Biography and Society

BIOGRAPHY AND SOCIETY

RESEARCH COMMITTEE 38 OF THE ISA

NEWSLETTER / JULY 2006

Letter from the President
July 2006

Dear Members,

just before the XVI World Congress of Sociology 'Quality of Social Existence in a Globalising World' from July 23 to July 29, 2006 in Durban, South Africa we like to send you our news-letter I/2006. Inside you will find the program in Durban and a lot of other interesting news.

Furthermore I am very pleased to include an article by Devorah Kalekin-Fishman and Karlheinz Schneider in this newsletter. The general question of this article is: WHY DO THEY WORK OUTSIDE THE HOME? In their article they present some results from their research among ultra-orthodox (Haredi) Israeli Jewish women who are engaged in occupations that bring them into frequent contact with the secular world.

All the best to you.

Gabriele Rosenthal

President, Biography and Society, RC38

Futher information:

➢ **Membership fees**

Again we have to remind you to pay your membership fee for 2006:

Two years: $ 35

Four years: $ 70

➢ **bank account**

Michaela Köttig
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PAPERS FOR DISCUSSION

Devorah Kalekin-Fishman and Karlheinz Schneider

WHY DO THEY WORK OUTSIDE THE HOME?

On the face of it, the answer to the question that heads this article is simple. The successful working woman has an opportunity to assert herself in all the significant domains of the polity as well as of the economy (Lerner, 1987). Indeed, feminist studies point to women's work outside the home as an escape from exploitation and mindless reproduction (Rich, 1986). In family living, however, conflict and frustration may arise when women work outside the home and recent research into two-job, or two-career families tends to show that the meaning of work for women with families is not uniform (Gilbert, 1993; Greenhaus & Powell, 2006). We feel that neat summarizing statements about women's motives for working outside the home are likely to miss out on the basic fact that women's reasons for seeking an occupation outside the home have to be examined in light of how their communities structure the male life style, and how issues related to home and work are construed.

In this article, we present some findings from our research among ultra-orthodox (Haredi) Israeli Jewish women who are engaged in occupations that bring them into frequent contact with the secular world.[1] Their explanations for working outside the home have to be understood in the unique setting of the ultra-orthodox community in Israel, a community where the the ideal family life style is one in which the men dedicate themselves to the study of holy texts, while the women are responsible for the home. This division of labor is sustained by religious precepts that encompass one's life as an individual, as a member of a family, and as a member of the community. From the women's point of view, the most significant guideline is the reminder that "the glory of the princess is within." Rabbinical interpretations of this verse expound on the belief that women are responsible for providing their husbands with an environment that facilitates learning by running a home that conforms to all the commandments and by raising children who obey those commandments unquestioningly. To ensure her ability to fulfill these ends, women should, therefore, not be prominent in public affairs, and should make special efforts not to attract attention (Arazi, 1983).

Yet, the very environment that wives and mothers are deputed to create constrains women to find ways of earning a livelihood. With the man of the family immersed in study, there is a single straightforward motive – need. For much of the twentieth century, Haredi women could find places within the community in one of the traditional female vocations: teaching, nursing, doing child-care, or elder-care, for example. In these kinds of jobs, the image of the working woman was easily assimilated to the Haredi ideal of the woman who is modest and diffident. With the dwindling of community resources in recent years, such positions have become relatively scarce. As a result, women are increasingly finding it necessary to look for work outside the community and outside the domain of acceptable female occupations (Friedman, 2000). This is a phenomenon that rabbis find hazardous. Still, as one rabbi puts it: "Of course, a woman can be allowed to work at anything and in any place *if* the *halachah*

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[1] Kalekin-Fishman, D. & Schneider, K. (in progress) *Radicals in Spite of Themselves*

[religious law] is observed." Thus, the woman is accountable for seeing to it that the law of the Torah governs behaviors in the work place, as she is responsible for obedience to Torah law in the home.

In this paper, we are referring to findings from twenty-six interviews with women from the Haredi community. Truth to tell, the pressing objective prerequisite – having to provide for their families financially – applies only to ten of the women, for many of the husbands have part- or full-time jobs. But the fundamental normative division of labor between the sexes is so self-evident to the ultra-orthodox women we interviewed that they talk about it very little. To gain an understanding of the women's motives, we will look at what types of work the women we interviewed do, what grounds they cite to justify their choices, and at a few factors that influence their decisions.

Types of work:

The interviewees demonstrate that a Haredi woman can earn a living in many different ways, all of them leading to contact with people outside the Haredi community. Six of the interviewees are businesswomen, who deal with products that meet women's needs, among them, dresses, housecoats, costume jewelry, and designer wigs. But others are engaged in more esoteric businesses. One sells parchment for phylacteries and Torah scrolls; one sells building supplies, and one woman is a realtor. Six others are independents supplying services in: an advertising agency, a travel agency, a mental health institution, as a silversmith, and a service for organizing weddings and other family events. In all of these undertakings there are encounters with men and with the secular world. The remaining working women are salaried professionals: four are experts in accounting and book-keeping in different grades of the bureaucratic hierarchy; one is a pharmacist employed in a private pharmacy and working with secular colleagues; one is a journalist who writes for a newspaper abroad. In addition, among our interviewees there are experts in graphics, organizational logistics, hydrotherapy, as well as one expert in computer programming, an occupational therapist and an inspector of state religious, not Haredi schools. Many of the women told the interviewers that they had chosen their current work after having tried different kinds of occupations. As students of prestigious Bet Yaakov[2] secondary schools, nine of the interviewees completed a course of teacher training after secondary school, and started out working as teachers. Except for one, however, they left teaching very soon.

Taking up a non-Haredi job: 'Objective' reasons

Given the objective predicament of our sample, it is not surprising that only one of the women interviewed (Ms. A) mentions the 'classical' justification for her employment and (repeatedly) uses the expression: 'Because we have no other choice'. Yet even Ms. A's explana-

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[2] The curriculum of Bet Yaakov schools for Haredi girls, founded by a seamstress, Sarah Schnierer just after World War I, not only emphasizes religious studies, but also provides students with a solid academic background.

tion is more complex than it appears at first sight. It therefore seems appropriate to look for other[3] 'objective' reasons. Differing models of justification emerge.

- Top of the heap, as we expected, are rational, economic considerations that led to particular choices. Ms. A is a prime example. She had 'no other choice' than to move from the ultra-orthodox town in the center of the country to a predominantly secular city in the north. Additionally, Ms. A was able to convince her family that it was necessary to move to a new place and milieu in this way because, with the acquisition of a shop in the northern town, she became a businesswoman with her own enterprise rather than remaining a mere employee in the Haredi town. Providing for her family of seven could be facilitated by an economically rational decision. She was obviously successful, as she spoke of a possible plan to expand the business.

