

Network



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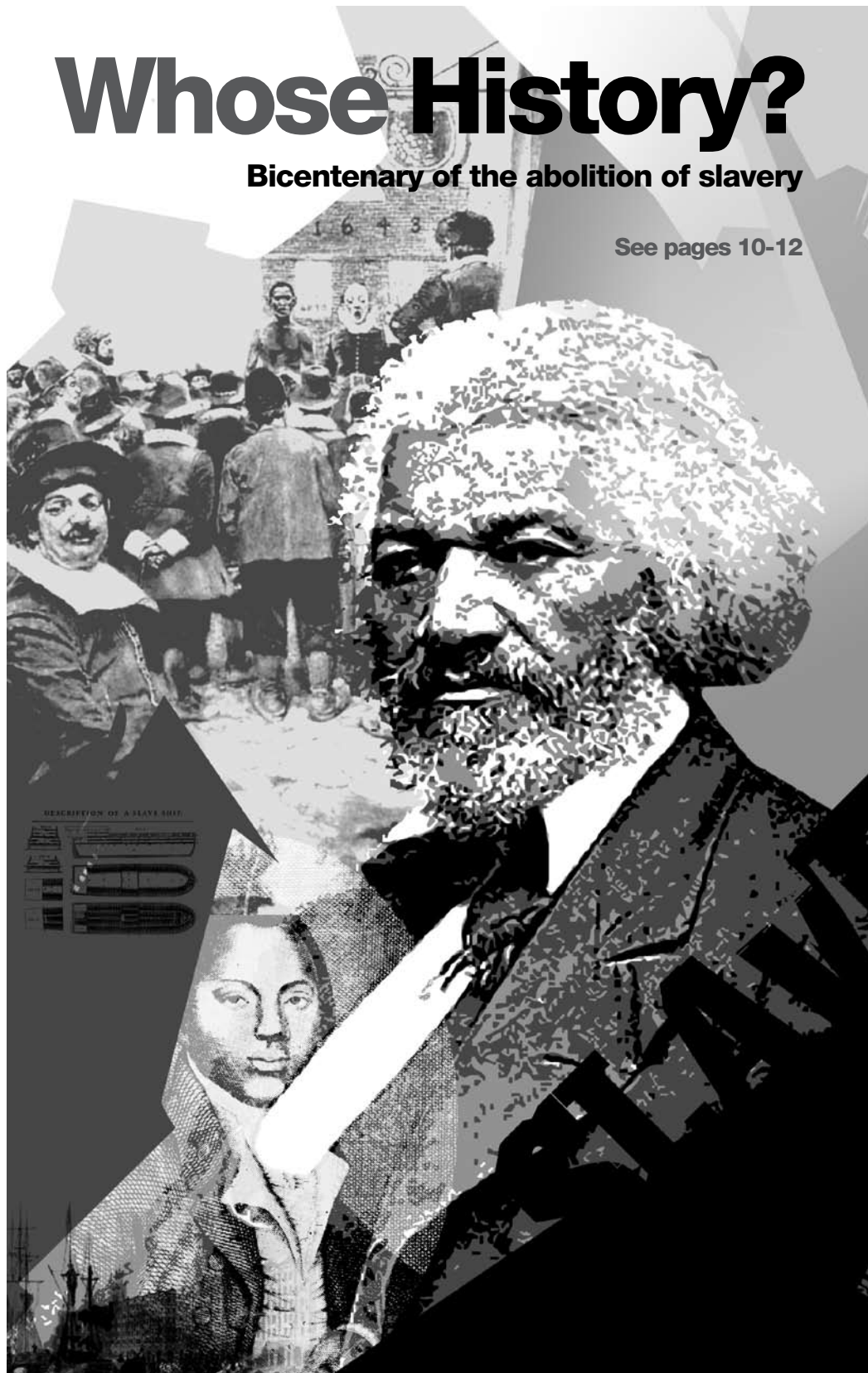
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Bicentenary of the abolition of slavery

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The British Sociological Association

Serving and Supporting the British Sociological Community



☺☺☺ CONFERENCES ☺☺☺ JOURNALS ☺☺☺ STUDY GROUPS ☺☺☺ EVENTS ☺☺☺ COMMUNITY ☺☺☺ NETWORKING ☺☺☺ PROFESSIONAL DEVELOPMENT

The British Sociological Association is the professional membership organisation representing sociologists in Britain. Our aim is to represent the intellectual and sociological interests of our members. We support the development of Sociology as a discipline and provide professional development opportunities for our members. Our members are drawn from a wide range of backgrounds - research, teaching, students and practitioners in a variety of fields. The BSA provides a network of communication to all who are concerned with the promotion and use of Sociology and sociological research.

BSA MEMBERSHIP PROVIDES TWO-FOLD BENEFITS:

- ☺☺☺ Through membership fees, the BSA is able to help Sociology develop as a discipline and help members develop professionally.
- The BSA coordinates two conferences annually and supports many other events organised by members. BSA conferences offer members an opportunity to present their research and to network with fellow sociologists and publishers.
- The BSA publishes three prestigious journals - *Cultural Sociology*, *Sociology and Work*, *Employment and Society*. These consistently high-ranking journals provide a high-profile platform for publication and contribute greatly to knowledge in the disciplines they represent.
- The BSA supports nearly 40 study groups. From ageing to youth, from family to food, BSA study groups create a specialised community to enable you to network with colleagues working in your area and to organise events to promote your research.
- ☺☺☺ BSA members also enjoy many personal benefits such as free subscription to one of the BSA journals, discounts on publications and events, eligibility for prizes, a members' newsletter and more...

If you would like more information about the BSA and how to join please visit our website, www.britisoc.co.uk, or email: enquiries@britsoc.org.uk



WHO RUNS THE BSA?

The activities of the BSA are co-ordinated by an elected Executive Committee made up from ordinary members. The day-to-day running of the BSA is managed by a small, dedicated team of staff based at our Durham Office.

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Membership Subscription

New Rates and Categories for 2007

The changes to your membership subscription categories and rates below reflect the changes agreed at the 2005 Annual General Meeting, which were to bring the membership categories into line with the new Single Pay Spine and to raise the subscription rates in line with inflation. The inflation rate applied is the Retail Price Index (the UK's most familiar measure of inflation) as published in the month of September each year (the rate published on 12 September was 3.4%*). Therefore, a 3.4% increase has been applied across the board for all categories.

* Source: National Statistics Online, RPI as at 12 September 2006

From January 2007 the Membership Subscription Rates and Categories will be:

Band	Boundary	Rate
UK Concessionary	Full-time students, unwaged, or in receipt of benefit	£27
UK Standard A	Earning between £12,850 and £21,467	£59
UK Standard B	Earning between £21,468 and £25,663	£80
UK Standard C	Earning between £25,664 and £39,935	£96
UK Higher	Earning over £39,936	£117
Retired		£37
Non UK 1	Full-time students, unwaged or country of residence in Category B – all countries not listed in Category A below	£49
Non UK 2	Waged (earning between £12,850 and £39,935) and country of residence in Category A. Andorra, Australia, Austria, Bahamas, Bahrain, Belgium, Bermuda, Brunei, Canada, Cyprus, Denmark, Finland, France, Germany, Greece, Hong Kong, Iceland, Ireland, Israel, Italy, Japan, Korea Rep., Kuwait, Liechtenstein, Luxembourg, Netherlands, New Zealand, Norway, Portugal, Qatar, Singapore, Slovenia, Spain, Sweden, Switzerland, Taiwan, United Arab Emirates, United States.	£97
Non UK 3	Waged (earning over £39,936) and country of residence in Category A	£133

Note: Categories A and B are based on World Bank GNI figures and criteria, and are similar to those used by the ISA, who similarly differentiate by country of residence.

Membership subscription renewal forms will be prepared and mailed to the full membership separately. Could we ask that you check your payment band and return your renewal form to the BSA office with the relevant payment or preferably a completed Direct Debit Form as soon as possible after receipt.

Should you have any comments or enquiries, these may be directed to: members@britsoc.org.uk

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Welcome to the summer edition of Network



VICTORIA GOSLING EDITOR



This issue contains a feature on the 2007 Bi-Centenary Transformation Project in Leeds which was set up to mark the 200th anniversary of the 1807 British Parliamentary Abolition Act. In this article Carl Hylton highlights how this project not only aims to commemorate the Act but also celebrate the important contribution that African people have made to contemporary and historic societies and highlight the important legacies of slavery and racism. The theme is continued later in the Study Groups section, with a thought-provoking article on domestic violence.

A second feature in this issue is John Brewer's report on the 'Great Escapes' conference held in Aberdeen in March. This conference is quite unusual in that it focuses on 'mistakes', 'naiveties' and 'intellectual errors' within Sociology – something that all Sociologists will

face at some point in their career but that many of them will never admit to. Ring any bells?

From political activism to the global city to her favourite city and her favourite films and books, Saskia Sassen tells us about the influences on her career and her recent work in our main interview. In addition, in our Desert Island Discourse David Inglis tells us about the texts that have inspired him and influenced his career. As you would expect from the co-founding editor of the new BSA journal *Cultural Sociology*, he selects some cultural sociological classics from Veblen and Bourdieu but we also learn that David has an interest in food and fine wines which extend beyond the academic.

I would also like to draw your attention to some of our regular features. Nic Groombridge is 'Out

of his family tree' as he applies his sociological imagination to the popularisation of genealogy in television shows such as 'Who do you think you are?'. In addition, Yvette Taylor casts her Sociological Eye over issues of care and offers some insightful thoughts based on personal experiences of her grandmother's treatment. Finally our letters section is packed with your letters and responses to the last issue.

As always I would like to thank the Editorial team for their hard work in putting together this issue and wish you all a pleasant read and a very pleasant summer.

Victoria Gosling
Nottingham Trent University



British Sociological Association
**Medical Sociology
Group Annual
Conference 2007**

Thursday 6th - Saturday 8th September
Britannia Adelphi Hotel, Liverpool

Plenary speakers will be

Professor Gareth Williams

SOCSI, Cardiff University

who will speak on:

'Incapacity'

Professor Jane Seymour

Sue Ryder Care Professor in Palliative and End of Life Studies

School of Nursing, University of Nottingham

who will speak on:

'Windows on suffering:

sociological perspectives on end of life care'

Papers, posters and other forms of presentation will be structured around streams that include:

1. Cancer
2. Complementary and Alternative Medicine
3. Ethics
4. Ethnicity
5. Experiences of Health and Illness
6. Gender
7. Genetics
8. Health service delivery and organization
9. Health policy
10. Health technologies
11. Inequalities
12. Lay/professional interface
13. Lifecourse
14. Mental Health
15. Methods
16. Primary care
17. Risk
18. Reproductive and Sexual Health
19. Teaching health professionals
20. Theory
21. Open stream
22. International

Further details and abstract submission form available from:
www.britisoc.co.uk/msconf and bsamedsoc@britsoc.org.uk



Sociology

A journal of the British Sociological Association

Special issue 2008

Call for Papers

Sociology and the future of the research relationship

Sociology draws on data derived from a variety of research methodologies which have different implications for the relationship between researchers, research participants and contexts, and wider research constituencies. This relationship is a dynamic one and it is currently being re-assessed in the context of changes in research technologies (e.g. visual and digital), governance (ethical and legal frameworks) and ongoing debates about epistemology (the nature and purpose of knowledge). This special issue will bring together contributions which reflect on the current state of the research relationship and its future. In particular we would be interested to receive papers which critique theory and practice on this topic across the full range of substantive areas of sociological investigation.

The special issue will be edited by Graham Crow and Catherine Pope. The editors welcome contributions from sociologists working across the range of interests published in the journal and from those at early stages of their career as well as those who are more established.

Opening date for submissions:

Monday 1 January 2007

Closing date for submissions:

Friday 31 August 2007

Submissions will be accepted via

<http://mc.manuscriptcentral.com/bsa/soc>

Full submission instructions are available on this site on the Instructions and Forms page.

Further information on special issues can be found online

www.britisoc.co.uk/publications/specialissues



 **06 INTERVIEW SASKIA SASSEN**

Network Newsletter of the British Sociological Association. Summer 2007.

Saskia Sassen

Saskia Sassen was born in The Netherlands and is noted for her analyses of globalization and international human migration. After many years as a professor of sociology at the University of Chicago and at the London School of Economics, she is moving to Columbia University to join the Committee on Global Thought founded and directed by the economist Joseph Stiglitz; she will hold a professorship in Sociology. She coined the term 'global city' in her book of the same name (1991). A contributor to many academic journals and newspapers she has also been interviewed and profiled extensively. In this interview Nic Groombridge hopes to summarise some of that but also strike out in new directions, including her recent address to our annual conference.

Your upbringing, early years and ongoing career read almost like a consciousness-raising novel. Yet in a recent autobiographical article about your political activism you've said, 'The effect of it all on my academic work is unclear beyond the brief allusions throughout the text. Perhaps the reader might think otherwise.' I wondered if you could expand on that – can we expect an autobiography or even a novel?

There are times when I experience my life as an assemblage of bits and pieces of realities that do not always talk to each other. The types of political activism I have done in the past did not connect to my academic life. I never talked to my colleagues about my experiences. It would have been akin to a foreign language. I felt no need either; not talking was not depriving myself.

Now, I am thinking here of some of the more extreme activities I engaged in, not your run of the mill speaking at a demonstration on campus, or something like that. Was I going to tell them that I smuggled burnt napalm out of Salvador to use as evidence against the US government using napalm in the civil war, even though they denied it? I can imagine the same reaction, as at the academic conference in that luxury hotel in Medellin in Colombia, when my bloody knees suddenly became visible in that very decorous setting (after a night of violence in the streets of Bogota, with dead people and destructions of all sorts). They knew something had happened, something bad, since I remained silent, but they had to disconnect, not get into it. Nor did I want to. I am referring here to incidents described in *The Rebellious Generation*.

Your question also contains the possibility of my academic work, not just my academic life, being shaped by this political activism. I am not sure why it is so difficult for me to see a connection. The connection I see is a source for both the activism and the academic work – it is not at all that the activism, through its greater intensity, shaped or influenced my academic work. That source is a deep passion for social justice and a horror of social injustice; I have had it since I was a very little girl. A psychologist told me that I fool myself if I think I had a notion of social justice when I was five – that it must have been a sense of unfairness of things around me at home. A novel? Very possible...

'Was I going to tell them that I smuggled burnt napalm out of Salvador to use as evidence against the US government?'

You came up with the idea of the Global City. Can you explain a little about this? At the same time, I know you have lived in a number of international locations, can you say which are your favourite cities and why?

Focusing on cities has the effect of bringing the global down, down into the thick environments of cities, down into the multiple work cultures through which global corporate work gets done. And it inserts into the notion of the global a concrete space for politics, including the politics of the disadvantaged. In so doing it also makes legible the complexity of powerlessness – it is not simply a matter of not having power. It is precisely the coexistence of the sharpest concentrations of the powerful and the powerless that gives the global city also a strategic political character.

