EUROPEAN SOCIOLOGIST
Newsletter of the European Sociological Association
ISSUE 33
WINTER 2012

EDITOR'S MESSAGE

Whilst it may only feel as if a few weeks have passed since we all met in Geneva for ESA's 10th conference in Geneva, preparations are now well underway at the University of Turin, who will play host to our next full assembly between August 28th and 31st next year.

Behind the scenes there is a great deal of work being carried out to ensure that this will be the most successful ESA conference to date. This is, however, by no means an easy task. It involves not only bringing together some 3,000 sociologists from all parts of Europe and beyond, but ensuring that the relative infrastructure is set in place ready to cope with thousands of abstract submissions, hundreds of workshop sessions, tens of plenary and semi-plenary speeches, and a pre-conference doctoral student workshop. In addition to these, the local organising committee is also hard at work organizing a programme of optional social events to entertain us in our free time also.

The conference's theme has been decided upon – *Crisis, Critique and Change* – and the call for papers has now been released (click here for the call), thus giving us ample time to submit our abstracts before the February 1st, 2013 deadline. Reflecting the upcoming conference, then, in this issue Frank Welz (ESA's Conference Programme Committee Chair) introduces its theme and Giovanni Semi (a member of the Local Organizing Committee) presents Turin, the urban laboratory in which the conference will take place.

In his President's Message, Pekka Sulkunen discusses the development of the EU's 8th Framework Programme, Horizon 2020, and the ways in which ESA has sought to intervene in the decision-making process. In regard to ESA's publications, Göran Therborn, editor of *European Societies*, reports upon the activities of and some changes to this well-established journal, whilst a new editorial team present ESA's recently established, second journal publication, *The European Journal of Cultural and Political Sociology*, which will be released in 2014.

In addition to the above, this issue also includes a thought provoking viewpoint article titled "On doing the sociology of anti-Semitism" by Professor Robert Fine; a report from Research Network 20's successful midterm conference titled "Curiosity and Serendipity", which took place in Lund, Sweden between the 20th and 21st of September this year; an introduction to the Westermarck Society by the associations current president, Anssi Peräkylä, and secretary, Pekka Rantanen; and a testament to Jiří Musil (1928-2012), a leading figure in Czech sociology whose contributions helped inspire a generation of urban sociologists both in the Czech Republic and across the globe.

Finally, I again wish to invite all ESA members to make use of this newsletter as a forum for discussion. We welcome contributions to future issues from all, particularly as personal reflections, notes for discussion and human-interest stories. Furthermore, we are grateful for feedback and suggestions from our readers. Please address all correspondences to **peter.holley@helsinki.fi**.

Peter Holley
Helsinki, December 2012.

Photo **Jessica Lucia (theloushe, Flickr)**

FEATURE ARTICLE

Robert Fine: On doing the sociology of anti-semitism.

My experience is that, with a certain proviso, it's basically ok to speak about antisemitism in the past but it gets trickier to speak about it in the present...
Read more on page 4.

CONTENTS

PRESIDENT'S MESSAGE

Horizon 2020

The three past years have been an interesting period in European science policy. The 8th Framework Programme of research funding, called Horizon 2020, has been planned and the implementation is starting now. At the moment it is not known whether the funding is going up or down. The Council will meet on November 22nd to decide on budget cuts. Close to 150,000 scientists have signed a petition asking for no cuts on research and innovation.

However, money is not all that matters. The bigger question is how it is going to be used. The European Sociological Association has submitted comments on the principles of EU research funding, stressing not only the need for EU funded social science, but also the need to replace expectations of immediate economic outcomes from research with a wider view of science in society. In contrast to the excessive instrumentalism that has directed the Framework Programmes in the past we have pointed out that the research and innovation complex does not function following a linear model from basic to applied research and to market. This is especially true for social sciences and humanities, even if the "market" is understood in a wider sense as employment, health, welfare, environment and security. The same goes for natural and technical sciences, too. Research cannot be useful, if it is targeted only at specific outcomes. Innovations in one area often occur as side products of research in another. Without people who understand the science behind innovations this cannot be the basis for efficient development work; therefore higher education is an indispensable part of research policy.

The researcher-based "blue sky" funding exercised by the European Research Council (ERC) and the Marie Curie Actions have been very successful, whereas the targeted elements of EU Framework Programmes are in many ways much more problematic. The Work Programmes that prepare the funding calls are the object of a very complex and expensive system of lobbying activities, which continue to steer the process all the way to funding decisions and evaluations. The science communities are too weak to be efficient stakeholders in this complicated and time-consuming process.

The instrumentalism of EU research funding is understandable, as taxpayers tend to see it from their national perspective as a cost, and politicians respectively require that this cost is justifiable by a "European added value" and by its usefulness in terms of the "Grand Challenges" (the themes outlined in the framework documents of Horizon 2020) facing European societies, such as employment, competitiveness, environment, health, welfare and security. Still, the system is inefficient and taxes the scientific community's resources excessively.

The European Sociological Association has been active in a platform of scientific societies called the Initiative for Science in Europe (ISE) since the establishment of the European Research Council (ERC) in 2006-2007. The ISE, started by a group of life scientists, was very active in the creation of the ERC, and continues to represent sixteen European scientific organizations and learned societies in various negotiations with the EU Commission, the ERC and other bodies that are responsible for European research policy. Representatives of the ISE have access to the highest level of research policy making in the European institutions, and it is very important that sociologists are included.

The Council of National Associations organized a mid-term meeting on October 25th, the day before the Executive Committee meeting, to discuss European science policy and the role of sociology in the countries which have national sociological associations that are ESA members. This was the third time in ESA's history. Twenty-four associations sent delegates to the meeting. The EU

Pekka Sulkunen, ESA President

Commissioner of Science and Innovation, Robert-Jan Smits, the Head of Unit Social Sciences and Humanities at DG Research and Innovation, Robert Burmanjer, Thomas König from the European Research Council, Wolfgang Eppenschwandtner from the Initiative for Science in Europe, Paul Boyle from Science Europe and Jennifer Platt, Vice-President of the International Sociological Association, participated as invited guest speakers.

The overall impression was that there is serious and sincere understanding for the need to include social sciences and humanities in Horizon 2020 and in the EU infrastructure programmes, not only in terms of funding but also in the process of preparing the funding calls. There was great enthusiasm for knowledge transmission from social science research to policy.

This optimism was dimmed with great difficulties in implementing this common will. One of them is a kind of paradox that we also know from national contexts. Emphasis on outputs, innovations and impact in general leads science policy to an

overemphasis on ex ante evaluation of research programmes, plans and proposals at all levels, at the expense of utilization of social science results. This is caused by the division of labour, research policy institutions being responsible mainly for funding decisions, not for applying social science results in public policy. Another reason is the need for justification and accountability of public investments in science, technology and innovation. These needs arise from the power structures that involve not only the member countries but also the EU Commission and its Directorate General for Research and Innovation and the different levels of the EU's structure as well as outside stakeholders. But there are few structures to assure that research outcomes are made available to those who might need to use them in their planning and activities.

