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From the Secretary

This issue contains not only the usual but announces the worst thing in academia: deadlines. One of them was missed by some of our colleagues who didn't pay their dues in time. Unfortunately some twenty have to be removed from the mailing list.. I learned from history that it is an old tradition of RCHS secretaries not to send out personalized reminder letters and de-

Secretary

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ecided to adopt this rule. However I'll send out email reminders in the next couple of days to all who missed the deadline.

A real important deadline concerns ISA's XV World Congress, scheduled for July 7-13, 2002 in Brisbane, Australia. Our committee does have the chance to organize a maximum of eighteen sessions, based on the number of ISA members in good standing. Suggestions for sessions and for special sessions have to reach me before May 10, 2001, because of ISA's deadline. We can only accept suggestions from people who are willing to act as session organizers. See more on this on page 6ff.

The promised report on archival resources, especially holdings of unpublished material from and about sociologists accessible through the Internet, will appear in the next newsletter. A pre-publication will appear on the website of the Archive for the History of Sociology in Austria in the next couple of weeks. See <http://www.kfunigraz.ac.at/sozwww/agsoe>

Executive Council

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

Deadline for Suggesting Sessions for the XV World Congress: May 10, 2001

Letter from the President, No. 7

Mirrors and Windows

by Dirk Kaesler

Dealing with the history of sociology as sociologist means looking into mirrors that sometimes turn into windows. When you look back by using a mirror you not only see the world behind you, every often you also see yourself. While mirrors (hopefully) provide a clearer view of yourself and the background you are standing before windows (hopefully) provide you with a clearer view of the landscape ahead of you. Looking into mirrors makes you aware where you are coming from. Looking out of windows makes you aware of the possibilities of your future paths to go in the future.

These are the opening lines of my Introduction to the collection of essays in the History of Sociology that shall come out of our Torun conference last June. With it I not only try to say something about the good reasons why we as sociologists deal with the history of sociology, it also tries to serve as some sort of reasoning for the title I proposed for this collection: Mirrors and Windows. Essays in the History of Sociolo-

gy. Janusz Mucha, Włodzimierz Winclawski and myself have had the honour to edit this collection of 27 excellent articles. The complete manuscript has just been recommended by the subcommittee dealing with humanities to the university committee of Nicholas Copernicus University Press. By the end of February this committee shall meet: We have reason to be optimistic!

With this look back into the mirror of our past work we look forward through the window to our next RCHS-meeting in Brisbane in July next year. I assume that the Secretary will provide much information about the pre-planning of this major event of World Sociology. And about the state of the planning of our RC and our contribution to the World Congress of the ISA. Let us use this opportunity to meet, discuss our recent results and our ongoing research. And let us proudly present all this not only to us as members of the RCHS but also to the collected crowd of our international colleagues in sociology. It should be fun!

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The "Spirit" of Capitalism Revisited

On the New Translation of Weber's Protestant Ethic

by Stephen Kalberg

Published by Roxbury Press www.roxbury.net. Available outside North America through Blackwell Publishers

Students of Max Weber have long agreed that the single available translation into English of his most accessible work, *The Protestant Ethic and the Spirit of Capitalism* (*PE*), is profoundly flawed. I am grateful to the editors of the RCHS newsletter for the opportunity to note a few of the problems with the translation by Talcott Parsons and to summarize several new features of my translation. A more detailed discussion must await a journal publication.

It should first be emphasized that the translation by Parsons is now seventy years old. This alone justifies a new translation. Classic works in the Humanities are often re-translated every generation. As translations age, they become less accessible to younger audiences. American English changes quickly, and many of Parsons' terms

and formulations, while appropriate earlier, today ring hollow and even odd. Some are barely decipherable, especially to *PE*'s major audience today: American undergraduates. Moreover, Parsons translated for an audience quite different from today's readers. In general, his audience was steeped in classical, liberal arts texts and acquainted with nineteenth century European scholarship. Hence, whereas Parsons could assume readers would have some knowledge of persons Weber refers to repeatedly (e.g., Melancthon, Fox, Alberti, Baxter, Fugger, Zinzendorf), familiarity with his Latin phrases, and a general acquaintance with the history of Western religions, today's reader requires assistance.

For these reasons alone, a new translation -- with a glossary of key terms, endnotes that identify names, places, and religious documents, and a translation into English of Latin expressions -- is long overdue. Although the remarks to follow are critical of Parsons, there can be no doubt that Weber scholars, as well as sociologists generally, owe to him a tremendous debt for recognizing *PE* as a classic study.