- Women who have experience "in" secular culture bring up additional reasons. Ms. Hay is a good example. Immigrant professionals such as Ms. Hay were socialized within another culture of female employment before immigrating and have had an education that reflects the more open approach to women's employment. These women are often highly qualified and take up employment as a matter of course. In a sense, one might say that this group of Haredi women also has 'no other choice'. The ease with which they can fit into the secular labor market underscores the fact that they are, in a sense, always outsiders. Within the Haredi community, they are outsiders because they have an education that is beyond what a native Israeli Haredi woman could hope for and because this is part of the configuration of qualities that mark them permanently as 'newly' religious. In the secular, mainstream labour market they are outsiders because they are Harediot.

- We discern another model of justification among women whose mothers are economically active – and sometimes those whose Haredi fathers study and work. Ms. Ha, one of ten children of economically active parents, seems to us a prime example of this group. The fact that Ms. Ha opted to take up employment in the mainstream labour market has been persistently shaped by having a mother who, although, or because, she had a large number of children, worked as a teacher, completed advanced studies and who, according to her daughter, never stopped educating herself. She does not remember her mother as having neglected her family and children because of her employment and professional ambitions.

- 'National Religious (Mizrahi)'[4] women who live in the Haredi milieu justify their work differently. In one respect, however, their justifications converge with those of the Haredi women: when they reflect upon their own daughters' mainstream employment or the possibility of such employment. Their reflections are particularly poignant because the daughters of the 'not really Haredi' women interviewed have drawn closer to Haredi Judaism, and that some of them have married men whose 'trade is their study of the Torah'.

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[3] Such reasons are sometimes mentioned explicitly. Frequently, though, the women 'keep quiet about' them and they thus require extrapolation.

[4] This is a religious political party that supports Zionism by contrast with the Haredi parties that think that the true fulfillment of life in the Holy Land awaits the coming of the messiah.

Taking up a non-Haredi job: 'Subjective' motives

As noted above, the overall 'objective' cause for taking up mainstream work is the fact that nowadays the Haredi labour market offers practically no lucrative employment for women. We differentiate between such stylised objective reasons and causes on the one hand and motives on the other, that is, subjective reasons such as one's disposition to pursue a particular, concrete job.

Careful analysis of the 26 interviews shows that the number of motives mentioned exceeds the number of women interviewed many times over. They can, however, be clustered according to dominant themes. Here are some representative examples:

• 'For the good of the children' is the first key theme to which we must turn, because it touches directly upon the women's duty to provide for the family's needs through her employment.

   1. In some cases interviewees are referring to basic goods, such as better clothing for the children. It is quite possible that this use stems from a desire to aesthetically improve the 'outward appearance' of ultra-orthodox Jews, as in the case of Ms. An. In any event, the many Haredi families that have a large number of children live in relative or absolute poverty. The hostility often shown towards them by secular Israelis draws upon prejudices revolving around their unattractive dress.

   2. The good of the children also encompasses enabling children to enjoy a good/better education. Ms. C's 'educational obsession' provides an extreme example; she is keen to convince her daughters of the value of a boarding-school education abroad, which she herself attained only after battling for it with her parents. She insists, in conversation with her husband, that she alone will pay for this stage of their education – and regrets that only one of her two daughters is willing to take advantage of the offer.

   3. A further motive arises from the fact that parents financially support their children's acquisition of a home of their own or pay for it entirely by themselves. The ghetto or in-group orientation of Haredi Jews makes it very difficult for young couples to set up house in an appropriate milieu. Now, according to Ms. aa, that one source of funding, German restitution payments to grandparents, is drying up, some Rabbis have begun to instruct young couples – and this is normatively binding for members of a rabbinical community – to look for housing in new settlements far from the main Haredi centres and to avoid mass weddings with several hundred guests. This is mentioned by Ms. H, among others, who proudly adds that her and her family's 'excellent' financial condition has nonetheless made it possible for their children to 'find' homes in Bnei Brak.

• 'Consumption needs' constitutes another key theme closely linked with the fundamental need for women to work: furnishing the home 'appropriately' or purchasing a car, a computer or other luxury goods. Because such needs and their satisfaction always risk coming into conflict with the norms of modesty and moderation, they require special justification. Ms. M thus justifies buying a car by stating that she is disabled and has to travel a long way to work; she mentions her husband's disability as a fur-

ther reason. Ms. An asserts that her high-ranking position in a hospital requires her to be very well-dressed; she cannot go in looking 'a mess'. Ms. Hay justifies buying mobile telephones for herself and her children by stating that she as a working mother sometimes has to fulfil her maternal duties by 'remote control'.

• From employment as necessity to one's own life plan – here, we summarise those key themes which we call 'vested interests'. Their paid employment, intended to guarantee subsistence, is 'ennobled' by practising a profession, and this is always adorned with a 'private' meaning. Such cases raise the question of whether and to what extent a genuinely subjective, individual meaning conflicts or could conflict with that basic norm expressed in the formula 'the wife's glory is within [her home]'.

(1) 'Developing one's own creative potential' – with one exception, this key theme plays an outstanding role for all the Haredioth whose first job was that of teaching in the Haredi sector. Ms. R left her teaching job despite her father's explicit disapproval; he accused her of having given up a 'spiritual profession' in favour of a '[merely worldly] business'. Since she gave up teaching, Ms. R has run several businesses, including a wig-manufacturing firm with several employees for a number of years. Women often mention having looked for 'something new, unique and professional' – as does Ms. aa – or 'something that had to do with myself, that related to me' as Ms. S puts it. Ms. L feels that in her efforts to decide on a job or on a creative activity for herself, she has been 'sabotaged' throughout her life. First, her parents refused to let her attend university; later, she gave up her job – if only temporarily – as a result of pressure applied repeatedly by her children's teachers. It is thus less than surprising that she continues to toy with the idea of going to university, which her now grown, highly educated, and 'well-meaning' children, advise against. Ms. Mi gave up her teaching job because she was unable to 'work under someone else's authority' – and then adds: 'Passionately I'm (still) a teacher, (but) professionally I'm a designer'. From her explanation, it becomes clear that to be able to see herself as an artist now is a dream come true.