If we consider that large cities concentrate both the leading sectors of global capital and a growing share of disadvantaged populations – immigrants, many of the disadvantaged women, people of colour generally, and, in the megacities of developing countries, masses of shanty dwellers – then we can see that cities have become a strategic terrain for a whole series of conflicts and contradictions. We can then think of cities also as one of the sites for the contradictions of the globalization of capital. This brings us back to some of the earlier historical formations around questions of citizenship and struggles for entitlements, and the prominent role played by cities and civil society.

The large city of today emerges as a strategic site for these new types of operations. It is one of the nexi where the formation of new claims

materialises and assumes concrete forms. The partial loss of state power at the national level produces the possibility for new forms of power and politics at the subnational level. The national as container of social process and power is partly cracked. This cracked casing opens up possibilities for a geography of politics that links subnational spaces. Cities are foremost in this new geography. One question this engenders is how and whether we are seeing the formation of new types of politics that localise in these cities.

Can we put this in a historical context?

Let me elaborate on this by using Henri Lefebvre and Weber. Both demonstrate that cities can, in certain periods and under certain conditions, be productive politically – there is a productivity of space, of the environment itself. Max Weber finds that the medieval towns enable burghers to emerge as a social force, as political actors, because the city is both the realm for their economic empowerment and for their political struggle – the right to protect their property. In the 1950s, Henry Lefebvre looks at the industrial cities of the time, and he argues that the bourgeoisie does not need the city anymore; they may live there and even appropriate much of its resources, but they do not need the city. Lefebvre posits that these are not the cities of the burghers anymore, but the cities of the organized working class, where the working class can emerge as an actor, as a political subject, as a social force – the city where workers can make claims for public transport, public health, public housing. The industrial city of the early and mid-20th century is the strategic space for the working classes. Cities have not always played these roles. At the height of industrial capitalism, crucial sites of struggle were the mines, the large factories; areas that were not cities – like Northern France. And from the 1950s to the 1970s cities were not strategic, they were administrative spaces.

I look at global cities today and find they are no longer the cities of the organised working class or of that older notion of a bourgeoisie that finds in the city the place for its self-representation and projection of its power (including its civilising power). I see in global cities a space that enables two other types of strategic actors. Global cities are where that increasingly elusive, privatised, digitised category we call global capital hits the ground and for one moment in its complex trajectory becomes men and women. These are men and women who want it all and get it all. Thereby they project their daily work and life styles onto the city. This takes a lot of space, so it invades other people's residential areas (gentrification) and other firms' areas (new glamorous office buildings replacing older urban economies). In this process politics gets wired into urban space – it is almost not dependent on organized politics by these two actors. Urban space moves from civic to political.

How does this relate to globalization?

There are many globalisations. Each has a particularised geography and organisational architecture. When it comes to corporate economic globalisation I argue that its organisational side is quite different from the consumer side. Most attention has gone to consumer multinationals: McDonald's, Nike, and so on. The project for the consumer firms is to expand the number of consumers worldwide. In contrast, the organisational side doesn't need to go everywhere and reach as many consumers as possible.

The organisational side is strategic: it services the global operations of firms and markets, both those selling to consumers and to other firms.

'Global cities are where global capital hits the ground and becomes men and women, of a certain kind.'

In my work I emphasise that global capital needs to be made, to be produced, serviced, it needs legal and accounting services, etc. It is not simply a function of power or of technology. The global city is this one very legible site, one moment of its full process, where the capabilities that global firms and global markets need to be global, get produced, invented, made. The key economic function of the global city is that it is a sort of Silicon Valley for inventing and producing specialised capabilities for global operations, operations which to a very large extent are electronic. I like this juxtaposition of global electronic networks and the massive concentrations of materialities – buildings, infrastructure, the fact that professionals and executives need houses, food... the materiality of it all.

What is your favourite city and why?

Not easy to answer ... there are several cities that I really like but for very different reasons. So when I say that I really like Tokyo and Kampala, I am clearly not saying the same thing, as London is right now the city I prefer to live in, with New York a close second.

I'm intrigued by Kampala as an answer. I recently saw the film, *The Last King of Scotland*, about Idi Amin's time and was concerned that, for all its brilliance, it was the white man's story. Yet later I read how popular it was with Ugandans simply because it showed their country and some of its bloody history. Can I push you on the attractions of Kampala and also on screen versions of life?

When I said Kampala, or for that matter London, it is partly the experience of a city, perhaps its difference, the way in which it moves me to another mental space. It is not the attractions of Kampala per se. I was invited to spend some time there three or so years ago. I got into a routine: around two in the afternoon, I just sat on a crowded terrace (where nothing was being served, just chairs) at Makerere University. I would sit there for hours. I might spend an hour next to others, and just exchange smiles, a few comments, and then eventually a conversation would start, slow, rambling. I am still in contact with some of the people I got to know sitting there. There was something so special about entering that space – a different temporality. If I go back, I will just go sit on one of those terraces. That is how I connect to Kampala. It is different for every city that I get to connect with. I can't say anything about the film as I didn't see it.

Do you have a favourite novel or film with sociological connotations – or some guilty pleasure in a trashy romance?

Two of the first films I ever saw happened to be *Hiroshima Mon Amour* and *Last Year at Marienbad* – that was, of course, my parents' taste as I was about nine. But I was taken in and, of all the films I have seen

since, these are two films I still see in my mind as if I had seen them yesterday. For years, as I was growing up, they worked as a puzzle for me. Eventually I worked my way through the whole puzzle. It is the same with books. The book that I read at 12, Ortega Y Gasset's *The Rebellion of the Masses*, read like a novel for me. And again, it was a puzzle on which I worked for years. Funny, no?

Much of your recent work examines the global space of the internet. Have you a favourite website and do you belong to an online community or play video games?

Yes, my favourite site is OpenDemocracy.net. I have tried being part of an online community several times (never video gaming, at least not yet). But as in my off-line life, I simply do not seem to have had the time to hang in there. I drop out fast...

Is there some activism that British Sociologists should throw themselves into?

The Brits do rather well I would say. You have people engaged in just about all the various organising struggles that I care about, from the environment to justice for janitors. The U.S. is far behind in this. It has extremely intense settings for some struggles, but organised struggles are not as distributed and encompassing a reality as in the UK.

Important issues: organising disadvantaged workers; the environment and cities; protecting the rights of immigrants and asylum seekers and refugees; giving new content to parliament (since it has lost functions and responsibilities). We need legislatures – they slow down politics, and make politics public, as opposed to the executive branch (whether a president or a prime minister) which in my reading has become increasingly privatised and unaccountable, and not particularly responsive to the legislative branch.

Thinking of activism and cities, do the Olympic Games in Beijing present opportunities for activism? And what might this mean for London?

Yes. I think that these huge large-scale projects are important opportunities for making legible and struggling around a whole range of issues. In the case of London one thinks immediately about using the construction process to be environmental – not just cleaning up a site, but using what we now already have in terms of engineering, architecture and planning for environmentally sound building. Remember buildings and the building process are the largest single source of environmental damage – airplanes are kindergarten stuff in comparison (though that does not mean that we should not address it).

You recently addressed the BSA's Annual Conference. Can I ask you how that went and about any new thoughts or directions arising from that?

I thought it was great to do it at UEL, one of the UK's most internationalised campuses, but not necessarily privileged students. I think this is the future, history in the making – internationalisms not dependent on privilege. I talked about the features of what I think of as the beginning of a new era. I liked the resonances.

Now quite selfishly can I ask you about some of your most recent work but in areas that I know more about, sociology of law and crime? In *Territory, Authority, Rights: From Medieval to Global Assemblages* you draw a convincing sweep around the globe encompassing history, geography, politics and more. You note the tipping points and the rise of nation states and their ongoing significance in a globalising world. Can I ask how the rule of law – which I take to be the exercise of Authority and the granting of Rights within a Territory – has changed and what the future might hold?

My discussion about the rule of law gets at two different issues. One is that the rule of law is a capability and thus, according to the analytics I develop in that book, can deliver diverse utilities depending on the organising logic within which it functions. In the phase of the formation of the modern state, it served to strengthen and legitimate the power of the state. Today, as it gets inserted in a global logic, it serves to strengthen and legitimate the claims of global capital and of new types of global law, such as the International Criminal Court, our first global court, not international but global! The second issue is that even as it seeks to give rights to all members of the community and establish rules for their enforcement, the rule of law ultimately reflects the dominant interests of an era. The rule of law is not necessarily about justice in the strong sense of that word.

'The rule of law is not necessarily about justice in the strong sense of that word.'

In your chapter in Hagedorn's *Gangs in the Global City* you usefully point out to traditional criminology the need to look wider in its explanations. It seems you are saying that globalisation, even in global cities, leaves local workforces, often immigrant, little choice but dead-end, barely legal jobs, or crime. Have I got that right?

Yes, I try to show that there is a larger system that produces conditions that devastate particular communities and spaces even as they make others prosperous. This is, of course, not a new story. But in each era it assumes specific forms. Today it plays out in the devastations of the global south, where farmers and fishermen, always poor, are now left with nothing, a condition beyond poverty, a type of absolute poverty we have never seen before. And in our rich cities, whether the south or the north, it means the proliferation of slums, hyperghettoes, and particular forms of violence – urban violence as Sophie Body Gendrot describes and documents it in her work, and gangs as are described in the Hagedorn book.

Nic Groombridge
St Mary's University College

Whose History?

Events to mark the abolition of the trans-Atlantic slave trade two hundred years ago have become the source of disagreement between organisers with different agendas for the bicentenary year. Here, Dr Carl Hylton asks who should tell the story of enslaved Africans' fight for freedom.

'An ideology for liberation must find its existence in ourselves. It cannot be external to us, and it cannot be imposed by those other than ourselves; it must be derived from our particular historical and cultural experience. Our liberation from the capacity of racist language is the first order of the intellectual. There is no freedom until there is freedom of the mind.'

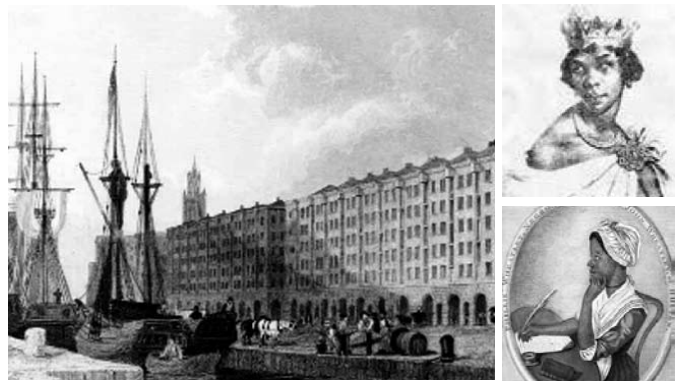
M. K. Asante, *Afrocentricity*,
African World Press (1988 p. 31)

On the 25 March 1807 there was a vote in the UK House of Commons in which 283 MPs voted for the partial abolition of slavery, while 16 voted against. From this date, UK ship captains could be fined £100 for each enslaved African found on board their ships. While it took a further 30 years before trans-Atlantic enslavement was abolished – the Act of 1807 was significant because Africans could no longer 'legally' be captured and transported into bondage.

The two-hundred-year anniversary of the ending of the kidnapping, capture and transportation of African people from their homeland has given us all in the UK an opportunity to revisit our shared history. This past history can be classified as unfinished business that has strong resonances for all of us today. It is firstly about what history is – what is remembered – who gets to recall this history and how the past interacts with the present and future.

The importance of these historical events is not lost on today's people of African descent, including the Black community in Leeds. The tight-knit African/Caribbean community in Leeds wanted to mark this emancipatory event, using the 2007 commemorations as a tool to empower themselves and their communities. The Leeds Bi-Centenary Transformation Project was formed in October 2005 for this purpose and received more than £400,000 from the Heritage Lottery Fund.

The Leeds Bi-Centenary Transformation Project aims are Africancentric, placing the 300-year period of African trans-Atlantic enslavement into the historical context of African and European continents. There is an emphasis on telling the story from an African perspective – giving voice to 18th-century contemporary African activists such as Olaudah Equiano, Sarah Parker Remond, Frederick Douglass and Ignatius Sancho. Equiano, Remond and Douglass all had close links with the city of Leeds and the Yorkshire region. Also important is the impact this African holocaust had on individuals and



families of Africans who were forcible displaced to the Caribbean, some of whom now reside in the UK.

The final key theme is to highlight the extent of the benefits Leeds and other UK cities gained from British involvement in the trans-Atlantic 'trade'. The stress here is on African trans-Atlantic enslavement that generated the 'triangle trade', which was the motor for British and European capitalist development. Textiles, cutlery, gunpowder, green glass, beads, spirits and tobacco were transported from the UK to the West African coast, to be traded for African people. They were enslaved and taken to the Caribbean and North America to be sold, to work to produce sugar, spices, molasses, rum, tobacco and cotton, which were shipped to the UK, thereby completing the lucrative trading triangle.

While members of the African/Caribbean community in Leeds have been successful in devising and remaining in control of a programme of events that allows them to tell their own stories, others have been unsuccessful. Some have struggled to retain control of the recalling of their history, as their own plans are counterposed by White-led 'liberal' organisations that wish to retell this period of history with their ancestors as actors located centre stage.

There is evidence of a widespread feeling among African Caribbean organisations that the 2007 commemorations should not cast enslaved Africans as victims who were freed by enlightened White radicals such as William Wilberforce and Granville Sharp. But rather to acknowledge that 'free' and enslaved Africans were also agents of their own liberation and high profile African activists such as Equiano, Remond and Douglass should be remembered. Likewise, collective struggles of mass resistance and 'slave revolts' need to be highlighted. These sentiments are endorsed by the long-running Liverpool Slavery Remembrance Initiative, which organises three days of Remembrance in August each year. Their aims are clearly stated:

Through Slavery Remembrance Day we seek to both commemorate the lives of enslaved Africans and to celebrate the resistance, rebellion and revolution which ended slavery, highlighting the role of enslaved Africans in their own liberation. (Liverpool Slavery Remembrance Initiative – pamphlet, 2006)

Tensions exist between African community leadership of 2007 bi-centenary projects and ‘liberal’ organisations using evangelical social change, or modern day people trafficking, as their focus. In this regard UK museums and White-led organisations have been the main beneficiaries of Heritage Lottery Fund grants for 2007 bi-centenary projects. The £408,000 Heritage Lottery Fund awarded to Leeds Bi-Centenary Transformation Project goes against this national trend and also becomes the largest 2007 award to a grass-roots community organisation. What is different in Leeds is that grass-roots African/Caribbean activists have managed to work with others outside their community while still maintaining their radical agenda for African transformation. While this should be applauded we must also remember the other African community organisations that did not succeed. One of these organisations is a consortium of Bristol’s Black community. Hilary Banks from Bristol based Consortium of Black Groups told Black Britain (website) that:

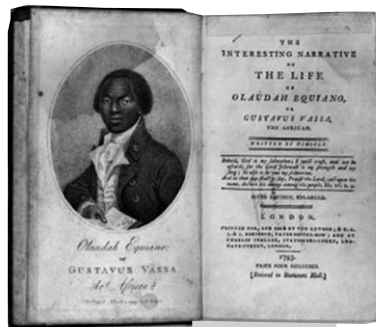
‘We are opposed both to government plans as well as to those of Bristol City Council as they do not come from an Afrikan-centred perspective and continue to position Afrikan people as victims.’ (Black Britain website, 23 October 2006)

A campaign has also been mounted by Operation TRUTH 2007 to oppose the events such as Abolition 200 organised by Bristol City Council – to replace them with African planned activities organised from a Black perspective (Operation TRUTH 2007 pamphlet).