It is very difficult to find support for efforts to improve the conditions of knowledge diffusion from social science research to public debate and action. For example, ESA has for several years sought partners to organize a European social science forum, where researchers could meet representatives of the media and policy makers on specific topics. The need for such exchange is repeatedly expressed but the mandate to make this happen is missing.

As the effort required to influence the Horizon 2020 Work Programmes is very strenuous, our best way to advance social science research in Europe may be to gain attention to what sociologists actually do and accomplish, with EU funding or without. This might also make research-funding needs more apparent. As we have not been able to organize this separately, the Executive Committee decided to do it on our own, in the context of the Turin conference in 2013. We are going to organize a media forum on Wednesday morning, before the conference starts, inviting a few key journalists and also key research policy officials to discuss with some of the invited conference speakers. This is the first time we will try this, but if it works on a small scale we might find ways to develop the idea in the future.

The preparations of the Turin conference are well underway. The programme structure has been simplified to make navigation through hundreds of sessions and more than two thousand presentations easier for participants. Our 37 Research Networks are now better organized than before, and they have been systematically engaged in organizing the semi-plenaries. We have a very efficient and skilful Local Organizing Committee, led by Tiziana Nazio. The call for papers is now open, and we have every reason to expect that the eleventh ESA conference in Turin, from August 28th to 31st 2013 will be a fascinating event; also to those who potentially can put to use the knowledge we have produced and will present.

Now is the time to start thinking of the theme of the 2015 conference. The RNs are encouraged to discuss this in Turin and to send their ideas to the next Executive Committee.

by Pekka Sulkunen,
ESA President
November 18th, 2012.

Midterm Conference Report: RN 20 Qualitative Methods

The ESA Research Network 20 Midterm Conference on Qualitative Methods took place at Lund University, Sweden, between September 20th and 21st, 2012. The conference theme "Curiosity and Serendipity" attracted an overwhelming amount of abstracts and set the goal and ambition to further promote and develop qualitative research traditions, as well as strengthening impetus among qualitative researchers.

Participants were invited to report on, exemplify, discuss and expand their curiosity and serendipitous findings in relation to a series of well-known methodological and topical themes.

The conference was hosted by the School of Social Work and the Department of Sociology at Lund University. The total number of conference participants was more than 200, and exceeded the expectations. The conference included 25 parallel sessions and eight plenary sessions. More than 200 abstracts were submitted from 38 countries, of which 15 were outside of Europe. As a result of the great interest in the conference, we expanded the number of sessions from 15 to 25. Each parallel session (90 minutes) had between three and five oral presentations, in addition some sessions also had one or two distributed papers. The parallel sessions were well attended and had on an average 30 to 40 listeners.

The eight keynote speakers are internationally renowned scholars in the field of qualitative research: Paul Atkinson (Cardiff University), Barbara Czarniawska (University of Gothenburg), Jaber F. Gubrium (University of Missouri), Margarethe Kusenbach (University of South Florida), Donileen Loseke (University of South Florida), Thomas Luckmann (University of Constance), David Silverman (Goldsmiths' College, London University), and Malin Åkerström (Lund University).

A novel event during the conference was the plenary lectures in the form of lunch sessions: one with Anne Ryen interviewing Jaber F. Gubrium and another MTA-session with David Silverman. The idea of the lunch sessions was to create a less formal and more interactive type of plenary lecture, and make use of the otherwise free time after lunch. These sessions, as well as the regular plenaries, attracted the vast majority of the conference participants and were very well received.


Thomas Luckmann & Donileen Loseke

The organizing of conference received generous funding from: The European Sociological Association; The Swedish Research Council; The City of Lund; The Department of Sociology and the School of Social Work, Lund University; The Faculty of Social Sciences, Lund University. The keynote speeches will be published in a forthcoming issue of the *Qualitative Sociology Review*.

Kristina Göransson, Katarina Jacobsson and David Wästerfors

Robert Fine: On doing the sociology of antisemitism.

VIEWPOINT

Sociologically speaking, I have been a bit of a fly-by-night. Instead of devoting 40 years of my life to the study of One Thing, I have flown from prisons and asylums, to police and the law, to Marx and the Enlightenment, to South Africa and the non-racial unions, to Trotskyism and Stalinism, to nationalism and cosmopolitanism, and to Kant and Hegel. It keeps me busy but is perhaps not to be recommended as career trajectories go. My saving grace, if I have one, is that beneath the Many Things there is, I feel, **One Thing** to which I kept coming back.

This brings me to another of my 'topics' that I have begun to explore in recent years. It is the question of antisemitism. I have to say that of all my subject matters I have attempted to research, this has been by far the most fraught, troubled and anxiety-producing. So I thought that rather than bottle it up in the corner of my study, I would share it with my European colleagues and ask those of you interested what you think about this particular concern.

My experience is that, with a certain proviso, it's basically ok to speak about antisemitism in the past but it gets trickier to speak about it in the present. For many years I taught an MA course on the Sociology of the Holocaust. It always attracted an interested group of students and despite its heart-breaking and stomach-churning content it excited lively and even good-humoured discussion. No problem. The proviso I mention was that on the first occasion I presented a paper on this theme at a conference – it addressed debates around the Nuremberg Trials – I was greeted with the question of why people keep going on about the Holocaust. I noted it was the only paper at this large critical legal conference that had anything to do with the Holocaust. Since then I have observed that it has become almost a fashion to say that we go on too much about the Holocaust, that we do so at the expense of other human disasters, that we focus on the suffering of Jews at the expense of other victims of Nazism, and – yes – that we have ulterior motives when we speak of the Holocaust that are connected with turning a blind eye to contemporary forms of domination. Sometimes I wonder if once is already too much.

Robert Fine is Emeritus Professor of Sociology at the University of Warwick, UK. He has published on Marx's legal and political thought, its relation to the Enlightenment, and on the Hegel-Marx relation; on labour movements in Southern Africa and their relation to nationalism; and on critical theory, Hannah Arendt, and more generally social and political thought after the Holocaust. He has recently been working on cosmopolitanism, human rights, antisemitism and natural law.

Whilst at the University of Warwick Professor Fine chaired the Department of Sociology and co-founded of the Social Theory Centre. He is a member of ESA's Executive Committee and co-founded Research Network 31 which focuses upon Ethnic Relations, Racism and Antisemitism.