Problems with the Translation by Parsons. The weakness of Parsons' understanding of German, and core aspects of Weber's sociology, is apparent to the specialist on every page of his translation. Simple errors of translation, as well as loss of nuance, occur in every paragraph. Egregious errors, where Parsons loses track of Weber's argument and moves in directions fully contradictory to Weber's text and intentions, are found on nearly every page. Only several technical problems can be noted here:

The lack of a standardized terminology. Weber's key terms are translated variously, even randomly (e.g., *Beruf*, *Lebensführung*, *Gesinnung*, *Gefühl*, *Diesseitigkeit*, *Antrieb*). On many occasions, a single English term stands as the translation for several German terms (e.g., "conduct" for *Lebensführung*, *Wandel*, *Gebahrung*, and *Verhalten*). Weber's deep concern for terminological precision is lost.

The appearance of the text. In the German, Weber guides his reader to major concepts and themes through the use of italics. 95% of his italics do not appear in the English translation (e.g., *modern* capitalism). Moreover, Weber's frequent placing of terms in inverted commas, in order to indicate his awareness of their controversial nature (e.g., "national character," "rational," "productivity" under capitalism, "achievements" of the Reformation, the "spirit" of capitalism, "ideas," "calling"), is omitted from the Parsons translation.

The failure to identify noun referents. Because German nouns and pronouns are gendered, a pronoun can be traced back easily to the last same-gendered noun. Parsons' routine translation of the gendered pronoun into the non-gendered "it," rather than repeating the noun referent, causes perpetual confusion. Innumerable passages are rendered unclear owing to this practice.

The substitution of a "Parsonian" vocabulary. Repeatedly, Parsons employs terms that cannot serve as adequate translations of the German original; for example, "norms," "attitude," "fact," "system," "opinion," "sanction." The effect is to turn Weber into a structuralist thinker and to diminish the powerful "interpretive understanding" (*Verstehen*) analysis of subjective meaning in *PE*. Parsons also tones down Weber's vocabulary of conflict and replaces Weber's gender-neutral language with a gendered terminology (e.g., *Mensch* [person] and *Man* [one] are translated as "man").

Does it Matter? The translation by Parsons *does* convey the notion that Weber is, in this book, a

sociologist looking at values and ideas, and documenting their independence from political and economic factors, indeed even their "autonomy" as causal forces. The "spirit" of capitalism, according to Weber, arose out of the domain of religion. While this is the book's central message, Weber's complex causal argument is impossible to follow in the translation by Parsons. The crucial chapter four on Calvinism, Pietism, Methodism, and the baptizing sects (the Quakers, Baptists, and Mennonites; not, as Parsons believed, "the Baptist Sects") repeatedly loses the thrust of Weber's analysis. Critical themes developed at length by Weber, such as the varying extent to which believers are motivated to organize life methodically around a set of ethical values, and the diverging ways in which the ascetic Protestant faithful testify, through their conduct, to their sincere belief (*Bewährung*) and otherwise pursue courses of action that provide a psychological certainty of "elect salvation status," are obscured. Moreover, an array of sub-themes central for Weber fail to surface in this translation. For example:

The social psychology of belief. Weber's focus upon the motives for action in the different religions (Catholicism, Lutheranism, Calvinism, Pietism, Methodism, and the baptizing sects), and his subtle and differentiated analysis of *how* they vary depending upon the nature of salvation doctrines and their transformation into pastoral care practices (and, at this level, "psychological premiums"), is never apparent in the translation by Parsons. This analysis unveils Weber as a powerful microsociologist and social psychologist concerned, on the one hand, with how diverse motivations for action are formulated and, on the other hand, with the reconstruction, through "interpretive understanding," of believers' subjective meaning. The *PE*, in my view, offers the best illustration of Weber's *verstehende* sociology.

The pluralism of Weber's dialogues. In various ways, the Parsons translation exaggerates the role of Marx in this study (not least by often translating *bürgerlich* as "bourgeoisie" and *Schichten* as "classes"). Weber locks horns as well with Hegel's Idealism, Werner Sombart's evolutionism, Adam Smith's a-contextual understanding of the "laws of the market," race-based explanations for behavior and the "superiority of the West," Hegelian schools of theology that drew a direct line from a religion's salvation doctrine to the behavior of believers, and numerous nineteenth century thinkers who failed to distinguish between ethical action based in values and

means-end rational action. To Weber, all of these schools omitted a social psychology of belief and were insufficiently attentive to the ways in which cultural forces influence action.