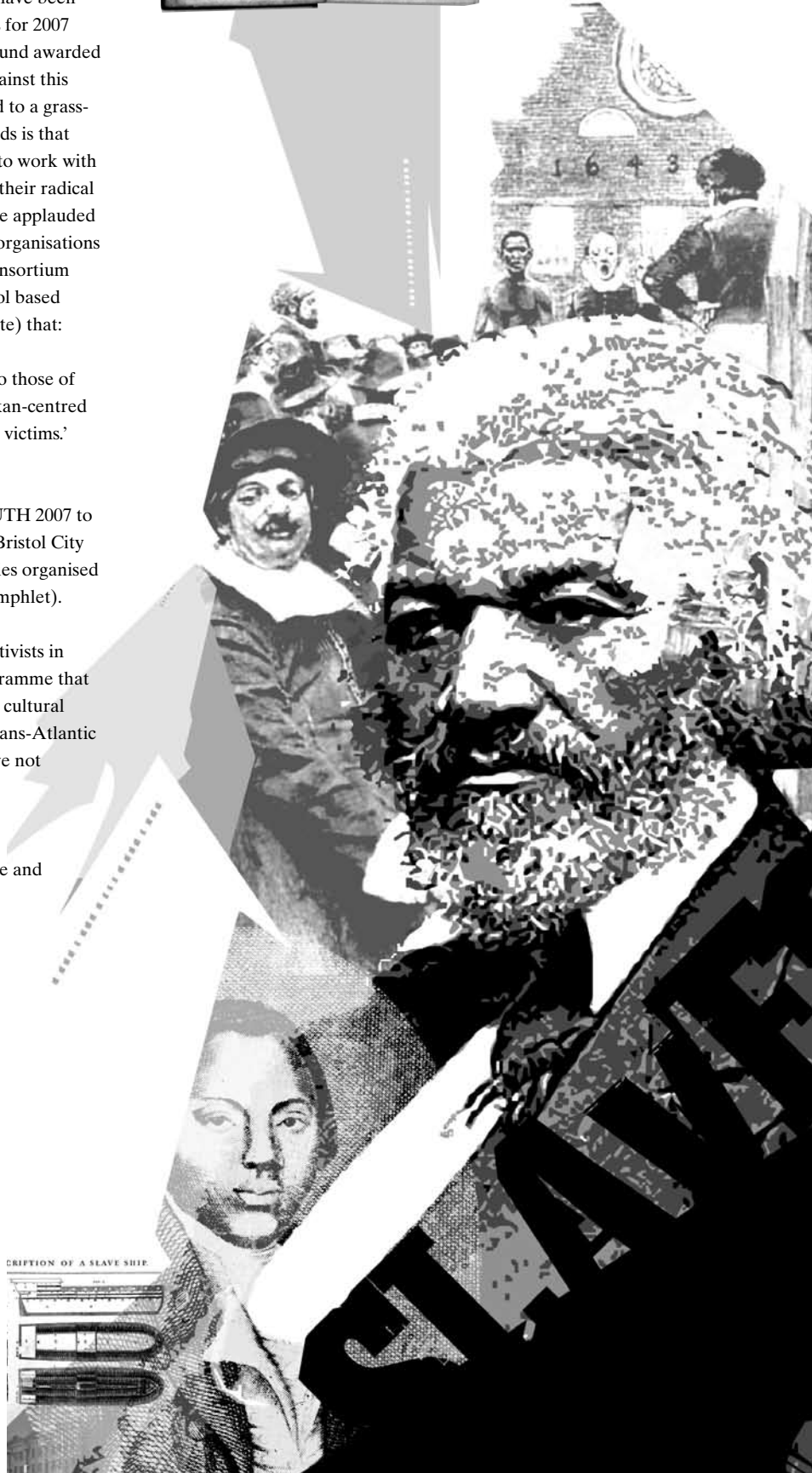
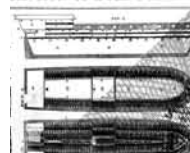
With Heritage Lottery Fund help, Black community activists in Leeds are now proceeding with an Africentric programme that does not replicate the very notion of physical, spiritual, cultural and economic enslavement that is reminiscent of the trans-Atlantic enslavement period. Other communities in the UK have not been so successful.

Dr Carl Hylton

Leeds Bi-Centenary Transformation Project Committee and Lecturer, Leeds Metropolitan University



CRIFITION OF A SLAVE SHIP





About the Leeds Bi-Centenary Transformation Project

Leeds Bi-Centenary Transformation Project was kick-started in October 2005 by Arthur France MBE, a charismatic local activist, with the aim to develop a community-led 2007 project bid to the Heritage Lottery Fund. Meeting throughout 2006, a working group of fifteen activists were able to build partnerships with a variety of local organisations including Education Leeds, Leeds City Museum, Leeds Metropolitan University, Leeds Racial Equality Council and local community organisations, including Leeds Carnival Committee. They also secured funding from Education Leeds, Heritage Lottery Fund, Joseph Rowntree Charitable Trust and Leeds City Council.

The Leeds Bi-Centenary Transformation Project was launched on 25 January 2007 at a half-day ceremony held at Leeds Civic Hall and continued in an evening session at Leeds West Indian Centre. The morning session was attended by local people and dignitaries including African and Caribbean Ambassadors, the Leeds Lord Mayor, Mohammed Iqbal, with a powerful keynote address from Professor Gus John entitled *Pride in Our Heritage*. He emphasised African history prior to trans-Atlantic enslavement – the spirit of revolt and freedom that made enslavement untenable – and made links between enslaved Africans and radical working-class movements in the UK. He stated that:

‘... we have a duty, if we are not to falsify history, to make the connections between the way in which the slavery and plantation system was organised and exploited for the expansion of mercantile capitalism, and the way generations of white working class people here in Britain were exploited and made to acquiesce in the enslavement of Africans on the plantations across Europe’.

The project aims to:

- highlight African achievement, liberation and aspirations – in commemoration of the British Parliamentary Abolition Act of 1807;
- commemorate the 200th anniversary of the Parliamentary Act ending the capture and transportation of African people from the continent of Africa for sale in the Caribbean and North America;
- celebrate the invaluable contribution of African people to early civilisations and contemporary societies – to their own liberation during enslavement – and to British/European growth during the last 400 years;
- highlight and heal the psychological and emotional legacies of racist enslavement;
- leave a lasting legacy of various types of resources for young people and future African/Caribbean generations and others with African ancestry.

The year-long programme will present activities to include schools, museums, churches, artists and the wider community participating in exhibitions, scholarships, conventions, day-trips, talks, lectures, training, performances and carnival involvement. All efforts involve people in a greater understanding of their heritage. The aim is for most of the programme to involve active participation in events such as seminars, debates and discussions, whilst other activities will involve groups of young people in research, selection and design of materials to be used in mobile and permanent exhibitions using African artefacts from Leeds Museum stores. Other people, with the help of two Writers in Residence, will develop school curricular and publish material that will bring alive the impact of trans-Atlantic enslavement themes.

For more information about Leeds Bi-Centenary Transformation Project email: leedsbicentenary@googlemail.com

Great Escapes

Intellectual errors and how they were overcome

University of Aberdeen, 21-22 March, 2007

The history of sociology in Britain has many chroniclers, but behind the 'official' accounts are accidents, coincidences serendipity and mistakes. Some errors are obvious to all but those who make them, others may be admitted later or turn out to have been right all along; and none of us may be aware of some collective mistakes until much later. But regardless, intellectual errors are normal and constitute one of the processes through which disciplines progress theoretically and methodologically. Reflections on past mistakes also open up insights to the future. It was with these considerations in mind that the Department of Sociology at the University of Aberdeen organised a two-day conference entitled 'Great Escapes'.

As John Westergaard pointed out, young academics may feel less able than senior colleagues to stand up and admit to errors, even those they escaped from and later corrected. This is why the conference was deliberately planned to be based on the reflections of some of the best and longest serving sociologists in Britain. Talks were provided by Eileen Barker, Tony Coxon, Ray Pahl, John Rex, Roland Robertson, Garry Runciman, Liz Stanley and Sylvia Walby.

Robert Dingwall, Chris Jenks, David Morgan, Jennifer Platt, John Scott and John Westergaard were special guests in the audience. Unfortunately Sheila Allen, Ronnie Frankenberg, Chelly Halsey and David Lockwood were prevented from participating through ill-health. These are amongst the most eminent people in British sociology today, having the self-confidence and record of achievements to publicly admit to errors; discretion forbids me from mentioning others invited who refused to admit to having made any.

Over sixty people registered and travelled to what was literally for those two days the Frozen North, as an arctic blast confirmed every Southern stereotype about the North East of Scotland. Nonetheless, the conference was enjoyed immensely by speakers and audience alike, as my post-conference email inbox confirmed. For instance, John Rex

described the conference as 'stimulating', and another participant wrote: 'congratulations on a fabulous conference. Many thanks for extending your hospitality and for allowing some trespassing into the world of sociology.'

This point is worth emphasising, for in addition to the special quality of the speakers and invited guests, the audience was remarkable too for its breadth and depth. There were postgraduates – one from Warwick whose PhD is on sociologists' accounts of sociology – as well as academics at various stages of career, a sprinkling of vice chancellors and senior BSA officers.

A risk with a conference theme like this was that speakers would slip into a self-indulgent reflection but virtually all speakers kept on track and fears about sounding old were unwarranted. Another risk, as Jennifer Platt later pointed out, was that presentations by individuals could miss some of the broader cohort experiences – for instance, collective mistakes that mark sociology's history. Many speakers successfully placed themselves as individuals in wider currents of intellectual thought or method. The open roundtable discussion that closed the conference provided a brief opportunity for these supra-individual considerations to be articulated.

The proceedings motivated six questions in my mind. What is the strength of sociology? How do we understand the history of sociology? What is the role of the classics in sociology? What are the challenges to sociology in the future? Has sociology in Britain made progress from the time when the speakers were young? What have been sociology's achievements in Britain?

It proved to be an attractive theme and many people commented on its novelty. If one unpacks the notion of 'mistake', however, it is more complicated, as the roundtable discussion confirmed. I think it would be an intellectual error not to think about a publication from the conference, to which others not present there will be invited to contribute.

John D Brewer
University of Aberdeen



Announcing the new BSA president 2007-2009

Sue Scott

It gives me great pleasure to announce that Sue Scott has been elected BSA President for 2007 to 2009. We welcome Sue and look forward to working with her at such an exciting time for the Association.

On behalf of the whole BSA, I would like to thank Geoff Payne, past BSA President (2005–2007). Those of you who attended Geoff's presidential lecture at last year's annual conference will remember it as the highlight of the event. His thoughtful, supportive and forward thinking work for the Association is appreciated by us all, and we are pleased that he continues to work within the BSA on the *Sociology* editorial board.

Gayle Letherby, BSA Chair

Message from the new president

I am pleased and honoured to have been elected President of the BSA and very much look forward to the next two years. I am strongly committed to Sociology and to the value of thinking sociologically in all areas of life – it continues to excite me and this makes me a strong advocate for the discipline and for the Association. Despite being a Dean I continue to do as much Sociology as I can as a researcher, a PhD supervisor, and indeed as a manager.

I have been a BSA member since 1975, and a member of several BSA committees since 1979 (including two, four year terms on the Executive), and Chair of the Equality of the Sexes and Publications Committees. This means that the BSA has been a significant part of my life for over 30 years. It used to say on my website (I must put it back!) that I wouldn't have become a Professor if it hadn't been for the supportive network (particularly of Feminists) within the BSA – this was in the context of an extreme shortage of University posts, especially in Sociology, in the early 1980s, when many of my age/stage cohort

moved out of the academy, as indeed I did myself for a while. I have moved a lot, holding posts at the Universities of Lancaster, Cambridge, Manchester, Stirling and Durham before becoming Dean of Humanities and Social Sciences at Keele in 2005, and in this context also the BSA, and my network of sociological friends and colleagues, has been a crucial central thread in a mobile life.

Membership is at the heart of an organisation like the BSA and in my view it is incumbent upon the President to encourage membership at all levels. I want to support the BSA to support sociologists at all stages of their careers in the way it has supported me. I am especially concerned to engage postgraduates and early career researchers and to engage/re-engage those who, while they may be at the end of their careers, still have a great deal to offer.

I am also strongly committed to raising the public and media profile of Sociology, and to encouraging sociologists to be



'I wouldn't have become a Professor if it hadn't been for the supportive network within the BSA'

public intellectuals. We need to be more proactive in engaging our future students and in raising the critical level in public debates so often dominated by glib assumptions about the social. Sociological thinking does have an impact but then often ceases to be seen as Sociology and becomes common sense – it is part of the role of the BSA and of its President to raise and maintain the profile of Sociology as a significant tool for making sense of both global complexities and everyday intricacies, of both private troubles and public issues.

Sue Scott
BSA President



The British Sociological Association Annual Conference 2008

SOCIALWORLDS

NATURALWORLDS

Friday 28th – Sunday 30th March 2008, University of Warwick

Key note speakers:

Nikolas Rose (LSE)

Garry Runciman (University of Cambridge)

Kate Soper (London Metropolitan University)

Conference theme:

The theme of this conference invites engagement with contemporary debates about the relationship between the natural and the social and the ways in which the nature-culture distinction is being challenged by developments within both social theory and empirical research. A key aim of the conference will be to explore the social and sociological implications of recent developments – within and without sociology – which challenge the boundaries of the natural and the social in very profound ways. The conference theme is open to wide interpretation and we invite papers, posters, symposia or workshops which address the following conference stream headings:

Biotechnology and society

Social movements

Science/religion

Cultural constructions of nature

Queer theory

Nature, culture and gender

Animals in human societies

The environment

Emotions and the body

A role for public sociology

Theoretical perspectives

Methodological issues

There will also be an 'Open stream'

All BSA study groups are strongly encouraged to contribute posters/papers/symposia addressed to these streams. There will also be opportunities for study groups to meet independently.

Abstract submission form available from:

E-mail: BSAConference@britsoc.org.uk or

BSA Website: www.britsoc.co.uk/events/Conference

IMPORTANT DATES:

Friday 28th September 2007: Deadline for abstracts to reach the BSA office.

Friday 11th January 2008: Last date for presenters to register.

Conference organising team:

Gurminder Bhambra, Bob Carter, Nickie Charles, Christina Hughes and Hazel Rice (University of Warwick)

Top tips for publicising your research

In March, Warwick University hosted the second of the BSA media workshop series. The event aimed to help social scientists develop good relations with the media as a means of disseminating research findings. Proactively, academics seek to publicise new research and reactively, their views are sought on breaking stories, so understanding how the media works is increasingly important.

Over twenty participants from Warwick, Loughborough, Nottingham and Birmingham Universities heard from three journalists and a university communications officer. The day's top tips are included below.

Keep it simple

Chris Arnot, freelance research and education journalist for the *Guardian* and *Independent*, described profiles he does of distinguished academics or those whose work is particularly newsworthy. He advised simplifying your research as much as possible and giving 'digestible', non-rambling answers to questions.

