

- ASA Meeting Theory Sessions
- Theory Training in Sociology

- Theory & the Failed 1848 Revolutions
- Theory and the Internet

THE ASA
THEORY
SECTION
NEWSLETTER

July 2001

Perspectives

VOLUME 23, NUMBER 3

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ASA Meeting in Anaheim:
August 18-21

The ASA Meeting Theory Papers

The 2001 Annual Meeting of the American Sociological Association will take place on August 18-21 in Anaheim, California. The theory section mini-conference will start on Saturday, August 18 at 8:30 a.m. and conclude on Sunday, August 19; the Theory Section Business Meeting will be held Saturday, August 18 at 3:30 p.m. followed by the Theory Section Reception at 6:30 p.m. The following lists the formal theory session and roundtables and several other sessions of possible interest to social theorists.

Organizer: *Douglas D. Heckathorn*, Cornell University

President: *Daniel M. Harrison*, Western State College

Toward a Collaborative Conception of Sociological Theory as Process: Beyond Talcott Parsons and the Disunity of Sociology? *Harry F. Dahms*, Florida State University.

Friends or Foes? Luhmann and Habermas on the Theory of Law. *Mazen Hashem*, UC-Riverside.

Race, Class, Gender, and Disasters: Examining the Social Structure of Vulnerability. *Lori Peek-Gottschlich*, University of Colorado.

A New Look at "National Identity." *Bernard Peters*, Universitat Bremen.

Discussion: *Daniel M. Harrison*, Western State College.

See ASA MEETING on page 2

Interpreting the 1848 Revolutions: Bringing Politics Back In

Edwin Hoffman Rhyne, College of William and Mary

Using the 1848 Revolutions as a case study, Professor Rhyne discusses the relevance of agency in theorizing about revolutions.

The French Revolution of 1789 was the most salient cause of the European-wide Revolutions of 1848. As voices for freedoms long denied, liberals and democrats everywhere drew on ideas and imagery from the Revolution of 1789 which engulfed France. In country after country—from Sicily to Scandinavia, from France to Transylvania—challenges arose to existing regimes in the name of Liberty, Equality, and Fraternity.

Vital memories of the Revolution were not only inspirations to revolt, but also undermined the will of the *status quo* to resist: high government officials, personified by

See REVOLUTIONS on page 2

ASA MEETING from page 1

Theory Section Roundtables
Organizer & Presider: *Douglas D. Heckathorn*,
Cornell University

TABLE 1

The Weak Power Solution: An Algorithm For
Predicting Exchange Ratios In Weak Power
Networks. *Casey Borch* and *Blane R. Dobey*, Uni-
versity of South Carolina.

Normative Equilibria: The Perspective of
Generalized Game Theory. *Tom R. Burns*, Uni-
versity of Uppsala, and *Anna Gomolinska*, Uni-
versity of Bialystok.

TABLE 2

Competition, Social Comparison, and Social
Ambivalence: A Proposed Solution to the
Hobbesian Problem of Order. *Ben Dalton*,
Duke University.

Bourdieu and Giddens: On the Problem of
Dualism in Sociology. *Debbie Van Schyndel*,
Pennsylvania State University.

TABLE 3

Hegel and Social Theory in the Critical
Theory Tradition and in Marxist-Humanism.
Russell Rockwell, CUNY, Graduate Center.

Bauman's Modernity. *Peter Beilharz*, La Trobe
University.

TABLE 4

A Proposal for Exploring the Sentiments and
Life Course of the Lone Violent Offender.
Suzanne Goodney, Indiana University.

The Increasing Presence of Telecopresence
in the Internet Era. *Shanyang Zhao*, Temple
University.

TABLE 5

Why Define? *Russell Faeges*, University of

Notre Dame.

World Systems: The "Social World Tensor"
as a Metatheoretic Lens. *James F. Holander*,
Texas Instruments.

TABLE 6

Freud, Elias and the De-Civilising Process.
Katie Cangemi and *Lauren Langman*, Loyola Uni-
versity of Chicago.

Knowledge and Politics in the Transition to
State Capitalism: The Views of Max Weber.
Charles Gattone, Oberlin College.