The intertwining of past and present. Weber's multiple illustrations of how behavior originating out of belief may slowly lose its religious dimension and become "routinized" into utilitarian action (and how persons then incorrectly understand the causes of this utilitarian action by reference alone to structural and institutional forces, as well as means-end rational pursuits in the present) are occluded in the Parsons translation. Yet this historical-sociological mode of analysis is quintessentially Weberian, as is his intertwining, in this manner, of past and present.

The logic of ideas. While Parsons' translation conveys the importance Weber attributes to ideas and values, it fails to articulate a related central point: theologians, and even the lay faithful, have struggled to render ideas internally consistent (particularly in order to decipher appropriate routes to salvation), and these confrontations with ideas follow rational rules of logic. Moreover, the cognitive resolution of dilemmas anchored in ideas may eventually influence the action of believers, indeed even their economic activity.

The levelling out of causal analyses. Weber's incessant focus upon issues of causality, as concerns both "internal" (religious) and "external" (political and economic) forces, is seldom apparent in the translation by Parsons. In this regard, the translation of *Wahlverwandtschaft* (elective affinity) as "correlation" is unfortunate. In particular, the manner in which external forces provide facilitating (though not determining) contexts for the unfolding of internal forces remains scarcely visible, as is true of Weber's micro-level, causal analyses of how the lives of the ascetic Protestant devout become organized around ethical values and "directed" (*Lebensführung*).

Features of this New Translation. Because, in my view, it "does matter," I have attempted to draw

out not only PE's central focus but also these further themes. However, my efforts have not been limited to the accurate rendering of substantive themes into a clear English. The PE must now be offered in a *more accessible* format to today's undergraduates. On this behalf I have undertaken a number of changes:

Persons, places, and obscure documents and groups have been identified, either within brackets in the text or in new endnotes. Latin, Italian, Dutch, and French phrases have been translated. Weber's italicization and inverted commas, as helpful red threads of orientation, have been retained. The translation of key terms has been standardized and a glossary of approximately thirty terms has been added. These terms have been set in bold type in the text. Innumerable partial bibliographical entries have been adjusted and completed. All paragraphs and endnotes that Weber added in his 1920 revision of the manuscript have been marked.

Furthermore, I have undertaken a far more radical shortening of Weber's sentences and paragraphs than undertaken by Parsons. Because Weber's text occasionally lapses into a shorthand format, bridging and transitional phrases have been occasionally added into the text, in brackets, on behalf of clarity. Finally, I have written an introduction that summarizes major aspects of Weber's argument regarding the origins of the "spirit" of capitalism and examines an array of PE's major themes.

Through these innovations, I'm hopeful that this new translation will present this classic text in a more clear, accurate, and readable manner. This new edition also includes Weber's essay on the United States, "The Protestant Sects and the Spirit of Capitalism," and my translation of the introduction (*Vorbemerkung*) to his massive comparative studies on the "economic ethics of the world religions" (heretofore known as "Author's Introduction").

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Reflections of a Session Organizer

by Maarten Mentzel

Prelude

It was in 1962 when a Dutch sociologist published *The Elite in the Welfare State*. The book discusses the influence of Karl Mannheim's concept of *Intelligenz* in the design of social and economic policy in The Netherlands. It summarizes

the growth after World War II of a kind of societal utopia in my country – i.e. collective responsibility for social well-being - while a manifest ideology was lacking.¹

¹ P. Thoenes, *The elite in de verzorgingsstaat* (1962)

One of the domains in which the influence of the welfare state approach in Europe at large proved to be enormous, was at the housing and urban planning field. In several European countries one could see examples of concrete housing estates. With the best intentions, enormous dwelling blocks have been realised in Stockholm, London, Leeds and Glasgow, West-Berlin and Paris. Also Amsterdam had his notorious rather utopistic 1960's town planning example: Amsterdam Bijlmermeer. I defended my PhD at Delft University of Technology on a retrospect to this technocratic specimen of housing policy. The notable characteristics of the urban plan are the homogeneous and large scale of the flat blocks, the open spaces and the strictness of the geometry as seen on a scale model or from the air. The apparent geometrical lay-out of the housing blocks with its strict separation of functions is reminiscent of a honeycomb. (One of the many insights I obtained from this study is the short memory of engineers and politicians as well - the well documented observations of a sensible social scientist like Lewis Mumford² in the United States were completely neglected during the planning process.)