The bigger problem I experience, however, arises when we speak about antisemitism in the present. I have noticed that there is a tendency in sociology to treat antisemitism as always in the past. Modernists treat it as a symptom of pre-modernity. Postmodernists treat it as a symptom of modernity. Postnationalists treat it as a symptom of the age of nationalism. Theorists of the second modernity treat it as a symptom of the first modernity that is no longer with us. And so it goes on. We are told that antisemitism used to be a blot on the European landscape but that it has become so discredited after Auschwitz that it now exists only on the margins of society among ultra-nationalists keen to revive old ways of picking on foreigners. For liberals it is the growth of a human rights culture in the European Union that has put an end to antisemitism. For radicals it is Islamophobia and anti-Roma racism that have taken off where antisemitism ended. Either way, it would appear that the long history of European antisemitism was strangely resolved shortly after the unprecedented killing spree against Jews. Of course, things have changed since 1945, but the wonder of this narrative is that antisemitism seems to be dissolved by the very horror of its deeds. The Europe that brought us the Holocaust in the 1940s can once again pride itself on being the civilised continent.

One effect of this pastification of antisemitism is that if people say that there is antisemitism in the air today or that they themselves are victims of antisemitism, they must either be mistaken, over-sensitive, delusionary or worst of all dishonest. Those who complain about antisemitism, or fight against antisemitism, or even wish peacefully to study antisemitism, can't be right since it is already established that antisemitism no longer exists except on the fringes of right-wing extremism. The secret agenda some people see behind the 'charge' of antisemitism is that of defending Israel against its critics. We are told that the charge of antisemitism is abused in order to defend the indefensible. In this discourse antisemitism appears as a ploy designed by Zionists to let Israel get away with murder. The ad absurdum of this argument is that in one case of antisemitism that had nothing to do with Israel, the abuser's defence was that he was a critic of Israel and this is why the antisemitism question came up.

One dodgy presumption behind this argument is that Israel cannot be defended openly, so that its defenders have to resort to underhand tactics. Another is that criticism of Israel is not 'as such' antisemitic or more strongly that no criticism of Israel can under any circumstance ever be antisemitic. A moment's thought should disabuse us of this prejudice. It's a bit like saying that no criticism of, say, India

or Zimbabwe can ever be racist. If we criticise governments in India and Zimbabwe for being authoritarian or for abusing human rights, there might indeed be nothing racist about such criticism. But if we were to say that Indians and Africans are incapable of ruling themselves, we would be right back at ingrained notions of the superiority of the white race or of European civilisation. When it comes to Israel, of course some kinds of 'criticism' are antisemitic. We may disagree about particular cases, all of which need judgment and deliberation, but the principle is clear enough.

The working definition on antisemitism put forward by the European Union Monitoring Commission is one attempt to deal with this issue. According to this definition the following cases of 'criticism' of Israel may, depending on context, be examples of antisemitism: the nazification of Israel (e.g. when it is said that Jews treat Palestinians like the Nazis treated the Jews), the pathologisation of Jews (e.g. when it is said that as a result of the Holocaust Jews have become indifferent to the suffering of other peoples), the use of old antisemitic tropes (e.g. when it is said that Zionists engage in a world conspiracy to protect Israel or that Israeli forces steal the body parts of Arabs), or more simply the erasure of any distinction between state and civil society (e.g. when it is said that all Jews in Israel are responsible for the policies pursued by the government). We may or may not agree on particular cases, but what is clear is that some forms of 'criticism' lean toward antisemitism more than others. The systematic treatment of Israel as culpable by standards that are not applied equally to other states is another case in point. Sociologists should be well equipped to understand this since we make distinctions all the time between, say, criticism of a work of sociology and denunciation based on extraneous ideological considerations. This is the stuff of our labouring lives.

Some forms of 'criticism' are not really criticism at all. When some fellow-academics in the UK call for a boycott of Israeli academics, what is involved is not so much 'criticism' as excluding Israeli academics alone from the world academic community. It is the practice that feeds the thought. As Pascal said, first kneel and pray and then you believe. The policy of boycott is based on **(a)** holding Israeli academics to standards not applied to academics in other countries, **(b)** holding academics in Israel responsible for the actions of their state, and (c) discriminating against academics in Israel on the basis of their nationality. Then the policy of boycott is conjoined with iterative statements to the effect that criticism of Israel cannot be considered antisemitic, with disavowal of the European Union working definition of antisemitism on the grounds it restricts free speech (an old chestnut that was once roasted by racists objecting to anti-racist legislation), and with an unwillingness to hear complaints of antisemitism or to educate oneself in what antisemitism is. We are on dangerous terrain. None of these actions may be antisemitic in itself but, taken as a whole, it is difficult not to conclude that there is a culture of neglect in this setting as to whether antisemitism is or is not a problem.

I do not wish to overplay the problem of the academic boycott, for the issue at stake is much broader. Take for instance the recent discussion of the Günter Grass affair in the pages of European Societies. Günter Grass, a rightly celebrated German liberal novelist, was criticised in large parts of the German press for his poem 'Was gesagt werden muß' ['What must be said']. Most of his German critics did not claim Grass' poem was antisemitic and some explicitly declared this allegation overblown. However, Grass was criticised as self-aggrandising

Photos **Jessica Lucia (theloushe, Flickr)**

for his claim that he felt driven to break a silence imposed by the threat of being called an antisemite, whilst he had only recently broken his own silence about having been a member of the Waffen-SS. He was criticised as misrepresenting the political situation for his claims that Israel was threatening world peace, while Ahmadinejad was merely a "Maulheld" ('gob hero', somebody who brags, but does not act) and an Iranian nuclear bomb was a 'mere legend'. Grass claimed that Israel is threatening not a conventional attack on Iranian nuclear plants, but a nuclear attack that could "extinguish the Iranian people" ("das iranische Volk auslöschen"). The key point for many of his critics was that Grass implicitly presented Israelis as the new Nazis and Germans as victims of Israel. His evocation of an unspecified 'us' as future victims of Israel's planned nuclear genocide - "survivors" ("Überlebende") who will be "at most footnotes" ("allenfalls Fußnoten") - and his portrayal of Germans as cowed into silence by Israel were cases at issue. Debate around Grass' poem serves to illustrate some of the difficulties we encounter in understanding contemporary antisemitism. The view that Grass' poem was labelled 'antisemitic'

because he warned against an Israeli attack on Iran and in order to immunise Israel against criticism does not do justice to a social conversation that has as much to do with Germany's relation to its past as with Israel.

I find that the apparent closeness of the topic of European antisemitism to debates on the Middle East can introduce a 'friend or foe' way of thinking inimical to differentiated social analysis. Thus those who raise concern over contemporary antisemitism are in some quarters treated as inherently conservative or reactionary; it is as if opposition to antisemitism is necessarily affirmative of the status quo, indifferent to the plight of the downtrodden, and embedded on the side of power against resistance. This ignores the fact that a longstanding left wing tradition of opposition to antisemitism is still alive and kicking in Europe, and that the issue should indeed be of concern to any critical consciousness keen to avoid conspiracy theories and essentialist explanations of the ills of European modernity.