TABLE 7

Through Thick and Thin: A Rationalization
of Clifford Geertz's Interpretive Theory. *Jeff-
rey Beemer*, University of Massachusetts, Am-
herst.

Framing Failure: Toward an Ethnomethodol-
ogy of Governance. *Michael Bergob*, Statistics
Canada.

TABLE 8

An Integral Sociology for the 21st Century:
Sorokin and Thomas Aquinas. *Vincent Jeffries*,
California State University, Northridge.

Simmel on Rembrandt: A Life-Philosophical
Reformulation of Formal Sociology. *Helmut
Staubmann*, University of Innsbruck.

Sessions of Interest

*Consumers & Consumption:
Spaces and Places*

Organizer & Presider: *George Ritzer*, Univer-
sity of Maryland

Citadels of Centrality: Retailing and the De-
mands of the Experience Game. *John Joe
Schlichtman*, New York University.

See ASA MEETING on page 7

Perspectives is the newsletter of the Theory Section of the American Sociological Association. It is published quarterly in January, April, July, and October. The deadline for all submissions is the fifth day of the month before publication. We welcome news and commentary as well as announcements about conferences, journal information, calls for papers, position openings, and any other information of interest to section members.

Send submissions to: J. David Knottnerus and Jean Van Delinder, Department of Sociology, CLB 006, Oklahoma State University, Stillwater, OK 74078-4062; fax (405) 744-5780; phone (405) 744-6106 (Knottnerus) or (405) 744-4613 (Van Delinder); e-mail jdk2307@okstate.edu or jlvan@okstate.edu

REVOLUTIONS from page 1

Prince Metternich, lived in dread of revolu-
tion. Under the leadership of the Aus-
trian Minister, European governments
crafted their policies to stave off the pos-
sibility of revolt. Like the revolutionaries
themselves, many conservatives became
convinced that, sooner or later, revolution
would stalk the land. Since they believed
that resistance might be useless, everything
should be done to avert the catastrophe.
If the "terrible thing" did occur, then they
must be prepared to adjust, or, in Twen-
tieth Century parlance, to "roll with the
punch."

It is not my claim that the fear of revolu-
tion was the only cause of the 1848 revo-
lutions nor to claim historiography has not
recognized the essential role of ideas in
that fateful year. My central thesis is that
by looking at the revolutions of 1848 we
can and must call into question the singu-
lar emphasis on the structural causes of
revolution by many sociologists of
revolution. In several of the most influen-
tial recent works on revolution—cf., Paige
(1975), Skocpol (1979), and Goldstone
(1991)—the fundamental explanations are
rooted in structural causes such as, state
structures, class struggles, economic
changes, long-term demographic process-
es, or some combination of these.

What I wish to emphasize is well express-
ed by an historian of the 1848 revolutions,
Jonathan Sperber:

If we ask why 1848 was not 1789, the
answer must be that 1848 was not 1789
precisely because it was sixty years later;
politically conscious Europeans had had six
decades to mull over the French Revolution,
consider its consequences, recoil from it,
attempt to imitate it or try to improve on
it...[A]ll political elements had learned the
lessons of 1789. Conservatives were acutely
aware of the danger of being too passive,
of allowing revolutionaries to dominate
events, above all of losing control of the
armed forces (1994: 247).

See REVOLUTIONS on page 3

What is being taught in the name of theory to graduate students in sociology? How do instructors really feel about training in classical theory? Contemporary theory? Theory construction? Science? What messages about theory are they passing down to the next generation of scholars in our discipline? We spoke with 71 instructors of required graduate theory courses in the nation's top 50 departments of sociology, asking these and other questions. This is the third of four planned installments that present some of the basic results. The project was supported by a small grant from the American Sociological Association, and assistance was provided by Christopher Barnum, Cynthia Estep, Will Kalkhoff, John Knapp and C. Wesley Younts. Readers are encouraged to send comments to the editor and/or to the author at barry-markovsky@uiowa.edu

Theory Training in Sociology

Barry Markovsky, University of Iowa

Part 3: Most important messages about theory that we impart to our students.