An exhibition on utopian thought ...

Of course I kept a strong interest in the roots of utopian thinking. The article in the *New York Review of Books* written by Anthony Grafton (30 November 2000), which considers the exposition in the New York Public Library *Utopia: the search for the ideal society in the Western World*³ met my greatest attention then. This exposition has been prepared in cooperation with the Bibliothèque Nationale de France and brings together that fascinating history of ideal societies, which are, Grafton says, 'almost as old as literature, whether described in the Old Testament or Plato's *Republic*'. I hope that the exposition will come to Paris, so that I will be able to see those images and experiences myself.

Utopia had its heyday in the two centuries between 1789 and 1989. Looking backward, the borderline between sociology as a moral science and utopian thought is not so clear. Grafton mentions well known writers and visionairs of utopia like Charles Fourier (1772-1837), William Morris (1834-1896) and Karl Marx (1818-1883). The Comtean synthesis may be seen as a con-

servative answer to socialism, the use Don Martindale's expression.

... and a link to the Research Committee

My interest in the earlier mentioned Karl Mannheim could be satisfied a lot through attending a History of Sociology session chaired by Kurt Wolff, a great Mannheim connoisseur, in the ISA Madrid 1990 Congress. And I was done for Research Committee 08!

In his opening lecture during the Midterm Conference May 2000 (basically the same his article in the RCHS January 1999 Newsletter) Dirk Kaesler repeats Louis Horowitz that 'the dream of a good society has always been the 'spirit in the machine' of the social science.

The session on the Good Society, co-organised by Dirk and myself during the ISA World Congress in 1998, had papers on Durkheim (typically a moral sociologist), the Swedish welfare state, the women founders of scientific sociology in America, but also an excursion to the rightwing challenge of Hendrik de Man in Belgium during the 1930's.

Our second session during the Midterm Conference in Torun, May 2000, was again graced by a paper on Durkheim.

Dirk Kaesler contributed to the session the paper 'Solidarity and sociology. Is there still a place for sociology as a "moral science"?' His outspoken statement leaves room for a lot of new research. He even claimed 'sociology will lose its inner legitimisation if it stops reaching out for the "Good Life" and terminates the co-operation in the creation of an utopian realism.'

His plea was in favour of Raymond Aron and Jean Paul Sartre alike as *spectateurs engagés et engagés*.

There was a lot of room for discussion in this opening session of the Torun conference and from the many wise comments I note down here:

- Sociology has to move between the *Scylla* of ideology and the *Charybdis* of social experience. (Himmelstrand)

- To what audience are sociologists addressing themselves? Is this to particular elites, only? In which direction has sociology to move? (Fleck; Hess)

- Sociologists should have working knowledge and be practical, like a *Interpreter*. (Lyon)

There is a real danger that the social sciences (and in particular sociology) will be banned from scientific agenda. In this respect it will be wise to aim at (sociological) 'benchmarks', such as the

² Lewis Mumford, *The city in history. Its origins, its transformations and its prospects* (1961). The article intended is: 'The high-rise fashion', *Town & Country Planning* 111, June 1953

³ Anthony Grafton, 'Over the rainbow', *New York Review of Books*, Nov. 30, 2000, 4-6.

tradition in research on social inequality in the United Kingdom. (Platt)

The involvement in these two sessions on a good society proved a challenge to articulate the balance of sociology and social philosophy. The theme continues to fascinate me. A nice example of navigating between Scylla of conceptions and Charybdis of empirical analysis is, I think, the book of Avishai Margalit, *The Decent Society* (1996). It contains remarks on anarchist utopias like the earlier mentioned William Morris and his *News from Nowhere*, but likewise illuminating dis-

cussions on phenomena and concepts which are (also) typical sociological: Weberian bureaucracy, humiliation and rejection.

To conclude let me give a citation from Margalit's book to which I subscribe: 'What I am offering here is not a theory but rather a story about the decent society – a story whose heroes are concepts. ... (T)he picture obtained is that of a utopia through which to criticise reality' (p.289).