"Of course, there are Jewish nationalists who are opportunist in their use of the term 'antisemitism' just as there are Black nationalists who are opportunist in their use of the term 'racism', but this does not mean that either category is reducible to its misuse."

In some circles, however, we hear it said that while European modernity has in principle embraced universal principles via a postnational regime of human rights, Israel as a state for Jews is in principle an enemy of all universal principles. The same is said of theorists of 'new antisemitism' – that they are obsessed by the fate of Jews and categorise other peoples (Muslims, Europeans, the Left, etc.) as antisemitic. The portrayal of Israel and 'purveyors of antisemitism' as the Other of the Universal, the particularised people par excellence, picks up an old tradition of anti-Jewish typification. Comparative methodology is notable for its absence in this kind of designation. Of course, there are Jewish nationalists who are opportunist in their use of the term 'antisemitism' just as there are Black nationalists who are opportunist in their use of the term 'racism', but this does not mean that either category is reducible to its misuse.

In my earlier work I was interested in the forms of opposition to racism developed within labour movements in comparison with the forms of opposition developed within nationalist movements. Later I wanted to transfer the skills I learned from the experience of South Africa to the study of antisemitism. I notice, however, that the question of the relation between antisemitism and racism, which in Europe have in reality been connected at least since 1492, has been largely dropped. What we find instead is what we might call a 'methodological separatism' between racism and antisemitism, in which those who take seriously the one tend to neglect the other or worse there is a competition of victimhood. I am more drawn to a labour movement consciousness in which the interconnections binding all forms of racism are kept firmly in view. The idea, for example, that antisemitism is now a thing of the past and that Islamophobia has taken its place in the present forgets how coeval they may be and how closely they may intertwine.

What makes me most hopeful about the role of sociology in these public debates is that our discipline, for all its faults, was born out of a resistance to racist and antisemitic ways of thinking about the pathologies of capitalism. I am back at my **One Thing**: a sociology that embraces the universalistic spirit of humanity in which no individual and no group of people can be labelled enemies of the human race.

I should like to thank in particular Christine Achinger, with whom I co-edited the special issue, who authored in it 'Threats to modernity, threats of modernity: racism and antisemitism through the lens of literature', and who did the research on the Günter Grass affair; and Glynis Cousin, who co-authored with me the paper on 'A common cause: reconnecting the study of racism and antisemitism' and coined with me the concept of 'methodological separatism'.

ESA Executive Committee Members in Turin May 2012

Sociology Returns: Crisis, Critique and Change

If sociology could speak, it would say: “I am back again!” The financial crisis of 2008 made obvious that the commonly shared language of how to understand, discuss and possibly steer contemporary societies has not been sufficient. Despite this, it is still the only one in practice in the media, politics and, more or less, in the public sphere. The Eurozone crisis is still being discussed in terms of the language of economics.

It is understood as a debt crisis of the state that requires a politics of austerity. Before this, it was portrayed as a financial crisis of the banking system that required the bail-out of banks. Before that, it was represented as a subprime mortgage crisis in the US. That millions lost ground, that millions lost their job in Europe does not fit with the theory of market equilibrium. It is time for sociology. What does it say?

When ESA’s Executive Committee met in Turin to decide the theme of the next conference, it became soon clear that this time the theme of the plenary and semi-plenary sessions should catch that historical order of the EU zone in crisis. More than before we now see that the subject matter of sociology is not just a technical order. It is a social world that has a history and a place. Therefore we had an early consensus that crisis, the state when ‘the old is dying and the new cannot be born’, as a Turinian once wrote, should be one keyword of the conference theme. How do sociologists analyse the current dramatic events? Will they pick up again the thread of classical sociology, the ‘big picture’? Which crisis do they conceptualise?

Making the world safe for banks is only one side of the coin. What are the historical roots and social effects of the financialization of the economy? Does the crisis of the Eurozone threaten the political existence of the EU? Will it push aside the social agenda of the European Union?

It is likely to produce seismic shifts across the different fields of society and therefore the substantive fields of European sociology, from ageing, biographies, and families, all the way to religion, science, theory, and women’s studies.

Since we invited all ESA Research Networks for submitting proposals for semi-plenary sessions, it has been interesting to find that most of them focus on specific themes around ‘crisis’. Only a few also included the second key term of the conference theme. What’s the second component of the theme?

Photo **Elena Danilova**

Photo **Pertti Alasuutari** - ESA Executive Committee visit May 2012

Photo **Local Organising Committee** (LOC)

Photo **Local Organising Committee** (LOC)

Crises do not follow natural laws; they also increase the viability of agency. Insofar in the recent past there has been a proliferation of vital types of responses to the crisis too. Think about the deepening of existing divides, the Occupy protests, the social uprising in the Arab Spring, the unrest in Greece, and discontent in other European countries. Are they all indicative of a possible reconfiguration of the link between crisis and its twin sister, critique? Does crisis produce critique, does it need the normative criticism by intellectuals, or, on the contrary, does critique, particularly its living forms, put the institutional order of things into a state of crisis?

The second part of the conference theme therefore reflects that sociology is also concerned with the interplay of both, crisis and critique, the interrelated forms of human action and reaction, and the possible outcome of all that: change. Finally, the aim is to foster an understanding of the crisis and the dual role of critique in interpreting and possibly affecting changes.

Beyond the commonly shared (plenary) sessions of our conference, of course, the backbone of the meeting will be offered by approximately fifty of our Research Networks and Research Streams. They contribute their specific viewpoints to the overall theme but, of course, RN and RS sessions are also open to further themes and the concrete current work of their members and other sociologists from Europe and beyond. We expect to again host more than 2000 papers. Take a look at our ESA 2013 'Call for papers' document!

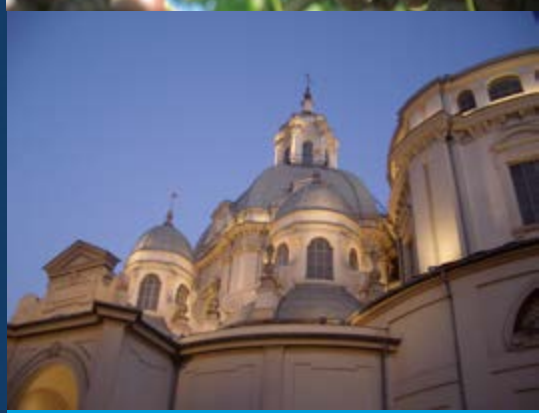
The abstract submission deadline is February 1st, 2013. You can submit your abstract through ESA's online submission service on the conference website (click here for more information).

