational and scientific' or 'irrational and unscientific'.

Essential reading for historians of medicine, this work will also interest historians, social anthropologists, sociologists, and scholars of colonial and postcolonial studies.

## Democracy in S&T Policy Advice in Europe

Maarten Mentzel (m.a.mentzel@planet.nl)

Special issue *Science and Public Policy*

Vol. 28 (December 2001) 6, pp. 401-476

Guest editors Maarten Mentzel & Martin de Jong

### Contents:

Martin de Jong & Maarten Mentzel (Delft University of Technology, Netherlands), Policy and science: options for democratisation in European countries

Albert Weale (University of Essex, UK), Scientific advice, democratic responsiveness and public policy

Michel van Eeten (Delft University of Technology), The challenge ahead for deliberative democracy: in reply to Weale

Ortwin Renn (Centre for Technology Assessment, Stuttgart, Germany), The role of social science in environmental policy making: experiences and outlook

Frans Birrer (Leiden University, Netherlands), Social science policy counseling: the good, the bad and the enticed

Jean-Michel Fourniay (INRETS, France), Information, access to decision-making and public debate in France: the growing demand for deliberative democracy

Ahti Salo & Osmo Kuusi (Helsinki University of Technology, Finland), Developments in parliamentary technology assessment in Finland

Anthony Zito (University of Newcastle, UK) Epistemic communities, European union governance and the public voice

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## Migrant Women: Professionals in the European Union

Monika Zulauf

ISBN 0-333-76039-5

Publisher: PALGRAVE, Basingstoke/New York, 2001. 249 pp, hardback £42.50

Policy-makers and their advisers are concerned with facilitating labour mobility within the European Union. So far, take-up of employment in other EU countries has remained low. This book looks at the experiences of women in the nursing and banking professions when they migrate between member states. The author sheds light on a number of questions: How does intra-EU migration shape the work experiences of skilled and highly skilled women? What obstacles do migrants face in access to employment, integration into work environments, and career progression in host countries? The discussion and analysis derive from the personal accounts of the migrants, and interviews with colleagues, employers and regulatory bodies in Britain, Germany and Spain. Through their experience, the migrants offer advice and guidance to others who are contemplating migration within the European Union. This book will be of relevance and use to a wide range of academics and students of European studies, particularly those studying migration, employment, labour markets, human resource management, and women's studies. It will be essential reading for policy-makers in the EU advising on or involved in the question of labour mobility.

### Contents:

Introduction; Labour Mobility in the European Union;

Migrant Women Professionals in European Labour Markets; PART I ACCESS TO EMPLOYMENT - The Nursing Profession - The Banking Profession; PART II ADJUSTMENT AND INTEGRATION - The Nursing Profession - The Banking Profession; PART III CAREER PROGRESSION - The Nursing Profession - The Banking Profession; Towards a European Labour Market; Appendices; Bibliography; Index

## Sexual Lifestyles in the Twentieth Century

Elina Haavio-Mannila, Osmo Kontula and Anna Rotkirch

publishing year 2002, publisher Palgrave, Houndmills, Basingstoke, Hampshire RG21 6XS, UK, ISBN 0-333-774 184.

This study presents us with a sociological exploration of sexual practice within five different types of relationship and from varying perspectives of gender and age: eternal love, serial loves, searching, devitalized relations and parallel relations. Based on the autobiographies of 166 adults in Finland, these real-life experiences reflect the way in which sexuality has evolved, both within lifetime of the individual, and over generations. Also examined is the impact of major historical events on love and sexual relationships - from economic crisis - and that of the 'spirit of the age', from the emancipatory zeal of the 1960s to the new age holistic ideals in the 1980s.