The first installment in this series presented data on sample characteristics and on instructors' perceptions of their own graduate training in theory. Part 2 dealt with instructors' attitudes toward different categories of theoretical work—classical theory, contemporary theory and formal theory. Here we focus on the question “What is the most important message about theory that you pass along to students?” Responses were paraphrased and coded into the categories shown below. The most frequent category, containing about one-third of all responses, cited theory as providing explanations and predictions for empirical phenomena. Other key messages about theory included emphases on: general orientations (20%); classics or the history of ideas (18%); theory as culturally bound or as constructing phenomena (9%); theory-building skills (9%); theory as central to science (2%); and other miscellaneous roles (7%).

Most Important Message to Students About Theory...

PROPORTION

FREQUENCY	EMPHASIS
34.2%	EXPLANATION/PREDICTION OF EMPIRICAL PHENOMENA
11	provide tool kits; explain; predict; provide understanding
9	basis of observation and research
7	provide connections to research and to reality
4	solve real-world problems
3	provide reciprocal connection to the empirical world
3	generate research questions
2	provide an orientation to research
20.2%	ORIENTATIONS
7	students should know different perspectives & competing theories
5	there are many ways of knowing; diversity
4	provide an orientation
2	important independent of research
2	justify doing sociology
1	provide modes of discourse
1	make counter-intuitive claims

REVOLUTIONS *from page 2*

As noted by Sperber, partisans of the left, right, and middle were all well aware of the revolutionary upheavals six decades earlier, and that awareness colored their thoughts of what could or should happen. The great French Revolution, and its Napoleonic sequel, was anything but a thing of the past. Taking a page from William Faulkner, we can say that the Great Revolution was not even past; it was very much part of the present. The specters of Communism and Nazism may bestride political thinking today, but the French Revolution was even more compelling to political actors of 1848. It was their paragon or their worst nightmare.

Why this situation is so important to the sociology of revolutions is that political choice is too often conceived as so constrained by structural parameters that the ideas, ideologies, and political persuasions of the political actors are pictured as secondary or derivative at most. While the classic formulation is that of Marx, a more contemporary version is found in Skocpol's conception of revolution. In a crucial footnote to a discussion of what constitutes a social revolution as compared to a rebellion or political revolution she argues that major social revolutions are not

simply political revolutions or mass rebellions that possess some additional, short-term ingredient such as military success or the determination of ideological leaders to implement changes after grabbing power. The entire argument of this book is based upon the opposite assumption—that social revolutions do have long-term causes, and that they grow out of structural contradictions and potentials inherent in old regimes (1979: 295).

In this view, structural causes are viewed as determinative and necessary while ideological outlooks, political choices, the uses or non-uses of terror become non-determinative. They become derivatives. Whether intended or not, this makes the

See TRAINING on page 7

See REVOLUTIONS on page 4

REVOLUTIONS *from page 3*

partisan choices, with all of their daring, anguish, elation, and dejection, into revolutionary non-events, at least non-causative events. As non-causative events, they can, of course, be relegated, if not to the dustbin of history, at least to the bin of dusty historians and antiquarians.

The argument here is not that structural phenomena may not be necessary causes for what Skocpol calls “social revolutions.” However, they should not be deemed *sufficient* causes of revolutions in the absence of other matters. Since revolutions are *always* conflicts over whose choices and whose values will prevail, they are *always* political affairs. Such things as ideas and ideals, choices and constrictions are *always* involved in struggles for supremacy. They may not always be the most determinative of causes, but they are never absent. If they were, where would be the conflict of revolution, which is, by definition, the signal indicator of revolution?

A counter argument to the present interpretation of the 1848 Revolutions that might be made is that they were “failed” or “incomplete” revolutions precisely because they were merely *political* revolutions. Lacking underlying causes of major *social* revolutions, such as those in France, Russia, and China, the 1848 Revolutions were not full-scale revolutions, and their interpretations might necessarily be different from theories about full-throated explosions.

While there may be some merit to this argument, it is misleading in its implication that some criteria (specifically political in this case) are irrelevant in “big” revolutions and not in penny-ante affairs. There need be no argument that some phenomena may be different in differently-scaled revolutions, but, no matter the scale, political factors (e.g., ideologies, regime strength, strategies, and tactics) are always present. These things can no more be neglected in the study of 1917 Russia than in 1848 Austria.