We are looking forward to an exciting conference and a wonderful city (and organizing team) in Turin, August 2013.

Frank Welz

University of Innsbruck

Chair of the Conference Programme Committee



Photos **Local Organising Committee** (LOC)

Photos **Local Organising Committee** (LOC)

Turin 2013: An Urban Laboratory Again?

Conceiving specific urban settings as metaphors for society is common wisdom for sociology. The idea that a city may provide insights just like a laboratory is as ancient as sociology itself and brings us back to early Chicago studies, and to the founding figure of Albion Small in particular. Let aside the easy criticism of this metaphor, it is nonetheless telling that some historical social spaces act as markers for change, innovation, and progress as well as for social problems, inequalities and crisis. For those of who have been working in areas such as industrial sociology, organization and labour studies, social movements, immigration, or welfare and inequalities, Torino is no ordinary place within Europe.

As a leading one-company town, Torino guided the venture of Italian industrial capitalism throughout the 20th century. Some figures may be telling. In mid 19th century, the city already hosted 160,000 habitants. This population doubled every fifty years reaching its peak in 1971 with almost 1,200,000 residents. Following this, the population experienced a constant decline until the last decade (900,000 in 2011). The city's demographic growth accounted for a significant proportion of Italy's urban transition due to massive inflows of migrants from all over the country, especially Southern regions, reaching its main industrial labour market. Together with the mechanic industry and food and textile sectors, Torino hosted a growing service economy that made this city a vibrant economic environment until the 1970s.

The tale of the making of a company town must be integrated with a story of working-class political identities, class struggles, interactions between regional and local cultures, institutional politics vs. grassroots mobilizations, intellectual circles and élites, art and civil society. Torino was the Italian fordist city par excellence, in good and bad. Here you would find Max Weber wandering through the art museum while he was visiting his friend Robert Michels in 1911; in the very same year Antonio Gramsci reached Torino after winning a grant by the Collegio Carlo Alberto to study at the University of Torino. Intellectuals in all fields, from medicine to philosophy, would come here, attracted by education and job opportunities, in the publishing field (Einaudi publishing company was founded here in 1933, for instance) as well as in the academia or public institutions.

The wealth and the contradictions of this city were depicted all across the 20th century. More interestingly, the industrial culture merged fruitfully with sociology as well as with literature, painting, cinema or architecture. For instance, after the Second World

War in the city of Ivrea, near Torino, the industrial tycoon Adriano Olivetti funded a cultural and political movement, called “Comunità”, which brought together, among many other scholars, the founding fathers of Italian sociology. This included Franco Ferrarotti, Luciano Gallino and Alessandro Pizzorno. Indeed, Italian scholars and practitioners still rely upon their legacy today. Their publishing since the 1960s has introduced many sociological classics, including the theories of Durkheim, Weber, Tönnies, Simmel, Parsons, Wirth, Cooley, Sumner and the Lynds.

As was the case with most European cities that relied strongly on factory work, the 1970s and the following decades have witnessed huge turmoil, generated by deindustrialization policies, aging populations and growing cultural, political and generational cleavages. The laboratory of Torino has generated numerous industries in Italy, especially in automotive, aeronautics, fashion and design, cinema, publishing, telephony, radio, television, and space. This therefore led to large-scale attempts to regenerate and change the city, which meant fighting rising unemployment rates by reconfiguring its economic, political and cultural landscape.

What has been called the “renaissance” of Torino in the last decade, is precisely the result, partial as well as controversial, of the struggles, attempts and policies of reinvention of this city. In recent years Torino’s character has changed a great deal; it has become a renowned year round tourist attraction, hosting international meetings and events such as the Winter Olympic Games of 2006 and the European Science Forum (ESOF) in 2010. It is therefore specialised in services (research, innovation) related to culture, leisure, art and creativity.

This has been a major change that has been hotly contested because of it has fostered of a dual economy of both poorly paid, low-skilled jobs that are frequently held by international migrants, and high wage and skilled occupations. The post-fordist Torino, with its art fairs, food economy and knowledge-based events, often hides the ambiguities of an increasingly diverse social, religious and cultural landscape, where racism, inequalities and conflicts play a growing role.

During the last few years crises and critiques have increased within and across the city, as they have worldwide. If the notion of crisis is consubstantial with capitalism, as Marxist scholars would claim, the history of Torino, then, is deeply mingled with the notions of rise and fall, of progress and reversal, and of success and crisis. Following this line of reasoning, one would also argue that Torino has always been in crisis, being nourished by constant strands of critiques that dialectically shape the entire city. As sociologists from the Department of Cultures, Politics and Society, we believe that the understanding of such transformations is inherently an empirical issue, and that this is where sociology has its own specific playground. We therefore welcome you to profit from such a vibrant urban social space and to join us “where the action is”.

Giovanni Semi
Local Organizing Committee member
Department of Cultures, Politics and Society,
University of Turin,
Italy.

Local Organising Committee Staff Members 2012

European Societies and the Rich Diversity of European Sociology

European Societies is the journal of European sociology, open to the full, wide range of interests of European sociologists, family relations and political power, education and labour markets, culture and economics, childhood, ageing, couple and inter-generational relations, migration, transnational relations, social movements, gender and class, welfare states, social policies, xenophobia and anti-Semitism, religion, cities, inequality, and communication, etc. It brings together, as contributors and reviewers, scholars from all parts of Europe, east and west, north and south – and beyond, from North America and Asia who are interested in Europe.

It is the journal of the European Sociological Association. There are four of us working to put it together. Mrs Agnes Skamballis at the University of Essex is the only paid member of the team. She conducts the communications with authors and reviewers, and is the only one of us who fully understands the cyber labyrinth of our publisher. Professor Ola Agevall at Linnaeus University, Sweden is our book review editor, but also an invaluable collaborator on all editorial matters. Professor Sven Hort, also at Linnaeus, though currently mostly at Seoul National University, is deputy editor, which means doing his full share of editorial work, without having the ultimate responsibility and accountability, which befalls on me. The bulk of our job is to find competent and willing reviewers for all the manuscripts coming in, for all their diversity of topics. Often we have to locate and contact 6-7 colleagues or more to get the two reviewers normally needed. And more often than not, a manuscript has to be revised and re-reviewed two or three times before publication. When we succeed, our authors get very valuable, constructive critiques and suggestions, which improve their manuscripts a lot.

Please help us to further improve the journal: don't say no to a request for reviewing! We are all dependent on peer collegiality.

European Societies is now running its fourteenth volume, so we have a tradition to stand on. At the same time we are trying to continuously make the journal better. We are gradually raising our demands of originality and quality, and giving priority to comparative or relational studies of European societies over purely national inquiries. Our book review section is expanding considerably, with a primary orientation to European studies and to relevant books in other languages than English.