(2) 'Pursuing the dream or ideal job' is the main motive of several women for carrying out their current work, or for wanting the job to which they aspire at the time of the interview. Formerly an art teacher, Ms. C. appears unshakeable: "I just want it and simply do it." Her time at an orthodox Jewish boarding school abroad clearly turned her attention to 'wild things' – work that is different. Together with an ultra-orthodox woman friend, she founded a business which imports fashionable wedding dresses and adapts them to (officially approved) Haredi tastes. She also arranges weddings for Haredi couples. Ms. K has likewise attained her ideal job. Single-mindedly she pursued the most varied occupations – sometimes even doing two at the same time – in order to build up capital, with which she ultimately bought her own shop (a general goods store) and soon was able to devote herself entirely to her favourite occupation as bookkeeper for her business.The dream job is not necessarily always the final stage of employment. Ms. H. started out as a teacher, then broke away from that and opened a jeweler's shop. Although she loved dealing in jewelry, she gave up her ideal job, partly due to pressure from her

husband, and employed a (secular) woman. When 'her family's financial situation became a problem,' her husband left the Kollel and founded a parchment business, in which Ms. H also worked. After several years, during which Ms. H acquired expertise and showed her acumen as a successful saleswoman, her husband handed the business over to her. Now, as the one who runs the business, she states proudly: 'I'm the only woman ... in a very masculine field.'

(3) 'Testing out one's own potential and limits' Ms. M, who comes from a secular family but attended a Haredi school at her own request as a young girl, to train as a teacher and to find a job in an area far from the main Haredi centres. Her 'fascination with mathematics', however, pulled her away. She studied mathematics at the university, and after attaining a degree becomes a math teacher at a state religious[5] school. Soon she became a ministry inspector for math. Ms. S behaves in a similar way. She begins running a shop selling children's clothing together with her sister, a job not at all to her liking. Increasing dissatisfaction with her job makes her turn to a new job as product marketer. Under the auspices of MASSAK (Center for Encouraging Business Enterprises) she completes courses in business administration where she gained confidence.'

Ms. aa, who for long was content to be the 'little woman behind a strong man,' found courage to put pressure on her husband (and two other families) to found a travel agency for Haredim. 'I'm very satisfied. It's a vocation that combines a great many other professions. It combines mathematics, statistics, public relations, advertising, marketing, and management.'

Another example, variations of which we came across in the case of a few women, is the decision by a Moroccan immigrant to attend university. She immigrated to Israel after her school-leaving examination. Having come from a religious home, she soon turned to Haredi Judaism. Contrary to her expectations, Ms. Le – the sole unmarried woman in our sample – has to learn anew in Israel what it means to her to live in Haredi fashion and to choose a job that is 'appropriate' to the Haredi life style. She first studied computer science, then pharmacy. She now works as a chemist, and is still battling to be recognised as a Haredia. She is, however, convinced that she is keeping 'all options' open in relation to her studies and job, even if this might ultimately mean 'getting married to a learner', that is, a Kollel student. This would be the best way to fully legitimise her job and her conversion to Haredi Judaism.

• Among the reasons cited, there are not only vested, but also 'added interests:' those motives found among Haredioth who supplement the subjective, individual meaning which they associate with their job with a sense of collectively shared values.

(1) doing something socially good – we find this key theme only in the case of women who, whether they 'admit' it or not, have had a remarkable career by Haredi standards. This applies for example to Ms. Cha, who, together with her husband, has founded a home for disabled Haredim. The mother of ten children, she now

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[5] Not a Haredi school – ‚less' religious.

runs the home which provides care for more than one hundred disabled in-patient residents by herself. She has recently added a workshop for the disabled. Furthermore, she takes courses in business administration and financial management at the university. Ms. Hay, an ultra-orthodox Jew who immigrated from the USA, also legitimises her work – partly self-employed, partly as an employee – as educational advisor by stating that she is working for the common good. It makes no difference to her whether she works for a secular, a Haredi or a 'general Jewish' public. Ms. Sg, long employed as comptroller at the university, provides a similar explanation for her move to a private, non-religious welfare association, which, together with the (secular) founder, she has made into one of the largest private care associations in Israel. Ms. Ma, who comes from a national religious background and later turned to Haredi Judaism, must also be mentioned. She has had a banking career for more than thirty years, now is studying education and has for many years been involved in plans for an alternative system of school education – schooling that is "integrated and value-oriented," rather than oriented to maximizing children's ultimate utility to the labour market.

(2) 'The special mission of a working Haredia' can be discerned as a key theme mainly among those women working in the mainstream labour market who either feel confronted by secular, skeptical, and at times hostile colleagues, or feel they need to justify their 'unusual' employment to the Haredi rabbinical establishment. Generally, the special mission of a working Haredi woman entails proving that professional Haredi women are equal to and on the same footing as their secular colleagues, despite being Haredi. This 'mission', as in the case of Ms. Sa and Ms. Sm, may be limited to having the same working hours as their secular colleagues: they make up for 'time off' for religious holidays or refrain from taking it in the first place. Another version of this 'mission' involves Haredi women taking on the role of 'wailing wall' or unofficial 'social worker' for their non-religious colleagues, who turn to the Haredia with their often very personal concerns and problems over the course of time, as described by Ms. H and Ms. M in particular. Ms. Sg explains her 'mission' as facilitating encounters between Haredi and secular Israelis.

(3) 'Equal opportunities' crops up as a key theme in various forms among two sub-groups of our sample – professional immigrants and Israeli Haredioth - women who make special efforts to educate their children. The first group is represented by Ms. W, an immigrant 'convert' who lectures in occupational therapy at a university. Her priority, both in her professional and private, extra-professional activities, is not only to make occupational therapy 'indigenous' to the Haredi community (she estimates that there is a tremendous need for it). She is also explicitly concerned, about advancing equal opportunities for Haredi women and men. Currently, she is working to ensure that Haredi students interested in occupational therapy will be in a position of equality to study and practice it by enrolling in institutions that are run according to Haredi norms.

A similarly critical tone towards the Haredi establishment can be discerned among Israeli Haredioth, particularly when they lament the state of the specifically Haredi

labour market, which Ms. aa and Ms. L for example blame on an ignorant establishment. They themselves have 'battled their way through' in their jobs, proving that employed Haredioth can work to the same standard and enjoy the same rights as anyone else. In this sense, women in our second sub-group understand equal opportunities above all as a child-rearing task, often, above all in relation to their daughters. What they want is an education system which not only enables their daughters to claim equal opportunities later on as employed women, but to realise them.

• Residual motives – finally, under this heading, we summarise motives that were mentioned only occasionally.

(1) without work it's boring states Ms. Ro.

(2) I need it, it's healthier declares Ms. Ha. Employment, she believes, has an educational effect, which evidently means, more or less, that a Haredia becomes emancipated from the monotony of household work by means of an educational job and increases the value of her (genuine) contribution to the "overall Haredi project."

(3) On the condition that Haredioth are firmly committed to the norms of the Haredi lifestyle and are qualified to work, Ms. Hay is convinced that it is only as working women that Haredioth can help change the social system from within and without.