One of the great ironies of insistently structural theories is how much they contrast with the historiography of the French Revolution. Many of the most noted historians of the French Revolution, from Aulard, Mathiez, Soboul and Furet, have based whole books on the argument that some choices by Mirabeau, Brissot, Danton, Robespierre, or the Thermidorians might or could have been different, thus leading to much different outcomes. However much some of these historians, such as Soboul, may favor structural theories, the very passion with which they argue that some choices or actions might have been otherwise strongly

My central thesis is that by looking at the revolutions of 1848 we can and must call into question the singular emphasis on structural causes of revolution by many sociologists of revolution.

suggests their implicit acceptance of the importance of contingent actions. No one waxes long and eloquent about the possibility that the sun could have chosen to come up in the west, but we do argue over political choices precisely because they are choices. History might have been otherwise if the road not chosen had been taken. In the historiography of the 1848 revolutions probably no theme is more frequent than recounting alternatives that revolutionists might have chosen but did not, hence the frequency of calling them the “failed” revolutions.

In this light, even the great revolutions so often studied—English, American, French, Russian (of 1917), and Chinese—should be conceived as potential ‘failures’ because ‘wrong’ revolutionary strategy might have been chosen or conservative counter-measures could have been undertaken but were not. This is not to deny structural roots and limits of revolution-

ary actions; it is, however, to stress that politically contingent factors are always present, a matter that is at the heart of the debate in the recent book by Keddie (1995). Students of revolutions—the big revolutions, the small ones, the world-historical, the failed, and the farcical—must ever try to get into the minds and feelings of all participants as a means of understanding why they chose one action rather than another. Messy as such studies can be, and in though fraught with difficulty in imputing ideas and motives to actors, the alternative is to keep politics out. But to keep politics out is to deny human agency.

To conclude, understanding the 1848 revolutions requires an actor-oriented approach to historical and sociological issues. Under the sway of the Marxist paradigm the study of revolution came to be the study of large-scale structural movements with class conflict as the central engine of change. Ironically, the most famous of Marx’s followers, Lenin, was second to none in emphasizing explicitly political factors in revolution, as exemplified by his call for a self-conscious vanguard party to use bayonets to turn away the elected members of the Constitutional Convention. The Lenin of political polemic and action was never one who saw revolution only or even primarily in structural terms. To him it was struggle, volition, organization, ideas, and leadership. This is one lesson sociologists nearly a century later should heed.

References

- Goldstone, Jack. 1991. *Revolution and Rebellion In The Early Modern World*. Berkeley: University of California Press.
- Keddie, Nikki R. (Ed.). 1995. *Debating Revolutions*. New York: New York University Press.
- Paige, Jeffrey. 1975. *Agrarian Revolution*. New York: The Free Press.
- Skocpol, Theda. 1979. *States and Social Revolutions*. Cambridge: Cambridge University Press.
- Sperber, Jonathan. 1994. *The European Revolutions, 1848-51*. Cambridge: Cambridge University Press.

cybertheory.htm: Sociological Theory on the Internet

Mathieu Deflem, Purdue University

The arrival of the internet has already been evaluated and re-evaluated from good to bad and worthwhile to trivial as fast and furious as the speed with which the worldwide web has been developed and cyber information can be accessed and downloaded. But whatever the internet has become over the past years, it clearly provides a new opportunity for sociologists to do their thing in matters related to their research and teaching. This essay provides a sketch of the current presence of sociological theory on the internet. It is particularly intended to be helpful to those readers to whom the internet is still something relatively new or unexplored.

Accessing the Internet

The easiest and most general way to walk into cyberspace is via so-called search engines. Among the more important search engines are the following (note that I have omitted the prefix <http://> in the URL addresses provided in this paper and that online searches are indicated between square brackets):

www.yahoo.com
www.google.com
www.altavista.com
www.hotbot.com
www.excite.com
www.lycos.com
www.northernlight.com

More search engines can be found through any one search engine, simply by typing in ["search engines"]. So-called meta-search engines group together searches from various individual search engines. Examples include www.metacrawler.com, www.dogpile.com, and www.mamma.com. Note that some recent e-businesses pose as search engines but actually pre-assemble information and do not establish exclusive links to webpages located on other servers. Examples of these sites are www.studyweb.com and www.about.com.