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XVth ISA World Congress of Sociology, 2002

Hitherto Proposed RCHS Sessions

The following proposals for potential session topics were made during the business meeting in Torun (Session organizers in parenthesis):

1. The history of the relations between economics and sociology (Hans Ludwig Ay)
2. The connection between sociology and history (Helena Z. Lopata)
3. Utility versus the interpretation of the classics (Sven Eliaesson)
4. History of mainstream sociology in non-Western societies (Irmela Gorges)
5. The history of Australian sociology (Jennifer Platt, to approach Australian association)
6. Collective biographical moments and their relevance to the history of scholarly work (Dirk Kaesler)
7. The history of empirical social research (Irmela Gorges)
8. Continuities and discontinuities in the history of sociology (Sergej Flere)

Additional eight sessions are possible. However, everyone who will make suggestions must be willing to take over the job of organizing the session. Suggestions by someone who is unwilling to take over this job cannot be accepted.

Every proposer is strongly invited to send in an outline for his or her session before May 10, 2001 to RCHS's secretary. Every session will last 1 hour and 45 minutes. Four presentations of 20 minutes each are possible, therefore.

Special sessions

During the Research Council meeting in Montreal in July 2000 the following special formats were proposed:

Special Integrative Sessions

Special integrative Sessions connecting three to five RCs, around a debate on a common

theme, opening an intellectual exchange among committees working in closely related fields. RCs organizing a session of this kind will be allocated one additional special session.

Special session on the Specific Themes of the Congress

RCs organizing a special session focussing on one of the specific themes of the Congress symposia will be allocated one additional special session.

Featured of Keynote Speaker

A session featuring a leading researcher in one of the RC's fields (between 35 and 60 minutes duration).

Round Tables and Author Meets their Critics sessions

A debate around a current issue of particular importance to the area of research, or around an important recent publication that could be presented by the author(s), with commentators and opening the floor to the audience.

Letter

What follows is a letter from Piotr Sztompka, ISA Vice-President for Program, which explains the regulations for plenary meetings and outlines the general rules of the next World Congress:

Dear Colleagues,

As the ISA Vice-President for Program elected at the World Congress at Montreal in 1998, I have made it my priority to speed up the preparations for the next World Congress at Brisbane to be held in July 2002, so that the program would be ready two years ahead of the Congress, allowing the Members ample time to contact the conveners and prepare their contributions.

In realization of this pledge I am proud to deliver to you exactly two years ahead of Brisbane, the program and the full list of e-mail addresses of the conveners. The program has been subjected to intense and thorough debates at two meetings of ISA Program Committee, at Krakow in 1999 and Courmayeur in 2000, as well as

two meetings of ISA Executive Committee, at Capetown in 1999 and Courmayeur in 2000. Recently it has been discussed at the meeting of your direct representation, the Research Council, at Montreal. All governing bodies of the Association have thus given the program their stamp of approval, and it is now binding and final.

The information below refers to the sessions of *plenary* (or sub-plenary rank) which are in the domain of competence of the Program Committee and myself. These sessions occupy the time slot between 9 a.m until 12. a.m on each day of the Congress. The afternoons and evenings from 13.30 until 22.00 p.m. are taken by the sessions of Research Committees, Thematic Groups, Working Groups as well as Presentation Sessions of National and Regional Associations and finally, Ad Hoc Sessions. All these are coordinated by the Research Coordinating Committee and the Vice-President for Research, Arnaud Sales. He will give you all information concerning these in due time. Thus, to repeat: all that follows is about plenaries and sub-plenaries *only*. The week of the Congress, from July 8 to July 13 is divided in the following manner:

On Monday, there is a Presidential Session I "Global society or fragmented world: Trends in economy, culture and politics", convened and chaired by Alberto Martinelli, with the cooperation of Margaret Archer.

Next three days focus on the general theme of the Congress: THE SOCIAL WORLD IN THE TWENTY FIRST CENTURY: AMBIVALENT LEGACIES AND RISING CHALLENGES. Five more specific themes have been selected, and each will be discussed during three days in three consecutive "thematic sessions". The themes are as follows:

Theme I: INEQUALITY AND EXCLUSION.

Convened by Sujata Patel, Elisa Reis and Goran Therborn

Session 1 (on Tuesday) "Markets and inequality"

Session 2 (on Wednesday) "Knowledge and inequality"

Session 3 (on Thursday) "Cultures of exclusion"

Theme II: KNOWLEDGE, CREATIVITY AND COMMUNICATION.

