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SOCIAL THEORY and the Sociological Discipline(s)

Social Theory Conference (RN29)
European Sociological Association

Sessions

Can there be a unified meta-paradigm?
Classical and contemporary concepts **Critical challenges in a globalized world**
Critical social theory & Transdisciplinary research **Contexts of social theory building** Its role and status in the subdisciplines **etc.**

Speakers

Gesa Lindemann (Oldenburg) **Roland Robertson** (Aberdeen) **Philip Selznick** (Berkeley) **Bryan S. Turner** (Singapore) **Paula-Irene Villa** (Munich) ... and many more

innsbruck, tyrol, austria
september 11 - 13, 2008

more » **www.social-theory.eu**



Innsbruck School of Political Science and Sociology, Innsbruck University, Department of Sociology,

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program

* All papers (as listed here) were held.

Thursday, Sept. 11 (location: **room HS1**, Sowi, Universitätsstraße 15)

17:00	registration	author / chair	
18:00	Welcome address: Karlheinz Töchterle, Vice-chancellor/Rektor	Frank Welz	RN coordinator
r.HS1	1 Keynote: Glocality and the transdisciplinarity of sociology Welcome reception	Roland Robertson	Aberdeen

Friday, Sept. 12

r.HS1	Social Theory and the Sociological Disciplines	Mary Vogel	Oxford/London, UK
09:30	2 <i>Social Movements:</i> The strange disappearance of capitalism from the sociology of social movements	Jeff Goodwin	New York, USA
09:50	3 <i>Gender:</i> The subject(s) of gender: Social theory within gender sociology	Paula-Irene Villa	Munich, Germany
10:10	4 <i>Social Movements:</i> Frame, ideology, and the anti-globalization movement	Ian Parenteau	Montréal, Canada
10:30	5 <i>Globalization:</i> Society in the age of globalization	Hirofumi Utsumi	Osaka, Japan
	<i>coffee break (10:50-11:20)</i>		
r.HS1		Kevin McSorley	Portsmouth, UK
11:20	6 <i>Law:</i> The Adam Slodowy Effect: Reception of Niklas Luhmann's sociology in sociology of law and legal theory	Jan Winczorek	Warsaw, Poland
11:40	7 <i>Economic Soc.:</i> A behavioural approach of tax compliance	L. Donath/Slavin	Timișoara, Romania
12:00	8 <i>Law:</i> Democracy and the shifting balance of public and private governance	Mary Vogel	Oxford/London, UK
12:20	9 <i>Economic Soc.:</i> Bringing society back in market: Why market sociology is no segment of economic sociology	Steffen Roth	Bern, Switzerland

The conference is kindly supported by the

Rector, University of Innsbruck	*	Dean, Innsbruck School of Political Science and Sociology
Mayoress of Innsbruck	*	Governor of the Tyrol, (Office of the) Tyrolean Government
Innsbruck Tourist Board	*	European Sociological Association

r.HS2	Social Theory and the Sociological Disciplines		Csaba Szaló	Brno, Czech Rep.
09:30	10	<i>Antisemitism</i> : Social theory against antisemitism: Reflections on current trends	Robert Fine	Warwick, UK
09:50	11	<i>Urban/Regional</i> : The difference that space makes ...	Jens S. Dangschat	Vienna, Austria
10:10	12	<i>Citizenship</i> : Citizenship in the societies of control	Willem Schinkel	Rotterdam, Neth.
10:30	13	<i>Urban</i> : Urban Environment as a Machine of Modern – Postmodern Transition in the Light of Georg Simmel's Sociology	Nikita A. Kharlamov	Moscow, Russia

coffee break (10:50-11:20)

r.HS2	Can There Be a Unified Theory for the Social Sciences?		Helmut Staubmann	Innsbruck, Austria
11:20	14	The unity of sociological theory: A Peircian semiotic meta-paradigm as the overarching perspective	J. I. (Hans) Bakker	Guelph, Canada
11:40	15	Figurations of the Third: Consideration of an innovation in social theory	Joachim Fischer	Dresden, Germany
12:00	16	Emergence, reduction and the causal impact of institutions	Jens Greve	Bielefeld, Germany
12:20	17	Analysis of social events as a theoretical perspective	Alexander F. Filippov	Moscow, Russia

lunch break (12:40-14:20)

- 3rd floor! (r.3/FS = 3rd floor, room FS) -

r.3/FS	Can Social Theory Be National?		Christian Fuchs	Salzburg, Austria
14:20	18	<i>Russia</i> : Institutional matrices theory as methodology for theoretical and empirical research of Russian sociologists	Svetlana Kirdina	Moscow, Russia
14:40	19	<i>Turkey</i> : Embedded limits of national sociologies: The case of Turkey	Anil Muhurdaroglu	Ankara, Turkey
15:00	20	<i>Finland</i> : Finland: An outpost for critical realism and neopragmatism to settle their score	Seppo Poutanen	Turku, Finland
15:20	21	Turkey: Jean-Jacques Rousseau's dilemma and the Turkish solution	Haldun Gulalp	Istanbul, Turkey
15:40	22	Turkey: The possibility of sociology in Turkish context	Alaattin Oguz	Ankara, Turkey
r.3/11	Can Social Theory Still Guide Empirical Research? Childhood, the Elderly, and Social & Health Services		Werner Reichmann	Konstanz, Germany
14:20	23	Inserting childhood, pedagogy, and educational research into modernity and postmodernity: Theoretical reflections	Mariam Meynert	Lund, Sweden
14:40	24	Child abuse in theoretical debates: Towards an integrated modelled theory	Paulin Mbecke	Johannesburg, South Africa
15:00	25	Local social networks and the elderly: Theoretical perspectives	Tine Buffel	Brussels, Belgium
15:20	26	In Law's circle: A 'KOL' study in a group of Sicilian social worker	P. Paolo Guzzo	Palermo/Calabria, Italy
15:40	27	Sociological training as strategy for the empowerment of healthcare's professionals	Emiliana Mangone	Fisciano/SA, Italy

r.3/12	Can There Be a Sociology of Social Theory?	Nilgun Celebi	Ankara, Turkey
14:20	28 Hazards and challenges for sociology: New configurations in social sciences claim new domains within the academic division of work	Dieter Bögenhold	Bolzano, Italy
14:40	29 Why successful "theory groups" do not emerge at the periphery of the academic world-system? The evidence from the Russian case	Mikhail Sokolov	St. Petersburg, Russia
15:00	30 Theoretical research in sociology: Its conditions of possibility	Jan Balon	Prague, Czech R.
15:20	31 Sociology as if nature doesn't matter': External, disciplinary and intra sub-disciplinary factors	Frédéric Vandermoere	Gent, Belgium
15:40	32 Sociology towards transdisciplinarity	Frank Welz	Innsbruck, Austria
<i>coffee break (16:00-16:30)</i>			
r.HS1			
16:30	33 plenary session: The implicit theoretical convergence of action and systems theories	Craig Browne Gesa Lindemann	Sydney, Australia Oldenburg, Germany

18:00-22:00 Social Theory Summit: "1905m Seegrube Dinner"
(www.seegrube.at)

Saturday, Sept. 13

r.3/11	Social Theory at Work: Theory Building	Joachim Fischer	Dresden, Germ.
09:30	34 Intersection theory	Nina Toren	Jerusalem, Israel
09:50	35 Time and cumulative inequality theory: Demographic and developmental processes	Kenneth F. Ferraro	West Lafayette, USA
10:10	36 System properties and the explanatory power of social mechanisms: A communication-oriented approach	Rasco Hartig-Perschke	Hamburg, Germ.
10:30	37 Sociological theory and social innovation	Tamas Meleghy / Heinz-Jürg. Niedenzu	Innsbruck, Austria
<i>coffee break (10:50-11:20)</i>			
r.3/11		Daniel Chernilo	Santiago, Chile
11:20	38 The autology/ontology-paradox: On latent structures of the social theory discourse	Michael Beetz	Jena, Germany
11:40	39 From the sociological imagination to social imaginaries: Multiple modernities and the paradoxes of transformation	Craig Browne	Sydney, Australia
12:00	40 Cosmopolitan memories: Mapping the conceptual boundaries of cosmopolitanism	Csaba Szaló	Brno, Czech Rep.
r.3/FS	Can There Still Be Such a Thing as Critical Theory?	Max Preglau	Innsbruck, Austria
09:30	41 Some pitfalls of critical sociology: An overview of trends during the last 20 years	Henning Bech	Copenhagen, Den
09:50	42 Critical social theory in the age of the internet	Christian Fuchs	Salzburg, Austria
10:10	43 Politics for the sake of Rationality: problematics deriving from critical theory	Anastasia Marinopoulou	Athens, Greece
10:30	44 The concept of critique among the contemporaneous sociological debate	Stefan Fornos Klein	Sao Paolo, Brazil

coffee break (10:50-11:20)

r.3/12			Henning Bech	Copenhagen, Den
11:20	45	Habermas legacy in sociology: Pragmatic insights and theoretical framework	Gilles Verpraet	Paris, France
11:40	46	Pragmatism as critical social theory	Kornelia Hauser	Innsbruck, Austria
12:00	47	Citizenship as instrument of bio-power: Identifying changes in the functioning of citizenship in the Netherlands in times of glocalization and culturistic discourse	Friso van Houdt	Rotterdam, Neth.

r.3/12		Contemporary Social Theory	Svetlana Kirdina	Moscow, Russia
09:30	48	Social theory implied: Articulating the post-Holocaust Jewish second generation	Eleonóra Hamar	Brno, Czech Rep.
09:50	49	On the non-tenability of evil as action	Keith Doubt	Wittenberg, USA
10:10	50	Painting as a sociological phenomenon	Nail Farkhatdinov	Moscow, Russia
10:30	51	Working and middle class perceptions of the European Union: Case of Turkey	Zeynep Alemdar	Istanbul, Turkey

coffee break (10:50-11:20)

lunch break (12:20-14:00)

r.HS1		Can Classical Concepts Still Guide the Discipline?	Gilles Verpraet	Paris, France
14:00	53	<i>Public Sphere</i> : On the imbalance of the present private and public sphere	Gabriel A. Barhaim	Israel
14:20	54	Between social theory and natural law: The case of Karl Löwith	Daniel Chernilo	Santiago, Chile
14:40	55	The traces of philosophy of life in German sociology: Towards a neglected affinity	Daniel Šuber	Konstanz, Germany
15:00	56	<i>Crisis</i> : Is there still a sociology of crisis? Rethinking the notion of crisis in sociological theory	Rodrigo Cordero	Warwick, UK
r.HS2		Challenges: New Developments in Social Theory	Frank Welz	Innsbruck, Austria
14:00	57	Is 'socius' better than 'society'?	Nilgun Celebi	Ankara, Turkey
14:20	58	Social theory, mobility and immobility	Kevin McSorley	Portsmouth, UK
14:40	60	Psychoanalysis and a theory of social action	Kanakis Leledakis	Athens, Greece
15:00	61	Difference, not identity! A genuine sociological perspective to an old, but nonetheless ongoing problem: the case of Secularisation	Gerda Bohmann	Vienna, Austria

coffee break (15:40-16:10)

r.HS1				
16:10	62	Plenary session: Sociology as a 'moral science'	Keith Doubt Philip Selznick	Wittenberg, USA Berkeley, USA

Farewell

17:30 Social Theory RN Members' Meeting (short; résumé, feedback & prospects - all invited)

innsbruck

📍 **Innsbruck Tourist Information Office:** Burggraben
3, phone +43 (0)512 5456330
- 200 m from Golden roof (where you come from the hotels)

📞 **Taxi** in Innsbruck: phone 0512-5311

📞 **Department** of Sociology: phone 0512-507 7301

Some options for Sunday, September 14th:

1) Meet theorists!

2) Rent a bike: Sport Neuner, Maxilianstraße 23,
+43(0)512-561501; Inntour Sport & Touristic Services,
Leopoldstr. 4, +43(0)699-10128730



4) Meet at the Hofgarten restaurant (or at **Löwenhaus**, at the river Inn, for dinner; 200 m north from Hofgarten/river Inn)

5) New sounds from the Middle East, 6 until 21 Sep. 2008:

Innsbruck hosts Klangspuren Festival. The Klangspuren festival of contemporary music was initiated in 1994 in Schwaz, a former silver mining boomtown, located about 30 km to the east of Innsbruck. Due to the lack of venues it has been part of the festival's concept to extend its sphere of influence and explore unusual new event locations. Thus in 2008 Innsbruck will be hosting a considerable part of the Klangspuren concerts. The programme's focus will be on contemporary Tyrolean and Austrian composers, as well as on presenting the musical achievement of a region. With compositions from Israel and Palestine the 2008 Klangspuren festival features the Middle East. On 13 September, works by Hossam Mahmoud, Samir Odeh-Tamimi and Chaya Czernowin will be performed



3) Café at 11:00 am?