From personal experience, I have found simple search engines most convenient, both those that only list individual pages (e.g., Google) and those that additionally classify pages in categories (e.g., Yahoo). On most search engines, multiple word (or phrase) searches have to be conducted by putting the entire phrase between quotation marks. For instance, the search

[Emile Durkheim] will yield pages mentioning Emile or Durkheim, whereas the search ["Emile Durkheim"] will only retrieve pages that mention the full name of our discipline's founder. Online searches and URL addresses are not case sensitive (e.g., ["herbert spencer"]).

Sociology and Sociological Theory on the Internet

There are already several webpages devoted to the gathering of and linking to online information on sociology and/or sociological theory. Among the more helpful websites for sociology in general are the following, most of which provide information in different categories, such as journals, areas of specialization, and departments:

- *The SocioSite*:
www.pscw.uva.nl/sociosite
- *The Sociological Tour Through Cyberspace*:
www.trinity.edu/~mkearl/index.html
- *The SocioWeb*:
www.socioweb.com/~markbl/socioweb
- *Sociology Web Links*:
www.usi.edu/libarts/socio/sd_wblnk.htm
- *Social Sciences Virtual Library*:
www.clas.ufl.edu/users/gthursby/socsci/index.htm

Many sociological websites are concerned with sociological theory and, more particularly, sociological theorists. The following sites are a sample of these theoretical sites, typically providing summaries of theoretical ideas, biographies of leading theorists, and online versions of primary and secondary writings:

- *The Dead Sociologists Index*:
raven.jmu.edu/~ridenelr/dss/index.html
- *Sociologists, Dead and Very Much Alive*:
www.pscw.uva.nl/sociosite/topics/sociologists.html
- *WWW Virtual Library, Sociology, Sociological Theory and Theorists*:
www.mcmaster.ca/socscidocs/w3virtsoclib/theories.htm

Special mention should also be made of the increasing availability on the internet of syllabi in sociological theory. The easiest way to retrieve online syllabi is through a keyword search. For example, go to a search engine and type in ["contemporary sociological theory"] or ["classical sociological theory"] or ["sociological theory syllabus"]. Syllabi not only provide ideas on how to teach theory, they often also include online readings. For example, the syllabus of the graduate theory course I teach at Purdue provides links from many different sources:

- *Contemporary Sociological Theory, Syllabus (Deflem)*:
www.sla.purdue.edu/people/soc/mdeflem/theosylx.html

Classical and Contemporary Theory and Theorists

Next to the sociology and sociological theory sites, search engines are the most convenient way to find both very precise and more general information. Including more keywords in a phrase will lead to pages on more delineated topics, whereas more general pages will be retrieved when the number of keywords is kept to a mini-

CYBERTHEORY *from page 5*

mum. Not all information found through a search will be relevant, but search engines provide a brief description of the linked pages.

An example may clarify the procedure. Suppose we are interested in materials on or by Craig Calhoun. A search for ["Craig Calhoun"] on Excite is less than useful, because it yields, amongst other pages, links to two no longer functioning pages on Calhoun's work, a reference to a book co-edited by Calhoun, and a link to the website of the police chief of Hayward, California. However, the same search on Google is much more successful, as the first page retrieved is already a link to our colleague's homepage at NYU (www.nyu.edu/pubs/soc.theory/cc).

You can also narrow down a search by typing in additional information relevant to your topic. For instance, a search for ["Emile Durkheim"] in Yahoo yields more than 3,000 webpages, while in Google we find no less than 11,000 pages. Examples to narrow the search could be ["Durkheim's sociology of religion"] or ["aboriginal religion according to Durkheim"] or ["religion in Durkheim"] or ["Durkheim's elementary forms"] and so on. Do not stop after just one search. It is exceedingly worthwhile to search repeatedly with different keyword combinations. The typical search takes a search engine anywhere between .06 and .89 seconds, so you really won't waste a lot of time!