We are adding two new features to the publication:

The editorials are used to engage with colleagues over issues of methods, sources, theory, and ethics. We have had positive responses to this, and also external attention, in the academic blogosphere. We have gone beyond the standard academic format, by organizing an enquête among sociologists from different countries about the current financial crisis of Europe, and its manifestations in the hardest hit countries.

Furthermore, the journal runs special thematic issues assembled by guest editors, who do a great job, subject to final review by the editor. In 2012 we have had two such issues, one on Antisemitism, racism and islamophobia, and another on Culture and politics of European integration. There is a great demand for such issues, but there is at the same time a great demand for space for individual articles. We try to accommodate both demands. In 2013 there will again be two thematic issues, one on the sociology of Art markets, art here ranging from paintings to music, and one on Mediterranean welfare states and their recent challenges and problems.

We are planning an editorial initiative for the Torino congress of the European Sociological Association in 2014, and a larger one for the Yokohama congress of the International Sociological Association in 2014. Meanwhile, individual articles are coming in and will be published – of all kinds social.

Göran Therborn
University of Cambridge
Editor European Societies

New Journal: *The European Journal of Cultural and Political Sociology*

The European Sociological Association has reached the decision to launch a new journal, The European Journal of Cultural and Political Sociology, to appear quarterly with Routledge from 2014. This is an exciting and, we intend, inclusive development that will complement European Societies to broaden the range of outlets for writers on sociological and related topics. The scope of the journal will not be restricted to narrowly defined objects, topics or methods of research, and it will encourage innovative approaches to its fields.

Its interests will embrace, among others, a range of approaches to gender research; urban and rural sociology; global, transnational and cosmopolitan sociology; political sociology; sociology of art; sociology of culture; or sociology of consumption. Thus, in addition to publishing articles that deal with – for example - the practices and micro- or macro-level social organization of institutions, from the family to financial markets or social movements, it will also welcome analyses of the role of art or media, including their roles in local and global relations of power.

While this journal will clearly publish sociological research, it is not expected to appeal only to sociologists as readers and contributors; we expect wide readership from throughout the social and behavioural sciences and the humanities. Nor will it publish only material published in or about Europe; its title indicates that is a journal based in Europe.

The publisher was impressed by the fact that cultural sociology has been the fastest-growing area both in the U.S. and Europe in recent years; the Culture section in the ASA and the Sociology of Culture Research Network in the ESA are now the biggest in terms of membership. This growth is also reflected in the emergence of new journals in this area. Political sociology is also an expanding field, embracing areas including (but not limited to) transnational phenomena, global governance, ethnicity and nationalism, participatory democracy or cosmopolitanism, environmental politics, or the politics of local communities and of everyday life, not to mention the politics of conflict, war and peace.

The European Journal of Cultural and Political Sociology (ECPS) thus aims to be a forum for the fields of both cultural and political sociology. In addition, the ECPS aims to fill a gap between these fields. It will provide a forum for a cultural approach to politics and to a political view of culture and of art. Like cultural studies, cultural sociology is sometimes associated mainly with studies that deal with art, popular culture or the media, but in a broader sense 'cultural' depicts a particular perspective on society: a perspective that views reality from the viewpoint of meaning-construction and the multiple social processes that make it up. When 'cultural' is complemented with 'political', as it is here, it signals this broader scope. On the other hand, 'political sociology' alone is easily understood narrowly as sociology that deals with parties, social movements and governance; when combined with 'cultural' it very clearly also embraces the political aspects of national, international and everyday life.

> "Cultural and political sociology, then, includes a focus on practices, discourses and power relationships that mould the forms taken by human sociality on micro, meso and macro scales."

Cultural and political sociology, then, includes a focus on practices, discourses and power relationships that mould the forms taken by human sociality on micro, meso and macro scales. They interrogate not only the experiences and interpretations associated with social interaction but the social, political and economic organisations and structures in which they are embedded. Exploring cultural and political phenomena thus invites innovative work that will illuminate the rich interplay of influences that make up patterns of social dynamism and change.

Editors, Editorial Board and Role in the ESA

To emphasize its wide scope and spread, the journal will have a team of three co-editors, representing different areas of research and approaches to cultural and political sociology. The normal term of service for the editors is three to four years, and they will be appointed by the Executive committee of the ESA. There will be three editors of the journal for its initial term: in alphabetical order, Paul du Gay of the University of Copenhagen, Ricca Edmondson of the National University of Ireland, Galway and Eeva Luhtakallio of the University of Helsinki.

Paul du Gay

Dr. du Gay is Globalisering-sprofessor in the Department of Organization (IOA), at Copenhagen Business School. His research is located on the cusp of the sociology of organizational life, the history of political thought, and cultural studies. At CBS, he is Director of the Business in Society Public-Private Platform, and leads the Velux Foundation research programme 'What Makes Organization?'. He is currently President of the ISA's Research Committee 17, The Sociology of Organization. He has published numerous articles and books. Among the latter are *Organizing Identity: Persons and Organizations after Theory* (Sage 2007), *Conduct* (MUP, 2008) *The Values of Bureaucracy* (OUP:2005), *In Praise of Bureaucracy* (Sage, 2000) and *Questions of Cultural Identity* (with S. Hall, Sage, 1996). He has recently completed *New Spirits of Capitalism? Crises, Justifications, and Dynamics* (OUP, 2013), and a new edition of *Doing Cultural Studies: the story of the Sony Walkman* (Sage, 2013). He is currently completing a monograph for Routledge entitled *For State Serviee: Office as a Vocation*.

...

Ricca Edmondson
Dr. Edmondson is Senior Lecturer at the School of Political Science and Sociology, National University of Ireland, Galway. Working between sociology, philosophy and politics, her research interests include the history and sociology of wisdom; ageing, the life course and intergenerational relations; and links between ethnography, rhetoric and interculturality – as well as qualitative methods, and the history of political thought. She is the author of books and reports including *Rhetoric in Sociology* (Macmillan, 1984), *Rules and Norms in the Sociology of Organisations* (Max Planck Institute for Human Development, 1987), *Ireland: Society and Culture* (Distance University of Hagen, 1998), and *Ageing, Insight and the Life Course: Social Practices and Intergenerational Wisdom* (Policy Press, 2013). Her editions include *The Political Context of Collective Action: Argumentation, Power and Democracy*; *Environmental Argument and Cultural Difference: Locations, Fractures and Deliberations*; *Valuing Older People: Towards a Humanistic Gerontology*; and *Politics of Practical Reasoning: Integrating Action, Discourse and Argument*.