360° CAFÉ opposite of the **Lichtblick restaurant**. The Lichtblick restaurant on the top floor of the stylish **Rathausgalerien** (on the way between "Goldene Krone" and Golden Roof (on the left) would simply for its view automatically qualify to be listed as one of Innsbruck's most spectacular culinary temples. As the town lies at your feet you will agree that chef Andreas Zeindlinger matches the location with a creative cuisine full of surprising highlights. The menu features unusual soups and salads, fish, delicate 'Topfenknödel' (curd cheese dumplings) and other dishes listed under poetic names.

The adjacent "**360° café**" and wine bar under the same management is a great place to sample fine wines and enjoy panoramic views of Innsbruck and the surrounding mountain scenery.

at the **ORF Kulturhaus Tirol** (200m from Sowi conference venue, north, at the river Inn). Matinee talks and films related to the topic will round off the event.

A special highlight includes portraits of English composer Rebecca Saunders and Tyrol-born Bernhard Gander, both of them presenting world premieres of their new works: on 12 Sep. at SOWI Innsbruck and on 20 Sep. at Tiroler Landesmuseum Ferdinandeum. US-American composer Steve Reich, one of the central figures of minimal music, has been appointed composer in residence. Numerous ensembles and solo artists specializing in new music have been invited to adequately perform the many works. The **Klangforum Wien** (12 Sep.), the Ensemble Contrechamps (20 Sep.), Teodoro Anzellotti (20 Sep.) and the Stuttgarter Vokalsolisten (21 Sep.) will play at the Innsbruck events.

The latter ensemble will perform in the framework of a pilgrim hike, leading via the villages of Steinach (near the Brenner Pass), Patsch and Igls down to Innsbruck's cathedral, Dom zu St. Jakob. Having become very much part of Klangspuren, this hike along the Way of St. James indicates too the many side events, including

a 'regional music festival with a difference', a children's event 'Klangspuren on bare feet' – and many more things in the context of experiencing music and sounds. Information: Klangspuren Schwaz, tel.+43-5242-73582, [info\(at\)klangspuren.at](mailto:info(at)klangspuren.at), www.klangspuren.at & Tourist Information!

At a Glance

Facts on Innsbruck: Innsbruck is the capital of the Austrian Tyrol province – approx. 135,000 inhabitants – located at 575 m above sea level – rivers: Inn and Sill – situated at the foot of Patscherkofel (2,247 m) and Nordkette (2,334 m)

University town: campus spreads all over town. During term 23,700 students live in Innsbruck

Olympic town: in 1964 and 1976 venue of Olympic winter games

Sports & leisure: multitude of summer sports (hiking, climbing, Nordic walking, running, cycling, mountain biking, golf, swimming lakes) and winter sports (downhill and Nordic skiing, glacier skiing on the Stubai glacier, snowboarding, snowshoeing, tobogganing, ice sports etc.) – guided hikes with ASI (Alpinschule Innsbruck) – 9 skiing and hiking areas serviced by chairlifts and cable-cars – free transport for skiers and hikers alike – free summer and winter activity programme for ALL guests of Innsbruck and its 25 holiday villages

Modern architecture:

A dialogue between urban design and natural landscape.

Focus on tourism: the 'Innsbruck Tourismus' tourist association represents Innsbruck as well as 25 holiday villages in the town's vicinity – approx. 2.2 million annual overnight stays – in Innsbruck alone approx. 5 million guests, incl. day visitors – summer and winter tourism, with a slight advantage on summer tourism

Eating and Drinking: great gastronomical variety, ranging from gourmet restaurants (3 award-winning restaurants) to the 'Tiroler Wirtshaus' inns – offering wholesome popular local fare (dumplings, noodles, filled 'Krapfen', lamb, beef, sweet dishes), - cafes and pastry shops with gateaus, cakes and coffee specialties – clubs and bars to go out in the evening, meet locals, sample wines, ..

Cultural highlights: annual events such as the Festival of Early Music, Summer Dance Festival, Easter Festival – sights: the Golden Roof, mediaeval historic quarter, Ambras castle with its Renaissance 'Chamber of Art and Curiosities', Imperial Palace and Church with the Renaissance cenotaph tomb of Emperor Maximilian I., **Bergisel ski jump & Hungerburgbahn** designed by British-Iraqi star architect **Zaha Hadid**, etc.

Traditions: Advent and Christmas customs such as Christmas Market, Nativity exhibitions, St. Nicholas and Christmas processions – carnival folklore and Easter toms; in autumn: cattle processions and thanksgiving festivities.

Around the turn of the millennium, Innsbruck experienced a veritable boom in high-quality architectural design, finding its expression in administrative buildings, sports venues, shopping

centres, exhibition halls, cafés and numerous other projects. As this trend continues, inhabitants and visitors alike enjoy the attractive changes in the cityscape, a harmonious blend of modern and historical architecture.

Nestled in a gentle basin and ringed by towering mountains, Innsbruck's unique location certainly requires some unique architecture. This has become most evident in sports venues and projects dedicated to other leisure activities, representing the close link between urbanity and nature. Probably the most striking examples of such interaction are the **Bergisel ski jump** (2002) and the newly opened **Hungerburgbahn funicular railway** (2007), both of them designed by Zaha Hadid. Besides being an exceptional sports venue for professional athletes; its viewing deck and panoramic restaurant have turned the **Bergisel ski jump** into a popular tourist attraction.

Dance Temple and Roaring Sixties.

- Jazz, hip-hop, reggae and grunge into the early hours.

Whether you want live music or party vibes Innsbruck's nightlife scene has something to suit all tastes. From dusk till dawn bars, clubs and music venues provide non-stop meeting points for all party animals.

If you are on the look out for concerts and DJ events then you'll have found the right address at the Treibhaus, the Hafen and pmk. The **Treibhaus** in Angerzellgasse (very close to Sowi & Golden Roof) is the oldest alternative venue in Innsbruck, but even so, it still has one of the "youngest" gig programmes. Almost every day, musicians perform international jazz, hip-hop and Latin; it is also a venue for salsa discos, DJ events and cabaret evenings. Apart from the two event rooms in the "Tower" and on the ground floor, there is a spacious daytime and evening café on the ground floor and a jazz club in the cellar, both of which offer plenty of variety. The Hafen, near to the "West" motorway exit, specialises in pop, rock and heavy metal. Pmk (Platt-

The sports district to the south of town comprises the ski jump, a football stadium (extended for EURO 2008) and 'Olympiaworld', the recently expanded Olympic ice rink complex. Olympiaworld includes also the **Igls bobsleigh, luge and skeleton track**, built in 1976 for the Winter Olympics and completely refurbished from 2005 to 2007. The technical features of this spectacular structure are now once again state-of-the art, and its outer shell is fitted with steel and aluminium. The buildings at the start and finish of the track as well as all public areas were rebuilt or extended. At the cupola-shaped Bobcafé spectators can relax from the excitement of the races. Anyone wanting to make a truly nerve-tingling experience can book a seat on a guest or racing bobsleigh and tear down the run's bends and gyroscope just like a pro, safely accompanied by an experienced pilot.

form mobiler Kulturinitiativen or platform of mobile cultural initiatives), an amalgamation of more than 20 cultural clubs, puts on alternative rock, electro-pop, grunge and heavy metal concerts in Viaduktbogen 19 at very reasonable prices.



We now find ourselves in yet another centre of Innsbruck's music scene, in the so-called Bögen or the Arches. Since 1985, bar after bar has opened in the arches of the railway viaduct, including the cool Babalon, the Project, the Plateau, or the Weli. If you are up for an Innsbruck "pub crawl" with only short distances between watering holes, plus many different types of bars, then the Arches will be just the place for you.

Whatever your tastes, if you're visiting Innsbruck, it's worth enquiring about up-and-coming events. DJ Sundays by DKK (DJ Coffee and Cakes) are held in the Kulturgasthaus Bierstindl and club nights with international DJs and live acts take place on a regular basis in the Sinne in Wilhelm-Greif-Strasse, in the Hafen and in the Gothic cellar of the Hofburg.

weather

Tirol - WEATHER FORECAST

Innsbruck

08.09.08	09.09.08	10.09.08	11.09.08	12.09.08
				
11°C/ 51F 22°C/ 71F	9°C/ 48F 28°C/ 82F	13°C/ 55F 26°C/ 78F	13°C/ 55F 28°C/ 82F	13°C/ 55F 27°C/ 80F

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abstracts

Zeynep Alemdar

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Working and Middle Class Perceptions of the European Union: Case of Turkey

Domestic civil society organizations (CSOs) that do not have access to their states transcend national boundaries and use international organizations (IOs) in order to bring pressure upon their states. These transnational interactions transform in parallel with the changes in the domestic political scene and in the domestic and international organizations' own structures. This paper attempts to explicate these changes through a class perspective, recently a rare effort. Through a structured focused case study, the paper examines two types of Turkish CSOs, three workers organizations, and three women's groups (taken as the representatives of middle class), and

their interactions with the European Union. Given the restrictive legal framework imposed on the Turkish CSOs and the EU's liberal provisions for those, it is logical to suggest that CSOs will appeal to the EU to push the Turkish government to change its policies. Contrary to expectations, however, some women's groups, choose not to appeal to the EU, arguing that tying their cause to the EU would limit their organization to a certain agenda. Turkish trade union confederations, on the other hand, appeal to the EU, depending on the organization's position towards the EU membership. Thus, the working class and middle class have different approaches towards the EU. This paper attempts to explain the reasons of these attitudes, in an effort to provide new insights about the nature of these relationships, thereby, asking new questions about the transnationality of domestic social movements.

J. I. (Hans) Bakker

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"The Unity of Sociological Theory: A Peircian Semiotic Meta-Paradigm as the Overarching Perspective"

Fragmentation, specialization and sub-disciplinary "sections" in every nation-state make sociology appear as many disparate subfields. Meta-theories (Ritzer 2008: A-1) which attempt to be reflexive about that diversity result in three "end products." Ritzer labels those ideal type model (ITM) results of Meta-theory: (1.) M-u, (2.) M-p and (3.) M-o. This paper is a contribution to M-o, Meta-theorizing to produce *overarching perspective*.

The overarching perspective can be accomplished by moving from a Cartesian dualist to a Peircian triadic epistemology. Bakker's version of Peircian neo-modern semiotic epistemology is labeled the *INSOR Meta-Paradigmatic model*. The model is explained and several false dilemmas are critiqued. This level of M-o Meta-theory is only possible if we read Kuhn carefully

and apply Post-Peircean insights (Deely 2001). Earlier work by Bakker has attempted to apply a Peircian Semiotic Meta-Paradigm to the study of "the semiotics of the book" and "symbolic interactional semiotics of the Club DJ." But there is a need to further explicate the Meta-theory. Even the notion of a "Meta-Paradigm" that goes beyond Cartesian dualism is difficult for many sociologists to fully grasp. We are so used to thinking in terms of the relationship between a "subject" (Galileo) and an "object" (the moon) that we forget that Descartes' epistemology and ontology is a limited product of his time and place. Peirce's notion of the "sign" is much more universal. Moreover, the neglect of late Medieval Scholasticism means that Early Modern axiomatic assumptions are often reflected in twenty-first century social science. Even much of what passes as Postmodern social theory in sociology and in Cultural Studies is still firmly locked into de Saussure's Cartesian assumptions about signification. Peircian semiotics has to be differentiated from French *semiologie* as well as Cartesianism.

Jan Balon

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Theoretical Research in Sociology: Its Conditions of Possibility

In my paper I concentrate on the problem of theoretical explanatory models in sociology. My intention is to map and critically analyze both the argument against theoretical forms of explanation and the argument re-constructively adopting and revising classical, modern and contemporary sociological theories of action. The questions, I am addressing, are the following: how is (sociological) explanation of action possible, and how is it, today, possible to dismantle the problematical relation between general theory and experience? Historically, I take Parsonsian project of general action theory, and consequent attempts at the reconstruction and revision of Parsonsian theory, as a key reference. However, the intention is not to call for a renewal of sociology in the form of Parsonsian type of theorizing,

but conduct a detailed study of reconstructive theoretical explanatory models, their contradictions and conditions of possibility. My paper considers the concept of action to be a central category of social inquiry: it intends to delineate the challenged object of a general theory of action, analyze the conditions and prerequisites of general explanatory schemas and integrate them into a theoretical explanatory model. My key point is to take sociological theory of action as an example of a viable theoretical approach, allowing to address the problems of theory construction both systematically and analytically. I argue that the dissolution of sociological theory is not in sight, since it generated a certain conceptual framework without which sociology would be fundamentally incomplete.

Gabriel Barhaim

Netanya, Israel

On the Imbalance of the Present Private and Public Sphere

The paper is concerned with the imbalance of the contemporary private and public sphere and consequently the role played by the public morality and its cultural discourses as a result of this asymmetry. The argument is based on Peter Berger's statement that the private sphere is deinstitutionalized while the public sphere is over institutionalized. In the paper I put forward the idea that as a result of the transference of

functions from family to other institutions both spheres have radically changed. The public sphere has become a private oriented public sphere while the private sphere has been transformed into a vulnerable and powerless environment. Two main sets of functions have been shifted from the private to the public: emotional and body functions. The construction of both spheres has been taking place around this shifting. The paper sets out to analyze the implications emerging when private needs once met by the family are now serviced by public organizations. Especially, the concern is with the empowerment of public moralities and individuals' vulnerabilities to their imperatives.