Make sure that the words in a search are meaningful (in the case of a computer that means consisting of three characters or more) and enter them in the precise order in which you expect them to appear in a written document. Note that phrases with brackets, hyphens and other signs can be retrieved with or without inclusion of those signs. For instance, all of the following will lead to good results: ["Max Weber's Theories of Bureaucracy"] or ["Bureaucracy: Weber"] or [weber's bureaucracy]".

A particular search will oftentimes also yield helpful information not originally looked for. For example, via Google we retrieve some 1,790 pages on ["Randall Collins"]. The top pages mentioned in the search results are all relevant, including links to Collins' homepage, a page with online papers, and an announcement of a lecture by Collins in Denmark. One of the Collins pages provides a picture of the sociologist, not all too relevant for most of us were it not that the picture was posted on the occasion of a colloquium at UW-Madison. The colloquium turns out to be part of a theory initiative, organized by Mustafa Emirbayer and Phil Gorski, which has its own website with much more information, including interviews and online articles (www.ssc.wisc.edu/theory@madison). It would be useful to save such accidentally found sites through the 'add to favorites' or 'bookmark' option on your computer or to cut and paste the URL together with a short-hand description for future reference. It was through such an accidental find that I recently discovered that most all of Durkheim's books are freely available as online pdf files (perso.club-internet.fr/khoua/freetext.htm).

Cyber Theory: The Search for Online Texts

The availability of online texts in sociology and sociological theory is an exciting feature of the internet. Helpful in this respect are, first of all, the computerized indices that provide bibliographies with abstracts and/or online articles. To access some of these indices, you will need to work from a computer at an institution that subscribes to the service. You should consult your local librarian for more information, but here are a few examples:

- JSTOR (full text, includes *ASR* and *AJS*):
www.jstor.org
- Academic Search Elite (partly full text, includes *Social Forces*):
search.epnet.com
- Web of Science (abstracts and citations):
www.webofscience.com

- Lexis-Nexis (full text law reviews, newspapers, and more):
web.lexis-nexis.com/universe

Also, more and more academic journals are available online. The *American Journal of Sociology*, for instance, is now presented in electronic format (the journal's articles up until the year 2000 are accessible via JSTOR). A subscription is needed for the online version, but email alerts with the table of contents of each issue are free. See the *AJS* website for more information: www.journals.uchicago.edu/AJS.

Many cyber-minded scholars have also developed specialized websites on sociological theories and/or theorists. Although the usefulness of these sites is uneven, I highly recommend the reader to consult these pages because some of them provide excellent information. Here is an arbitrary sample:

- *Auguste Comte and Positivism*:
www.multimania.com/clotilde
- *Marx and Engels' Writings*:
eserver.org/marx
- *The Durkheim Pages*:
www.relst.uiuc.edu/durkheim
- *Max Weber, Ausgewählte Schriften*:
www.uni-potsdam.de/u/paed/pia/index.htm
- *Georg Simmel Homepage*:
socio.ch/sim/index_sim.htm
- *George's Pages, The Mead Project Website*:
paradigm.soci.brocku.ca/~lward
- *Thorstein Veblen*:
socserv.socsci.mcmaster.ca/~econ/ugcm/3ll3/veblen
- *Erich Fromm Website*:
www.erichfromm.de
- *Herbert Marcuse's Home Page*:
web.missouri.edu/~tapscifk/dolcevit1.html
- *Michel Foucault, French Philosopher*:
www.qut.edu.au/edu/cpol/foucault
- *Habermas Online*:
www.HabermasOnline.org
- *Berliner Luhmann-Kreis*:
www.asa.de/blk/home.htm

See CYBERTHEORY *on page 8*

ASA MEETING from page 2

Market Places and Spaces of Childhood, 1920-1960. *Daniel Thomas Cook*, University of Illinois, Champaign-Urbana.

Consumption: The All-Consuming Pastime. *Carol S. Lindquist* and *Diane Barthel*, State University of New York, Stony Brook.

On Mass Distribution: A Case Study of Chain Stores in the Restaurant Industry. *Joel I. Nelson*, University of Minnesota.