Convened by Marcel Fournier and Arnaud Sales

Session 1 (on Tuesday) "Knowledge and social change in contemporary societies"

Session 2 (on Wednesday) "The social processes of creativity"

Session 3 (on Thursday) "New information technologies, communication and networks: towards new forms of community?"

Theme III: SEXUALITY, FAMILIES AND FORMS OF INTIMACY.

Convened by Stella Quah, Bernadette Bawin-Legros and Jake Najman

Session 1 (on Tuesday) "Conceptual and socio-cultural dimensions"

Session 2 (on Wednesday) "Conflict and conflict resolution"

Session 3 (on Thursday) "Cross-cultural meetings in the context of HIV/AIDS"

Theme IV: THE AMBIVALENCE OF SOCIAL CHANGE.

Convened by Raquel Sosa Elizaga, Nikita Pokrovsky and Piotr Sztompka

Session 1 (on Tuesday) "The evolving theory of social and cultural trauma"

Session 2 (on Wednesday) "Perceiving and experiencing ambivalent outcomes of change in various countries"

Session 3 (on Thursday) "Coping with and overcoming ambivalence"

Theme V: DIFFERENCE AND POLITICS.

Convened by Nilufer Gole, Jeffrey Alexander and Michel Wieviorka

Session 1 (on Tuesday) "Towards a sociology of difference"

Session 2 (on Wednesday) "Identity and difference"

Session 3 (on Thursday) "Pluralism and difference"

Thus on each of these three days, five thematic sessions at the plenary level will run parallel between 9 and 12 a.m.

On Friday, there will be a set of "Special Sessions" at the plenary level, from 9-12 a.m. devoted to topics which are not immediately and directly related to the general theme of the Congress, but are sufficiently important and relevant to be given high exposure and visibility in the program. Six were selected and will run parallel on Friday:

Special session 1: Focusing on Asia-Pacific.

Convened by Christine Inglis and Sujiro Yazawa

Special session 2: National and regional sociologies in the era of globalization.

Convened by Sujata Patel and Goran Therborn

Special session 3: Women's movement at the verge of the XXI century: achievements and new challenges.

Convened by Jan Marie Fritz and Linda Christensen-Ruffman

Special session 4: New wave of radical mobilization.

Convened by Claus Offe and Bert Klandermans (with cooperation by Raquel Sosa Elizaga)

Special session 5: Linking teaching and research: innovative experiences.

Convened by Jennifer Platt and Ari Sitas (with cooperation by Roberto Briceno-Leon)

Special session 6: Legal institutions in crisis.

Convened by Vincenzo Ferrari (with a co-convenor to be announced later).

On Saturday there will be the Presidential Session 2: "The uses of sociology", convened by Alberto Martinelli and linked with the closing ceremony and installation of the new President.

In order to give enough time for true debates from the floor, the conveners will limit the number of papers at each plenary session to 3 (exceptionally 4). In principle, the appearance at plenaries will be by the invitation from the conveners only. But everybody who feels to have an important potential contribution to the topic of any session is **STRONGLY ENCOURAGED** to contact the relevant conveners with the concrete proposal of a paper (a title and an abstract of one page). Were it not possible to include it for oral presentation, there is always a possibility of accepting it for distribution at the session, as a text or a poster. I would like to see such varied formats of participation, but of course this is up to the conveners to decide. The E-mail addresses of all conveners are given below, to help you approach the right persons.

At the recent meeting of the Research Council it has been decided to organize "focused sessions of the RC's" (one of my favorite ideas from the beginning) which would join forces and integrate efforts of several Research Committees in reflecting on topics related to the general theme of the Congress. At the important and fruitful suggestion of Linda Christiansen-Ruffman I have accepted to give to such sessions a highest plenary status, and add them as parallel to the "thematic sessions" and "special sessions" on Tuesday, Wednesday, Thursday and Friday, from 9 – 12 a.m. Thus there will be four such sessions, the topics of which will not be imposed, but are to be determined from below, as the fully autonomous initiative and responsibility of the Research Committees. The coordinator of this project is Linda Christiansen-Ruffman in consultation with Arnaud Sales, to whom the projects of such sessions should be directed on the competitive principle. Linda will convene a small committee, out of the members of the Research Coordinating Committee, and this body will make the selection of the "focused sessions" to be included in the final program. I emphasize that this is in the area of competence of the Research Committees, and neither the Program

Committee nor myself will interfere in any manner, but also will not assume responsibility for the program of these sessions. I have full trust that the Research Committees will take this new opportunity and challenge, not available at earlier Congresses, and that the academic level of "focused sessions" will be high enough to merit such an elevated location in the program, higher than the "regular" sessions of the RC's, to be organized in the afternoons and in the evenings.