Keep it short

Peter Dunn (of Warwick University's Communications Office) stressed that journalists cannot understand the essential academic currency of the caveat: you might have to grit your teeth at how they represent your work. Journalists need bite-size chunks of information and often have less than five minutes to collect that data. Don't try to impress them with discipline-specific jargon. If our priority is to inform, theirs is to entertain.

Be proactive not reactive

Despite divergent approaches, media consultant for the BSA, Professor Ivor Gaber, emphasised the need to network well with media people, monitor the news, make proactive proposals when your subject area acquires salience and not take rejection personally.

Make it personal

Fiona Scott, *Coventry Telegraph's* political editor, explained how local reporting of research includes sketches of those affected by it (research for its own sake gets less attention than say local asylum seekers impacted by national or regional policy).

Think local, go global


Fiona also confirmed that national news outlets scan regional outlets as sources of stories; so consider local media as a potential dissemination tool for a far wider audience.

Global news channels like the BBC World Service (120 million listeners) increasingly seek expert opinion, so there is no limit to the audience size for well-presented academic research.

The event also included a workshop on what makes the news, what characterises newsworthy stories and how to meet journalists' deadlines. If you want to find out more, further media workshops are planned for BSA members around the UK. Visit www.britsoc.co.uk/events for updates.

Dr Samantha Callan
Honorary Fellow
University of Edinburgh

The McGraw-Hill Companies



New IN SOCIOLOGY

Sociology in the Age of the Internet

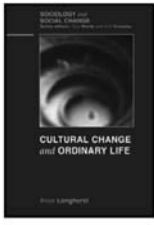
Allison Cavanagh
University of Leeds, UK

In recent years there has been a large and diverse body of writing from scholars in the social sciences who have been studying changes brought about by new communication technologies in general and the Internet in particular.

Allison Cavanagh appraises the work in this area by:

- Evaluating the extent and rate of change through a synthesis of the available empirical literature
- Providing a key to understanding the changes identified through an examination of the utility of new social theory

May 2007 224pp
ISBN-13: 978-0-335-21725-0 (ISBN-10: 0-335-21725-7) Paperback £20.99
ISBN-13: 978-0-335-21726-7 (ISBN-10: 0-335-21726-5) Hardback £60.00



Cultural Change and Ordinary Life


Brian Longhurst
University of Salford, UK

This book explores conceptualizations and the social patterning of ordinary and everyday life in the context of recent theories and accounts of social and cultural change. It suggests that a new understanding of ordinary life, which combines consideration of routine and points of high emotional investment, can be produced from a variety of sources that have not yet been brought together in any systematic fashion.

The book suggests that the understanding of everyday life has to be considered in the contexts of attention to audience processes, spectacle, performance and imagination.

September 2007 192pp
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ISBN-13: 978-0-335-22188-2 (ISBN-10: 0-335-22188-2) Hardback £60.00

Both books are part of the Sociology and Social Change series.
For more information, or to place an order, visit our website: www.openup.co.uk



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I SPIE a new prize for authors...

Sociology... we know you are not in it for the fame, the glamour or the fast cars ... but there's nothing wrong with a few perks along the way. Through their annual prize programmes, the BSA are proud to reward excellence in sociology and support writers contributing to the discipline in new and innovative ways.

Until recently, our prizes have focused on encouraging new academics, particularly those researching and publishing first monographs.

However, we are very pleased to announce the introduction of four new prizes, for academics at all stages of their career, for journal articles: the SAGE Prize for Innovation and Excellence. SPIE for short.

The SPIE will be awarded annually to one paper in each of the BSA's prestigious journals: *Cultural Sociology*; *Sociological Research Online*; *Sociology*; and *Work, Employment and Society*. The prize will be awarded at the BSA Annual Conference to the paper published in the previous year's volume judged to represent innovation or excellence in the field.

The prize is £250 worth of SAGE books or a free annual individual subscription to a journal of the winner's choice. All nominees for the prize will receive publicity from the BSA and SAGE Publications, and winners' papers will receive a period of free electronic access to their article (to encourage usage and citation).

The SPIE joins our existing prize programmes: the Philip Abrams Memorial Prize for best first sole-authored monograph of the year, and the Phil Strong Memorial Prize (see below). Both are worth £1000.

www.britisoc.co.uk/publications/prizes

The winners 2007

Roger Burrows and Nicholas Gane (pictured)

Geodemographics, Software and Class

Sociology ~ Volume 40, Issue 5

Liz Stanley and Sue Wise

Putting It into Practice: Using Feminist Fractured Foundationalism in Researching Children in the Concentration Camps of the South African War

Sociological Research Online ~ Volume 11, Issue 1

Chris Smith

The double indeterminacy of labour power:

Labour effort and labour mobility

Work, Employment and Society ~ Volume 20, Issue 2



The British Sociological Association

Medical Sociology Group

Phil Strong

Memorial Prize

We are pleased to announce the Phil Strong Memorial Prize for the academic year 2007-8. The purpose of the prize is to contribute to the advancement of medical sociology by supporting post-graduate research in medical sociology.

The prize was established in memory of Phil Strong (1945-1995), one of the post-war generation of sociologists who influenced the development of medical sociology in the UK. Phil's work combined rigorous empirical analysis with sociological imagination. He was one of the foremost exponents of Goffman's ideas, but he did not confine himself to interactionism, or indeed to sociology, in his reading or thinking which drew on philosophy, political science and literature. His empirical research included important studies of

the clinical encounter, NHS reforms, and the social history of AIDS. In memory of his contribution as an essayist, researcher and teacher this prize has been established to support postgraduate research in medical sociology. Applicants must show that they are unwaged, working in the field of Medical Sociology and registered for a higher degree at a British university or other recognised British research institution, with a named supervisor who is a member of the BSA.

Applications must be submitted to arrive no later than 17th August 2007. Incomplete applications and applications received after this date will not be considered. The draw and announcement of the winner for this year's prizes will be made at the Medical Sociology Study Group's AGM during their Annual Conference to be held at the Adelphi Hotel, Liverpool from 6-8th September 2007.

All applications must be submitted as email attachments to: bsamedsoc@britsoc.org.uk
Subject line: Phil Strong Prize

Sharon Bolton has moved from Lancaster University Management School to become Professor of Organisational Analysis at the University of Strathclyde Business School.

Janet Finch has been appointed Independent Co-Chair of the Council for Science and Technology alongside the Government's Chief Scientific Advisor, Sir David King.

Tom Gibbons has been appointed Lecturer in Sport & Exercise (Sports Studies) at the University of Teesside.

Michalis Lianos, previously at Goldsmiths College and University of Portsmouth, has been appointed to a tenured Faculty Chair at the University of Rouen, France.

Professor Andrew Pilkington has recently been awarded a Chair in Sociology at the University of Northampton.

Paul Watt has been appointed to a Sociology Lectureship at Birkbeck.

DEPARTMENTAL NEWS

Aberdeen

The Robert MacIver centenary conference, to mark the first appointment of Robert MacIver

to the University in 1907, with whom the teaching of sociology begins in the University, is being held on 18th May in the University of Aberdeen. Registration is essential. www.abdn.ac.uk/maciver

The May issue of *The History of Human Sciences*, is a special issue on Sociology and its 'strange' others, based around a seminar series at the University of Aberdeen in 2005, and addresses the discipline's uneasy relationship with theology, art history, cultural studies, evolution theory, law, economics and human geography.

Manchester

Sociology appointments include: **Jamez Nazroo** (Chair), **Dale Southerton** (Lectureship), **Vanessa May** (Lectureship), **Mark Cresswell** (Temporary Lectureship), **Vanessa Gash** (Hallsworth Fellowship), **Gemma Edwards** (Postdoctoral Fellowship) and **Simone Scherger** (Research Fellow). The Cathie Marsh Centre for Census and Survey Research (CCSR) appointments include: **Ian Plewis** (Chair), **Nikos Tzavidis** (Lectureship), **Vanessa Gash** (Lectureship from 2009), **Leen Vandecasteele** (Postdoctoral Fellowship) and **Rob Ford** (Postdoctoral Fellowship).

Warwick

The Reinvention Centre for Undergraduate Research at the University of Warwick is proud to announce the publication of *Representations*, a student-edited volume of students' writing and photographs. The book brings together short stories that were written for a new module on the Sociology of Story and photographic material that was produced for a new module on Visual Sociology, both taught in the Department of Sociology. The book was edited and published by students working on a project funded by the Reinvention Centre. The main aim of the Reinvention Centre is to integrate research-based learning into the undergraduate curriculum; not simply to teach undergraduates research skills but to enable undergraduates to become involved in research and to be integrated into the research cultures of their departments.

If you would like to receive a copy of the book, please contact: reinvention@warwick.ac.uk and to learn more about the work of the Reinvention Centre, go to: <http://www2.warwick.ac.uk/fac/soc/sociology/research/cetl>

Glasgow Caledonian University Lecturer Appointed Head Of Commission For Racial Equality

Professor Kay Hampton became chair of the Commission for Racial Equality on 1 December 2006. Kay is currently a lecturer in criminology at Glasgow Caledonian University.

Prof. Hampton was appointed as a Commissioner for CRE Scotland in 2003, and became deputy chair nine months later. She is the first woman to be appointed to the role in the CRE's 30 year history.



Her appointment as chair follows the stepping down of current chair Trevor Phillips OBE. The appointment will run until 31 October 2007 when the

work of the CRE will be taken forward by the Commission for Equality and Human Rights (CEHR), a new commission which will bring all equality issues together under one body.

Prof. Hampton said she was thrilled to be appointed as chair: 'I am extremely pleased to be appointed chair of the CRE and excited about the work this will involve going forward. This is a challenging time for the CRE. After the mixed reactions to some of its work over the years, now is the time for it to shine. My task is to draw out the best of the CRE from the past 30 years and take forward a strong legacy to the new commission, the CEHR. This new organisation will be a breath of fresh air where we will see the commonalities of the struggle for equality.'

She added that she felt academics had a vital role to play in informing policy in areas

like equality and hoped to encourage more academics to participate in such work.

'Academics can provide robust, considered and scholarly views on policy – that is part of the reason I became involved with the CRE. Such a reflective perspective is vital in many significant areas of policy.'

In welcoming Prof. Hampton's appointment, Principal and Vice Chancellor Professor Pamela Gillies said: 'Kay Hampton's appointment as Head of the Commission for Racial Equality recognises her strong track record in research on racism, ethnicity and discrimination. I am delighted that Kay has been appointed and I am sure the Commission for Racial Equality will benefit greatly from her experience and expertise [...] Indeed we believe she is a good example of how universities with a strong social mission can make a meaningful contribution to society as a whole.'

Dr Anne Witz 1952-2006

I first met Anne in the 1980s at a BSA conference; she always had good questions. She came to Lancaster, where I supervised her PhD published in 1992, by Routledge, as the much cited *Professions and Patriarchy*. Her focus was on the health occupations; which ones had the power to effect occupational closure and become professions. This depended on patriarchal power in civil society and the state at a time when women did not yet have the right to vote. Anne cared about the issues she wrote about; cared about the injustices done to women; cared about thinking and writing about this with precision and in new ways. She took delight in challenging orthodoxies. She moved through many topics: bureaucracy, bodies, aesthetic labour, feminist theory and more. We will miss her.



Sylvia Walby, Lancaster University

Anne was a special person, someone who could light up a room with her smile and her intellect. I first met her in 1986 but her move to Strathclyde in 1996, while I was at Stirling, created an opportunity to develop a friendship which is now very hard to do without – she was a sister in all but the genetic sense. We were members of the organising committee for the 1999 BSA Conference – she was a joy to work with, always ensuring that we were on track, and that our efforts were accompanied by food and wine and laughter. We shared an interest in the sociology of the body, and a commitment to its grounding in feminist understandings of gender. Until a few months before her death Anne was working on a monograph – *Engendering Embodiment* – which sadly she will never finish.

Sue Scott, Keele University

I first met Anne in 1990, when I invited her to be external examiner at the University of Glamorgan, and was immediately impressed by her, both professionally and personally. Our friendship was cemented when Anne moved to the University of Strathclyde in 1996, where I then worked. She was a colleague who provided not only intellectual stimulation but with whom I shared frivolous pleasures: good food and drink, films and shopping. Over the years my admiration for

Anne's formidable intellect grew. Her work addressed current debates, from her early contributions to the theorisation of patriarchal relations, to her more recent attention to the body and social theory, but she did not chase academic fashions. She set her own agenda, and never compromised her high standards of scholarly rigour and careful argumentation, and her incisive interventions always moved debates forward. She has left a legacy of truly inspirational work. A colleague at York said of Anne's death that it 'is a great loss to feminist sociology' – indeed it is.

Stevi Jackson, University of York

My work with Anne was truly collaborative, we discussed and debated until we hit on just what we wanted to say. Writing was mixed with generous dollops of laughter, good food and drink and somehow it didn't feel like hard work at all. Anne was both brilliant and tenacious – when she got her teeth into a problem there was no letting go. Her command of both classical and contemporary theory was extraordinary – I learned so much from her. She didn't suffer fools gladly, but was never unkind in taking them on. Her sense of humour was wicked – I never laughed as much with anyone else. Recently, despite ill health, Anne continued to develop new lines of research – on Bourdieu, de Beauvoir, and the sociology of style. Her legacy includes not

only her published work, but her influence on those lucky enough to have known her. The mark she has left on me is indelible. I love and miss her deeply.

Barbara Marshall, Trent University, Canada

The last few years were difficult ones for Anne and also for her family and friends and I sometimes wonder if I should have done more to support her. I guess this is a common feeling and know that others feel the same, but then I remember Anne and that she was, and remained to the end, a fiercely independent woman. She was determined to continue with the good things in her life; seeing family and friends, spending outrageous amounts on beautiful clothes, good food and wine. I knew her as a colleague, mentor and collaborator, but most of all, I knew her as a friend; a wonderfully funny, glamorous, warm and reliable friend. We had fun together: *And we were never being boring
We dressed up and fought,
then thought: make amends
And we were never holding back
or worried that
Time would come to an end
We were always hoping that,
looking back
You could always rely on a friend
(Pet Shop Boys, 'Being Boring')*

Mo Rahman, University of Strathclyde

Mike Hepworth 1938-2007



Mike Hepworth died suddenly on 17 February 2007. He had retired from the University of Aberdeen in December 2003 and recently moved to York. It is fitting, though tragic, that his life should end in this city where, shortly after his appointment as lecturer at Teesside almost forty years ago, he became a founding member of the National Deviancy Conference. The NDC was to have a major impact on British sociology, particularly in the development of constructionist interpretations, and while Mike's publications *Blackmail* (1975) and *Confession* (1982, with Bryan S. Turner) were very much part of this trend, his abiding interest in Goffman and Elias lent an interpretative richness to his work that was unique. Teesside also saw the birth of his long collaboration with Mike Featherstone, a story that began with attempts to account for the phenomenon of missing persons and led to the theorisation of the relationships between the ageing body and consumer culture. *Surviving Middle Age* (1982) was an early fruit of this dialogue, one that later flourished through their joint endeavours, again hugely influential, initiating and editing the journals *Theory, Culture and Society* (and the related book series) and *Body and Society*.