Discussion: *Don Slater*, London School of Economics

Consumers & Consumption: Theory & Comparative Analysis

Organizer and Presider: *George Ritzer*, University of Maryland

Media Seduction or Family Dynamics?: Gender, Class and Consumption in Contemporary Chile. *Joel Stillerman*, University of Arizona.

The Habitus of Consumption: A Critique of Everyday Life. *Lauren Langman*, Loyola University of Chicago.

Consumption in Comparative Perspective. *Tally Katz-Gerro*, Ben-Gurion University.

The Distaste of Taste: Bourdieu, Cultural Capital and Generational Lifestyle in the Australian Postwar Elite. *Bryan Turner* and *June Edmunds*, Cambridge University.

Discussion: *Don Slater*, London School of Economics

Altruism: Origins & Fundamental Processes

Organizer & Presider: *Douglas D. Heckathorn*, Cornell University

The Cultural Evolution of Indiscriminant Altruism in Networks of Unilateral Opportunities to Give: Toward a More Robust Explanation of Generalized Exchange. *Noah P. Mark*, Stanford University.

Voluntarism and Commitment in Exchange Networks. *Edward J. Lawler*, Cornell University,

TRAINING from page 3

PROPORTION

FREQUENCY

1
17.5%

16

1

1

1

1

8.8%

8

2

8.8%

3

3

2

1

1

7.0%

2

1

1

1

1

1

1

1.8%

2

EMPHASIS

needed to do anything

CLASSICS, HISTORY OF IDEAS

classics are important; historical development of the discipline

classics were well-written

classical theorists had moral passion

a dialog between authors across time

must recognize theoretical underpinnings of all work

SOCIAL CONSTRUCTIONISM, RELATIVISM

depend on their historical and cultural contexts; relativism

must deal with and construct objects, not just take them as found

DEVELOPING METHODOLOGICAL SKILLS

sharpen conceptual skills

importance of theory construction issues: language, logic

sharpen analytic skills

as generalizing strategy

as something they can do

MISCELLANEOUS

understand modernity

connects to other disciplines

used to control society

field in disarray, little development & application of theory

find relevant units of analysis

applicable to any interest

macro theory essential

SCIENCE

central to science

The fourth and final installment will present respondents' views regarding sociology as a science.

Shane Thye, University of South Carolina, and *Jeongkoo Yoon*, Ajou University, Korea.

Evidence for Parental Altruism: Predictors of Parent to Child Money Transfers. *Brent Berry*, University of Michigan.

Altruism and Rescue During the Holocaust: A Social Psychological Perspective. *Veronica Manlow*, City University of New York, Graduate Center.

Discussion: *Arthur L. Stinchcombe*, Northwest-ern University

Altruism in Communities & Social Movements

Organizer: *Douglas D. Heckathorn*, Cornell University

Presider: *Denise Anthony*, Dartmouth College

Giving, Volunteering, and Community Integration. *Keely Jones*, Notre Dame.

Challenging the Self-Interest Characterization: Analysis of Recent Evidence about Online Sharing. *Sheen S. Levine*, University of Pennsylvania.

My Hero: The Social Construction of Heroism. *Jennifer Lois*, Western Washington University.

Challenging Citizenship and Belonging: The Dilemmas of Anti-Racist and Pro-Migrant Collective Mobilization in Britain. *Paul Statham*, University of Leeds.

Discussion: *David Norman Smith*, University of Kansas.

Q: Why did the Weberian Cross the Road?

Russell S. Faeges, University of Notre Dame

A: In any given concrete instance behavior will be oriented only approximately in a single direction; thus, it is only in exceptional cases that crossing a road will conform to a theoretically conceived “pure” meaning, for instance, “affectually,” as in the case of being a result of upbringing within a “family,” for instance, crossing the road because one’s parents did; “instrumentally,” for reasons of expediency, including self-interest, as in the case of crossing the road to reach a market located on the other side, in the type case (“ideal type”), being fully and rationally aware that one is crossing the road, and taking account of all possible alternative behaviors, and of the consequences of actually crossing the road; and finally, value-rationally, for reasons of orientation to a self-conscious and fully rationalized system of absolute values, as in the case