(4) Ms. Sho, the mother of ten children, lived in South America for several years. While there she enjoyed the help of domestic servants. After they returned to Israel, she developed a professional career of her own, running a graphic design and advertising business. Of the women we interviewed, she alone talks openly, if hesitantly, about a Career. Still, she feels somewhat guilty about it; she states that her own career was also motivated by her inner 'evil impulses' (hayetzer hara).

There was among all the women an unremitting concern with whether or not work in the secular world is "safe".

The meaning of a 'safe' job

Although the women we interviewed did not consult with rabbis about whether or not they should work in the secular labour market, almost all of them believe that their job is 'safe' in a Halachic sense, and does not offend the norm of modesty. In whatfollows, we restrict ourselves to the small number of exceptions arising in interviews #22 and #24.

Ms. Ha., the daughter of Haredi Israeli parents, gained a degree in computer science at a Haredi women's college. She first worked in a hi-tech firm in Jerusalem. The very fact that this company was an 'American office', and that "for them, work was … something social," made life difficult for her. Her Haredi lifestyle placed strict limits on her 'workalizing' [developing social relations at work] in this firm. When she felt discriminated against by her (almost exclusively male) colleagues, she decided, after consulting with her husband ("jointly we decided ... and together we found ...."), to quit this job, as it were, from one day to the

next.[6] She finds her current job all the more 'convenient' from a Halachic point of view: she works at home and travels just twice a week to her firm's headquarters. Initially, she tended to feel disoriented and isolated without social (work-based) interaction. After all, she accepted her first job, where she was the only Haredi woman "in an office full of young [secular] men," without major problems. With hindsight, however, she recognises that "it was not appropriate for me to work like that." She seems still to be astonished that "the atmosphere there was very pleasant up to a certain stage."

Ms. Hay, a newly born Haredia, who gained her PhD in Canada and lectured, after immigrating, at Israeli Universities also appears to have doubts about whether her job and the working atmosphere are 'appropriate'.[7] She has no existential problem as a Haredia with working as a lecturer at a secular state university, because she knows the non-orthodox, secular world: 'I wasn't born in Israel, I didn't grow up here.' She has sufficient experience to draw upon from her 'previous life', particularly in dealing with male scholars and researchers; but also because the field in which she teaches and works is largely a domain of female employment. It is, however, not 'ideal' to have to teach and work in a non-orthodox environment. 'It doesn't do anything for my spiritual values, let's put it this way,' she states, qualifying this with: 'I contend that it doesn't harm me either' – only to continue with a mild tone of self-doubt: 'But it is not 100% clear to me that that is in fact true.' In any event, she rounds off her remarks on this topic by stating that she feels strong enough to gain recognition for her 'spiritual values' at work, 'finally' concluding: but I think I have not had any real problem.'

We conclude this section by emphasising that many of the women we interviewed were first teachers in the Haredi school (independent education) system – that is, they had a job which was safe in all respects. Most of them have given up taken-for-granted security for the imponderables of another job; only a very small number were, or are, exposed to any kind of sanctions as a result. But the consciousness that there may be "unsafe" elements in their chosen place of work does not disappear. This may be why acceptance by the environment (rabbis, husbands, neighbours) is of paramount importance to the women we interviewed.

Factors affecting one's decisions – the influence of the 'environment' on career choices

The women enjoy considerable autonomy even though it is possible to cite factors that influence them. A strikingly large number make their decision to work in the secular labour market quite independently.

Ms. M is the only woman among our interviewees who consults a rabbi and seeks his approval. She appears to have good reasons for doing so. Coming from a secular family, she attended a Haredi school from the age of six because of a close friendship with a girl of the same age, whose Haredi family lived nearby. It seemed like a natural step for Ms. M to train as a Haredi teacher after gaining her school-leaving qualification and to marry a Haredi man

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[6] We can however at least assume that she already had contacts and applied with good prospects of success, though she had not yet received final confirmation.

[7] Unlike Ms Ha, however, Ms Hay conveys the impression that she is not quite sure about this.

who devotes himself entirely to learning. When she married, she lived in a small Haredi town and worked as a teacher. The young family evidently moved there under the auspices of the decentralisation programme, through which the Haredi establishment is attempting to prevent young couples from suffering as a result of the housing crisis in the main Haredi areas and from getting into debt by buying a home.

Succumbing to her 'love of mathematics,' cultivated since childhood, she studied at a university and took a position offered her as math teacher outside the Haredi community. At this point she found it urgent to seek advice and approval from a rabbi. Ms. M, in her own view, had clearly 'crossed the line' in several senses. She had left the Haredi residential area arranged for her and given up her teaching post at a Haredi school in favour of a possible appointment at a non-Haredi one, finally considering studying at a non-Haredi university. These steps may have troubled her in part because as the daughter of secular parents, she lacked the normative credit[8] generated by a 'perfect' Haredi socialisation. Several factors probably encouraged the rabbi's positive decision and lent support to Ms. M's unusual career preference. She was unemployed at the time,[9] had a large number of children[10] and her husband was prepared to give up his learning in order to get a job and enable his wife to finish her degree. The approval of a rabbi was however also important to Ms. M for another reason. She evidently wished to protect herself against the belittling judgments and disapproval of Haredi neighbours: "Permission from the Rabbi suffices."

None of the other women we interviewed sought this degree of rabbinical approval for her mainstream employment. As a rule, the women make do with 'discussing and agreeing' on their job with their husbands. Others involve their children in their decision as well. The choice of words and phrases the women use to describe these 'discussions' showed how important the opinions of third parties were. At no point – so it would appear – do they request 'official permission' from their husbands as Haredi norms would seem to require. It is possible that the women we interviewed did ask for such permission but failed to mention it because it was a matter of course to them and they assumed that the interviewer was aware of this. When women agree on their mainstream employment with their husbands (and children), they talk of 'consulting each other' – and convey the impression that their main concern here is to convince their family of the decision that they themselves have taken.

Two examples in fact suggest that 'agreement' tends to be required when one is faced with secondary consequences or side-effects arising from choice of employment. Ms. A's decision to open a shop in a non-religious city, for instance, had consequences for her husband and her older daughters. It meant moving to an utterly non-Haredi environment and forcing her husband to switch to a new place of learning. For her older daughters, it would mean increased responsibility for the younger children, who would be coming home from school to an entirely strange environment – at least at first. In the 'consultation', she had to prove to

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[8] As we know from other dialogues – such as I-#24 – a 'flawless' Haredi upbringing is capable of 'compensating' a Haredia wishing to do a mainstream job.

[9] She had clearly failed to find a teaching job in a Haredi school in Bnei Brak, which might possibly have been an 'internal sanction' imposed by the Haredi establishment.

[10] At the time of the interview, family M includes eight children from 8 to 21 years old.

them that there would be financial advantages that would compensate them for the possible distress.