Eeva Luhtakallio
Dr. Luhtakallio is Researcher at the Department of Social Research, University of Helsinki, and co-leader of the Helsinki Research Group for Political Sociology. Her fields of interest include theoretical and empirical questions of comparative political sociology, social movement studies, sociology of visual culture, ethnographic research, and gender studies. She has published on the practices of everyday politics and citizenship in France and Finland, visual representations of local activism, gender quotas in local politics, the movement of the unemployed in Finland, and methodological issues in political sociology. She is the author of *Practicing Democracy: Local Activism and Politics in France and Finland* (Palgrave Macmillan, 2012).

The Journal's first team of Reviews Editors will include Dr **Beatriz Padilla** of the University of Lisbon, whose research has embraced topics including women's NGOs in Latin America; alternative uses of nuclear energy; the healthcare needs of culturally diverse populations; migrant populations and the construction of difference; or transitions in the lives of young migrants. We hope that she will shortly be joined by a second Reviews Editor too.

> "It will provide a forum for a cultural approach to politics and a political view of culture and art."

The editorial board will be selected during the course of the coming months, and will include representatives of the Publications Committee of the Executive Committee of the ESA.

Format of the journal
The journal will start out as a quarterly but may well soon expand to six issues per year. In addition to regular issues, there will be space for one or (later) two special issues or shorter themed sections per year. The journal will publish both theoretical and empirical articles – indeed, it will seek to diminish artificial barriers between these - but the great majority of the articles published are anticipated to be research-based. Book reviews will also be published.

Currently the members of ESA (roughly 2000 at present, but the membership is constantly on the rise) automatically receive European Societies as part of their membership benefit. With the launch of ECPS as the Association's second journal, this membership policy will change. When paying their membership fees, individuals will need to choose which journal they are subscribing to free of charge; subscribing to both journals will of course be possible, at an extra cost, though one lower than that offered to non-members.

The growth of ESA networks related to cultural, global and political sociology is a strong indicator that the journal will attract considerable interest among researchers who are seeking a publishing outlet in these significant and expanding fields. We hope and anticipate that the journal will be enjoyable both to write for and to read.

The Westermarck Society: The sociological association in Finland

The national sociological association of Finland bears the name of Edvard Westermarck, the eminent Finnish sociologist from the first half of 20th Century. The former students of Edvard Westermarck founded the Westermarck Society in 1940. The aim of the society was to preserve the intellectual legacy of Westermarck and, more generally, to promote 'sociological and philosophical research' in Finland. Westermarck was the first professor of sociology (along with Leonard Trelawney Hobhouse) at the London School of Economics since 1907. At the same time Westermarck also held a professorship at the University of Helsinki. It was Westermarck who created sociology as a discipline in Finland; he was also instrumental in establishing the discipline in the UK. Westermarck died suddenly in 1939 after reading proofs of his book just a few days earlier. His students wanted to commemorate him by founding the society. Preserving Westermarck's heritage is still on the agenda, but the scope of the activities of the Westermarck Society is now wider, as the sociological community of Finland is so much larger and more varied in terms of intellectual pursuits. Today, The Westermarck Society has 842 individual members, out whom 265 are students, the rest being sociologists working in the Academia, research institutions, and elsewhere.

The Westermarck Society publishes the quarterly journal Sosiologia, with peer-reviewed articles in Finnish and Swedish. The journal has almost 900 individual subscribers, besides its many institutional subscriptions. Sosiologia was established in 1964: its 50th volume will be published next year.

The editorial office of Sosiologia circulates between the sociology departments of different universities. Currently it operates from University of Lapland, with Dr. Jarno Valkonen as the Editor. The Board of the Westermarck Society appoints the Editor, usually following the suggestion made by the Editorial Board. The Editorial Board represents regional sociological institutions but emphasis on members' expertise is valued highly in the process of setting up new Editorial Board after new Editor is appointed. The Editor invites people to the Editorial Board. It is common that the previous Editor stays in the Board in order to pass on practical knowledge such as the society's traditions, its best practices and tacit knowledge of running the Sosiologia journal.

Sosiologia is an outlet of the work of both younger sociologists and senior scholars. At times texts from internationally renowned authors are translated when they are considered to serve Finnish academic audience. Similarly part of the keynote papers of the annual conference are published. Recently, the journal started to publish themed issues and aims to continue the practice. So far there have been two such issues: an issue on the political and moral sociology, and in the very latest issue special issue concentrating on 'glocal work'.

It is a particular challenge for Finland's sociological community to maintain the culture of publishing sociological research in the country's national languages (Finnish and Swedish), in a situation in which English language publications are increasingly important and also valued in research assessments. Sosiologia has met this challenge by publishing high quality work. The quality of the journal was publicly recognized when it received a recent national rating as a high quality outlet: Sosiologia is now officially regarded as being on "tier 2" of the Finnish three tier ranking system which includes international and national journals alike, making it as has an outlet equally important as perhaps most mainstream English language social science journals.

Even though the journal can be regarded as a success story, it currently encounters issues that revolve around the open access. Most of the income of the journal comes from individual subscriptions. Therefore, the Editorial Board as well as the Board of the Westermarck Society faces the challenge of maintaining enough subscriptions to meet its costs.

Organizing the annual conference of sociology – Sosiologipäivät – is another key tasks of the Westermarck Society. The location of the two-day conference alternates annually between the universities at which sociology is taught as a major. For a small country, the number of delegates of the conference is high, usually between 300 to 500 persons. Alongside the plenaries that are given by leading Finnish and international scholars, the conference has numerous working groups (usually about 30 different sessions), on themes that represent well established sub-areas of sociology, as well as novel innovations and developments. Younger scholars have been especially active in proposing and running the working groups. In the conference of 2011 held in Tampere we had a particular sideshow to the conference. Participants were asked to bring to the conference, if they had any, their 'art work'. It came as a surprise to the organizers that 30 people brought over 50 different pieces of original work, many of them connected in variety of ways to people's research interests. These made the hall of the conference venue interesting and lively. The variation of techniques was huge, including graphic arts, video, comic strips, photographs, drawings and

even sculpture. To our knowledge this event was the very first sociological art exhibition ever. We suggest that such an event could be organized by ESA, as it seems that sociologists have a capacity to multi-task.

Quite recently, the Westermarck Society has taken up a new task in organizing national collaboration for social science doctoral studies. The new task resulted in the discontinuation of the government funding for the national graduate schools, including Finnish Doctoral Program of Social Sciences (SOVAKO). This national social science graduate school decided to continue its activities as a section of the Westermarck Society, organizing winter schools and other events where the social science doctoral students from different universities meet and can receive expert supervision. Currently there are also plans for joint-Nordic PhD-courses that may in the near future become a reality, which we hope to achieve along with the Nordic Sociological Association.

Unlike some of its counterparts in bigger countries (such as the German or the British national sociological associations), the Westermarck society is not organized in sections dedicated to different sub-areas of sociology (such as medical sociology, social theory or qualitative/quantitative methods). On the organizational level, we just have the association for 'all' sociologists, and no sub-committees. However, the sub-fields of sociology are visible in the organization of the annual conferences of sociology: among the working groups of the annual conference, there are many that continue their work every year, thereby serving as forums for national collaboration in key research areas.