From 1972 until 2003, Mike was successively lecturer, senior lecturer and reader in sociology at Aberdeen. His contributions to the department reflected the dedication of a true team player, not least in conceiving and teaching the *Body, Self and Society* course, an enterprise he initially developed along with Bryan Turner, thence with a succession of younger colleagues, and continued to deliver with as much verve in 2003 as he had done twenty years previously, when, he was always keen to remind the students, nobody else could see why sociologists should study the body. Although he was right to emphasise his pioneering role, it was entirely in character that Mike should offer inspiration and mentoring then watch as others, to use a phrase he favoured, took the ball and ran with it. Postgraduate students were especially encouraged.

As two recent correspondents have remarked: 'Mike was always kind and generous. He had time for everyone and was exceptionally supportive.' They recall especially his entertaining role-plays as the 'external examiner' at mock viva sessions. Others who went on to academic careers cite him as the teacher whose inspiration first sparked their curiosity as sociologists. His pedagogic gifts were more those of the raconteur than those of oratory, the portentousness of which he nevertheless parodied to great effect.

Though honours came his way (he was a Visiting Scholar at Churchill College, Cambridge, Visiting Professor at Abertay University and an Academician of the Academy of Learned Societies for the Social Sciences), Mike had no time for institutional politics. He maintained that it was in the nature of sociology

to observe from the margins. Indeed, observation was central to his method, which subjected everyday experiences to close interactionist analysis and reflected how the most personal of attitudes and emotions were socially inscribed. His research into ageing drew on popular magazines, paintings and fiction – 'visual and verbal images of ageing' he called them – as resources for understanding the interdependent realms of individual self-consciousness and socio-cultural change. On the one hand, his gaze lit on the 'mask of ageing' ('the experience of ageing as a tension between an inner or personal sense of an "ageless self" the outwardly visible ageing body'); equally came the theorisation of the new middle age and a putatively postmodern life course, the 'wrinkles of vice and wrinkles of virtue' in Victorian art and, in his last book *Stories of Ageing* (2000), an

Roger Silverstone

1945-2006

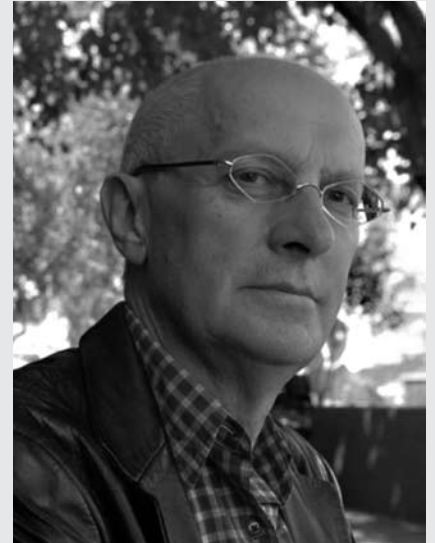
Internationally renowned media scholar and sociologist, founder of the Department of Media and Communications at the London School of Economics

Professor Roger Silverstone, author of twelve books including *Why Study the Media?*, *The Message of Television*, *Consuming Technologies*, *Framing Science and Television* and *Everyday Life*, and many articles and writings, has died unexpectedly, following surgery, aged just 61.

Silverstone had a considerable impact on the interdisciplinary field of media and communications in the UK and internationally, establishing new and innovative programmes of teaching and research at the universities of Brunel, Sussex and the LSE. His research on the embedding of media and communication technologies in the complex social dynamics of everyday life will have a lasting influence on future generations. He developed key concepts in our repertoire of ideas, theorising the everyday so as to demonstrate the cumulative significance of routine, often unnoticed, habits and practices.

Through his interest in the way people domesticate new technologies within their homes and beyond 'their front doors', as he often said, he led several generations of researchers to ask why and how people persist in using technologies and the media in unexpected ways. He had a particular fascination with the media that are produced and consumed by diaspora communities, often including junior researchers in this work.

His later writings expressed his commitment to understanding the ethical dimension of our daily lives with media. *Why Study the Media?* – a concerted plea to sceptics everywhere – showed the importance of media, both in community, democratic and global affairs and closer to home – in imagination, trust,



memory and play. In his last book, *Media and Morality*, in press with Polity Press, he examines the moral and political consequences of our collective failure to empathise with 'the other', for that other is also ourselves. Without a critique of global media power and responsibility, his concern was that we will see an erosion in the capacity of human beings to understand and respect each other, especially those whom they see and hear only when mediated through the media.

He will be greatly missed by colleagues, friends and students in many countries, for his ideas and his energy, his infectious enthusiasms and his enormous generosity: a man of great warmth, he was modest in manner but inspirational to many.

He leaves behind his wife, Jennifer, a psychotherapist, his children Daniel, Elizabeth and William, and four grandchildren.

Sonia Livingstone

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elegant Meadian appraisal of over 100 contemporary novels. Beyond sociology, gerontologists in particular welcomed all this as a breath of fresh air in a field dominated by social problems. Like them, I was inspired by Mike's interest in the relationships between popular culture and mid and later life. His absorption here was always up-to-the-minute, and little escaped his attention: two days before his death he emailed me his thoughts on the delineation of the ageing protagonists in the recently released films *Venus* and *Notes on a Scandal*. Such intellectual generosity – a readiness to share his enthusiasms, always tempered with a humorous, frequently hilarious edge that belied deep insight – was perhaps his most endearing, indeed enduring characteristic. As Mike Featherstone remarked in his funeral oration, 'he invariably gave without calculation'.

Mike is survived by his wife Marian, son Guy, daughters Rachel and Ginny, and three grandchildren.

Andrew Blaikie

University of Aberdeen

University of the Third Age

Dear Editor,

When sociologists retire, the opportunities for their teaching depend on how far they wish to continue providing it. The opportunities are there, waiting, indeed yearning, to be taken up. Of the various possibilities, this article will consider just one – the University of the Third Age or U3A as we call it. It's called 'university' because it began in the French university system in 1972. The 'age' designation follows the designation: 1st age: childhood and youth, 2nd age: adulthood and mid-life, 3rd age: late middle life (from say, 50) to old age, and 4th age: when infirmity forces domiciliary seclusion. In 1982, Peter Laslett, the Cambridge historian, brought U3A to Britain. With the aid of Michael Young and Eric Midwinter, he established U3A as a community-based learning movement, outside the university system. The idea quickly caught on, and U3As, each self-governing voluntary groups, encompassed within a loose national organisation, were set up across many urban and rural areas throughout the British Isles. Each U3A offers such subjects as local persons are willing and able to offer. Today the movement even caters for the 4th age via online groups.

Since I found no U3A in my town when I retired, I set one up with the aid of members from a town nearby. This new U3A commenced in 1993 and was able to offer more than a dozen subjects from day one. At that time, my sociology groups would number up to 25 members and I had difficulty squeezing them all into my living-room. Today, perhaps half our study groups meet in hired rooms.

I have offered sociology in one form or another from the start – providing handouts and using textbooks. Over the years, I keep my material fresh by diversifying from introductory sociology, to sociological theory, to social problems, and so on.

Another use for sociology has emerged in the life story writing group, which I started ten years ago in order to help members recognise and develop their reflective learning as they read out and discussed their life experience, a little at a time. I seek to stimulate the writers to interpret the turning points of experience in order to stimulate additional/new meaning. Sociology is relevant within the group discussions by contributing concepts: socialisation, role, culture/sub-culture and so on.

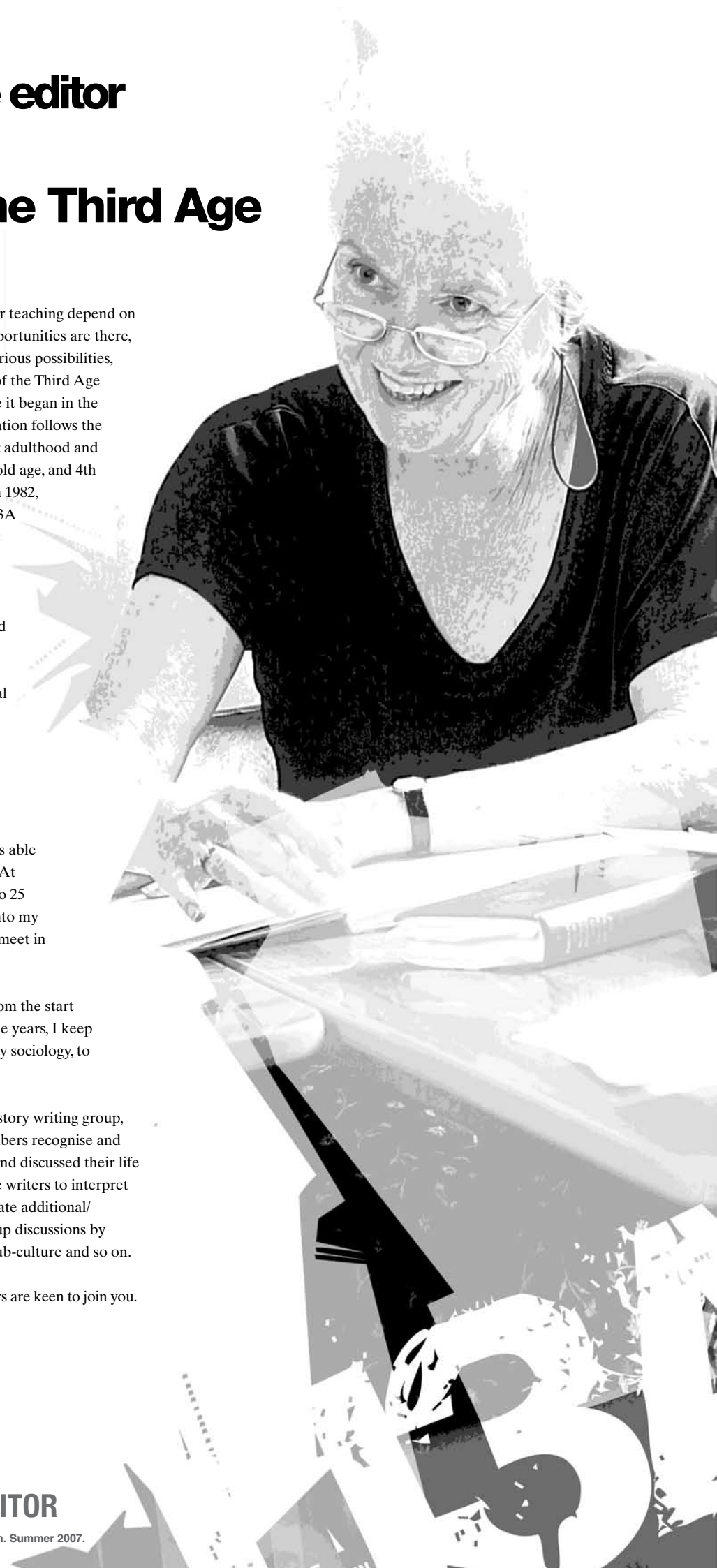
If you are willing to share your knowledge, third agers are keen to join you.

Terence Chivers

Sunderland University, retired

SOAg member

See www.u3a-info.co.uk for more information.



Academia and life as it is lived

Dear Editor,

A couple of months ago, in Africa, I was chatting to the head of a consultancy company that had started up as an offshoot of a UK university. He was telling me that for the first decade or so most of their activities had focused on carrying out studies on this, that, and the other, both at home and abroad. But then the market had changed. Immediately my mouth said, without connection to the brain, 'So now you have to do work, too?'

The *Network* spring issue's feature on South Africa reminded me of this conversation. I realised the gap that exists between British academics and real life outside the UK. In fact, there are two gaps – the one between academia and life as it is lived, and the one between the UK (or any other 'advanced' state) and poor countries, be they in the south or in the East.

In his article, Jonathan Gabe describes how a group of women gardeners 'greeted with rapturous applause...this small sum [£70]'. There's nothing 'small' about it – £70 is serious dosh compared to the poverty line in South Africa – the 2001 poverty line was 286 USD per family of five per month (http://poverty.suite101.com/article.cfm/south_africa_battles_poverty).

And I bet even a group of 20 women cannot spare enough to raise £70 in a month or two. 'Invest to save' does not work for poor people, anywhere. Of course it's nice that the sociologists bought all those trinkets to take home (a rather ironic reversal from 'giving trinkets to the natives'), and that at least makes the visit to the centre more sustainable. But I also wondered how many visits the centre gets, and if the ladies working at the centre felt a bit like they were in a zoo.

So what do we see as the outcome of the conference (apart from the sharing of papers)? South African academics had the chance to participate and make contacts with academics from elsewhere. Academics from European countries had a chance to let their sociological gaze rest on deep poverty in South Africa (representative of deep poverty in many countries). Does this help the poor? I suspect not for a long time (but perhaps this is not the role of sociology?).

Having worked as a consultant addressing poverty issues in similarly poor countries in Eastern Europe and Africa for over a decade, I suggest what people in these countries need is not studies and nice conversations, but action. Academically-based consultants will say 'but how can we do action if we don't know the situation?'. Actually, in most countries studies have been carried out ad nauseam. Academics will argue 'but they did not ask the right questions!'. Furthermore, academics often write papers with big words like 'positioning', or 'testing hypotheses', fussing over every word, when most of that will be lost in translation anyway.

If you really want to help a country, I suggest you work with what you've got. Policy-making, especially in policy areas new to a country, is a matter of trial and error anyway because one does not know what the uptake of e.g. new services will be. You gather all the information that you can readily access, speak to people, maybe do a tiny bit of research for that essential question that no-one has asked before, and then you work with the population and decision-makers to develop a policy that everyone supports and that you all think will work; you can pilot it in a small area and adjust it accordingly. Only doing studies does not put food on anyone's table. Or do you seriously think UK policy-making is scientifically based?

Name and address supplied

The veil may suck but it is not sociological to say so

Dear Editor,

As a son of a secular Turkish family and as a sociologist I have read Max Farrar's essay about the veiling with a familiar concern. For the ones who missed it, Farrar first agreed that we should criticise Jack Straw's statement about the veil, but at the same time we should also join Salman Rushdie in saying that the veil 'sucks'. Then he gives his reasons for us to criticise veiling.

I do not disagree with Farrar's core of beliefs but I am not content with the practice he offered. Salman Rushdie may explain why veiling sucks and you can agree with it, but these are emotional statements not scientific claims. Accordingly, Straw can say that he is personally not in favour of veiling, but it is not something he should bring to bear in his work.

Bureaucracy is associated with equal treatment, levelling of differences of all citizens and its objectivity. Therefore somebody who does a job bureaucratic in nature may hold certain personal beliefs but is not expected to talk about them.

In a similar manner, a sociologist is a person who can hold beliefs but does not act on them. You can study what problems veiling creates or how unjust it is, but when it comes to saying 'down with veiling', it is not in the confines of Sociology as far as I understood it. Even if we may be right, conceptualising something sacred in such a way should not be part of Sociology. Using Levinas to make a personal comment is also as decontextualising as using personal statements in sociological studies.

It reminds me of a Turkish concept about a type of intellectual called 'bar-intellectuals'. Their intellectuality is limited to bar talks, in which each tries to dominate the other by showing off the knowledge they have. In the end, they do not really talk about anything but they engage in an emotional contest of domination.