- As mentioned already more than once, it is a matter of course for immigrant, professional, or graduate Haredioth that women demand and realise 'equal opportunities'. They thus take it for granted that they (can) also do mainstream work. As we have pointed out, Ms. Hay describes herself, representing, so to speak, all other Haredioth who have a similar academic background to hers, as 'fortunate'.

- When Hassidic[11] women work (in a self-employed capacity for the most part) as a matter of course and decide to do so autonomously, this appears to be linked with the single-minded pursuit of their dream job or ideal profession. Even when such women mention mutual consultation, they create the impression that they are adhering to a formal norm merely incidentally. A first-class example of this is Ms. C with her mantra: "Just to want it, and simply [sic!] to do it." She feels indirectly reinforced by the fact that her daughters-in-law now are also following this "professional philosophy." She bemoans the fact, on the other hand, that only one of her two daughters has taken to it.

- It is striking that women whose husband do not attain great success in their learning or in their vocational life, are most autonomous and reach decisions independently. The two women who particularly represent this type of autonomous decision-making are Ms. An and Ms. R. One is pursuing her 'career' as a top-level manager in a hospital and rejects out of hand the notion of seeking permission from a rabbi. She mentions nothing about reaching an agreement with her husband either. The other gave up her job as a Haredi teacher – in the face of her father's explicit criticism – and later practised four different types of self-employment. At no point does she mention asking for any kind of permission. Instead, she weighs up the pros and cons of particular jobs in a purely rational manner and makes her decision. The fact that women contravene other Halachic norms chimes in with this form of sovereign and autonomous decision-making. Ms. R. for example mentions that she is not (or has not been) a caring Haredi mother or grandmother in the traditional sense on many occasions. She knows, and finds it 'painful' to this day, that her children have paid a price for her peripatetic employment history: "It seems [sic!] that my son was affected by me when I worked all day outside the home." Yet, she adds in the same context, she feels a tremendous sense of satisfaction at being an independent woman and enjoys it a great deal.

- Finally, we scrutinize an opinion obviously widespread among national religious (Mizrahi) women, whose own economic autonomy is clearly apparent. This is rooted in the anxiety, and at times annoyance, they feel about the employment of their daughters who have 'converted' and become Haredi. Both Ms. L. and Ms. aa rail against the rabbinical monopoly through which the Haredi establishment curtails women's freedom to work in the mainstream labour market. This, they say, gives rise

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[11] Groups loyal to a particular rabbi in which the men usually work for a living and do their learning in the evenings.

to a situation in which 'the burden is on the women.' To successfully emancipate themselves from this – Ms. L believes – the women themselves must dare to break away, although she is well aware that this requires more than feminist determination. Without far-reaching structural changes and understanding and willingness on the part of Haredi men, the employment crisis affecting Haredi families cannot truly be resolved. Ms. L. does not view the recent efforts to found a small number of vocational colleges for Haredi girls and women as a realistic solution. 'Who's going to take on someone with a Mickey Mouse education?' she asks skeptically. Ms. aa also seems concerned that all her educational efforts have apparently failed to lead her Haredi 'convert' children to adopt their parents' attitude to employment, and particularly to emulate the spirit of their mother's working life: 'Listen, they received the tools, and we try to support them for what they are' – yet 'nothing that I did seems to suit them.'[12]

From our examination of the objective and subjective reasons that the women give for seeking work and for sticking to the kinds of jobs they now hold, we can conclude that the rabbis and the men who learn actually want the women to work. This comprehensive interest in having women earn a livelihood is felt by most of our interviewees in the climate, so to speak, of the communities to which they belong. Moreover, as we have seen from our tabulation of the subjective reasons that women gave for doing the kinds of work they do, they are fervently interested in vocations that go beyond the confines of the household and its repetitive everyday practices. Men's concern with women's modesty is the burden that women bear in their experimentation with the world of work. However, as women gain satisfaction from their positions, they begin to work out what we may call a folk theory that underscores how participation in the work role actually enriches the quality of life for the entire family in the community and in the home. This kind of 'theorization' supports their insistence on conducting an interchange between the Haredi way of life and the secularization of the world 'outside'.

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Lerner, Gerda (1987) The creation of patriarchy. New York: Oxford University Press

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[12] The statements made by these Mizrahioth already point to the issue of the 'reform gridlock' probed in detail in I-7.

CONFERENCE ANNOUNCEMENTS

Conference Announcement

XVI World Congress of Sociology
QUALITY OF SOCIAL EXISTENCE IN A GLOBALISING WORLD

Date: **JULY 23-29, 2006**
Venue: **Durban, South Africa**
Further information: **http://www.ucm.es/info/isa/congress2006/**

PRE-CONGRESS TUTORIALS OF RC 51

Sociocybernetics - Social Science for Globalization and Complexity

Organizer and informations	Barry Gibson, Tutorial Programme Chairperson, B.J.Gibson@sheffield.ac.uk, Diane Laflamme, Tutorial Manager & Treasurer RC51, ad.laflamme @sympatico.ca, Felix Geyer, Honorary President of RC 51, geyer@xs4all.nl, Bernd R. Hornung, President of RC51, Hornung@med.uni-marburg.de, Karl-Heinz Simon, RC 51 World Congress Programme Coordinator, simon@usf.uni-kassel.de
Date:	July 22 and 23, 2006
Venue:	will be announced in Durban
Fees:	100 USD per person cash in Durban (students with a valid student ID receive a reduction of 50 %) .Participants booking 2 tutorials receive a reduction of 50% on the second tutorial booked.
Registrations:	Diane Laflamme, Tutorial Manager and Treasurer of RC51, Fax: (514)-987-4337, Université du Québec à Montréal, Montréal, Canada

A key phenomenon in globalization and the emergence of a worldwide knowledge society is the rapidly increasing complexity of all areas of life which holds both promises and threats for the quality of life of human beings and social entities likes groups, organizations, and society. Coping with overwhelming complexity is a need of the day and a sociology which is not capable of dealing with complexity and theorizing about it is doomed to become irrelevant. If sociology is to survive and, much more, to develop perspectives for the future, it necessarily has to

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become a science of social complexity. Implicitly or explicitly it is bound to become systemic. Sociology as systems science, or rather systems science in sociology, has been institutionalized within the International Sociological Association (ISA) in its "Research Committee 51 (RC 51) on Sociocybernetics". Sociocybernetics is systems science and cybernetics applied in sociology and other social sciences. We talk about systems **science**, because the topic is not only systems theory and cybernetics, but also axiology - i.e. the study of values and ethics -, epistemology, methodology, application, and empirical research.

While the scientific programme of RC 51 will present the cutting edge of current sociocybernetic research, the tutorial programme is designed to present in a coherent and systematic way basic concepts and notions. These evidently cannot be explained in the framework of the scientific presentations although they are necessary to understand them.