Henning Bech

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Some Pitfalls of Critical Sociology: An overview of trends during the last 20 years

Surveying the theoretical landscape of the last 20 years of "critical sociology", it appears that it is largely dominated by a number of "paradigms". Among these are negativism, intersectionalism, politologism, discursivism, lacanianism, and monoperspectivism à la mode (be it Habermas, Foucault, Luhman,

Feminism, Bourdieu or Latour), often in some kind of alliance. The paper aims at specifying the characteristics of these theoretical frameworks as well as their strengths and weaknesses. Further, some alternatives will be discussed.

Michael Beetz

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The Autology/Ontology-Paradox. On latent structures of the social theory discourse

The discourse on social theory appears to be an extremely heterogeneous controversy and (besides some usual themes and topics) therefore seems to bare a systematic order or historical logic. Nevertheless, as I suggest, it contains an implicit difference that constitute its latent unity: a distinction concerning two aspects, which can be called 'autology' and 'ontology'. Reflections about the historical circumstances of philosophy and the role of social theory in society are confronted with an endless debate on the object of sociology, the existence of social structures and construction of cultural realities. The relationship between ideology and scientific objectivity,

understanding ("Verstehen") versus explanation ("Erklären") as well as theories versus practices can't be discussed without both reclamation of objectivity and a reference to cultural contexts of social theory. So what seems to be a theory is always a performance too. Furthermore, I will argue, the first (and maybe only) program of social theory that postulates an explicit solution to the autology/ontology-paradox was Auguste Comte's positivism. Comte's scientific system established rigid distinction between social and physical world as well as between social and biological life and (quite similar to that of Herbert Spencer) it claimed strong political pretensions. As a matter of course their intrinsic consequence went beyond the professional scope of academic standards. Comte's and Spencer's ideas couldn't be ignored, but for all their influence weren't they acceptable for social theory in general. So, in a structural sense, they both fulfill the function of scapegoats.

Dieter Bögenhold

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Hazards and Challenges for Sociology: New Configurations in Social Sciences Claim New Domains within the Academic Division of Work

Sociology as academic term and area exists already since about 120 years, depending on definition. Since the middle of 20th Century a continuous increase of sociology has occurred in which the field has multiplied with respect to topics and related subfields and to people being involved. In that course the question has come up if sociology is still a homogenous unit or if one has to talk about sociological disciplines. The claim for fostering interdisciplinary research which we find nowadays reflects the diagnosis that our islands of shared knowledge have become too fragmented. With respect to social theory increasing talk about a need for a „dialogical turn" (Levine) is on the agenda which claims more basic discussion on sociology within the division of the academic landscape of social sciences. Especially, the relationship of sociology to history, psychology, or economics has to be explored more detailed in order to locate the sociological position within the "space-time-matrix" (Wallerstein). What is the concrete object when talking sociology ? Is their a

common approach including inductive versus deductive methods or empirism versus abstract theorizing ? Is there a specific social object which can be considered as being an exclusive research domain of sociology in relation to "neighbouring subjects" ? Finally, is sociology primarily a clear subject, a research method or a philosophical-political program ? The paper tries to take up those questions more systematically combining them with the development of sociology for the last 100 years and by highlighting the links to history, economics and psychology. What appears to be interesting is that in those other academic subjects the same discussions can be found claiming for opening and reintegration processes into the opposite directions. New assessments come up which provide hazards as well as chances for sociology in its current Performance. In times of globally converging dynamics, sociology seems to be at a crossroad towards a key discipline theorizing that "sociology matters" on the one side or of becoming a service Provider for diverse applied Utilities on the other. A profound sociology of sociology has to deal with those challenges which are of theoretical nature.

Gerda Bohmann

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Difference, not Identity! A genuine sociological perspective to an old, but nonetheless ongoing problem: the case of Secularisation

Currently, there are tendencies in Sociology to opt for arrangements with her "neighbour-disciplines" - on the level of the discourses, and on the institutional level also. The demarcation to other Social Sciences and Humanities becomes so pretty difficult; to constitute an "identity" of the discipline becomes hard. But - is the question really "how to find identity"? Or, is not "difference" the decisive question. That is to say: what are the specific differences of a sociological perspective, compared to the others?

I think that a genuine sociological perspective is able to hold her ground in reflecting on "classical" problems of Sociology, particularly on those that retain an actual interest in the dynamic of social change: such as "secularisation" (Max Weber) for example. The

secularisation-thesis represents one of the nucleuses of sociological theory, but she came under fire by her anti-thesis - the so-called "re-sacralisation". In my contribution, I will show that she is able to stand the test - despite of some empirical phenomena (as new spirituality, or politisation of religions), which seems to contest her profoundly. But we have to start from basics of sociological recognition, like the convergence of the world toward humanity, the "historicity" of societies and the realistic-constructive character of knowledge. In other words: if we start from the perspective, that has been constitutive for the institutionalisation of Sociology as discipline, and which remains decisive for the concept of functional differentiation in modern societies.

Craig Browne

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From the Sociological Imagination to Social Imaginaries: Multiple Modernities and the Paradoxes of Transformation

This paper contends that the most significant conceptual shifts in contemporary social theory are those associated with the notion of social imaginaries and the perspective of multiple modernities. It will be argued that these should indeed be considered mutually reinforcing standpoints and that both the notion of social imaginaries and multiple modernities are unique in their capacity to reconsider the problematiques of classical sociological theory, such as capitalism, democracy and revolution. According to Charles Taylor, the invoking of civil society by the movements of 1989 drew heavily on the modern social imaginary of a moral order of mutual benefit and its self-

understanding of the 'practices and outlooks of democratic self-rule'. Likewise, the analyses of 1989 from the perspective of multiple modernities have highlighted the competing projects of modernisation and the different historical trajectories of institutionalising transformations. By contrast, many alternate influential perspectives have proven unable to satisfy the various normative and empirical demands of social theory. It will be argued that postmodernism, the risk society, and globalisation should be regarded as providing limited insights into the permutations of the capitalist imaginary and the paradoxes of transformation. Finally, some of the tensions between the different elaborations of social imaginaries and multiple modernities will be explored, as the contrasting conceptualisations seem to reflect differences in the assessment of the relationships between religion and democracy, capitalism and civil society.

Tine Buffel

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Local social networks and the elderly: Theoretical perspectives

The paper focuses on the relationship between social networks and the connection with a territory or place from a theoretical perspective. The main aim is to examine how these issues are addressed and studied from an elderly person's perspective. Firstly, we show that the increased popularity of questions concerning the relationship between social capital and the neighbourhood has not seen similar increased interest in life-span or gerontological issues in community research. Although, community attachment and belonging appear to be important aspects of the experience of growing old. Second, the paper offers a review of a broad range of literature examining the interaction between elderly people and their immediate living environment. We demonstrate that the majority of the gerontological research into the person-environment relationship can be divided into 3 categories, respectively focusing on the physical (the

built environment), the psychological (place identity) and the social dimension. In the last category, the neighbourhood is considered as a social space and a starting point for participation and social interaction. We show that in most of the network-theoretical research approaches focusing on the social dimension, personal neighbouring networks are studied as help and support systems. The focus is then on the characteristics of the social network (notably size and composition) and which aspects of help and support are beneficial to the well-being of elderly people. To conclude, we contrast these network-analytical approaches with other theoretical perspectives, criticizing the study of community as real, demonstrable, countable relationships that are important when using resources. In the discussion we argue that it could be fruitful to look for transversal connections between the broader establishment of theories concerning social capital, community and neighbourhood and gerontological perspectives.

Nilgun Celebi

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Is "Socius" better than "Society"?

The aim of my paper is to introduce concept of "socius" instead of "society" as very subject matter of sociology. As long as I am concerned in sociology we need a new conception the one which will cover all human gatherings in any time and space to come over the diversification not only in sociology but almost in all social sciences. Now, each branch of sociology tries to examine a single piece of social reality thinking that its main source is the modern society or the civic aspect of nation-state. Actual society is seen as main laboratory by other social sciences also. Even many historians see classical and medieval times as a prelude for main (final?) stage of social evolution. However, we know very well that society is a time-space bound conception.

It belongs to modern times. Its birth place is western Europe and its birth date is close to birth date of nation-states. I think a science should have more solid, durable soils to stand on. Concept such as "social system" is not enough since it has boundary problems even if it doesn't call closed systems into minds. "Social structure" would be better one but it couldn't introduce any satisfactory premise for both social and collective personalities. Although very tentatively, I reckon that "socius" may be better than these conceptions as subject matter of sociology. It means "human gatheriness". Its main premise is this: Human beings are sociable. I think if we use "socius" as umbrella conception for all human gatherings then we do find smoother roads to reach from one science to another from one branch of sociology to another.

Daniel Chernilo

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Between Social Theory and Natural Law: The Case of Karl Löwith

The relationship between natural law and social theory has not been at the centre of scholarly debates in either tradition and this paper seeks to explore this connection with the help of Karl Löwith. Indeed, Löwith's way into social theory is duly associated with his subtle yet brief Max Weber and Karl Marx. But an equally noticeable feature of his work is that this interest in social theory was, if not short-lived, at least marginal in terms of his own wider intellectual preoccupations. My starting point in this piece is precisely to use his 'outsider's view' to look at the relationships between social theory and the tradition of natural law. On the one hand, in *Meaning in History* Löwith is not taken aback by social theory's self-affirmation and sense of novelty and rupture. He is

sceptic of social theory's justifications of secular human progress and argues that social theory has become too infatuated with its own alleged novelty. But on the other hand, these crucial insights come at a heavy price as Löwith tends to underplay the differences and exaggerate the communalities between social theory and natural law. The former, for him, effectively mirrors in secular terms the religious dogmas of the latter. The overall assessment of his work is ambivalent because whereas Löwith must be duly commended for having firmly established the connection between both traditions the substantive result of his reconstruction looks problematic in so far as he ends up dissolving social theory into the modern form of natural law.

Rodrigo Cordero

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Is there still a sociology of crisis? Rethinking the notion of crisis in sociological theory

The notion of crisis has played a major role in the sociological imagination. Indeed, in canonical sociology crisis was a central element for the temporal description and critique of modernity; even more, this concern about crisis has never abandoned sociology. However, crisis has become a notion naïvely incorporated in theoretical and empirical research merely as a 'catch-all-word' and 'light metaphor' for describing the present. The paper contends that despite the essential role of crisis in sociology's historical vision, it is quite clear that -especially since the 1970s and 1980s- there is a lack of confidence and scepticism about the necessity of a theory of crisis itself, which could let us speak of the "crisis of crisis theory in sociology". The current sense is that crisis is part of the intellectual history of

sociology but not an important theoretical concept any longer. Accordingly, sociology has privileged the use of this notion rather as a semantic for describing its own epistemological disorder and lack of theoretical consensus. In this context, the paper addresses three main concerns: a) why does the concept of crisis seem to be not significant for sociology anymore?, b) is a theory of crisis still relevant and possible within sociology?, c) how to recover an strong and dynamic concept of crisis? In doing so, the paper discusses the main characteristics of classical theories of crisis in sociology, the elements behind the decline of crisis theory and criticizes some of its contemporary replacements, such as theories of exception and global risk.

Jens S. Dangschat

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The difference that space makes ...

Social theory is – generally speaking – a-spatial. There are, of course, classical works by Simmel and Elias who started to underpin the social meaning of places and space. Moreover, Giddens argued, after having detected the time geography, that there should be no sociology without space. His view on space, however, is tightly connected with an understanding of space like a container, i.e. as a box that can be disconnected from its content like people, infrastructures, nature etc. Doing so, he was meeting more or less the former state of the art of urban and regional sociology, which either neglected space as always present or where following the container view (like human geography).

Following a debate among German social scientists on the meaning of places and the development of a theoretical term 'space' from the early 1980s onwards, the paper develops a macro-meso-micro model of space which integrates conditions of the production of

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Tax compliance. A behavioural approach

Behavioural finance is a relatively new research area of economy. Though its promoter, Joseph Schumpeter made attempts to use aspects concerning behavioural aspects in his studies, the subject did not become fertile until the late '70s. It studies the financial behaviour of various entities (individuals, firms, groups, governments, society) by using a mixture of economic and psychological investigations. The issue that is raised concerns mainly the reaction of economic subjects to the changes perceived in the level and nature of determinants that govern market mechanisms, the tax system, the determinants that drive saving and investing incentives, the attitude toward risk, etc.

Traditionally, economic research uses neutral methods to explain attitudes, disregarding emotional reactions.

places/ territories ('place making', P. Healey) (macro) as much as the re-construction of socio-spatial scenes by individuals and their spatial behaviour ('spacing' – M. Löw) based on their socialisation and social position (micro). On the meso level it is concentrated on specific places under empirical research and follows phenomena like segregation, integration, use of public space etc.