Unlike the bar intellectuals, sociologists should create a language to change the world by preserving its value-freeness. Since the only motivation for people to believe in a social science is the belief in its objectivity, Sociology should not be a platform where we discuss our own subjective feelings, however right they may be.

Turkay Nefes
University of Kent, Canterbury

::: The Language of Mediums and Psychics: The Social Organisation of Everyday Miracles

Wooffitt, R.
 Hampshire: Ashgate Publishing
 2006
 230 pp
 £50.00 hbk
 ISBN: 0-7546-4202-X.

This text approaches the phenomena of medium and psychic interactions with their paying sitters from the perspective of conversation analysis (CA) and discursive psychology, suggesting they be seen as examples of institutional interaction. Transcripts of individual sittings illustrate the linguistic nature of the phenomena in question. Such phenomena provide an interesting topic, but I felt this did not emerge enough partially due to the author's concern with displaying 'neutrality' towards his phenomena.

The author relied on Conversation Analysis's agnosticism during the 'analytic moment' and then seems to extend this neutrality to the whole study. The concern with being seen as 'neutral' towards the ability, or otherwise, of mediums and psychics to contact the spirit world stifled the analysis, detracted from the phenomena and neutered the CA. While this should not distract from some interesting observations, it is exactly what it did for me.

Some of the data is very interesting. I noted that mediums never use surnames as spirit identifiers and wondered why that might be. Also of interest was mediums and psychics preference for 'yes' or 'no' answers from their sitters. The author relates this to the debates of whether mediums and psychics 'cold read' sitters (i.e. read the person instead of getting their 'information' from the spirit world), rather than as techniques in preventing sitters asking detailed questions. This seemed odd in the context of an analysis which otherwise eschewed any judgments.

One last comment in that regard: CA may be agnostic, but an exaggerated concern with 'neutrality' can stifle the analysis and the potential interest to a wider audience. The author knows his phenomena well and I feel that some of his 'expert opinion' would not have undermined the validity of his analysis; I for one would have appreciated Wooffitt's interpretation of these interesting phenomena.

Neil Jenkins
 University of Newcastle

::: Young Citizens: Young People's Involvement in Politics and Decision Making

Fahmy, E.
 Aldershot: Ashgate Publishing
 2006
 £50.00 hbk
 ISBN: 0-7546-4259-3

Apathy? Disaffection? Changing values?

This book is an incisive and judicious study of young people's attitudes towards and engagement with politics in the UK and internationally. The book very successfully combines a well balanced and searching discussion of social policy perspectives and a variety of relevant theoretical frameworks, with the presentation of key findings derived from analyses of both quantitative and qualitative data sets.

The likelihood of success of various more or less tokenistic government initiatives explicitly aimed at reconnecting young people with conventional politics is, as the author points out, dependent upon a convincing diagnosis of the undoubtedly complex causes of what some see as 'non-participation' and 'disengagement'.

One important starting point for this study is Marshall's classic exposition of (social democratic) citizenship, which 'emphasises the interdependency of social, economical and civic rights'. Given the contemporary British public policy context, within which a number of key challenges to the broadly Marshallian version of citizenship are discernable, it would seem especially timely and important to highlight that the wider engagement of young people in politics depends on a number of factors: upon far-reaching reforms of the overall public policy approach of successive government administrations, as well as upon addressing the organisation of political institutions in contemporary democracies. This book does so in an original and insightful way.

Moreover, by pointing to the continued salience, for young people, of traditional social hierarchies it is also significant that this book seeks to critically interrogate notions of 'individualisation' and 'postmodernisation'.

For me, the findings indicate that if we are to properly assess the democratising potential of recent policy initiatives such as the introduction of citizenship education in English and Welsh secondary schools, it will be necessary first to more fully examine the prospects for the emergence of a broader politics underpinned by a commitment to more redistributive, socially inclusive policies, which addresses 'underlying structural inequalities and their effects across the life course'.

Tom Shirley
 University of Cambridge

::: Last Best Gifts: Altruism and the Market for Human Blood and Organs

Healy, K.
 Chicago: The University of Chicago Press
 2006
 xii + 194 pp
 \$20.00 pbk
 ISBN: 0-226-32237-8

Human blood and organ donation is a prominent and controversial topic in bioethical and policy arenas. Consequently, donation is an increasingly visible object of study for the social sciences, and analyses are often framed by theoretical and empirical work within the sociology and anthropology of science and technology. Healy's book is a concise, well-written and nuanced contribution to the growing body of social scientific research in this area, much of which critically engages with Richard Titmuss' 1970 book, *The Gift Relationship*.

Healy moves discussion from individual rationales of donation – the focus of many other studies – to examine the social organisation of procurement; as Healy points out, 'Organizations procuring blood and organs create and sustain their donor pools by providing opportunities to give and by producing and popularising accounts of what giving means.' Troubling the distinction between giving and selling, Healy critically engages with critiques of capitalism that cast the sale of body parts as the last line in the commodification of human beings. In doing so, he draws extensively on economic sociology – particularly the work of Viviana Zelizer – and adds a new theoretical perspective to an area with an established literature in science and technology studies (STS) and Foucauldian sociology. However, a broader engagement with work in this area, particularly that of Margeret Lock and Catherine Waldby, would have arguably added texture to Healy's goal of seeing 'which organizations make gifts best, and how organizations make gifts last'.

Joining a number of other social scientists in a critical (re)appraisal of Titmuss, Healy provides a valuable and readable contribution to the area, and as a text exploring the institutional processes that shape the complex and conflicted understandings of blood and organ donation, this is highly recommended. It will be of interest to medical sociologists.

Martyn Pickersgill
 University of Nottingham

Of Gifts and Offprints: The Campaign for Real Mail

When I first started publishing articles in the late 1960s, authors routinely received a certain number of offprints of their work. These were neatly enclosed in the covers of the journal concerned and could be left casually lying about on one's desk, in the coffee room or at home. It was also common practice to receive requests for offprints of your article. These usually had helpful stick-on return labels and tended to come from Eastern Europe or from some of the lesser-known North American universities. Out of a vague sense of collegiality, I usually complied with these requests although I found myself wondering what happened to these articles when they reached their destination. Somehow, I could not imagine readers eagerly pouncing on these pieces with cries of 'aha, the latest Morgan' or something similar.

On one occasion, however, I did receive a request from a well-known university and from someone that I admired greatly. I dutifully put a copy in the post and forgot all about it. A little while later, I received a hand-written note of thanks (which I have kept to this day) together with a copy of one of the author's latest articles. The card was signed, 'Robert K. Merton'.

What is the point of this story? In part to remind myself that academic life, in common with many other areas of life, consists of networks of small exchanges and reciprocities. The classic sociological analyses of gifts and gift relationships apply here as much as to communal and family relationships.

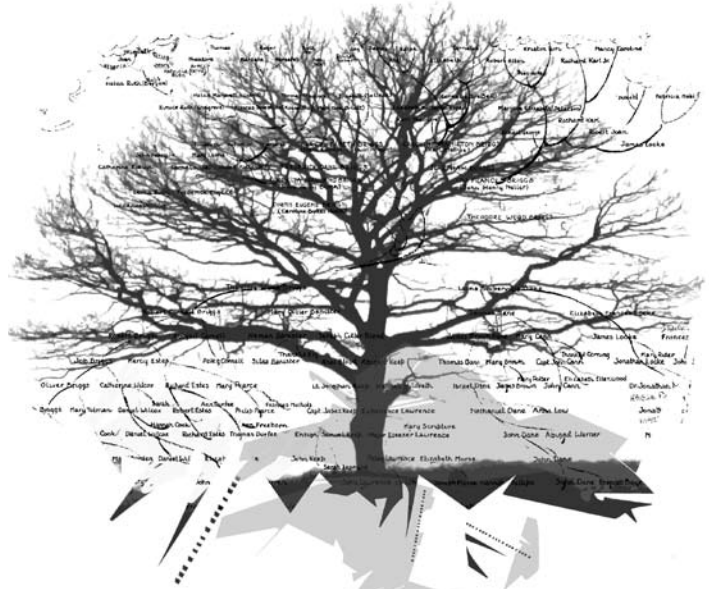
Today, of course, things are different. Instead of a set of offprints, an author will receive a PDF file which can be forwarded to interested readers for possible downloading. What was once a small gift now becomes a small chore. (Or a large chore if your printer is like mine). What were once scholarly exchanges becomes part of a large system of pass the parcel (documents, minutes, articles etc) which, rather than rewarding the recipient, place further obligations upon her or him. This is part of a larger process in society which I call 'Ikeization', whereby obligations are passed on from producers to consumers.

So, a suggestion. Next time you publish an article that you are really proud of and want to send to someone, print it off yourself. Perhaps enclose it in a colourful folder and attach a hand-written message. Put it in the post, thereby signing up for the 'Campaign for Real Mail'. And reconnect with that network of little reciprocities that constitutes academic – indeed social – life at its best.

David Morgan

Out of my . . . (family) tree

...or who do sociologists think they are?



BBC1's populist, but educational, 'Who do you think you are?' has now had two series, and spawned an ITV clone show. In it celebrities are taken through the process of tracing their family history. Along the way some useful and often poignant social history is unearthed – the Indian Mutiny for Meera Syal, the Bryant's Match girls strike for Barbara Windsor and the Holocaust for Stephen Fry. A variety of methods and resources are highlighted and backed up on the website. Archivists up and down the country, and often abroad, are dragged from their stacks and protective gloves donned to turn venerated pages.

Yet the overarching drift of the programme's narratives and commentary on them falls into a form of genetic essentialism. Time and again celebrities remark 'ah that's where I get my from'. Meera Syal sees her rebelliousness deriving from militant grandfathers (strangely grandmothers get little mention in the programme, as in the records) and Colin Jackson the seeds of his competitiveness in the tales of escaped slaves.

Even if you were a convinced geneticist, the contributions of all relatives should be taken into account rather than those relatives who provide a good story, illustrate a method or for whom records exist. Without being overtly sociological Jeremy Paxman has been the most resistant to this genetic discourse but found his claim to Yorkshire roots challenged by a long line of East Anglian Paxmen. Not much is made of this but a lot of unvoiced work on identities comes through this. Much more might have been made of Fry's 'quintessential Englishness' originating in Mittel Europe.

A common conclusion of all the celebrities is how easy 'we' have it compared to our ancestors. This historical comparison seems to be the nearest to any sociological insight in the programmes. Perhaps we need to lobby to get our own celebrity sociologist, Laurie Taylor, signed up for the next series. Obviously I'd volunteer myself to see what gene makes many in my family educators.

Nic Groombridge

St Mary's University College

OUT OF MY... 25



David Inglis

After an undergraduate degree in Social and Political Sciences at Cambridge, David studied for a PhD at York, and then started work at the Department of Sociology at the University of Aberdeen. He is currently Professor of Sociology at Aberdeen. He is founding co-editor of the BSA journal *Cultural Sociology*. He writes in the areas of cultural sociology and social theory.

Some interesting choices are in your list of books. How did you decide on your selection?

With the greatest of difficulties. Once I realised I had to compile a list of such a few books out of hundreds, in fact thousands, of possibilities, I decided to centre all my choices around a couple of key themes that I find important both professionally and personally. I think sociology is special amongst all the academic disciplines because it really can transform your understanding of yourself, as many sociologists admit when they describe why they got into sociology in the first place. Anthropology, history, philosophy and cultural studies can do that as well of course, but sociology is also special because it can especially work effectively as a critique of power in all its various forms. I think the satirical impulse in sociology is one of its very best features – satirising the powerful, but also satirising human foibles in general. So I've chosen my books because they are about self-transformation and satirical social critique, two key aspects of sociological practice.

Your first choice is quite unusual – the Roman philosopher Seneca's *Dialogues and Letters*. Tell us why this was important.

There are various reasons. First, as an adolescent I wanted above all to grow up to be a classical historian. That shows you what a peculiar kind of adolescent I was! But for various reasons, I ended up studying sociology at university instead. A great thing about sociology – unlike, say, economics – is that it is flexible enough to allow me nowadays to write about ancient history, my first intellectual love, but in a sociological vein. The second reason is that Seneca wrote much of the pieces in this book while living alone in enforced exile in Corsica – so it's very relevant for desert island reading. He writes incredibly touchingly of the friends and family he has lost as a result of being at the wrong end of imperial power – and this always reminds me of what I take to be the sociologist's *métier*, the challenging and exposure of the claims and practices of the powerful, and the defence of the socially weak and marginalised. The final reason is that the letter we nowadays call the *Consolation to Helvia*, written to his mother to console her while he was in exile, contains within it what I think is a sophisticated account of what we today would call globalisation processes. A lot of my work these days is about how some, perhaps many, people in pre-modern societies were quite as aware of what we today call globalisation processes as we ourselves are now. The intellectual problems attendant upon globalisation are not all new, even if we generally don't realise that fact enough.

Your next choice is a sociology book, but an old one. What is it?

I like, for want of a better phrase, 'old stuff' and I'm perverse enough to get pleasure from reading nineteenth century social thought. I've chosen the wonderfully-named Numa St. Denis Fustel de Coulonges' book *The Ancient City* for two reasons. One, despite being written in the 1860s, it is a still powerful sociological treatment of the constitutive role of cultural processes in the structuring of social forms and activities. Second, Fustel was one of Durkheim's mentors, and if you read this book, you see the huge debt Durkheim's *Elementary Forms of the Religious Life* owes to Fustel. Many of the core ideas of modern sociology, such as the connections between culture and society, and the ways in which cultural forms shape reality, are traceable quite directly back to Fustel. I like these kinds of intellectual discoveries, not least because they help problematise ideas as to whom we take to be the most foundational figures in our discipline.

Presumably you've chosen Thorstein Veblen's book *Theory of the Leisure Class* as it is a key work in cultural sociology?

Yes. It is a classic and foundational piece of work in the sociology of consumption, partly in that it coined the phrase 'conspicuous consumption'. Its main insights are borrowed by Bourdieu for the *Distinction* study. Actually a lot of ideas that are attributed to Bourdieu about consumption are in fact Veblen's. But my main reason for choosing it is how funny it is – it is in certain ways an outrageous satire of greed and pretentiousness among the wealthy. The satirical impulse remains in *Distinction* and its analysis of various sorts of conspicuous spending and presentation of cultural worthiness. But Bourdieu is like a kindly uncle in comparison to the tartness of some of Veblen's judgements. Adorno said that Veblen's sociological vision was made possible by an evil eye. Certainly his jaundiced views of social actors and their doings pushes Veblen's sociology in a one-sided direction. But the deadpan prose and the mordant observations which pull apart every kind of pretension make the book an incredibly entertaining read. We need more Veblens in sociology today, telling us about the excesses committed in, say, the City of London, in Hoxton, and in footballers wives' areas of Cheshire.

Your next choice brings us more up-to-date – it's Pierre Bourdieu's *Pascalian Meditations*.