of the Puritans who “cross’d the road,” in the subjective belief that this was a “calling” from God. In the latter case crossing the road constituted a “legitimate order,” that is, a pattern that is exemplary or obligatory on the heroic pedestrian, by virtue of subjective belief by the actor in the binding, obligatory, heroic, legitimate, etc., validity of the order revealed by a charismatic leader, who, by virtue of an extra-ordinary gift, and only insofar as, ordained crossing the road as a normative pattern. Such legitimate domination is in the majority of cases the least common reason for the orientation of action. Further, charismatic legitimacy, in particular, that is, the subjective belief that crossing the road is legitimate due to the validity of obedience owed personally to an individual who is, like, “awesome,” is inherently unstable, and will tend to “routinize,” in one of two possible directions, either “traditionalization,” that is, in a traditional direction, or “rationalization,” that is, in a rational direction. Crossing the road shall be called “traditionally legitimate” insofar as crossing the road is obligatory or exemplary because of the sacredness of an immemorial tradition of crossing the road under the leadership of

a traditional “chief,” with or without organized regulation by an administrative “staff” (as in the case of the injunction to “look both ways before crossing”), whether operating continuously or sporadically. (Naturally, the material and ideal interests of a staff in pedestrian crossings is, historically, one of the main determinants of “traffic,” though much depends on whether there is anything on the other side of the road worth crossing over for, according to the subjective orientations of pedestrians. A full analysis, such as we do not attempt here, would also have to take account of the width of the road, the number of cars moving in both directions, and the presence or absence of a cross-walk.) On the other hand, crossing the road may be legitimate by virtue of a legally valid order, enacted either by consensus or imposed by legal authorities, whereby loitering by the side of the road is punishable by fines of up to \$25. In this, as in the case of all social action, crossing the road consists of the probability that someone did, is in the process of, or will actually cross the road. It is necessary to be constantly aware of this in order to avoid the danger of “reification.”

CYBERTHEORY *from page 6*

- *Feminist Theory Website:*
www.cddc.vt.edu/feminism
- *HyperBourdieu:*
www.iwp.uni-linz.ac.at/lxe/sektktf/bb/HyperBourdieu.html

Another handy way to find a particular paper or chapter is to type in between quotation marks a very distinct phrase that appears in the text you are interested in. For example, in Yahoo the search [“open opportunities to various elites”], a passage from *The Power Elite*, will yield a link to a collection of quotes from the work of C. Wright Mills. On Google, the search [“ohne Gott ist eitel”] leads to several pages on Max Horkheimer. Also on Google, a search for [“sociological form of the stranger”] brings up a complete online version of Simmel’s famous essay. Note that search engines never capture

all information on the internet, so it is always useful to also consult the specialized sociology sites.

On a final note, readers may be aware of my efforts to preserve the integrity of academic work on the internet (Deflem 2000, 2001). In my view, the internet is nothing but easily accessible space on computers and it is up to all of us to use that space and use it well. With many people, especially younger folks and (prospective) students, now using the internet as their primary source of information, I appeal to my colleagues to make sure that online sociology is and will remain a part of sociology, not a commodity of e-commerce.

This essay is available online:
www.sla.purdue.edu/people/soc/mdeflem/cybertheory.htm.

Readings

- Barker, Joe. 2000. “Finding Information on the Internet: A Tutorial.” Online Guide from the Teaching Library at the University of California, Berkeley. <http://www.lib.berkeley.edu/TeachingLib/Guides/Internet/FindInfo.html>
- Deflem, Mathieu. 2001. “Different Views on About.com.” Letter with comment. *Footnotes*, ASA Newsletter, 29 (4):10. <http://www.asanet.org/footnotes/apr01/fn21.html>
- _____. 2000. “University4Sale.com: The Educational Cost of Posted Lecture Notes on the Internet.” *AFT On Campus*, April 2000, p. 4. http://www.aft.org/publications/on_campus/apr00/technology.html
- Kling, Robert. 1997. “The Internet for Sociologists.” *Contemporary Sociology* 26(4):434-444. <http://www.slis.indiana.edu/CSI/wp97-02.html>