The last aspect concentrates on the question of the competition for attractive sites and among places like cities and regions. Based on the structure-habitus-practice of reproduction formula of social inequalities by Pierre Bourdieu (shp model), there will be developed a double shp model, explaining the production and reproduction of places to stabilise interest systems. The core of the concept will be defined by the 'habitus of place', an understanding of value systems embedded in places as result of collective learning in situ which serves independent from the existing actors which are re-defining this local habitus

From a certain point of view, the neoclassical theory declared itself as being „anti behavioural". But, on the other hand, in the decision making process the psychological foundation, the culture, education, as well as moral, ethics, the historical environment become extremely important in analysing economic incentives. The paper attempts to trace the most important behavioural and sociological determinants of tax compliance that add to those already extensively identified by the rational economy.

The choice of the subject was inspired by everyday reality suggesting that tax payers are influenced in their decision whether to fully pay their debts toward the government or to try to evade, by withdrawing a part of their income from taxation.

The paper tries to identify the main sources of behaviour concerning the tax compliance given the fact that this attitude differs greatly among communities and countries. Its originality consists in revealing the main determinants of tax compliance given the experience of different nations.

Keith Doubt

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On the Non-tenability of Evil as Action

Is evil action? In the framework of empirical logic, the null hypothesis is that evil is not action. While evil exists, it does not exist as action. Plato, Martin Buber, C. S. Lewis all take this position. The alternative hypothesis is that evil is action. As action, evil is radical and powerful. The alternative hypothesis is the one most widely accepted in popular culture and scholarly discourse. In sociology, Jeffery Alexander and Thomas Cushman support the alternative hypothesis. To accept the alternative hypothesis, it is necessary, I argue, to

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Painting as a sociological phenomenon

Although different methodological approaches exist in sociology of art equally, they give us the same perspective of consideration of art. Art is often reduced to the things that play significant role in social life, but are not appropriate to the essence of art. From this point of view art is something external. In these perspectives we learn about social conditions of art production, power, institutions etc, but they are irrelevant to art, when we have to investigate art in itself, its nature. Some of these theories are discussed in the paper. I pay more attention to one of the methodological programs of sociology of art – the field

Kenneth F. Ferraro

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Time and Cumulative Inequality Theory: Demographic and Developmental Processes

Cumulative inequality theory is new set of axioms and propositions designed to explain life course stratification processes such as allocation and accumulated advantage. Central to studying such processes is recognizing the importance of timing in how individuals are exposed to risks and benefits and interpret reasonable courses of action. The purpose of this paper is to explicate temporal processes for understanding the accumulation of inequality over the life course and within societies.

According to cumulative inequality theory, social systems generate inequality, which is manifested over the life course via demographic and developmental processes. Time is central to both processes because it enables one to identify the onset and duration of exposures. Demographic processes

explain how evil correlates not with one but with each element of Talcott Parsons' action frame of reference.

If, for example, evil were action, its logical end would be sociocide, the killing of society, a neologism. Evil, though, does not establish relationships, except the relationship of randomness. Evil instead results in the loss of human togetherness, exactly what social action sustains and develops. This study revisits the significance of the action frame of reference in sociological theory; it tests the alternative hypothesis, not with experimental research, but with the rhetorical methodology that Kenneth Burke calls "perspective by incongruity."

of art by Pierre Bourdieu. I discuss the possibilities and limitations that sociology provides by the example of Bourdieu. So the main requirement to sociological theories of painting is not to exclude art specifics, but to include them into the sociological conceptualization of art. Finally I discuss ways of overcoming the limits of traditional approaches to art. I solve these problems by emphasizing the act of perception of painting and constructing sociology of painting. One of these ways is to revise the classical sociological approach on the whole and to find out the obstacles to construct sociology of art, which will concern with the nature of art itself in sociological sense.

are set in historical time, with opportunity and risk embedded in macrosocial structures. Developmental processes are set in biographical time and are highly dependent on perceptions of one's life trajectory. People have a sense of how they are doing, and this sense influences their subsequent actions.

Drawing from pioneering works in symbolic interactionism, I articulate how diachronic processes are central to interpretations of accumulated inequality and one's life chances. I argue that perceived life trajectories are inherently social comparisons and that favorable trajectories are associated with greater self-efficacy and a more strategic approach to the future. By attending to diachronic evaluations, cumulative inequality theory privileges the structure/agency dialectic for the study of human development and stratification processes.

Alexander F. Filippov

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Analysis of social events as a theoretical perspective

What sociologists do observe? Nobody has ever seen a system, an institute or even a (the) society or social action. We have to infer from what we see to what we only pretend to see in our researches. Our concepts are our optical devices that at once enable and disable us to see what happens. The concepts being constructed in and embedded into a consistent theory do allow us to get always only a restricted access to reality. So, the question about the basic level of sociological conceptualization is so important. It is the question about the interface between theory as a sensitizing scheme and reality as what should be theoretically

placed outside theory, however deficient this distinction may be. My suggestion is that social event be the concept both enabling us to register the most relevant facts of sociological observation and get access to a wide range of resources of theoretical sociology. Event is an element, a unit of sociality – however always in a theoretically grounded perspective of observation. Sociality, as far as it can be observed, consists of events and can be analyzed further and further till we arrive at the level of temporarily shortest and spatially mostly restricted events. From here we can go up, to the complicated figurations of events. The theories of G. H. Mead, E. Goffman, H. Garfinkel and N. Luhmann should be re-interpreted and to some extent integrated as the theories of events.

Robert Fine

Warwick, UK

Social theory against antisemitism: reflections on current trends

The classics of social theory offered an alternative way of thinking about the pathologies and costs of modernity to that provided by antisemitic writers. For example, one aspect of Marx's critique of Bauer, Proudhon, Duehring and Bakunin lay in his rejection of their antisemitism. An analogous comment could be made for Weber, Durkheim and Simmel. In Europe today social theory is once again beginning to confront the question of antisemitism. Some theorists of 'new antisemitism' see it as an imminent threat to the

European project. Some theorists of what I would call 'post-antisemitism' largely deny the existence of antisemitism in the post-Holocaust age. And some in the 'postnationalist' tradition of Habermas take a middle position: they take the threat of antisemitism seriously but see the construction of the new Europe as capable of meeting and defeating this threat. My paper takes off from an analysis of the pivotal and neglected role of classical sociology in resisting antisemitic ways of thinking in the age of imperialism and then considers the main currents of contemporary socio-theoretical analysis of antisemitism in Europe in order to compare and contrast them with the classical heritage.

Joachim Fischer

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Figurations of the Third. Consideration of an Innovation in Social Theory

All humanities and social sciences (since they appear as a specific group of academic disciplines) require a social theory (or theory of intersubjectivity) as a key theory epistemologically as well as ontologically. Sociology as a key discipline of this group of sciences offers such a social theory. The relevance of the "otherness" ("alterity", "ego-alter ego", "double contingency") distinguishes humanities and social sciences from other disciplines: the natural science (approaching its "object" (nature) in a subject-object-relationship), the philosophy (transcendental approach within self-relationship of subjectivity) and theology (approach within the revelation of the extramundane Third).

The well elaborated social theory of the "Other" ("Verstehen", "Anerkennung") is accompanied by the turn to the "Third" - the mundane "Third" - within different disciplines of the humanities and social sciences (especially linguistics, psychology, literary studies, sociology). Thus my paper concentrates on distinguishing and systematizing four arguments, which push forward the turn to the Third as a methodological

and ontological innovation at the basis of social theory:

1. The argument of formal communication in language: By a merely dyadic theory of intersubjectivity the entire system of personal pronouns (as a core of communication roles of every language) could not be made accessible (N. Elias)
2. The material argument of family or triangulation: Human socialisation is only possible and completed by "triangulation" (internalization of the third perspective) (Freud, Lacan etc.)
3. The argument of transition from interaction to institution: The social theory needs the figure of the personal Third in order to reconstruct the phenomenon of "institution" or "system" or "discourse". (Berger/Luckmann, Z. Baumann)
4. The argument concerning the richness of the Third: Literature tells that every socio-cultural world already configures itself in a lot of structures (translator, messenger, rival, trickster, mediator, judge, scapegoat, coalition, "the real winner", agent, divide et impera, parasite, majority/minority), which neither can be explained by a merely dyadic interaction nor need a fourth (party/person). (G. Simmel, Th. Caplow).

If these four arguments, which cannot be reduced to each other, are able to establish the figure of the mundane Third or "tertiary" ("Tertiariätät") in the basic social theory, one can draw consequences for the methodical and ontological innovation of the humanities and the social sciences. By this basic operation social theory can keep together this group of sciences in a better way than before.

Stefan Fornos Klein

Sao Paulo, Brazil

The concept of critique among the contemporaneous sociological debate

The main issue of the hereby-proposed paper is to address myself to the possibility and relevance of continuously propagating social theory among the contemporaneous sociological research, concentrating on one major topic. Although nowadays the viewpoint that has been formerly known as critical social theory is utmost less valued in this debate, I shall present arguments for maintaining a critical standpoint in face of the recent theoretical developments. It goes without saying that it is not an intention of such an approach to merely stick to previously elaborated assumptions but besides to question some of their postulates in as far as this seems significant.

Specifically for my part I turn to this question amid sociology of education, in relation to which, at least in Brazil, the sociologists have partially distanced themselves leaving a great part of the debate to economists, psychologists and pedagogues. Without inquiring about whether their contribution is important, it is crucial to stress that a critical sociological perspective is essential to this contest and shall, therefore, not be forfeited. To illustrate this point I aim at focusing on methodological issues among the interpretation of more recent changes happening throughout higher education and claim in favor of its treatment from a dialectical stance, thereby centering attention on the contradictions inherent to a large part of these processes.

Christian Fuchs

Salzburg, Austria

Critical Social Theory in the Age of the Internet

This presentation introduces a framework for the theoretical and critical analysis of the relationship of Internet and society. It points out the main theoretical framework concepts employed in the book "Internet and Society: Social Theory in the Information Age" (Fuchs 2008, Routledge). Starting point is dialectical philosophy, which is applied in order to ground a critical theory of society, which in turn is applied to

Jeff Goodwin

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The Strange Disappearance of Capitalism from the Sociology of Social Movements

Capitalism and political economy were important explanatory factors in many of the seminal studies of social movements by U.S. sociologists during the 1970s. The theoretical ideas in this important body of work (including books by Michael Schwartz, Piven and Cloward, Charles Tilly, Theda Skocpol, and Doug McAdam) broke sharply with earlier (mainly social-psychological) theories of collective action. However, more recent studies of movements and contentious politics have largely ignored the enabling and constraining effects of capitalism and political economy. This strange disappearance of capitalism from social movement studies is presumably linked to the declining influence of Marxism and other radical perspectives in

Jens Greve

Bielefeld, Germany

Emergence, reduction and the causal impact of institutions

There is a broad consensus in many social theories that social phenomena are "emergent" phenomena that resist reduction to individuals and their beliefs and actions. The concept of emergence thus seems to offer a concept that unites currents in sociological thought that are otherwise diverse, like system-theory and structural-individualism in rational choice theory. In the first part of the paper the three claims made by emergentism, (1) that there is no social reality without individuals (2) that they are nevertheless irreducible social properties and (3) that these properties are able to exert their own causal influences on individuals (Archer 1995: 148; Sawyer 2005: 65ff.), are criticized. By using an argument from the philosophy of mind that Jaegwon Kim brought forward against a parallel idea about physical and mental states (Kim 2005), it can be demonstrated that the idea of irreducible causal powers of social properties has to be refuted. This criticism rests on a simple consideration: If social properties

contemporary society. The basic framework concept is based on dialectics of structures and actors, essence and existence, continuity and discontinuity. Contemporary society is conceptualized as transnational informational capitalism. Based on the dialectical logic of essence, an antagonism between co-operation and competition is seen as being constitutive for capitalism, and as getting deepened in the age of the Internet. It is argued that co-operation is the essence of society and that capitalism in general and transnational informational capitalism in particular is an alienation of human existence from its essence.

U.S. universities during the 1980s and 1990s. Ironically, as global capitalism became more powerful, it also became more invisible to scholars of popular movements. In this paper, however, we are less concerned with the causes of this invisibility than with its deleterious analytical consequences for the study of popular politics. The neglect of political economy might be justified by the fact that most of the contemporary social movements that U.S. and other sociologists study are not centrally concerned with economic, labor, or work-place issues and thus have nothing or little to do with capitalism. We argue, however, that even those movements that do not represent classes or make primarily economic demands are still powerfully shaped by capitalism. Our paper enumerates the main ways in which capitalism shapes and constrains a range of movements and political conflicts.

have to be realized in individuals (according to 1), the causal powers of social properties have to be the causal powers of individuals. The second part of the paper scrutinizes a consequence of this criticism. If social causality rests in individuals how can we take account of the fact that given institutions often shape individual actions? I'm going to argue that we can accommodate this idea by understanding institutions individualistically as mutual expectations about the behaviour of others. The rules that follow from this exert their causal influence by situational individual interpretations. The empirical adequacy of this perspective will be demonstrated by a looking at a recent study on corruption and violence in Germany and Latin America (Schmid 2007).