An Edward Westermarck memorial lecture is given every year by a well-known international social scientist. Every second year, the Westermarck Society organizes this lecture, whilst the Finnish Anthropological Society is responsible for its organization in other years. Invited speakers have included, for example, Marshall Sahlins, Mary Douglas, Hans Joas and Alain Ehrenberg. Randall Collins gave most recent memorial lecture in November 2012.

The tasks of promoting sociology are many, and new suggestions for development seem to arise continuously. A lack of resources, however, sets limits on such pursuits. For the past few years the Westermarck Society has digitized nearly 4000 pages of old material from 1964 on, but they are not available, as the copyright issues are not cleared yet. This takes time and effort, but we hope to resolve such matters in the near future. Alongside this activity we started to classify older materials for the journal's webpage in so called 'teaching portfolio'. There we now have classified older material (and continue this from the latest, and in-between) under rubrics such as 'sociological theory', 'methods of analysis' and 'nationalism & ethnicity'. This we hope reminds us Finnish sociologists of the recent history of our discipline and promotes the use of the content of the journal for teaching and research. Material from 1997 until the present date is available (limited by a national online system to which all the universities and many other institutions subscribe granting access to PDF-articles) to researchers and students, which is used extensively. In fact, among the online journals Sosiologia tend to held top places in terms of downloads. We are very happy see that the efforts of the Westermarck Society and the Sosiologia journal are not in vain!

Anssi Peräkylä (President)
University of Helsinki
Pekka Rantanen (Secretary)
University of Tampere

Participants in the 1st Sociological Art Exhibition at *Sosiologipäivät 2012*, University of Tampere, March 2012

IN MEMORIAM

Jiři Musil

1928 - 2012

Jiři Musil was born in Prague in 1928 and lived through all the seismic upheavals of Central Europe in the last two centuries. As a leading European intellectual, these experiences helped to shape his thinking as well as his life.

During the Nazi occupation and Second World War, he spent some time in Terezin concentration camp but in 1952 he obtained his PhD in Sociology and Philosophy at Charles University. Despite the fact that Sociology was actively suppressed by the Communist authorities, Jiři from his position within the Research Institute for Building and Architecture and later the Institute of Technology, managed to establish a worldwide reputation in urban sociology. Writing in English as well as German, his work on socialist city planning and urbanisation were widely read and seminal texts on the subject, even if he was seldom allowed to travel or present his ideas in person.

Jiři had many friends and associates in Britain, the USA and elsewhere in Europe who respected his work and helped to get it published. Ernest Gellner, David Donnison and Ray Pahl helped him to escape from Czechoslovakia after the suppression of the Prague Spring in 1968 and he had the possibility of a lectureship at a prestigious British University. However, his wife Eva was unhappy in England and the family returned to the Czechoslovakia at the height of the "normalisation" programme that would bury the new intellectual flowering (including Jiri's own work) that had emerged from the Prague Spring for the next twenty years.

However, in November 1989 Czechoslovakia once more became the centre of a new political upheaval that was to shake the world. When the thousands of protesters in Wenceslas Square jingled their keys and listened to the speeches of newly emergent intellectuals like Vaclav Havel, the iron curtain and the brutal communist regimes crumbled around them. Their protests joined with many others across Central Europe to produce a dramatic regime change.

Jiři Musil, in the tradition of T.G. Masaryk and like Vaclav Havel, was one of the leading thinkers who reflected on these changes. He began by calling for a re-evaluation of the role of Central Europe within European history, a set of reflections that helped to reintegrate what had been the "satellite countries" of the USSR into Western Europe and later into the European Union. His works such as *The View from Prague: the Expectations of World Leaders at the Dawn of the 21st Century* (Central European University Press 2007) and *The End of Czechoslovakia* (CEU Press 1995) reflect this.

After the collapse of communism, Jiři emerged as an intellectual leader in the Czech lands and was asked to head the newly restored Institute of Sociology of the Academy of Sciences. From there he became Director of the newly established Central European University in Prague and remained a professor in that institution until he died in September 2012. He remained a personal friend of George Soros, with whom he helped to found this institution and was instrumental in bringing it to Prague. Through these activities and his networking between Central European and worldwide intellectuals, Jiři helped to resurrect sociology from the wasteland of forty years of communism and being buried under twenty years of one of the most repressive regimes in Europe. He received international recognition for his work through membership of Academia Europaea, through the World Academy of Art and Science in the USA, and through becoming President of the European Sociological Association in 1999. He received recognition in his home country through being elected a Fellow of the Learned Society of the Czech Republic as one of its founder members.

Jiři Musil continued writing through the peaceful breakup of Czechoslovakia in 1992. His worked helped to inspire a generation of scholars with a renewed interest in Central Europe and in European development. He brought leading scholars to Prague to interact with the students who came from all over the former Soviet Union and from America to learn new ideas and to experience the social, political and economic changes that were taking place. These changes were articulated by Jiři Musil as a leading scholar and his reflections as an authority on the transition process will continue to be read by many. His work was celebrated in a Festschrift by Wendolin Strubelt and Grzegorz Gorzelak titled *City and Region: Papers in Honour of Jiři Musil* published by Budrich Press, Michigan in 2008.

Jiři was continuing to write until he died. Those that knew him will remember those elaborate conversations that drew from sources as disparate as literature, architecture, art and economics as well as sociology to open new insights into a changing world. In his later years he translated the work of Ernest Gellner and helped to continue the work that Gellner had instigated by reflecting upon the nature of nations and civilizations.

Jiři was devoted to his wife Eva, who passed away before him, and he leaves a daughter, Hana, and a grandson, Martin.

Claire Wallace
University of Aberdeen
September 2012

EDITORIAL TEAM

DESIGN & LAYOUT

FUELgrafiks / Tom Morgan
fuelgrafiks@gmail.com
+358 45 128 1898

ADVERTISE IN THE ESA NEWSLETTER

By having a presence in European Sociologist your advertisement will reach approximately 2000 ESA members as an electronic publication. Published twice a year, the newsletter provides excellent opportunities for informing Europe's sociological community of your events and publications.

Finalized artwork should be sent to the editor as a high resolution PDF document according to the size specifications shown below.

1/1 (A4)	1/2 vertical	1/2 horizontal	1/4 vertical
210 x 297mm	105 x 297 mm	210 x 148.5 mm	105 x 148.5 mm
500 €	300 €	300 €	200 €

Should you require design assistance, please contact the editor for information. All advertising must be approved by the editorial team.

Peter Holley, *Editor* - **peter.holly@helsinki.fi**