The tutorial programme of RC 51 covers the two major streams of theory within sociocybernetics (i.e. first-order and second-order cybernetics), possibilities of its application, and methodology for empirical research.

RC 51 Tutorial Programme on Sociocybernetics

2006	9:00-12:00	13:30-15:30	15:45-17:45	18:00-20:00	20:00 till late
Saturday 22 July **RC51: Tutorials**	**RC51 Tutorials:** 1) Systems Theory & Cybernetics 2) Constructivism 3) Cyberculture	RC51 Tutorials continued	RC51 Tutorials continued		
Sunday 23 July **RC51: Tutorials**	**RC51 Tutorials** 4) Luhmanns Theory 5) Innovation 6) Methodology for Empirical Research	RC51 Tutorials continued	RC51 Tutorials continued	Congress Opening Ceremony. Reception	

1. Theory 1: **Introduction to Systems Theory and Cybernetics** (Saturday, July 22, 2006) Bernard Scott, Cranfield University, Royal Military College of Science, Shrivenham, Swindon, Wilts, UK. Duration: 1 day.

The development of systems theory and cybernetics will be presented, explaining their inter-relations and overlaps along with their key concepts and findings. Activities and opportunities for discussion are designed to bring the concepts and findings to life.

2. Epistemology: **Social and scientific constructivism explained** (Saturday, July 22, 2006) Arne Kjellman, Stockholm University and KTH, Sweden. Duration: 1 day.

This tutorial presents an outline of holistic knowledge and thinking - the *subject-oriented (subjectivist's) approach,* which neither divides mind from matter, the observer from the observed nor the subject from the object. The aim is to pave the way for a reorientation of human scientific thinking by pointing out severe shortcomings of the classical *object-oriented (objectivist) approach* to knowledge. The latter has been the prevailing scientific view since Galileo and Newton. It was useful in physics, but it can work neither in the life sciences and social sciences nor in quantum physics where the observations made very often affect their objects. A radical reorientation of our thinking is required – a real shift of paradigm in the Kuhnian sense. This is what the tutorial is about.

3. Application 1: **Introduction to Cybercultur@: Researching and Developing Information, Communication, and Knowledge Production Cultures from the Periphery** (Saturday, July 22, 2006)
   Jorge A. González, Margarita Maass, and José Amozurrutia, Universidad Nacional Autónoma de México, Mexico. Duration: 1 day.

The tutorial deals with the theoretical and practical construction of Cybercultur@, both as a research interest and as a process of cognitive and structural development against the normal ideologies of the digital divide and the information society. It will involve a presentation and collective discussion about the way in which the so called developing countries are playing a "designed" role in XXIst century society.

4. Theory 2: **Niklas Luhmann's Theory of Social Systems** (Sunday, July 23, 2006)
   Diane Laflamme, Université du Québec à Montréal, Canada; Bernd R. Hornung, University of Marburg, Germany. Duration: 1 day.

On the background of general systems theory Luhmann's key concepts will be explained systematically and coherently. This will permit the participants to apply this framework to particular sociological issues. The latter will be done in group work.

5. Application 2: **Enterprise, Invention, Innovation, and Sociocybernetics (**Sunday, July 23, 2006)
   Matjaz Mulej, University of Maribor, Slovenia. Duration: 1 day.

Sociocybernetics is about mastering complex human/societal relations. It applies systems theory to support holistic thinking rather than over-specialization in an innovative society, in which today the most advanced 20% of humankind live. The term innovation denotes both the process of making a successful novelty and its outcome. Humankind is facing the innovation paradox whereby those who most urgently need innovation are the ones who like it the least. The aim of this tutorial is to help its participants to understand the basics of innovation in the innovative society and to open the door to innovation management.

6. Methodology: **Sociocybernetic Methodology and Methods for Empirical Systems Research** (Sunday, July 23, 2006)
   Chaime Marcuello, University of Zaragoza, Spain. Duration: 1 day.

A problem-oriented systematic conceptual reference model will be presented for elaborating specific theoretical frameworks for the analysis of different problems ranging from the global level to local issues and from transnational organizations to small groups. It will be shown how the toolkit of existing methods of empirical research can be integrated and used in a sociocybernetic context and methodology.

BIOGRAPHY AND SOCIETY
RESEARCH COMMITTEE 38 OF THE ISA

Program and Sessions

Tuesday 25 July 2006, 13.30 – 15.30h

1. Session: Women, men and memory
(Joint Session with Research Committee on Women in Society, RC32)

Chairs: Sharmila Rege, University of Pune, India and **Michaela Koettig**, University of Goettingen, Germany
Location: DEC Room SS35

> **Roswitha Breckner**, Vienna University, Austria: What does a Family Album Tell? Gendered Memories in Pictures
>
> **Daniel Conway**, Rhodes University, South Africa: Jumping the Time Frame: Qualitative Interviewing and Narratives of Apartheid in Contemporary South Africa
>
> **Kevin Low**, University of Bielefeld, Germany: Olfactive Frames of Remembrance: Notes on Smells of Memories
>
> **Thea Boldt**, Georg-August University of Goettingen, Germany: Gendered biographical construction of polish female emigrants in Germany
>
> **Veena Poonacha,** SNDT Women's University India: Listening to the many silences: An exploration of the remembered past and erasures in the life histories of women

Tuesday 25 July 2006, 15.45 – 17.45h

2. Session: Biographical analyses on, in and for professional practice

Chair: Gerhard Riemann, University of Bamberg, Germany
Location: DEC SS35

> **Ingrid Miethe, Martina Schiebel**, University of Applied Sciences Darmstadt, Germany: Acquiring Professional Skills: Opportunities and Limitations in Biographies of Teachers of Non-Educational Backgrounds.
>
> **Michaela Köttig**, University of Goettingen, Germany: Biographical interviewing with juveniles from disadvantaged social settings.
>
> **Paul C. Luken** and **Suzanne Vaughan**, University of West Georgia, Carrollton, USA, - Arizona State University at the West campus, USA: Institutional Ethnography and the Critique of Professional Practice.
>
> **Heidrun Schulze**, University of Kassel, Germany: Competencies in biographical analysis as a foundation of cross-cultural counselling?
>
> **Elmar Schwedhelm**, University of Kassel, Germany: Professional Biographical Orientations in intercultural Counselling in Uganda
>
> **Yvonne Sliep**, University of Kwa-Zulu, South Africa: Using student biographies to actively inform the curriculum of post-graduate health professionals

Tuesday 25 July 2006, 18:00 – 20:00h: Business Meeting
Location: DEC SS35

Wednesday 26 July 2006, 13.30 – 15.30h

3. Session: Transnational biographies.
(Joint Session with Research Committee on Ethnic, Race and Minority Relations, RC05)