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Haldun Gulalp

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Jean-Jacques Rousseau's Dilemma and the Turkish Solution

Rousseau's normative theory, distinguishing between the "will of all" and the "general will," contains an internally insoluble dilemma. The will of all is the sum of particular wills (private interests), whereas the general will represents society's collective interest and is therefore qualitatively superior as democratic expression. But Rousseau does not propose any mode of determining the general will other than voting, which may (and indeed, does) generate nothing but the will of all. While Rousseau is aware of this pitfall, he tautologically assumes the problem away.

Hence, governments either rely on the democratic vote to determine the general will, and thereby risk the undesirable outcome of only eliciting the sum of particular wills, or they forgo the democratic process to determine the general will through some other means

and unilaterally declare it. Rousseau, a democrat, finds the latter solution unacceptable. He thus has no choice but to unsatisfactorily theorize that it is possible to ask the citizens not what their particular wills are, but what they think the general will should be.

Turkey's republican ideology was deeply influenced by Rousseau's political theory, and Turkish nationalism by Emile Durkheim's sociological theory, both of which emphasize the organic unity of society. Historical and contemporary evidence reveals that the Turkish solution to Rousseau's dilemma, i.e., to the question of how to institute liberal democracy and still maintain the notion of a singular national interest, has been to circumscribe the field of political choice, so that certain state institutions monopolize the meaning and substance of the "general will," while political parties compete on the composition of the "will of all."

P. Paolo Guzzo

Palermo/Calabria, Italy

In Law's Circle: a KOL study of a group of Sicilian social workers

Act n.328/2000 reshaped social welfare policy and services in Italy. Indeed, it shifted many powers from the centre to local authorities (Regioni, Comuni, Aziende sanitarie) and endowed professional social workers with three functions: welfare co-planning, social control of individual needs, and finally safeguarding discomfited citizens' human rights. This study analyzed a neglected theme in Italian literature on social and health services: that of social workers as legal professionals. As a matter of fact, social workers are exposed to highly variable processes of juridical acculturation and legal socialization, that could reflect a particular *ethos* of social service. A qualitative study was conducted in 2006-2007 on a group of 197 Sicilian social workers, based on a modified version of A. Podgorécki (1973) socio-legal technique called *Knowledge and Opinion about Law* (KOL). The legal socialization of social workers is an interesting case of *sociology in action*, which can be analyzed through a fruitful use of different sociological concepts, such as that of impact of legal culture (L.M. Friedman, 1975), or that of therapeutic-professional jurisdiction (E. Freidson, 1970; Light, 1995; Huber, 1991; Wexler e Winick, 1995). The study, therefore, focuses on the attitudes, behaviors and *ethos* of interviewed Sicilian social workers in their relationships with traditional legal professionals (such as judges, lawyers, policemen, civil servants). Therefore, the paper tries to bridge some important streams of sociological analysis: sociology of professions, sociology of law and sociology of health..

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Social Theory Implied: Articulating the Post-Holocaust Jewish Second Generation

It has been argued recently that intellectual interchange is needed between Holocaust studies and sociology since the actual separateness and non-dialogical relationship of these fields of knowledge causes blind places on both sides. Gerson and Wolf (2007) for example claims not only that sociology/social theory can play a crucial role in Holocaust studies, but also that Holocaust research might confront the main developments in sociology/social theory. Given that the separateness of Holocaust studies and sociology weakens the argumentative force of both of these fields they are calling for their "intellectual cross-fertilization". I would like to question this picture by showing how social theory works in the context of post-Holocaust Jewish second generation research. I do not mistrust

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System Properties and the Explanatory Power of Social Mechanisms – A Communication-Oriented Approach

Among the various concepts, schemes and models sociological theory offers for the explanation of social emergence, there are only a few that have been widely embraced, even by approaches and paradigms that are usually recognized as exclusive and adverse. One of these concepts is the idea of *generative and explanatory mechanisms* (Hedström/Swedberg 1998), first introduced by Small (1905), Merton (1949/1968), and Karlsson (1958). The paper reflects the current use of the concept in the wider context of social systems theory and communication theory with a special focus on the possibilities it offers to *explain the structural dynamics of communication and the emergence of*

the reason behind the mentioned call for intellectual interchange; the underlying principle of this idea is worth of attention. What I cast doubt on is its implicit presupposition: such an idea seems to presume the existence of two separate fields of knowledge (that of Holocaust studies and sociology) which have to be brought closer to each other after a phase of disconnected development. A short analysis of the concept of post-Holocaust Jewish second generation can reveal that the very articulation of such a subject is grounded in social theory. There is no knowledge about the second generation waiting to be cross-fertilized while sociological theories of identity, generations and ethnicities were crucial for its constitution as a relevant object of inquiry.

system properties. Social mechanisms are recurring processes, i.e. procedures and practices that reliably generate certain associations between certain social situations. Reconstructing their structural dynamic, they can be redefined as *sociological mechanisms* that explain *why* particular "set-up conditions" usually lead to specific "termination conditions" (Machamer, Darden, Craver 2000). Following Niklas Luhmann's systems theory (Luhmann 1984) and Andrew Abbott's relational approach to social theory (Abbott 2001), mechanisms are defined as communicative procedures and distinct types of reference structures between communicative events and sequences. Focussing on the fields of mass media and public online-communication as areas of application and political scandals as subject matter, the paper shows (1) how the reproduction of conflicts between discourse communities, (2) the indication of assumed intersubjectivity, (3) the emergence of closed semantic fields, and (4) the redistribution of social visibility contribute to the reproduction of social norms and system properties.

Kornelia Hauser

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Pragmatism and critical Social Theory

In my perception the revival of Pragmatism (a first reception took place in the 20ies of the 20th century) on the left wing theoretical side has a lot to do with the social conditions or better: with the social change of society. We find totally new structures of economical, social and cultural processes of exclusion. Interdependence and participation – the foundations of inclusion – are corroding followed by individual isolation and forms of poverty.

First I will give a short overview of the german critical theory misunderstanding of American thoughts. Then I will review some raw ideas of the new condition of capitalism. Finally I will discuss why pragmatism would be an excellent framework for a better understanding.

Nikita A. Kharlamov

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**Urban Environment as a Machine of Modern – Postmodern Transition
in the Light of Georg Simmel's Sociology**

The problem of linking everyday life and large-scale social and cultural change lies at the heart of contemporary research on postmodernity. Sociological theory has to explain the connection between global processes and mundane human life and understand whether these processes lead to the emergence of a specific postmodern everydayness.

The proposed paper is devoted to clarifying this problem by juxtaposing it with the problem formulated by Georg Simmel in «The Metropolis and the Mental Life». I argue that Simmel was primarily concerned with evaluating the large city as the key place of modernity and as its basic environment (rather than with metropolitan mentality *per se*). Simmelian problem is

thus one of the general problems of sociology of modernity, and it is the problem of where, in what place, in what environment does the transition from traditional to modern society happen (and where could it be legibly observed).

Appraisal of Simmelian problem allows for conceptualizing the city as the fundamental mediating device, a «machine» that fuses together different scales of the social life and routinely constructs elementary everyday social interactions and communicative events in urban space and urban time. Working this problem out in contemporary theoretical context leads to assigning the central place, that of a 'bridge' between large-scale processes and everyday life, in the modern – postmodern transition to the city and its novel urban forms and environments. I suggest that proper understanding of the mediating role of cities is crucial to developing sociological theory of postmodern urban everyday life.

Svetlana Kirdina

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Institutional Matrices Theory as Methodology for Theoretical and Empirical Research of Russian Sociologists

The paper presents new social Institutional Matrices Theory, created in the early 2000s (Kirdina, 2000, 2001), and its application in modern sociological research. More than 100 articles, theses and monographs of Russian researchers were studied. The main sociological disciplines and topics which use the

institutional matrices theory as basic methodology are singled out. They are - political sociology, comparative sociology and cross-cultural research, social change as well as analysis of institutions and globalization. Proponents' and opponents' positions expressed in discussions on institutional matrices theory in Russian journals on Sociology and Economics are analyzed in conclusion.

Kanakis Leledakis

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Psychoanalysis and a Theory of Social Action

Relatively recent contributions to a theory of social action have made significant advances over some of the problems faced by older approaches:

(a) Structure and action can be considered as instances of a single process rather than as distinct and antithetical entities.

(b) Social practice is the level at which the reproduction of society primarily occurs (through social action).

(c) The actor is also socially constructed, though never fully, retaining some degree of autonomy.

What is still lacking, however, is a satisfactory account of the mechanism through which a subject can be seen as socially constructed in the context of the points above.

It is in this respect that the psychoanalytic account of the psyche can be offer valuable insights. It can be argued that psychoanalysis offers a theory of structuring of the initially undifferentiated unconscious flux of psychical energy. The outcome of this structuring is the emergence of psychical agencies. In Freud's own account these agencies are the ego and the super-ego.

More generally, the structuring can be seen as referring to the social subject. The crucial element, however, is the mechanism through which this structuring takes place, namely that of identification. - Identification offers a way of theorising the construction of a social individual that transcends the conscious/unconscious divide. It refers both to the unconscious internalisation of elements and -at a later stage- to conscious images/representations, i.e. identities proper. Thus other theories referring generally to internalisation (as G.H. Mead's which has, nevertheless, remarkable similarities to Freud's) or only to norms (as in Parsons) can be superseded.

Also, the process of identification continues to function throughout the individual's life. Therefore the construction of the social subject has to be seen not as producing a given entity, but as creating proclivities and dispositions which structure and orient but not determine action. Finally, even in the earlier and unconscious stages of identification a certain recognition of oneself is always present. Hence the possibility of self-knowledge and eventually of self-objectification and a level of autonomy can be theorised.

The above remain relatively unexplored both within psychoanalytic theory and in the context of a wider social theory. Recognising the significance the concept of identification can have for a theory of the social subject and of social action, can lead to further analysis and elaboration in both domains.

Gesa Lindemann

Oldenburg, Germany

The implicit theoretical convergence of action and systems theories

Systems theories and action theories are often described as conflicting or incompatible approaches. I will unfold an argument, which goes in a different direction. Referring to classic action theory (Weber) and a modern version of systems theory (Luhmann) I will argue that these approaches share a common understanding of how to conceptualize social phenomena. This becomes obvious, if the concepts of Weber and Luhmann are described in an abstract way on a meta-theoretical level. I will elaborate the argument with reference to Weber's concept of "social relationships" and his understanding of emergent phenomena: "social forms (soziale Gebilde)" like "legitimate power". These concepts are compared to Luhmann's concept of "double contingency" and his understanding of the emergent phenomenon "social

system". Weber as well as Luhmann work with a two-level-concept of social phenomena. They start with a highly complex relationship between at least two entities – human beings/(conscious) systems – structured by mutual expectations and attitudes. Secondly both of them describe emergent phenomena, which evolve from the relationship: social forms (Weber) or systems (Luhmann). By elaborating this abstract theoretical structure common to both approaches, it becomes possible to grasp their differences as variations of an implicit consensus: a shared understanding of social phenomena. If it is possible to elaborate an implicit consensus between systems theory and action theory, it is probable that other approaches such as symbolic interactionism can be understood in a similar way. Maybe social theory is much less diverse than we have thought.

Emiliana Mangone

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Sociological training as strategy for the empowerment of healthcare's professionals

Contemporary contexts of work, including healthcare, are characterized by the dichotomy rigidity/flexibility. The notion of flexibility must not be understood as passive adaptation rather the capability to built an active intervention. Healthcare organization can be represented as an organism whose parts mutually involve and interact. That leads to the interweaving between organization's development and professional change, paying attention to the quality of work: in such situation, the training of healthcare's professionals undertakes less the compensatory function rather the function of system's regulation. The training that isn't only the transfer of knowledge, but the promotion of capacity of *learning by learning* (in other words learning by daily works experience and relations) makes the worker an active part in the productions' processes of "good health" and in all development processes of healthcare organization.

Anastasia Marinopoulou

Athens, Greece

Politics for the sake of Rationality: problematics deriving from critical theory

The question on the nature of politics should commence with communicative processes, whether these are uncoerced or obstructed, that take place within the social field. Communicative action can declare political problematics within any debate and reform any political organization that adopts it, for it hinges on the intention of a rational society.

Communicative processes do not provide any conciliatory theory and do not necessitate any final agreement of conflicting social parties. The issue for communicative action remains to identify political and social differences. That is why though communicative action is often misrepresented as a process of attempting to reach some unconditional agreement, in reality it discloses more disputes and ambiguities than what it identifies initially within the social and political realm.

In the prospective of improvement of health and socio-health services, the training should be an empowerment in which the integration between theory, research and effectiveness isn't eliminable: in this direction the sociology should undertake a fundamental role to build and keep the integration of these aspects, by investing with responsibility the work contexts. There, every professional with his knowledge and experience can be directly involved into choices concerning problematic situations.

The interaction between knowledge and intervention refers to a "relational approach" to social reality that consists of objective aspects (objects) and subjective aspects (symbols). Thus, sociology is a research about these connections that are at same time "actions" and "functioning", "inter-subjectivity" and "organizational structure".