Let me declare at the end, that I fully share the belief of Arnaud Sales, the Vice-President for Research, as well as several leaders of the RC's present at the recent meeting at Montreal, that the great intellectual potential of the Research Committees should be fully mobilized and utilized in the preparation of the program. This information is intended to stimulate and facilitate this process.

Now, for your convenience the addresses of all session-conveners, in the alphabetical order. Don't hesitate to approach any of them:

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All that remains is to wish you creative inspiration and perseverance in producing the most important contributions to the World Congress at Brisbane, 2002. Let us make it the best Congress of the XXI century!

With collegial regards and friendly greetings,

Piotr Sztompka

Additional information about the XV World
Congress of Sociology at
www.ucm.es/info/isa/congress2002.

Directory of Members: Changes and addenda

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Recent Publications

Kevin Anderson

With Eric Plaut, eds., *Marx on Suicide*, (trans. by Eric Plaut, Gabriele Edgcomb and Kevin Anderson), Northwestern University Press, 1999.

With Richard Quinney, eds., *Erich Fromm and Critical Criminology: Beyond the Punitive Society*, University of Illinois Press, 2000.

"Uncovering Marx's Yet Unpublished Writings," *Critique* (Glasgow) No. 30-31 (1998), 179-187.

"The Young Erich Fromm's Contribution to Criminology," *Justice Quarterly* 15:4(1998), 667-696.

"On Marx, Hegel, and Critical Theory in Post-war Germany: A Conversation with Iring Fetscher," *Studies in East European Thought*, No. 50 (1998), 1-18.

Jack Barbalet

Williams James' theory of emotions, *Journal for the Theory of Social Behavior* 29 (3) 1999.

Beruf, rationality and emotion in Max Weber's sociology, *European Journal of Sociology* 41 (2) 2000
Weber's inaugural lecture and its place in his sociology, *Journal of Classical Sociology* 1 (1) 2000.

Peter Beilharz

Zygmunt Bauman: Dialectic of Modernity, Sage 2000, 192 pp., Hardcover (ISBN 076196734), \$74.00, Paperback (ISBN 076196735) \$24.95.

Ed. *The Bauman Reader*, Blackwell 2000, 376 pp. Hardback (ISBN 0631214917) £55.00. Paperback (ISBN 0631214925) £15.99.

Gonzalo Catano

Crítica Sociológica y otros ensayos [Sociological criticism and other essays], Bogota: Universidad Externado de Colombia 2000, 172 pp.

Martin Endreß

with Neil Roughley, eds., *Anthropologie und Moral. Philosophische und soziologische Perspektiven*, Würzburg: Königshausen & Neumann 2000.

David Frisby

Editor, *Georg Simmel in Wien. Texte und Kontexte aus dem Wien der Jahrhundertwende*, Vienna: WUV Universitätsverlag 2000, 381 pp.

Pat Duffy Hutcheon

"Canadian Multiculturalism: Good Intentions and a Clouded Vision?" *Canadian and International Education*, Vol. 28, No. 2, December 1999, 13-31.

"Review of For the Love of Teaching by B. Kilbourne", *Journal of Educational Thought*, Vol. 34, No. 2, August 2000, 104-12.

The Road to Reason: Landmarks in the Evolution of Humanist Thought, Ottawa: Canadian Humanist Publications 2001.

Kaesler, Dirk

With Ludgera Vogt, eds., *Hauptwerke der Soziologie*, Stuttgart: Kröner 2000, 501 pp. (ISBN 3520396017), DM 48,00.

Chapters by RCHS members Coser, Eliaeson, Endreß, Fleck, Gerhardt, Hess, Joas, Kaesler, Kettler, Korte, Müller and Stöling.

Stephen Kalberg

»Ideen und Interessen. Max Weber über den Ursprung außerweltlicher Erlösungsreligionen«, *Zeitschrift fuer Religionswissenschaft (ZfR)* 8, 2000, 43-68.