## From Bottom to Top in Higher Education: Women's Experiences and Visions in Different Parts of the World

Birgit Blaettel-Mink / Anina Mischau

*International Journal of Sociology and Social Policy*, Vol. 21, Nr. 1/2, 2001. Barmarick Publications

## Globalization, urban progress, urban problems, rural disadvantages - Evidence from Mozambique

Stefanie Knauder

2000, Ashgate, Aldershot, Sidney

"Knauder's book gives one a direct sense of the quality of life in urban Africa, and particularly of the big gaps not merely between rural and urban areas, but even more within the urban zones. It will serve well all those concerned to overcome these gaps and sustain an alternative more human development." (*Immanuel Wallerstein*)

## Where will the SEVENTH Conference of the European Sociological Association take place in 2005?

The Seventh Conference of the European Sociological Association will be held in late Summer 2005. The conference is a major part of activities of the ESA. The host team will work with an international programme committee composed of members of the ESA Executive Committee and chaired by the responsible Vice-President. The recent conference in Helsinki attracted more than 1000 sociologists from over 30 countries, we expect the coming conference in Murcia in September 2003 and the next one in 2005 in a similar size.

### We invite bids to host this conference from Departments or Associations of Sociology in Europe.

The Executive Committee of the ESA will select the conference venue from bids submitted by October 1st, 2002.

Key criteria for the bid will include facilities and cost. Your bid should include the following information:

- Name and address of the sponsoring institution
- Contact name, telephone, fax and e-mail numbers and addresses
- Names of the proposed local conference team (if possible)
- Capacity of largest available lecture halls for plenaries
- Size and number of available rooms for ordinary paper presentation
- Number, range and quality and cost of accommodation
- Numbers of helpers available before and

during the conference

- Proposed conference fee
- Likelihood of additional fundraising (sponsoring)
- Geographical location and transportation facilities (with respect to city centre, accommodation, nearest airport)
- Administrative and data basing facilities and expertise services of a Finance or Accommodation Office

If you are interested please send your bid to the:

### ESA Secretariat-IRESCO

*Elizabeth Dedieu*

59-61 rue Pochet  
75849 Paris Cedex 17  
France

Phone: 33 (0) 1 40 25 11 62

e-mail: esa@iresco.fr

## Get in Touch with ESA!

### ESA wants closer contacts with national sociological associations

ESA has a Council of National Associations. Its purpose is to link the activities of ESA to needs and aspirations of sociologists within the national associations all over Europe.

The national associations have a major role to play in the important European enterprise undertaken by ESA and we want to encourage you to establish contacts with ESA. We believe that ESA could serve as a forum for exchange of ideals and problems discussed within national associations. Therefore we encourage national associations to use the Newsletter and/ or the Web site for communication. We are now in the process of developing a role for ESA in relation to the national associations and therefore welcome communication from national associations concerning problems that you regard as relevant for ESA to consider.

A coordinator for the Council was appointed at the Helsinki conference with a role to serve as a link between national associations and the ESA Executive committee. We welcome national sociological associations as institutional members. We would very much like you to

tell your members about ESA activities. For further information about ESA we encourage you to visit the ESA website <http://www.valt.helsinki.fi/esa/main.htm>.

ESA has been created in order to provide a forum in which to facilitate sociological research, teaching and communication on issues of concern to European sociologists. Since its creation in 1992, it has been developed and structured around such activities as bi-annual conferences, thematic research networks and three kinds of publications: The European Sociologist Newsletter, the journal European Societies and a book series published by Routledge entitled Studies in European Societies.

Research networks are an essential part of the intellectual life of the ESA. They are the groups "where most of the action is": confrontation between different approaches; comparison between societies and between national sociological traditions; continued discussion and collaboration.

The Newsletter provides information about current activities and is also a forum for debates on events of relevance for sociologists in Europe. The journal European Societies should reflect significant developments and changes

within Europe and between Europe and surrounding countries. The journal intends to cover all kinds of sociological methods and approaches in sociological theory. You can request a free sample copy on the web under the following address: [www.sociologyarena.com](http://www.sociologyarena.com)

The bookseries is entitled Studies in European Societies and is devoted to research on the sociology of contemporary Europe - both social theory and empirical analysis.

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