The aim of this presentation is to suggest that when either communicative action as suggested by Habermas, or political organizations or institutions as criticized by Horkheimer and Habermas are losing their direction towards a defined political aim, that attempts to form and render social rationality innovative and timely for social needs, this constitutes then the lack of rational politics. The latter produces the profession of an irrational rationality that instrumentalises not only individual demands but also concrete collective interests and practices.

An apolitical politics generates rule changing or even political boundaries' realignment to the extent that this safeguards the reproduction of the existing political and social order. It does not necessitate though any alternative to the existing political resolutions or social construction in general that would render the latter viable for humans, innovative for social dialectics and open for multiple forms of political criticism and redefinition, according to reason expressed by social subjects.

Paulin Mbecke

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Child Abuse in Theoretical Debates: Towards an Integrated Modelled Theory

This paper is based on a PhD thesis on Modelling the Differential Incidence of Child Abuse, Neglect and Exploitation in Poor Households in South Africa. The paper acknowledges that, child abuse is one of the disconcerting challenges of our times. It critically looks at various theories that seek to explain child abuse. A theoretical interrogation of these theories acknowledges the merit of and is centred on social and critical theories.

The aim of the thesis is to build a theoretical grounding on understanding child abuse by filling the gaps and shortcomings found in the explanation of child abuse.

Kevin McSorley

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Social Theory, Mobility and Immobility

One prominent theme in contemporary sociological analysis has been to emphasize the rise of globally networked processes, movements and flows and the concomitant decline in the significance of modern social and political boundaries. According to this analysis, we need to think beyond a focus on the nation state, to construct a 'sociology beyond society', whose conceptual vocabulary is deft enough to track the new economic, cultural and social mobilities, the permanent liquidities, that are the emerging and defining features of the modern cosmopolitan networked world. At the same time, an alternative strand of contemporary

The paper argues that the gaps and shortcomings in understanding child abuse are caused by an over-estimation of the individual, structural and societal dynamics from socio-economic factors as the main factors causing child abuse, especially in poor households.

The paper maintains, after a critical analysis of 1800 recorded cases of child abuse, that there is no single theory or model that integrates causal factors from various theories for a clear understanding of child abuse.

The findings of the analysis confirm the initial argument of the thesis and suggest an Integrated Modelled Theory (IMT) from which to approach and facilitate a clear understanding of child abuse, neglect and exploitation in poor households.

sociological discourse has emphasized sedentariness, enclosure and inertia over movement and change as increasingly important contemporary cultural logics. It has pointed to the proliferation of gated communities, ghettos, camps and other enclaves, as well as the expansion of technological surveillant assemblages, as expressions of new political logics of securitization and xenophobia. This paper will consider the heterogeneity of these understandings of regimes of (im)mobility as a result of both differences in the phenomena under attention as well as the theoretical traditions drawn upon.

Tamás Meleghy / Heinz-Jürgen Niedenzu

Innsbruck, Austria

Sociological Theory and Social Innovation

If following the natural sciences modern sociological theory is not able to cope with social innovations. It usually tries to explain the effects of given conditions. Its interest refers to predictable events. Consequently this version of social theory remains unable to explain real discoveries in the field of science, technology or social institutions. In contrast to that the presentation will discuss an evolutionary social theory that refers to the life-sciences instead of the exact sciences. By means of the theory of social evolution actual discoveries can be focused. Social innovations will become understandable. They can be understood as solutions to problems which accommodate consequences that are more or less predictable.

Mariam Meynert

Lund, Sweden

Inserting childhood, pedagogy, and educational research into modernity and postmodernity – Theoretical reflections

This paper locates the concept of childhood within two paradigmatic discourses in the area of the New Sociology of Childhood viz. modernity and postmodernity. Modernist perspective/paradigm locates itself in the dualistic and either /or approach, while postmodernist perspective locates itself in valuing diversity and both/and approach. Studies related to childhood by and large have been embedded in modernist understanding of the child as a unified, reified and essentialized subject – at the centre of the world, that can be viewed and treated apart from

Anil Mühürdaroglu

Ankara, Turkey

Embedded limits of national sociologies: the case of Turkey

Discussions on the Turkish society have usually been conducted upon its in-between position with respect to Eastern and Western civilizations. Regardless of being the proponents of modernist-progressivist, conservative or syncretistic camps, Turkish social scientists utilized the East-West duality for their investigations in several forms like secularism-Islam, urban-rural or center-periphery. Although having certain benefits as an analytical tool, the structural features of the Turkish society forced social scientists to adopt the East-West duality as an essential distinction, which served as an epistemological obstacle for sociologists' ability to penetrate into social phenomena. Modernization theorists undermined micro-scale investigations as valid research units and preferred to label communities or social groups as 'modernized' or 'conservative' with respect to certain characteristics which they believed to

relationships and context. From a postmodern perspective, there is not such thing as "the child" or "childhood", an essential being waiting to be discovered, defined and realized. There are many children and many childhoods, each constructed by our understanding of childhood and what children are and should be – constructions produced within dominant discourses located within the project of modernity. It further attempts to locate educational theory and practice and construction of knowledge within these two paradigms and finally inserts research theory and practices within modernity and postmodernity.

indicate the degree of modernization. Culture-oriented studies, on the other hand, could not synthesize their analyses with structural changes and considered religion as an independent variable. As a result, early sociological studies in Turkey could not supply sufficient material for contemporary sociologists who are embarked on reinterpreting the Turkish society with new conceptual tools of the emerging approaches to identity formation. The clash between the 'old' and 'new' thematic interests constituted an additional obstacle for improving sociology's foundational fields of investigation with the positive contributions of contemporary approaches through which the dynamics of Turkish society could have been understood with alternative categories. The aim of this paper is to illustrate the self-limitations of Turkish sociology in terms of developing the conceptual devices for interpreting the dynamics of the Turkish society.

Alaattin Oguz

Ankara, Turkey

The Possibility of Sociology in Turkish Context

Considering the emergence period of sociology in Turkey, it is witnessed that sociology was used for national unity of newly emerged Turkish nation at the beginning of the twentieth century. The purpose in here is to create an inner consistency among the modern Turkish nation, whose pioneer figure is Ziya Gokalp who was the first sociologist in Turkey. Regarding this mission, Ziya Gokalp tried to adapt the sociology of Emile Durkheim by way of looking cultures as total entity and emphasizing unity of social existence, which was the Turkish nation at that time. While Durkheim had an objective to put forth the positivistic elements of modern society; Gokalp did the same as constructing the Turkish counterpart of modern society. Rather, the equivalent of "social" became "Turkish nation" in Turkish context. Therefore, the contents of social

things, social unity and consistency were deployed and preserved by Turkishness, modernization and Islam. For instance, the counterpart of division of labour was transformed into Turkish culture and Islam. The reason for this correlation found its expression in the answers to the problems of the modern Turkish nation; and this also reflects the nature of the Turkish social science. The epistemological and methodological questioning of Sociology is an exceptional situation and there are rare examples (such as the research of social history in 1960s) of it. One of the most significant cause of this ignorance is to find the immediate solutions to the problems of nation state and Turkish nation. As a matter of course, the role of sociology has been rarely questioned and sociology keeps its instrumental position towards the main social and political predicaments. In this presentation, my basic objective is to interrogate this instrumental role of sociology in Turkey, and to discuss its epistemological and methodological possibility in Turkish context by taking account of major sociological traditions in Turkish academia.

Ian Parenteau

Montréal, Canada

Frame, Ideology and the Anti-Globalization Movement

How can the anti-globalization movement (AGM) disaffection from politics be explained? In spite of large literature on the topic, it is still difficult to find a satisfactory answer to this question. The few formulations bring into question the character too diverse and scattered of the movement which forbids it from being able to translate his speech into concrete political action. But these responses are unconvincing in so far as it avoids from trying to fully grasp the elements which affect its reasoning that are located outside the social realm. To fully understand the AGM disaffection from politics, one needs to explain why in contemporary societies, political action is now so devalued. The AGM is, in this sense, a mere manifestation of the recent transformation of the general relationship to politics, this transformation needs therefore to be studied in conjunction with that of the AGM.

The topic of AGM is primarily a sociological matter which is basically dominated by two research paradigms: new social movements and frame analysis. We will turn our attention only to the latter.

Frame analysis focuses on psychosocial and inter-subjective issues in the social movements and seeks to explain, through the action of framing, how mobilizations take shape and what contribute to their success. This approach fails, however, to explain the reasons for the political disaffection of AGM for it conducts its analysis in a social black box. The hypothesis I defend is as follows: to understand why the AGM refuses to engage into politics, we must conduct an analysis centered on the ideology it carries, which permits to link the AGM with values shared outside the social realm; values that find themselves in a certain way "condensed" into the no global thought.

João Howell Pato

Lisbon, Portugal

From Public Goods to Public Policies: sociology without concepts? (cancelled)

The absence of sociological theorization and conceptualization on public goods is an intriguing issue in contemporary Sociology. The relevance of the concept first became evident when public property regimes and public provision of goods were addressed (water & sanitation, education, defense, etc.): for its collective value, some goods should be excluded from private property, and this principle was first adopted in Roman Law. Nineteenth century public economists, trying to achieve efficiency in public finance, became interested on the concept. Therefore, we find systematic conceptual approaches in both disciplines, as well as subsequent mainstream research lines (public choice theory, welfare economics, public policy analysis, etc.).

When national governments assumed the need to integrate private stakeholders and citizens in general on the larger framework of public policy making (especially after the 1970's), trying to induce behavioral changes (individual or collective), some sociological perspectives emerged. Mancur Olson's work is probably the first, and still the most acclaimed piece of sociological theory on the field, claiming that group size and communication are key variables in understanding collective management of goods. Since Olson's work, research trends have developed towards multidisciplinary frameworks, but sociological theorization is still residual, despite recognition of sociological variables as key variables.

We intend to give insight on conceptual / methodological perspectives when it comes to introduce sociological variables into analytical frameworks designed for public policy analysis. This effort might also contribute to the preliminary definition of public goods as a sociological concept.

Seppo Poutanen

Turku, Finland

Finland: an outpost for critical realism and neopragmatism to settle their score

In the European context of recent developments in social theory, critical realism, and Rortian and Joasian neopragmatism can be considered two, or possibly three, important and competing programs for reorganising social research, starting from metatheoretical basis. It has become obvious that there is no discussion or argumentation that could be labelled as 'European', concerning the relative merits and flaws of these programs, but more generally, various nationally embedded traditions in the philosophy of social sciences, social theory and social research in different countries have significantly shaped the discussion. Thus, it is no accident that critical realism, for example, has won remarkably strong support in Great Britain compared to social theory (and its metatheory) pursued in most other European countries, new member countries of EU included.

In this presentation I will review the current pattern of discussion between more or less self-confessed critical realists and neopragmatists in the Finnish context. My research material consists of a number of recent journal articles and book chapters published under the title of sociology or social theory. By analysing structure and content of arguments – and textual strategies used - in the material I will first outline the Finnish case of setting critical realism and neopragmatism against each other, and then discuss if any general lessons might be drawn from this case.

Roland Robertson

Aberdeen, Scotland

Glocality and the Transdisciplinarity of Sociology

We are currently in a crucial mutational phase of disciplinarity, at the center of which is sociology and social/cultural theory. To a small extent this situation constitutes an extension of the writings of Comte, but "Comte without the positivism." Comte's positivism depended upon a unified conception of humanity and it is the latter which is addressed in this paper, without the suggestion that positivism necessarily follows from a universalistic view of humanity. The principal area of study which connects the focus upon humanity (as well as post-humanity) to contemporary social science and

Steffen Roth

Bern, Switzerland

Bringing Society Back in Market - Why Market Sociology is No Segment of Economic Sociology

Architectural history, economic history, ethnology, capital theory, and innovation re-search give evidence of the existence of non-economic markets. Following the tradition of Luhmannian sociology the paper develops a trans-economic concept of the Markets of Society including political, scientific, esthetic, religious, and further markets, as well. Given this multitude of markets, the paper sketches a research program focused on the analysis of forms and functions of (non-)economic markets as well as on the exchange rates between the very: How is belief charged against truth,

Philip Selznick

Berkeley, USA

Sociology as a 'Moral Science'

In this paper I accept Durkheim's claim that sociology is what he called a "moral science." Durkheim sought objective criteria –"inherent in the facts themselves"--for distinguishing a healthy social body from one that is diseased or morally impoverished. Durkheim's ideas contributed to the ethos of positivism, which has done much to undermine a commitment to human and moral well-being. We need to reaffirm that commitment to sociology as a "moral science" without abandoning the spirit of naturalism or the method of science.