Chairs: Floya Anthias, Oxford Brookes University, UK and **Helma Lutz**, University of Muenster, Germany
Location: DEC SS34

> **Minna-Kristiina Ruokonen-Engler** and **Irini Siouti**, J. W. Goethe University, Frankfurt/Main, Germany: Biographies dispersed? - interpreting narrations of trans-national belongings
>
> **Iordanis Psimmenos** and **Ch. Skamnakis**, Panteion University, Athens, Greece: Life-stories of migration and of care: making sense of Ukranian and Albanian domestic workers experience and negotiations of welfare
>
> **Corinne Squire**, University of East London, Great Britain:Travelling biographies of HIV: from the local to the transnational
>
> **Beate Collet**, University Lyon 2, France and **Lena Inowlocki**, J.W. Goethe University Frankfurt/Main, Germany: Doing and undoing 'being ethnic': multiple belongings and partner relations among the adult children of labor immigrants from Turkey to Germany
>
> **Mette Andersson**, University of Bergen, Norway: Transnational brokers - non-white top athletes and border crossings

Wednesday 26 July 2006, 15.45 – 17.45h

4. Session: Different ways of analyzing biographical case studies

Chair: Gabriele Rosenthal, University of Göttingen, Germany
Location: DEC SS35

> **Marilyn Porter**, Memorial University, Canada: Reading, Re-reading and Unreading: Some comments on the interview with Jurij Baumann
>
> **Julia Bernstein** and **Lena Inowlocki**, J. W. Goethe-University of Frankfurt, Germany: Interpretation of the interview with Jurij Baumann: "perhaps you could tell me (1) more about the fact that you are a quiet man": communicating disease and strangeness in a family interview
>
> **Gerhard Riemann**, University of Bamberg, Germany: "Narrating my - his - our life? The analysis of an interview in a German family from the former Soviet Union".
>
> **Thea Boldt**, Georg-August University of Goettingen, Germany: The encounters with Jurij Baumann and his family from the interviewer's perspective.

Thursday 27 July 2006, 13.30 – 15.30h

5. Session: Coping with processes of societal transformation in Central and Eastern European societies: A biographical perspective

Chair: Gerhard Riemann, University of Bamberg, Germany
Location: DEC SS35

> **Aili Aarelaid-Tart**, Tallinn University, Estonia: Doing biographical research after rapid political turns
>
> **Krzysztof Konecki**, University of Lodz, Poland: Identity work, redefinitions of self and self-confidence in the narratives of Polish entrepreneurs. The paradox of an individualistic collective identity.
>
> **Felicia Herrschaft**, Johann-Wolfgang-Goethe University, Frankfurt a. M., Germany: Artists in societies "under construction": Creativity and the empowering narrativity of life
>
> **Markieta Domecka**, Katholieke Universiteit Leuven, Belgium: The biographical meaning of work: Occupational narratives of individuals acting in Polish business fields.
>
> **Irina Popova**, Russian Academy of Science, Russia: How specialists in depressed branches of the Russian economy maintain their professional attachment: a biographical study.

Thursday, 27 July 2006, 13:30 - 15:30h

6. Session: Scientists' biographies as a mode of probing science in context
(Joint session with Research Committee RC23)

Chair: Gabriele Rosenthal, University of Goettingen, Germany
Location: Durban Exhibition Center, DEC, Room SS24

> **Subhasis Sahoo** & **Binay Kumar** Pattnaik (Indian Institue of Technology Kanpur, India: Scientist as Interlocutor between Science and Society in India: Two Biographical Studies from the State of Orissa
>
> **Felizitas Sagebiel**, University of Wuppertal, Germany: Professional careers of women engineers in Europe
>
> **Päivi Kaipainen**, University of Turku, Finland: How to analyse biographies of world-renowened scientists and scholars
>
> **Joe Hermanowiczs**, University of Georgia, USA: Following Scinetist in their careers.
>
> **Grit Laudel** & **Jochen Gläser**, Australian National University, Australia: The long way to independence: Early career researchers in Australia

Thursday 27 July 2006, 15.45 – 17.45h

7. Session: Biographical processes and collective identities I

Chair: Lena Inowlocki, J.W.Goethe University of Frankfurf a.M., Germany
Location: DEC SS35

> **Tazuko Kobayashi**, Japan Women's University, Japan: "Pilgrimage" for represent-ing collective memory: identity and biographies of Japanese Americans
> **Yvonne Sliep**, University of Kwa-Zulu Natal, South Africa: From the individual to the collective: Working with narratives to understand identity formation in war-traumatized countries
> **Dirk Michel**, University of Wuppertal, Germany: Political socialisation and bio-graphical experiences of German Jews in Israel

Thursday 27 July 2006, 18.00 – 20.00h

8. Session: Biographical processes and collective identities II

Chair: Ursula Apitzsch, J.W.Goethe University, Germany
Location: DEC SS35

> **Gabriele Rosenthal**, University of Goettingen, Germany: On the biographical need of constructing a collective past. Biographical work by ethnic Germans from the former Soviet Union in Germany
> **Robert Miller**, Queen's University, Northern Ireland, UK: How can biographical research inform (the study of) the development of European identity
> **Vasintha Veeran**, University of Galway, Ireland: A comparative study of South African and Irish Youth
> **Feiwel Kupferberg**, Danish Educational University. Denmark: Collective identi-ties and creativity
> **Anne Juhasz**, University of Zürich, Switzerland: Set the fashion for being a "Seconda" and fighting for political rights – collective identity among the Second Generation in Switzerland

Friday 28 July 2006, 13.30 – 15.30h

9. Session: Subjectivity in the social sciences. What can biography research offer?

Chair: Roswitha Breckner, University of Vienna, Austria
Location: DEC SS34

> **Michael Corsten**, University of Jena, Germany: Subjectivity and the biographical development of 'focussed motives'
> **Dominique Vidal**, University de Lille3, France: Self-narration, identity formation and the building of democratic society
> **Catherine Négroni**, IFRESI, Lille, France: The "latence" concept of biographic junction in the voluntary professional change.