Well, there will be a lot of time for meditations on the desert island, so they might as well be Pascalian ones. Bourdieu in my view was – in

fact continues to be – the best of the contemporary figures set up as the leaders of the discipline. He certainly had his faults – and if I were French, my embracing of his work might be less enthusiastic, because I would be forced to be more fully conscious of his shortcomings. Nonetheless, the theories of practice, structuration and fields are very great achievements in my view, which should have an influence on sociology for a long time to come. This book is Bourdieu’s mature statement of his overall position, and if you are accustomed to his characteristic mode of expression, which admittedly requires quite a lot of effort initially, it’s a pleasure to read the book, as the key arguments come over so forcefully, especially those about the privileged position of the scholar and the abuses that can give rise to. But there had to be a Bourdieu book in my list as his work can be so revelatory as to the social forces that produce one’s own habits and dispositions, and one’s feelings of self-worth and self-loathing. As an undergraduate, I learnt a great deal about myself, and the embourgeoisification processes that had made me, by reading Bourdieu. And as he said himself, once you understand the forces that have made you, you have some chance of controlling them.

Your final choice is a very unexpected one – Elizabeth David’s *French Provincial Cooking*. Why did you choose it?

Well, when I am not sociologising, I am thinking about eating or drinking! Actually, my next book will be on the globalisation of food and wine, so I have managed to combine the scholarly and the personal. With her books on French and Italian cooking published in the 1950s and 1960s, of which this one is my favourite, Elizabeth David did a great deal to change British eating habits, habits which had been almost completely structured by the industrialisation of food production in the early twentieth century. Sociologists don’t much like to attribute causal powers to individuals, but Elizabeth David was instrumental in creating conditions whereby people started to take a serious interest in food and drink, especially from the Mediterranean. The fact that you can now get good olive oil, cheese, bread, coffee and so on pretty easily, at least if you’re on a certain income bracket and above, is very much explicable in terms of the taste revolution she helped to bring about. Of course, it is all very class-based and Bourdieu and Veblen would have had a thing or two to say about the foodie culture that Elizabeth David helped create and which I am a fully paid-up member of. But taking seriously what you eat and drink, and treating your body with some respect as to what you are getting it to ingest, is a very important – and potentially very pleasurable – aspect of self-transformation. Elizabeth David helped to change British society I think for the better, and how many sociologists can claim that? She also writes beautifully of foods, places and people, and some nice prose stylistics would not go amiss in sociology either.

What would you take as alternatives to the Bible or Shakespeare?

Actually, I’d rather take the Shakespeare instead of an alternative to it. I know it is a very conventional bourgeois thought, but I think almost all human life is in Shakespeare. What an amazing sociologist, psychologist, anthropologist and so on, he was. He could also write quite well too ... If you want both self-transformation and tender satire of human follies, he’s your man. My favourite plays are *Coriolanus* – essentially a very funny black comedy – and *Measure for Measure*, which portrays some startling Freudian themes to do with subconscious battles within the self some three centuries before Freud thought them up.



You’re allowed a luxury – what will it be?

Well, as I am originally from central Scotland, the habitus dictates that the luxury be some form of liquid refreshment. Actually the habitus defines this refreshment as a necessity, not a luxury. However, embourgeoisification processes also demand that it be something quite classy. So a large supply of very good wine made in an excellent year should be the luxury. If I’m allowed anything at all, then it would be Château d’Yquem, 1967, the drinking of which is like listening to angels singing. But if it has to be claimed on BSA expenses, I’ll make do with Sainsbury’s own-label chianti.

David Inglis’ Desert Island Discourse Choices

- ⋮ **Dialogues and Letters**
Seneca
Penguin Classics (1997)
- ⋮ **The Ancient City**
Numa St Denis Fustel de Coulonge
Batoche Books (2001)
- ⋮ **The Theory of the Leisure Class**
Thorstein Veblen
Penguin Classics (1994)
- ⋮ **Pascalian Meditations**
Pierre Bourdieu
Polity Press (2000)
- ⋮ **French Provincial Cooking**
Elizabeth David
Grub Street Publishing (2007)
- ⋮ **Instead of Shakespeare: Shakespeare**
- ⋮ **Luxury: Chateau d’Yquem, 1967**



Civil Partnerships: A mixed blessing?

There has been increasing recognition of same-sex relationships with the introduction of the UK Civil Partnership Act mainstreaming same-sex rights and creating the opportunity for same-sex couples to marry in all but name. Commentaries and controversies have been born out of the celebration of (monogamous) coupledom extended to same-sex partners, albeit those who conform to a perceived tolerable ideal way. Comment has ranged from partial mockery and ironic humour from those on both sides of the civil fence, to outright condemnation, wherein the startlingly new concept of 'homosexuality' as a 'sin' is endlessly repeated. Along with the expected outrage from various evangelical Christian groups, aghast at the appropriation of a sacred heterosexual ceremony by parodists and deviants, there has also been opposition from those who believe that gays and lesbians have no place within an institution, or a facsimile of an institution, which is seen as reinforcing firmly conservative, heteronormative family values. The problem with civil partnerships it would seem is much like the problem with a wedding itself. It's all well and good in theory, it's heavenly to look through the magazines and dream of the special day and all the joy it will bring, but what happens when the fireworks are over; how does one translate marital dreams into practical, civil reality? And what happens if you can't afford the white wedding in the first place? What if your gift list is a copy of the Argos catalogue?

Questions around the propriety of gays and lesbians engaging in such non-deviant practices have created a number of thought provoking stances. Within this collage of intellectual debate, sardonic comment and images of couples in various and varied states of dress, the issue of class has, surprisingly, been somewhat ignored. So what impact does class have on the issue of civil partnerships? Is a white wedding a white wash for all the niggling inequalities or does class difference bring its own very special gift to the engagement party?

For many working-class lesbians and gays, civil partnerships may mean little at best, given that extension of pension rights, one of the most tangible and practical benefits, is less likely to apply. And, conversely, the implications and consequences of civil partnerships may be restrictive and penalising. One example of this, and for those in receipt of benefits quite a major example, is that when either partner in a

same-sex couple applies for a means-tested state benefit the income of both partners will be taken into account. 'Only fair' some may cry 'if they want equality then they have to take the heterosexual rough with the smooth', but the removal of this differentiation has different implications for different people. On one hand the invisibility of same sex couples within the context of means tested benefits was historically something of an in-joke. While righteous indignation could be expressed about bureaucratic discrimination, at the same time it was quite good to 'get one back' on the government by being exempt from dual income means testing. They lose out, we win by default. Along with the loss of this 'special' exemption comes the issue that by including same-sex couples in means testing, the local authority is forcing benefit claimants to come out on paper, monitoring who lives – and sleeps – where.

As long as Civil Partnerships represented a theoretical ideal of equality, a yearned for acknowledgement of citizenship, the practical issues surrounding such unions could be overlooked. Now that they are a reality, lesbians and gays can finally engage officially in the classed negotiations that so often inform relationships. These negotiations are not novel or new, they pre-date the legislation and will be around long after Civil Partnerships have developed and mutated. What is different and novel is the ways that legislation has served to foreground queer relationships within the context of straight ones, to compare and contrast and by doing so subject them to a more rigorous scrutiny, classed or otherwise. That which was officially invisible, under the radar, is now real and regulated. Lesbians and gays can now take the queens shillings and join a special regiment of the marital army but wearing the uniform leads to visibility and that may not always be welcome. A wedding, be it white or pink, does not smooth out all inequalities felt within a relationship and sometimes all that is left after the big day is debt, old cake and a lot of questions from the Department of Health and Social Security.

Yvette Taylor
Newcastle University

Yvette's book is published this year. Taylor, Y (2007). *Working Class Lesbian Life: Classed Outsiders*. London: Palgrave

Who Cares?

When is caring good enough, insufficient or too much, and who to look to in answering such careful and complex constructions? Familial carers? Professional carers? Sociological 'carers'? Who qualifies as dependable, authoritative and knowing here? Rarely is it the cared for. I used to answer with, rather than ask, a defiant 'who cares?', often accompanied by an equally cheeky 'so what?', to my granny's reprimands.

Now she has become a patient, or a 'client', depending on which carers – social workers or nurses and doctors – are 'intervening' to provide the most proficient, least costly 'care package'. Her care package has enveloped and even eclipsed her own concerns, her own choices and cares; as an expert of 'good enough' care, a fine balancer of stretched resources and seemingly infinite demands, my granny has been relegated to the bottom rung of 'care', wheeled into a demarcated ward labelled 'gerontology'. Her body and mind are diagnosed as 'elderly', an open and shut case, nothing more to say, no more decisions. Only to wait. Is care release or relief, and if so, for whom?

As I go to save this document, applying relatively care-free processes to a personal, rather than academic concern, I pause to think what I'll save it as, where I'll place it, what folder it belongs in. Over the last year I've added a whole new 'Granny' folder in my files. It's filled with facts, complaints and pleas; with indignation, anger and despair. My everyday academic spaces and tools (A4 lever arch file, now filled; photocopies for replies and forwarding; search engines now exhausted of the words 'health', 'old age', 'NHS complaints') used to provide assurance that something would be done. Yet actively mobilising academic credentials and knowledges uneasily aligned me with other professionals, everyone in pursuit of and conflict over the 'right thing to do'. But this 'right thing to do' doesn't work as a rule book or policy document in a safely guarded, hierarchical bureaucracy, where consultants fear losing their professionalism and prestige (but not their granny).

Much sociological research deals with ageing, extended and expanded life courses and the resultant, ever-changing, lifestyles and choices being created and negotiated. But to phrase it so seems too cosy now; my granny stopped

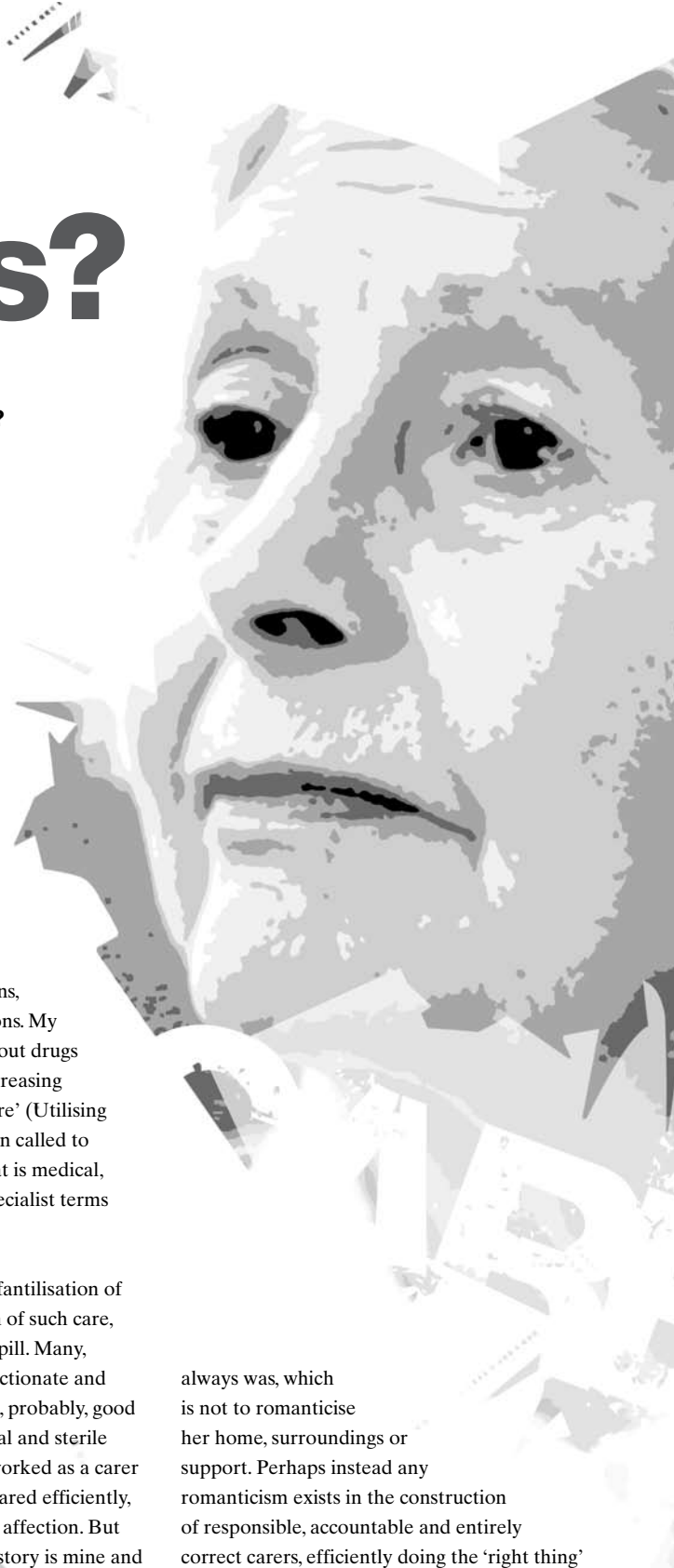
being seen as an 'active agent' when she was diagnosed, admitted and even 'concluded' (for now nothing else is anticipated or imagined, every day similar to the one before). The 'everyday' of care seems to still be about enduring issues of health and housing inequalities, material resources, familial expectations, responsibilities and reinsertions. My granny's 'everyday' is also about drugs and tubes and equipment, increasing medicalisation, increasing 'care' (Utilising 'Dr' as a signature I have been called to account as having no real, that is medical, knowledge. So, I use these specialist terms cautiously).

I am often annoyed by the infantilisation of my granny, as a manifestation of such care, serving to sugar coat a bitter pill. Many, mostly female, carers are affectionate and tactile with my granny. This is, probably, good for her, in an otherwise clinical and sterile environment. I have myself worked as a carer in a nursing home and have cared efficiently, professionally and often with affection. But she is not theirs – just as this story is mine and not my granny's. If she was telling this story I'm sure it'd be different, she'd tell the present differently and remember the past differently; I try to be mindful of this as I attempt to recall her wishes and desires, as well as my own. But often those living everyday, day-by-day, lives prefer to voice immediate needs rather than future hopes. The failure of a 'care plan', a legalised, consensual document signed by my grandmother pre-Alzheimer's, has denied rather than guaranteed her choice. Her staying at home wouldn't have been a selection but rather a continuation of what

always was, which is not to romanticise her home, surroundings or support. Perhaps instead any romanticism exists in the construction of responsible, accountable and entirely correct carers, efficiently doing the 'right thing' with 'our elderly'.

The other day my granny asked me if I wanted one of her sweets. My mind had wandered while hers was fully present. Jokingly, she then asked if I had a tongue in my head, given my non-response. I am hoping that so long as I do I will be able to voice some of our shared concerns, as well as my own frustrated, tired, failing caring.

Yvette Taylor
Newcastle University



New funding from BA strengthens international research links

In 2006, the British Academy (BA) introduced two new grant schemes to encourage institutional links between the UK and Africa, and the UK and Latin America. The two schemes are aiming to build research capacity in the humanities and social sciences in, and in relation to, the region in question.

Sixty-two applications were received for Africa and thirty-two for Latin America. Although the BA had only intended to offer two awards for each continent, the strength and number of applications received encouraged them to offer eight awards in total.

Anyone interested in applying for future awards in these areas should visit the BA website at: <http://www.britac.ac.uk/funding/guide/index.html>

In the meantime, Julia Preece, recipient of a 2006 UK-Africa Partnership grant, explains how the BA has provided vital funding for a group of international colleagues researching poverty reduction in Africa.