Positivism asks us to accept a false and pernicious dichotomy between normative and descriptive theory, between facts and values. But by studying major components of social life including communication,

other disciplines is that of so-called globalization. This paper investigates the ways in which there is a global convergence across numerous sciences and disciplines. At the same time, what are often called national sociologies should be regarded as variations upon cross-national and cross-cultural boundaries. The concept of glocalization is employed as a form of interrogating the relationship between methodological nationalism and a more universalistic type of sociology. Methodological glocalism is advocated as a way in which national and/or indigenous styles of sociology should be regarded as a form of the inclusion of a variety of sociological practices in a rapidly globalizing world, one which is potentially dialogically pluralistic.

truth against power, power against money, money against health? But the idea of exchange rate fluctuations between money, power and truth is not the only surprise resulting from a systemic multi-market approach: If we can conceive both the existence of non-economic markets of society and the idea of exchange rates between the very, then market sociology cannot be treated as an exclusive segment of economic sociology, anymore. Thus, the paper finally promotes the idea of discussing Market Sociology as an independent segment of sociology.

authority, rationality, justice and culture, sociology becomes a disciplined empirical and theoretical study of the prevalence and fate of values. The result is a reunion of moral philosophy and social science.

The study of qualitative variations requires both theoretical sophistication and empirical investigation of kinds, contexts and contingencies. Such investigations include facts, that is, latent or emergent values in social experience. These values provide the foundation for the formation of standards and ideals by which to evaluate the social conditions that help realize those values or subvert them. It is this criticism in the light of values and ideals that makes sociology a "moral science."

Mikhail Sokolov

St. Petersburg, Russia

Why successful “theory groups” do not emerge at the periphery of the academic world-system? The evidence from the Russian case

As many important works in sociology of science demonstrated (e.g. Abbott, Collins, Mullins), the coherent intellectual statements which we call “theories” are inseparable from a form of social organization Mullins named “theory group”. Following this line of reasoning, we can suppose that the wider institutional context can inhibit development of this organizational form and, conversely, stimulate emergence of other types of academic groupings which do not produce theory-like statements. This possibly explains the fact that, in spite of existence of a huge disciplinary community in Russia, no theory enjoying nation-wide renown has emerged there in the last 20 years. The types of organizations which dominate the Russian academic scene are local “schools” (shkoly) with enormous internal cohesion and strong sense of loyalty to their leaders but with marked tendency to avoid

posing their distinctiveness from other “schools” in intellectual terms. It is argued that prevalence of “schools” over “theory groups” results from (1) extremely low mobility of personnel at the academic labor market; (2) scarcity of means of professional communication, dampening down “market for ideas”; (3) general economic shortage, favoring investments into empirical research rendering short-term monetary return over long-term investments into producing and disseminating theoretical schemata. As these traits are also characteristic of many other societies, we can arguably claim that they are responsible for the phenomenon “academic dependency” theorists try to explain: how does the disciplinary “core” localized in few Western universities maintain its privileged position of producer of theory in the global division of academic labor.

Daniel Šuber

Konstanz, Germany

The traces of philosophy of life in German sociology – towards a neglected affinity

While it is generally assumed that the methodological roots of the social sciences were based on a dualistic conception of science which had been purported by neo-Kantian philosophers, the contributed paper investigates the influence of Dilthey’s life-philosophical and holistic theory of knowledge on the methodological works of sociologists like Weber, Simmel and Mannheim.

Although a few scholars – like J. Weiß (1992) – have expressed the conjecture that Weber and Simmel both followed a similar theoretical strategy in their theoretical foundation of ›verstehende Soziologie‹ as Dilthey in his renowned ›Critique of Historical Reason‹, such a stance have barely been fully legitimized and must still be viewed as a minority view. In order to found this statement, I want to dwell on the prominence of the

concept of Erfahrung in Weber’s Wissenschaftslehre and of Verstehen in Simmel’s theory of historical knowledge. As can be shown, both concepts figured as nodal points which allowed them to overcome the limitations of a neo-kantian frame-work for knowledge foundation. Symptomatically, Weber and Simmel, like Dilthey, arrived at a relationist conception of science and validity.

In Karl Mannheim’s epistemology we finally encounter probably the most explicit theory of social scientific knowledge that put itself within the tradition of Diltheyan philosophy of life. In particular manners, Mannheim even radicalised Dilthey’s presuppositions: especially in his critique of epistemology, which Mannheim substituted with a sociology of knowledge, but also in his concept of dynamic relationism. It can be concluded that Mannheim’s sociology of knowledge translated Dilthey’s general theory of knowledge.

Csaba Szaló

Brno, Czech Republic

Cosmopolitan Memories: Mapping the Conceptual Boundaries of Cosmopolitanism

My presentation will analyze social theory at work by focusing on the concept of cosmopolitan memory. I will set side by side the sociological idea of transition from national to cosmopolitan memory cultures as it was developed by Daniel Levy and Natan Sznaider with recent debates on cosmopolitanism in social anthropology and cultural theory. I propose to explore the conceptual boundaries of cosmopolitanism with the help of the following question: in what sense do cosmopolitan memories need to be grounded in a normative, inclusive symbolic representation of the Other?

Nina Toren

Jerusalem, Israel

Intersection Theory

The Intersection model has been adopted in the social sciences by feminist critical theory in the 90' (Crenshaw 2001). It is presently widely used to analyze and explain the social consequences for individuals having multiple identities and group affiliations. In particular, this theory is applied to the understanding and/or improvement of the situation of discriminated minorities.

Intersection theory postulates that minority groups are usually discriminated against on the basis of more than one characteristic, e.g. being black, leading to composite forms of social inequalities in various social domains. Namely, educational opportunities, wage inequalities, the development of diverse social networks etc.

Intersectional approaches maintain that these factors are not independent analytic categories that can be simply added to each other but rather constitute one another, and should be studied as a synergetic whole.

This study pertains to a major case of this phenomenon - the RCG paradigm, that is to persons discriminated simultaneously on the bases of race, class and gender. To examine empirically the tenets of intersection theory I employ the qualitative method including grounded theory and narrative analysis. The data show how the characteristics of gender, class and ethnicity intertwine in the life experiences of oriental faculty women in academia in Israel, and the conditions under which these configurations may change.

The intersection perspective is not only of theoretical value but is important for the articulation of public policy and its implementation. It can be expanded beyond the study of personal identities and self perceptions, to interpersonal relationships, organizations and large social systems, such as the global labor market and labor force migration.

Hirofumi Utsumi

Osaka, Japan

Society in the Age of Globalization

One of the critical concept on which sociology has been traditionally based is "society." In sociology post-World War II, "society" has been identified with nation-state. Recently the image of "society" has been criticized. Does this criticism pertain to the deprivation of the concept "society"? Does the age of globalization mean "post-social/post-societal" era? This presentation argues that the concept "society" is useful for sociology even in the age of globalization as long as we keep in mind the distinction between "society as a whole" and "society in a narrow sense". The discussion consists of the following five parts: (1) theoretical distinction between economy, state, and "society in a narrow sense"; (2) economical globalization and "society in a

narrow sense"; (3) changing relationship between state and "society in a narrow sense"; (4) globality of "society as a whole"; (5) relationship between "society as a whole" and "society in a narrow sense." If we continue to identify "society as a whole" with a nation-state, we cannot analyze the trends of "society in a narrow sense" or "the social" at present time. Contrary to say, if we can dismantle once the sociological imagination of the 20th century and rebuild the approach into "society in a narrow sense" based on a re-imaged "society as a whole", the age of globalization will promote the re-birth of sociology. Contemporary sociology needs a similar sociological imagination to that of the first generation of sociology, which established an approach into "the social" in contrast with politics and economy.

Frédéric Vandermoere

Gent, Belgium

'Sociology as if nature doesn't matter': external, disciplinary and intra sub-disciplinary factors

In this article we'll discuss to what extent it is tenable to restrict sociology to a 'sociology of the social', and why mainstream sociologists exclude(d) the non-social from their analyses. Firstly, the intellectual climate in which sociology developed as a discipline will be outlined. Secondly, an overview is given of the different positions sociologists take vis-à-vis the relation between the social and the natural. These include but are not restricted to: realism, constructivism, and anti-dualism. Next to external explanations for the development of a 'sociology as if nature did not matter' and some factors distinctive to the sociological discipline (e.g.: the dominance of the Weberian and Durkheimian tradition), we'll discuss some intra sub-disciplinary conflicts (e.g.: sociologists of environmental issues versus real environmental sociologists, sociologists of science versus actor-network theorists, European versus U.S. environmental sociologists, etc.). The internal differentiation within the sub-discipline of environmental sociology is framed in Abbott's (2001) notion of 'microcosm' (i.e. the idea that a subset of a larger unit contains scaled-down versions of structures and processes in the larger unit). In response, an ecological-symbolic approach (ESA) is developed (Kroll-Smith & Couch, 1991, 1993). The intermediate position of the ESA between a postmodernist stance on the one hand, and the strong program on materiality on the other hand, is clarified and grounded in reconstructed realism (Rosa, 1998). Finally, the potential of an ecological-symbolic approach will be discussed and illustrated by a case study about people's responses to chemical contamination in a neighbourhood (cf. Vandermoere, 2008a, b).

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Friso van Houdt

Rotterdam, Netherlands

Citizenship as Instrument of Bio-Power: Identifying Changes in the Functioning of Citizenship in the Netherlands in Times of Glocalization and Culturistic Discourse

Citizenship is a concept strategically used as a solution for differing problems. For example Aristotle used citizenship as solution for the problem of ruling and to be ruled and Gaius used citizenship as a solution for the problem of the protection of the individual. As a consequence citizenship has historically developed into a multilayered and multifunctional concept. In this paper the functioning of citizenship in contemporary Dutch policy has been analyzed. This analysis has 'situated' citizenship in the period of 'glocalization' (i.e. migration)

Paula-Irene Villa

Munich, Germany

The subject(s) of gender – social theory within gender sociology

Gender Studies have been one of the most prolific and maybe most visible sub-disciplines within (European) social sciences for the last decade. Despite being genuinely trans- or interdisciplinary, the analysis of gender as a core *social* difference and as an important *social* structure (which intersects with other relevant social differences and structures such as class, race/ethnicity) calls for an equally firm and flexible theoretical grounding. Gender sociology reflects many core issues of social theory such as structure, difference, construction (of knowledge, 'Lebenswelt', etc.), self, etc., often challenging the supposed neutral meaning of these concepts as presented by the (supposedly) more general social theory. In short: gender issues might be seen as a specific version of the more general question of social theory. Or, as I would rather argue, gender sociology makes an

Mary Vogel

Oxford/London, UK

Democracy and the Shifting Balance of Public and Private Governance

In thinking about law today, it is sometimes said that there is more law but that the public institutions of the state appear to be playing a lesser role in it. Increasingly, one hears talk of the retreat of the state in favour of neoliberalism and of the blurring of the boundary between public and private in criminal justice. Privatisation is advancing rapidly and practices of discretionary informality in the courts are on the rise. This paper argues that there is a shift underway in the balance between public and private power. It is one with powerful implications for accountability. Contours and dynamics of that shift are explored.

and it has been 'contextualized' in a 'culturistic' discourse (Schinkel, 2007). The analysis showed that citizenship is a useful instrument of 'bio-power' (Foucault, 1976): with citizenship it becomes possible to differentiate and regulate population(s) because it functions as social closure of the nation-state and society. It further showed that citizenship in contemporary Dutch policy is used as a solution for problems of social integration and therefore a new kind of citizenship developed: bio-political participation.

excellent focus in order to think through the core issues of sociology. Following this standpoint, one can trace the 'import' of almost all core concepts and of almost all relevant theories (and methodologies) into the social study of gender.

In my presentation, I will highlight one of the most recent imports from 'general' social theory to 'specific' gender analysis, i.e. the concepts and debates concerning the subject and/or subjection. Further, I will argue that gender sociology (or even: feminist theory) has to some extent been important for social theory regarding critical notions of subjection and by re-introducing Foucauldian readings through the work of Butler and the most recent governmentality studies. Finally, I will sketch a critique of these notions, especially regarding most recent concepts of the neo-liberal self (e.g. Bröckling 2007). In my opinion, these notions tend to reproduce a rather well-known error within social theory/sociology: They reduce persons to mere effects of structures, ignoring the own logic of practice, experience, and embodiment.

Frank Welz

Innsbruck, Austria

Sociology towards Transdisciplinarity

Sociology is stuck in a theory crisis. Its *cognitive* identity seems to be fragmented (1). The continual splicing off into new themes and subfields, however, is fueled by *institutional* forces. On the one hand, it is a matter of its sheer size, a fragmentation from above. On the other hand, in regard of (non-existent) European sociology a fragmentation from below seems to be at work: local resistance against homogenizing forces (that keeps 'European' sociology vibrant between the local and the global).

Can social theory keep a fragmented discipline together? My thesis is that recent developments in modern thought (2), reflected in the philosophy of science toward a transdisciplinary process thinking,

Jan Winczorek

Warsaw, Poland

The Adam Slodowy Effect. Reception of Niklas Luhmann's sociology in sociology of law and legal theory

The paper discusses reception of Luhmann's theory in sociology of law and legal theory. It owes its title to a metaphor of „Slodowy Effect”, a cognitive shock commonly experienced by viewers of famous Polish TV show of 1970-80s, to which Luhmann's theory is compared. In its main part the paper discusses main currents of reception of Luhmann's sociology in said

may be able to reorient the discipline's self-understanding and fuel the unifying links that inspire the breadth of sociological studies.