Dick Pels

The Intellectual as Stranger: Studies in Spokespersonship, London: Routledge (=Routledge Studies in Social and Political Thought vol. 30), 2000, 304 pp.

Raith, Dirk

Ed., *Nina Rubinstein, Die französische Emigration von 1789. Ein Beitrag zur Soziologie der politischen Emigration*, with chapters by Hanna Papanek and David Kettler, Graz-Wien: Nausner & Nausner 2000 (= Bibliothek sozialwissenschaftlicher Emigranten, vol. 6), 252pp.

Roth, Guenther

Max Webers deutsch-englische Familiengeschichte 1800-1950, Tübingen: Mohr 2001. ca. 800 pp. (ISBN 3-16-147557-7), DM 168,00.

News and Notes

Kevin Anderson

Erich Fromm and Critical Criminology has just won the 2000 International Erich Fromm Prize, which is awarded annually by the by the Internationale Erich Fromm Gesellschaft (Tübingen, Germany) and the Stiftung Psychosomatik und Sozialmedezin (Ascona, Switzerland)

Maarten Mentzel

With regard to the ISA Research Council Conference 28-29 July 2000 at the University of Montreal 'Social Transformations at the Turn of the Century' (which I attended, also as delegate for RC23) I submitted for the book project of Arnaud Sales the paper 'Knowledge Societies:

Kirsti Suolinna

With Catherine Hällström and Tommy Lahtinen *Portraying Morocco, Edward Westermarck's fieldwork and photographs 1898-1913*, Åbo Akademi University Press, Åbo 2000, 78 pp.

Per Wisselgren

Sambällets kartläggare: Lorénska stiftelsen, den sociala frågan och samhällsvetenskapens formering i Sverige 1830-1920 [Mapping Society: The Lorén Foundation, the Social Question, and the Formation of Social Science Discourse in Sweden 1830-1920] With a summary in English, available at: www.umu.se/histstud/personal/wisselgren_per.html (Stockholm/Stehag: Brutus Östlings Bokförlag Symposion, 2000), 380 pp. (ISBN 91-7139-488-5)

"Med siffror och bokstäver: Urban von Feilitzen och Lorénska stiftelsens socialvetenskapliga kartläggning under 1890-talet" ["With Letters and Numbers: Urban von Feilitzen and the Social Mapping Project of the Lorén Foundation during the 1890s"], in: *Sambällets Linneaner: Kartläggning och förståelse i samhällsvetenskapernas historia*, eds. Bengt Erik Eriksson & Roger Qvarsell (Stockholm: Carlssons, 2000), 51-92.

"Private funding, disciplinary formation, and the transformation of universities - a Swedish fin-de-siècle case", Paper presented at International Commission for the History of Universities Colloquim, Oslo, 10-11 August 2000, available at: www.oslo2000.uio.no/univhist/presentation.html

Some Key Issues and Challenges for the 21st Century' (together with Frans Birrer).

For the joint 4S/EASST conference 'Worlds in Transition: Technoscience, Citizenship and Culture in the 21st Century' 27-30 September 2000 in Vienna I prepared the paper 'Science based technologies in Europe: the question of political legitimacy' (together with Frans Birrer).

I was the organiser of a Netherlands Institute of Government (NIG) research seminar: 'Modern state and European governance: the different uses of research in political decision making', 2 November 2000 at Delft University of Technology.

The Journal of Classical Sociology

which is to be published three times a year by Sage.

The journal will publish research on all classical authors in sociology and on the history of sociological theory relating to the themes of social class, capitalism, labour, social history, social change, revolution and the formation of a theory canon in sociology. The first issue is expected in march of 2001 and in will include papers by

W.G. Runciman, J. Barbalet, Ken Morrison, Anne Rawls, Jose Lopez and Hans Joas.

Submissions (3 copies) should be sent to Professor Ken Morrison

Department of Sociology & Anthropology, Wilfrid Laurier University, 75

University Avenue, Waterloo Ontario, Canada, N2L 3C5.

Dues Information

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

There is also a facility for paying to the central ISA, which enables those who wish to do so to use a credit card; a copy of their form is on ISA's website <http://www.ucm.es/info/isa/formisa.htm>, and it can be used even if you are not then also paying the ISA subscription - *though only if you are an ISA member*. Here - with apologies for the complexity, which our need to avoid our account's high foreign-exchange charges makes necessary - is how to pay if *not* doing so via the ISA.

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

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

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