.....

The relationship between poverty and education is an enduring concern of the social sciences, while the reduction of poverty through education and training is an enduring concern of social and economic policy.

In 2006, the Centre for Research and Development in Adult and Lifelong Learning (CRADALL) at the University of Glasgow received a three-year award of £30,000 from the British Academy to work in partnership with three African universities on education and poverty reduction. The universities we are working with are the University of Malawi (Faculty of Education); the University of Calabar, Nigeria (Department of Adult Education); and the University of Botswana (Department of Adult Education).

Our research aims to shed light on the kinds of education that poor people – adults and children – in different social contexts are likely

to be able to use in reducing their poverty. We aim to compare and contrast the role of non-formal education in reducing poverty through targeted action research initiatives for out of school children, youth and adults. Our research will include exploration of existing provision within each country and evidence of its contribution to poverty reduction.

The partnership evolved primarily from three separate relationships and shared frustrations about unsuccessful attempts to secure relevant research grants. Calabar had been trying for some time to do a project with Glasgow. In addition, during the previous twelve months, on my appointment to Glasgow, I had independently stimulated a capacity building relationship with Malawi, around research skills and the topic of non-formal education/complementary basic education; but I had also recently returned in 2004 from Botswana where I had lived and worked for four years. Since we had all three of us been struggling to get research proposals funded, the British Academy project provided an opportunity to work together over a three year timescale to develop closer cultural understandings and skills in putting together a proposal (or two).

Each country has one or two core contacts for the project. The funding covers the cost of one annual all-country meeting of these core contacts – to take place in three out of the four countries. There is also funding for at least one visit by each country to the other three countries, resulting in a total of four visits per annum. Year one has focused primarily on concept building, research training and awareness raising of each other's country context for non-formal education and poverty. Year two will concentrate on developing collaborative research proposals, and the research activity is scheduled to be undertaken in year three (whether funded or not).

Could this have happened without the BA grant? I would say undoubtedly not. The BA grant enabled us to operate on a relatively small scale, but over a manageable time-frame. All of us are busy working on other projects and we could not have coped with a more intensive relationship. The opportunity for us to meet together as a team in Glasgow in October last year proved both exciting and stimulating, creating additional opportunities for wider exposure through a public seminar with an international audience from across Central Scotland. The experience of the exchange visits so far have been both informative and stimulating for each university's student population, as well as providing valuable exposure to different cultural contexts – important preparation for collaborative work. A larger grant would have facilitated travel and more elaborate activities for more people and we still have the daunting task of finding money for a full research project. Nevertheless, for each visit, there are always far more participants benefiting than the core team and also there are many unplanned advantages and new relationships that emerge for the visitor.

Julia Preece
Director, CRADALL



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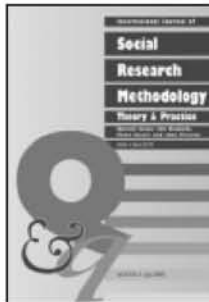
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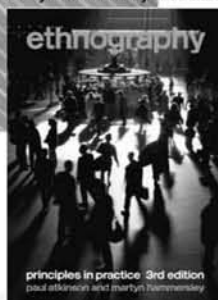
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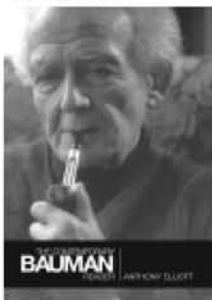
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Anthony Elliott



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A Forgotten Slavery?

The media focus on Abolition 200 has drawn attention to other and continuing forms of slavery linked with people trafficking – prostitution, forced labour in domestic situations or in labour gangs, bonded servitude – both in the UK and abroad. Television, in particular, has focused on children in the developing world who are sold as sex workers, or as bonded labour. This attention, however transient the interest and concern, does us a service in focusing on these abuses and lending support to those who systematically campaign to end them.

In so doing, however, they are pushing yet further into the background a form of slavery that is already becoming marginalised in terms of both public and academic interest – domestic violence and abuse. Women who are deliberately isolated from their kin network, deprived of the power to act independently, raped, beaten, whose whole existence is controlled by someone who possess the power of life and death over them are, in effect, slaves. Yet debate in society as to the cause of this, let alone a debate over abolishing it, has become muted and even the academic groups which once focused on domestic abuse are broadening (and diluting) their remit to Gender Studies and other, more generalised descriptions of their aims.

Why? What has happened to the active, public, political and theoretical debates of the 1970s and 80s? Has domestic violence and abuse become less 'fashionable' as a cause, or research area? Fashion, both in political terms and in the access to funding, can have a major impact on the areas to which research is directed. Is it that the early campaigning has been too successful? Thirty years of unceasing pressure on government, institutions and agencies has resulted in the 'mainstreaming' of service provision in this area. Changed attitudes at the highest levels have resulted in better legal protection, codes of practice, specialised training for police and health workers, the growth of advocacy services - and an opportunity for politicians of all parties to claim the moral high ground by deploring domestic violence. Services are becoming increasingly dominated by professionals and, although it can justly be argued that 'professional' services are what women have a right to expect, it seems to me that something has been lost in translation.

In treating the effects of domestic violence and abuse, we seem to have lost sight of the theoretical perspectives and, in particular, the gendered interpretation of abuse, which drove the original activism. They provided the key to understanding the societal attitudes and expectations that formed an environment in which domestic violence was not only tolerated but, to an extent, approved. These perspectives provided the impetus behind the campaigning and organising that has resulted in the progress that has been made to date and for the vision

of a changed society in which violence was no longer accepted. Services have improved and will, hopefully, continue to improve, but without the sociological understanding of why abuse happens, we are unable to fight to achieve the deeper changes necessary – in effect, putting a plaster on the wound, without destroying the weapon.

The early perspectives need to be revisited and illuminated by fresh understandings of society and the radical changes that have taken place in the past decades. They need to be extended to considerations of same sex violence, female violence and the increasing incidence of adolescent male children attacking their parents, particularly their mothers. These are difficult areas to explore – perhaps too difficult? Perhaps it is easier to focus on the 'other' – the women and children trafficked into this country as sex or domestic slaves, or the human beings enslaved in distant locations. Avid readers of Dickens may be reminded of *Bleak House* and Mrs Jellyby, whose time was so dedicated to her 'Africa project' that she totally neglected her own offspring.

It is right that we should remember and regret the slave trade and its consequences for thousands of individuals. It is right to seek to understand and end human trafficking and bondage. But in commemorating the iron shackles removed 200 years ago, we should not forget the slavery that may be indicated by a gold band, worn on the third finger of the left hand.

Dr Hilary Abrahams
University of Bristol

Dr Hilary Abrahams is an Honorary Research Fellow in the Violence against Women Research Group, School for Policy Studies at the University of Bristol. She has recently published *Supporting Women after Domestic Violence; Loss, Trauma and Recovery*. (London Jessica Kingsley)

The BSA Violence Against Women study group is linked from the BSA website: www.britsoc.co.uk/specialisms

Believing in Belonging

Religion is back in the sociological mainstream. Public discussion is growing about the sociological impact of religion, from debates about faith schools to the role religion plays in social cohesion, division or violence.

While Britain is often described as a secular nation, the picture became confused at the turn of the millennium when the 2001 census revealed that 71.6 per cent of respondents identified themselves as Christian. This presented an apparent anomaly: fewer than seven per cent of the population is in church on an average Sunday and all other forms of participation in traditional Christian rites – from baptisms to confirmations, weddings and funerals – are decreasing.

My challenge in my recent doctoral research was to answer the question ‘what do people believe in nowadays, and how do we find out?’ Some academics suggest people privately believe in God and the ideals of Christianity, but just don’t bother to go to church. Other scholars argue that many people are not religious, but spiritual, believing in something god-like, but probably a lot more interesting and less demanding than the old-fashioned biblical version. A few researchers, me included, conclude that most people pay polite lip-service to organised religion apart from using it occasionally to bolster their ethnic or familial identities.

But, how do we know? As always, what we look for influences what we find. Asking religious questions (such as ‘Do you believe in God?’) forces people to answer in the same terms, thereby obscuring what they really believe in. Nonetheless, research shows that Britons are less religious than they used to be, on almost any measure, without necessarily supporting the hypothesis that most of them are secular. This failure to discover secularity is unsurprising considering that most research either focuses on religious people or uses questions couched in religious language. Surveys asking closed questions may produce, as did the UK 2001 census, a picture

of enduring religiosity, but even small-scale qualitative research tends to examine the beliefs of people who volunteer to participate in a study about religion. These self-selected respondents are more likely to be religious than other people and their answers reflect that orientation.

For my research I recruited respondents directly and indirectly (via ‘gatekeepers’) without mentioning religion. I explained to potential participants that I was researching people’s values and beliefs. In this way I tried to find respondents who were no more (or less) interested in religion and spirituality than anyone from the general population. The questions I designed explored people’s beliefs without asking them about gods, religion or spirituality.

One of my first interviews with a student I’ll call Jordan illustrates the complexity of their responses:

Abby: What do you believe in?

Jordan: Nowt.

Abby: Sorry?

Jordan: I don’t believe in owt. I don’t believe in any religions.

Abby: You don’t believe in any religions.

Jordan: No. I’m Christian but I don’t believe in owt.

I interpreted their responses by examining the content of their beliefs, and whether and how those beliefs actually mattered to them. My main finding was that people ‘believe in belonging’, with affective relationships being the primary and sufficient site for resourcing and experiencing emotion, morality and transcendence. Further, I concluded that people affiliate to Christianity mainly for ethnic or familial associations. So, when people

in the UK claim they are ‘Christian’ they are mostly saying they are ‘White English’.

Many of my colleagues will disagree, but fortunately, within the BSA, we have excellent venues for such debates. One of the oldest and largest study groups is the Sociology of Religion. In 2007, we organised and chaired a stream about religion at the BSA Annual Conference. Called ‘Religion in Contemporary Contexts’, papers considered religion’s interactions with social, political, national, ethnic and gendered identities. Several Socrel members also contributed to the Belief and Disenchantment stream.

Another example of the growing significance of the sociology of religion was the announcement in October 2006 of a five-year joint programme to explore ‘Religion and Society’ through the Arts and Humanities Research Council and the Economic and Social Research Council. The ESRC is also funding ‘ethnicity’ research for the Understanding Populations Trends and Processes programme, where religion is specifically highlighted.

Abby Day

ESRC Postdoctoral Fellow
Department of Anthropology
University of Sussex

Dr Abby Day was funded by the Arts and Humanities Research Council for her University of Lancaster PhD, 2002-2005.

New convenor for Auto/Biography study group

On his retirement from Southampton University in October 2006, Michael Erben also stepped down as convenor of the Auto/Biography Study Group. As the new convenor of this group, I would like to thank Michael for his tireless work for the Study Group over many years. The Auto/Biography Study Group has always been his main priority – in fact he would often selflessly skip attendance at quality assurance meetings to attend to its business.

Michael was one of the joint founders (along with David Morgan and Liz Stanley) in 1991 of the Auto/Biography Study Group. It was his interest in the connection between sociology and biography that prompted him to set up the Centre for Biography and Education at Southampton University and it was under the

auspices of the Centre that the taught doctoral programme in Auto/Biographical Studies was inaugurated. The Centre has had a productive relationship with the BSA – holding joint day schools and seminars. Michael was convenor, membership secretary and treasurer of the Auto/Biography Study Group for many years and organised some forty conferences during his tenure. He has also been associated with the journal *Auto/Biography*, working first with its founder and first editor Liz Stanley and then with its current editor Andrew Sparkes. For many of us Michael and the Auto/Biography Study Group have been synonymous. His unfailing good humour and interest in other people combined with formidable scholarship has contributed greatly to the success of a thriving Study Group.

This combination of scholarly endeavour and conviviality that makes the Auto/Biography conferences eagerly looked forward to by members owes a great deal to Michael's ability to inspire, encourage and organise. As the new Convenor of the Study Group I have a hard act to follow but will endeavour to do so at our annual conference on 'Empathy in Auto/Biography' to be held for the first time in Dublin at Trinity College, from 12-14 July, but I'm not sure that we can meet his 'special dietary requests' for 'champagne, oysters and strawberries'!

Gill Clarke

University of Southampton

www.britsoc.co.uk/specialisms/autobiography



1968: Impact & Implications

BSA Theory Study Group Conference

in collaboration with Birkbeck Institute for Social Research

3-4th July, 2008, Birkbeck, University of London

Call for Papers

This conference is timed to coincide with the fortieth anniversary of May 1968. It seeks to provide a forum for reflecting back on the events of that time as well as thinking about their implications for current and future endeavours – theoretical and political. Alongside plenary events with keynote speakers and roundtables, there will also be a number of parallel paper sessions. We would welcome ideas for roundtables and papers on the following streams:

- The Legacy of 1968: Sociological and Theoretical Considerations
- Social Movements: Theory and Practice
- Global Considerations
- Feminism and Women's Movements
- Questioning Science and Expertise
- Civil Rights Movements in the US
- Empire, Decolonisation, Postcolonial Others
- Transforming Sexualities: Gay Liberation and Beyond
- Poetry, Art, and Performance
- Critical Theory and Protest
- The Situationists and Subversion
- The Rise and Fall (and Rise) of Marxism
- Structuralism, Post-structuralism, Politics
- Black Power and Pan-Africanism
- Student Politics and the Politics of Education
- The Post-68 Subject: Personhood and Self
- Poster Presentations
- Open stream

Those interested in presenting papers or organising sessions on the topics listed above are invited to submit proposals to the conference organizing team by September 14th, 2007. For paper presentations please submit an abstract of up to 300 words, specifying the stream you would like to be considered for, to Debbie.Brown@britsoc.org.uk; if you would like to organize a panel session please email us a brief synopsis of the session together with contributors and titles of papers; for posters please email us a short outline of your ideas.



Welcome New Members

1 January to 31 March 2007

We welcome the following new members to the British Sociological Association.



New members during this period: 232

Permission granted from 94 members to publish their details here.

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Loughborough University

Richard Abayomi Aborisade
University of Ibadan, Nigeria

Mr Matthew John Aldridge
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Mr José-Luis Álvarez-Galván
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Erratum:

The last issue of *Network* should have listed Mr David Andrew Nettleingham, University of Kent at Canterbury. Our apologies to Mr Nettleingham for this error.

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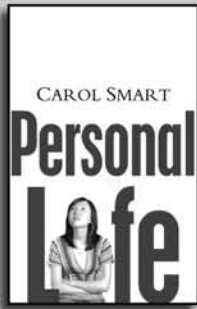
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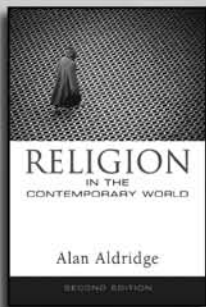


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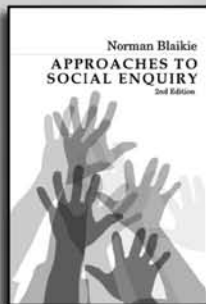


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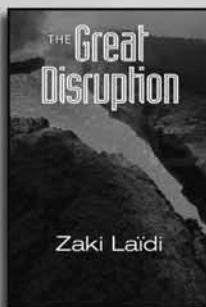


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