It has been Ilya Prigogine in chemistry and Immanuel Wallerstein in social science who argued that a non-mechanistic 'complex' world view will be able to obtain a structural reorganisation of the sciences beyond disciplinary boundaries. Their view proposes an instable, evolutionary, and fluctuating reality which is less stable, less geometric and no longer in equilibrium as presupposed by classical science. Insofar complexity studies go beyond the traditional philosophy of science and its constructivist ally.

Finally, there will be an increasing demand for social theory to transcend the heterogeneity of the applied sociologies by discussing their applicability to a transdisciplinary complex reality (3).

disciplines, distinguishing several ideal-typical patterns of reaction to Luhmann's ideas. This in turn allows for a presentation of several dilemmas of reception, aiming to account for failures and successes in dissemination of theory. Finally, some conclusions are offered concerning the chances of future proliferation of Luhmann's theory in sociology of law as well as more general limits of theory-oriented sociology of law that are becoming apparent in the light of Luhmann's enterprise.

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THE DAY AFTER

Gasthof Planötzenhof

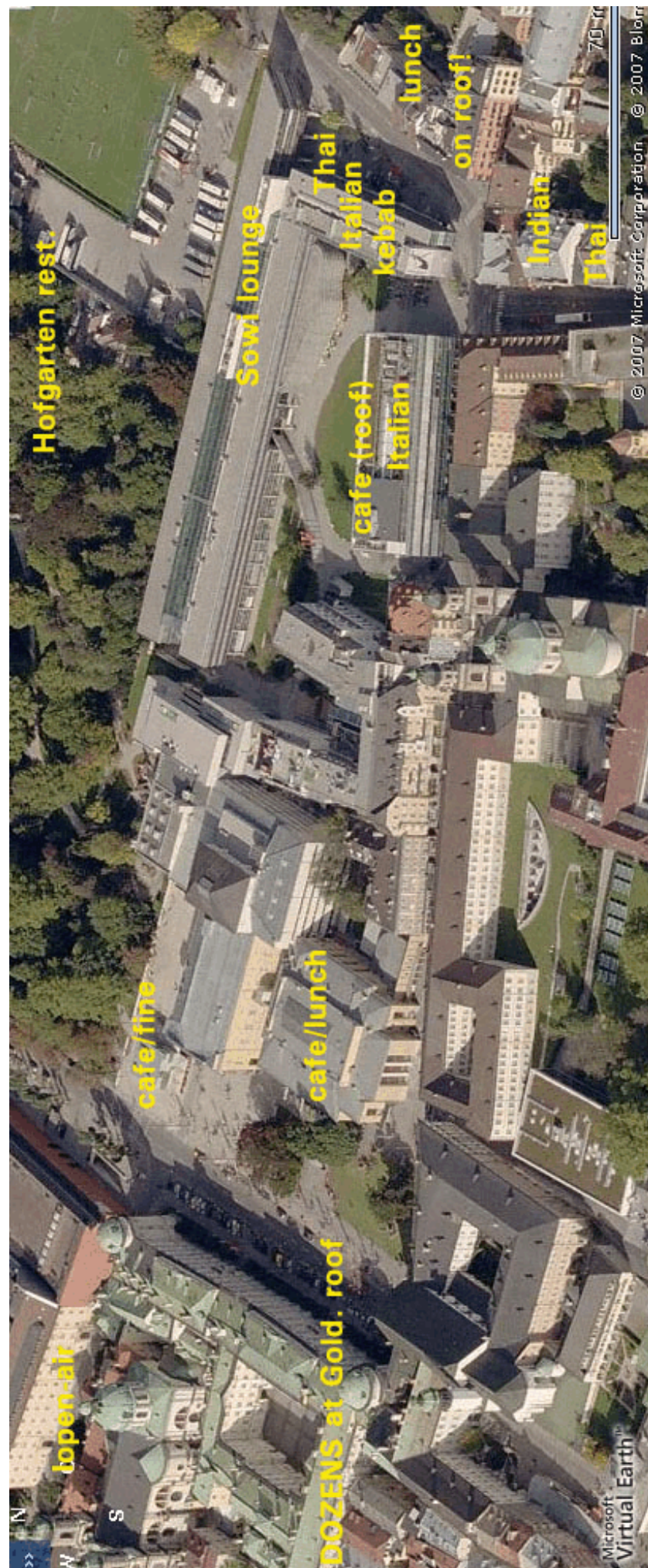
Planötzenhofstrasse 30

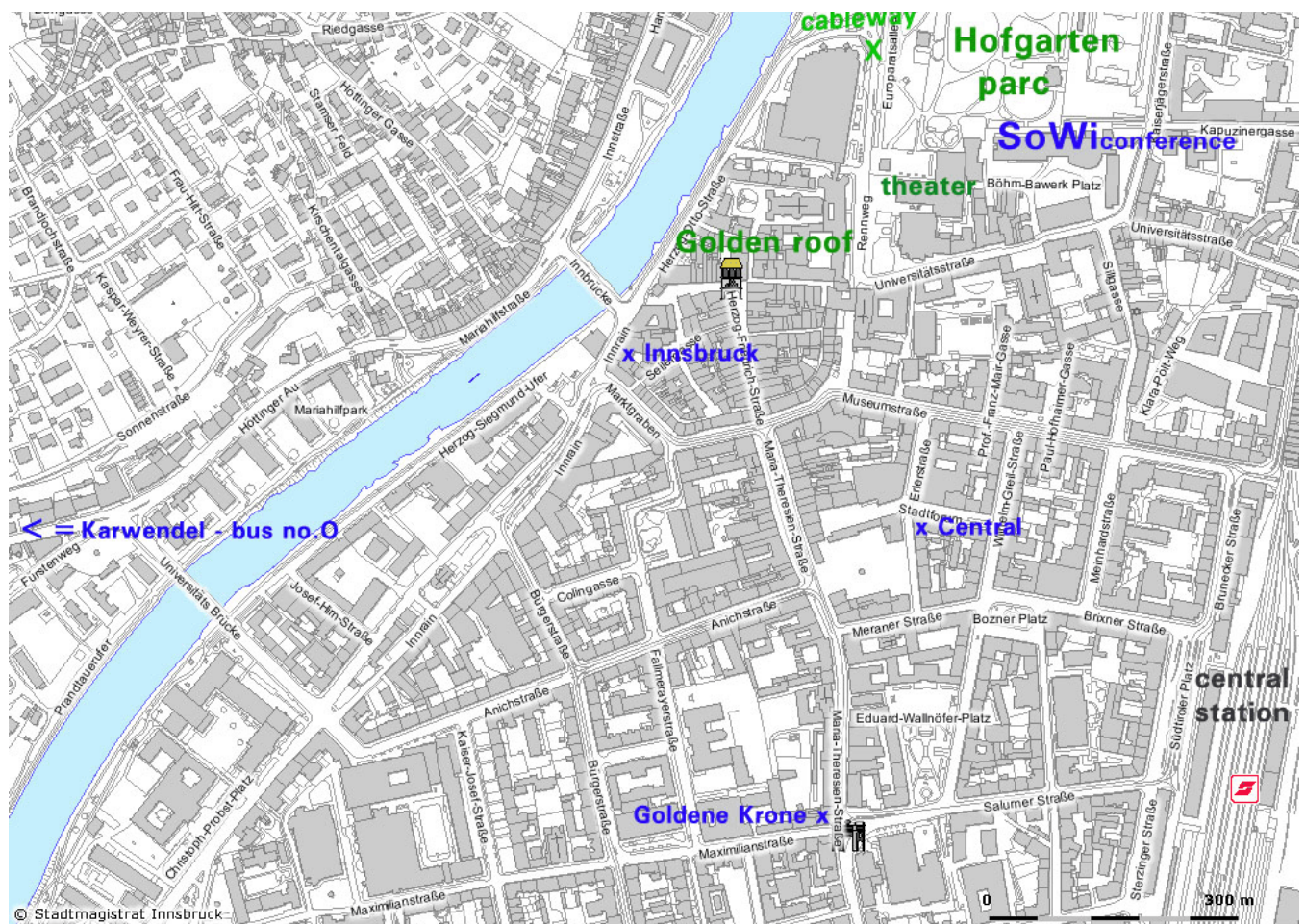
www.planoetzenhof.at

0512-274017

(1 hr. upwards, 20 min. back)

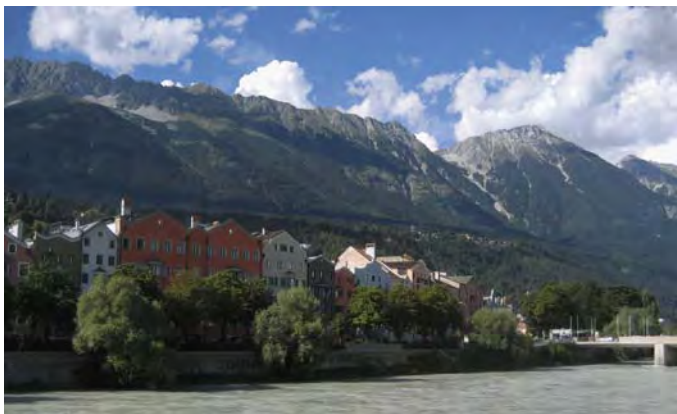
for lunch





Many people support(ed) the conference, in particular I would like to thank my colleagues Heinz-Jürgen Niedenzu, Max Preglau and Helmut Staubmann as well as Monika Flory, Siglinde Hörtnagl and Verena Krug. We were further supported by the Executive committee of the ESA RN29 Social Theory, Patrick Baert (Cambridge, past chair), Caroline Gijssels (Leuven), Kevin McSorley (Portsmouth), Csaba Szabo (Brno) and Gilles Verpraet (Paris), as well as many RN members, in particular Nikita A. Kharlamov and Svetlana Kirdina.

Frank Welz
RN coordinator & local organizer



»SOCIAL THEORY AND THE SOCIOLOGICAL DISCIPLINE(S)«



Social Theory Conference (RN29) European Sociological Association September 11-13, 2008 Innsbruck, Tyrol, Austria

Call for papers

One cost of sociology's growth and its institutional success are fragmentation and specialization. However, the continual splicing off into new themes and subfields, and frequent cutting off from traditional links with the classical founders, discipline-wide issues, and subfield-transcending questions are often criticized at ESA and ISA meetings. It ultimately contradicts sociology's self-understanding in two important ways: first, its widespread post-Kuhnian philosophical foundation and, second, its public role in society.

Consequently, it is increasingly important to remind ourselves what the identity of sociology is and look for unifying links that inspire the breadth of sociological studies, namely, for social theory: How does social theory keep sociology and social sciences together? And, in particular, how does it do that in practice?

The heterogeneity of the national streams of sociology stems not only from differences in the studied social structures but also from the infusion of varying theoretical traditions. Moreover, even the diversity among thematic fields and sub-disciplines within national communities of sociologists can be considered from a similar perspective. Social theory's unity and diversification among these sociological or social scientific (sub)disciplines, its state-of-the-art, and new developments are thematic interests of the conference.

We invite papers that will analyze social theory at work, e.g. how (and which) social theories operate in one of the sociological sub-disciplines or in sociology in general. Case studies of theory's impact, application, or neglect in the thematic fields and in the national streams of sociology will also be welcomed.

Abstract submission

Please submit your proposal (max. 250 words) by email to:
ESA Social Theory Research Network (RN29)
% Frank Welz (coordinator), Innsbruck University,
frank.welz@uibk.ac.at

Deadlines

Abstract submission	18 th May 2008
Notification of authors	25 th May 2008
Conference registration	30 th June 2008 (by email)

Innsbruck

Tyrol has always been a popular destination for tourists - and social theorists, from 2008 on. The capital city, Innsbruck, with its 130,000 inhabitants is surrounded by a picturesque panorama of mountain peaks, several of which can be reached by cable cars offering a superb view of the city and the surrounding mountains. The region gives abun-

dant leisure opportunities all year round. In summer mountain-climbing, hiking (15 000 km trails), mountain-biking (4000 km), rafting, canyoning and paragliding, in winter downhill and cross-country skiing, ice-skating, snowboarding and even bobsleighing on the Olympic run.

Webcam: <http://www.golden-roof.com/>

Accommodation, travel and social program

Please visit the conference website, see below. - The conference will begin on 11th September, 6 pm, and end on 13th September, 6 pm.

Conference fees

The conference fees of 50 Euro (west; 30 Euro other) will include conference materials, a rack railway/cableway ticket and the welcome reception.

Further information and updates (e.g. keynote speakers)

On the conference: www.social-theory.eu
On RN29: via weblink, s. above.
On ESA: www.europeansociology.org
For all further questions please contact us by email or phone.

Conference venue

Innsbruck School of Political Science and Sociology
Innsbruck University, SoWi-Campus
Universitätsstrasse 15
A-6020 Innsbruck, Austria <phone +43 512 5077305>

+ We are looking forward to see participants of previous meetings but welcome warmly new colleagues too. - If you would like to be on a distribution list for email notices, send a note to this effect to the RN29 coordinator, see above. +