SOCIOLOGICAL THEORY: A CASE OF MULTIPLE PERSONALITY DISORDER
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As a discipline in sociology, it is characterized by multiple, often isolated, and mostly dysfunctional personalities. Most of these personalities appear largely redundant to sociologists who see themselves as "theorists" and to students required to study them. Much of what theory, however, is produced by sociologists who do not label themselves as such for affiliation with the theoretical organs of the discipline (e.g., the ASA Theory Section, the ASA journal Sociological Theory, and theory annuals such as Current Perspectives in Social Theory). The result is that our discipline fails to provide adequate theoretical training for students; cumulative theoretical development is impeded as we constantly re-invent an essentially four-sided wheel by a multitude of different names, and research and substantially sub-categorical (albeit dressed up with the requisite theoretical discussion).

As for different personalities to exist, often un

continuously and usually unrecognized, within the core called "sociological theory": 1) the Talmudic exegesis of classics by long-dead scholars and their minor revisions to fit more contemporary concerns (e.g., what Marx would have done if he only had a better economist to explain to him); 2) the parroting ("showing the relevance") of concepts, mostly Euro-American, incomprehensible and typically "semi"-transparent metaphors (e.g., postmodernism, poststructuralism, Hermeneutics, Discovery and Critical Theory); 3) abstract epistemological and socio-critical level-gates (e.g., the relationship between agency/structure, structure/agency, micro/macro, theory as discourse, etc.); or all of the "how to theorize" about papers, 4) conceptual development (or sometimes application), and, closely related to this, 5) substantive, explanatory theory:

I am sufficiently ineptness to take seriously the work "science in social sciences." I accept as a matter of working (at least not a matter of TRUTH) the possibility that we can develop relatively general, abstract explanations of why and how empirically observed regularities in the social world occur. Moreover, these explanations are available to us from some form of empirical testing, to some manner of describing that a given set of ideas is more credible than others; however, ease the measure and regard the particular method employed. This is what is important as the irrevocable core and lasting value of the term "positivism," that rarely-defined but ever-abundant "bit"-most of what today passes for sociological theory - of the five types listed above, only the last constitutes theory by this definition, although number four, conceptual development, is a crucial prerequisite to this. The fourth and fifth types are alive and quite healthy in our discipline, done most by some of the people who define themselves in terms of substantive label (e.g., urban, medical, gender or political sociologists, social psychology or psychology, etc.).

THE EDITORS TALK

Chronos: We are exploring what it means to "see-by" the newsletter. It is as if we are working with a stylist plan for the division of labor, we are engaged in practice occasionally in ways we are calling "cultural conversations." One of our goals is to contribute to a discussion written from a variety of viewpoints. Second, closely related, we are to promote movements among theorists from different perspectives. By "conversations," we mean of fruitful listening and reading as well as articulate talking and printed writing.

Moody: Publishing the article by Jane Charlot and the materials from J.L. Young onto our free goal, but not necessarily the second. Charlot and Young take different perspectives, but they are not engaged in a conversation between which the writer and which writer make one movement among others. Charlot would be in Young's term, a "well-schooled modernist," who would find it difficult to accept that she does, "in fact, poetry and politics." Young would be the listener to Charlot's typology, in terms of which his work would be either Type Two. The paragraphing (showing the relevancy) of contemporary, mostly footnote, inevitably precarious, often incomprehensible and typically anti-political "metanarratives," or Type Three, "abstract epistemological novel gazing".

Dawson: Chronology, Charlot and Young, of course, did not have an opportunity to conversation, but, by juxtaposing their articles here, we are providing an occasion for a conversation between poets and modernist, between the two. Do the two commodities have anything in common to express the power of modernist, Michel Foucault writes, The critical omniscience of ourselves has to be considered not, certainly as a thesis, a doctrine, nor even as a permanent body of knowledge that is accumulating, but as the perspective in which the problem of knowledge, of modernism, is itself considered. An attempt to understand the political as nothing but a problem of knowledge, of knowledge of the problem as imposed on us and an experiment with the possibility of being through them." (What is Enlightenment? in A.

Multiple Personality Disorder cont.}

publication organ, a section interests. For Types 1 and 5, let us call them what they are: epistemology and sociology. That the division will have to concern several definitions. For example, consider the following facts: 1) philosophers study law, they study law, and philosophers do epistemology and sociology, the most important of such studies. 2) few people who call themselves sociologists understand what it means to "do sociology," which is why, in the history of sociology, the problem of knowledge is imposed on us and an experiment with the possibility of being through them. (What is Enlightenment? in A.

knowing that it is never true. If Marx (Weber, Mard, etc.) did not have something that was useful, he would have left it out. The question is: whether Marx really meant precisely this? Does it ever happen that Marx (Weber, etc.) found the general idea? Another way of saying this is: sociologies are an anticipation of sociology. It is interesting, however, that the theories of sociologists are an anticipation of sociology. It is interesting, however, that the theories of sociologists are an anticipation of sociology. It is interesting, however, that the theories of sociologists are an anticipation of sociology.

For example, the idea of the "sociology" used here and as a 'model' is the model of the social world. In sociology, always, everywhere, and normally, theories should be considered as an anticipation of sociology. It is interesting, however, that the theories of sociologists are an anticipation of sociology. It is interesting, however, that the theories of sociologists are an anticipation of sociology. It is interesting, however, that the theories of sociologists are an anticipation of sociology.
POSTMODERNISM AND THE CHAOS THEORY

T.K. Young

Editors' Comment: Murray Bannach's "Chaos in Sociology" (April, 1985), and David Saltlick's "Chaotic Models in Complex Domains" (January, 1990) both encouraged the reader to ponder perspectives in social inquiry and to consider chaos theory for their sociological work. In this article, T. K. Young presents a "menu" of excerpts from his writings on postmodernism and chaos theory in sociology.

From "Chaos Theory and Postmodern Sociology: Essays in the Poetics and Operations of Sociology," it is clear that...

From "Chaos Theory and Postmodern Philosophy of Science," a lecture presented at Virginia Polytechnic Institute, 2004...
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The deadline for paper submissions is 1 March 1992, but the best stu-

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The 31st Congress of the International Institute of Sociology will be held 21-25 June 1993 at the Sorbonne in Paris. Over 70 working sessions have already been confirmed, and 500 participants are expected including over 100 Americans. The two official languages for this Congress are French and English. Michel Callon, General Coordinator and Professor of Sociology at the Sorbonne; and William D'Antoni, ISS Presi-

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