Conference Announcement
2nd Call for paper

Biographical Research on Post-Socialist Space: Ten Years After

Organizer:	European Sociological Association (ESA) and The Centre for Independent Social Research, St Petersburg
Date:	15-17 December, 2006
Venue:	Centre for Independent Social Research, St Petersburg
Submission of abstracts:	Abstracts of proposed papers are to be written in English and should be no more than 300 words in length. Abstracts must include the name of the proposer, his/her affiliation, postal and e-mail addresses, telephone and fax numbers, and title.
	Abstracts should be sent directly to both of the conference organisers by 31 July 2006: Robin Humphrey (robin.humphrey@ncl.ac.uk,) and Peter Meylakhs (mpeter@indepsocres.spb.ru)
Further information:	Places at the conference are limited, and final decisions on acceptance of an abstract will made on 10 September, 2006. All accommodation and living costs during the conference will be met by the conference organisers. More information about the rationale and content of the conference is available on the ESA Reseach Network's website, here: http://www.valt.helsinki.fi/esa/biog.htm or https://owa.ncl.ac.uk/exchweb/bin/redir.asp?URL=http://www.valt.helsinki.fi/esa/biog.htm.
	I you have further questions please contact: Robin Humphrey (robin.humphrey@ncl.ac.uk,) or Peter Meylakhs (mpeter@indepsocres.spb.ru)

Further details of conference:

Rationale for the Conference: Ten years ago in Saint Petersburg, the ESA Research Network on Biographical Perspectives on European Societies and the Centre for Independent Social Research (CISR) jointly organised a conference under the title 'Biographical Perspectives on Post-Socialist Societies'. This conference will focus on the results of biographical research into post-socialist space carried out during the last decade, and will also touch on methodological questions.

Themes of the Conference: The conference would seek to follow up and update the original conference by exploring the following broad themes: From transformation to relative stability: 'new' and 'old' biographies; Social migration; and Methodological developments in the Biographical approach.

Conference Sessions: The preliminary list of sessions includes: Methodological developments in biographical research. Challenges and future directions; Biographies of the 'old' generation

and reinterpretation of the transformation. Nostalgia, reconciliation, or a complete break with the past. Stratificational and geographical dimensions. New understandings of biographical landmarks; Biographies of the 'new generation'. Life strategies, lifestyles, culture and morals; Comparative analysis in biographical research; Social strata, social classes and social milieux in biographical perspective; Changes in intimacy; Migration processes; Social movements and collective actions.

Conference Announcement
Call for papers and panels

3rd Tampere Conference on Narrative: Knowing, Living, Telling

Date:	**June 27-30, 2007**
Venue:	**University of Tampere, Finland**
Program committee:	Margaret K. Heller (Kings College, Halifax), Lars-Christer Hydén (University of Linköping), Tone Kvernbekk (University of Oslo), Kai Mikkonen (University of Helsinki), Brian Roberts (University of Glamorgan), Andrew C. Sparks (University of Exeter), Liz Stanley (University of Edinburgh), Leena Syrjälä (University of Oulu), Pekka Tammi (University of Tampere), Matti Hyvärinen (University of Tampere, chair)
Guest speakers:	Molly Andrews (University of East London), Jens Brockmeier (Berlin/University of Manitoba, Winnipeg), David Herman (Ohio State University), Catherine Kohler Riessman (Boston College)
Abstracts:	600 word abstract (see the guidelines on our website) till January 15, 2007. The letters of acceptance will be sent no later than March 1, 2007.
Further information:	Dr Tarja Aaltonen (firstname.secondame-@-uta.fi), Dr Matti Hyvärinen (firstname.secondame-@-uta.fi) The conference website: http://www.uta.fi/conference/3narrative/ will be opened by the end of August, 2006
Conference fees:	260 euro (200 euro: for doctoral students and independent researchers) until April 15, 2007 280 euro (220 euro) before May 31, 2007 Four lunches, coffees, and the conference dinner is included in the fee

Further details:

Recent theories of narrative highlight the different functions and roles that narratives can have as a particular form and structure of discourse; as a form of knowing the social world;

as a perspective and frame of action; as a form of human being and identity; and as a mode of human interaction. These perspectives shape narrative inquiry within different disciplines, but sometimes in different ways.

Rather than looking for a unanimous or covering perspective for all sorts of narrative studies, this conference aims at a theoretical and empirical interaction between these modes of narrative and narrative analysis. Is it possible or useful to join the perspectives of narrative-as-(re)-presentation and narrative as-as-a-mental orientation? Has "life as narrative" any bearing, if narrative is understood as a form of interaction, for example, in the context of someone saying to someone that something happened?

This conference welcomes papers that set out to establish bridges between these various perspectives on narrative. In particular, we are interested in papers which try to connect several narrative modes in the empirical analysis of narrative materials, as well as papers that combine methods and issues from literature, linguistics, philosophy, and cultural and social-scientific studies.

The papers and panels may address, for example, the following themes:

- The relevance of "living out narratives" for current narrative inquiry;

- Narrative and action seen from a cognitive or "living out" perspective;

- Complete versus open and interactionally achieved narratives in terms of cognition;

- The relevance of cognitive narratological and psychological approaches in literary and cultural studies;

- The possibilities and limitations of dialogue among scholars of narrative who focus on literature, linguistics, and the social sciences;

- The limits of narrative and narrativity, whether narrative is viewed as representation, form, or frame of experience;

- The role of the Aristotelian heritage of a coherent, complete, and individually existing narrative;

- "Postclassical" versus "classical" approaches to narrative in literary and cultural studies;

- The narrative theories of M.M. Bakhtin and Paul Ricoeur in linking the competing perspectives of narrative.

The conference will comprise of plenary sessions with keynote speakers and panels with three papers per 2.5 hour sessions. The purpose of the structure is to promote dialogue, and provide the participants with opportunities for formal and informal communication. The organizers' intent is to collect a publication based on a selection of the contributions of the conference. Therefore, we encourage participants to write and submit a 15-25 page essay, in addition to the 25-minute oral presentation for the conference.

Pre-conference course
Call for papers and panels

Practicing Narrative Analyses

Date: **June 25-26, 2007**
Venue: **University of Tampere, Finland**

Organizer: Department of Sociology and Social Psychology, University of Tampere, Department of Literature and the Arts, University of Tampere, Research Institute for Social Sciences, University of Tampere, Finnish Centre of Excellence in Political Thought and Conceptual Change, Research team: Politics and the Arts, University of Jyväskylä, Politics and the Arts Group

Aplication: please enroll and send a paper on your PhD project (no more than 13 pages, see the guidelines on our website) by May 2nd, 2007, at the latest. The notification of acceptance will be sent no later than May 21st, 2007.

Further information: Dr Tarja Aaltonen (firstname.secondame-@-uta.fi); PhD student   Riikka   Homanen (firstname.secondame-@-uta.fi)
                                   http://www.uta.fi/conference/3narrative/ will be opened by the end of August, 2006

Further details of pre-conference:

A pre-conference course organized in connection with the main event provides an alternative access to the conference. The course is intended for postgraduate students in the social sciences (in the broad sense, including education and law) and cultural studies with a methodological orientation toward narrative studies. The course offers participants a unique opportunity to work on their own research projects with the guidance of internationally esteemed experts on narrative theory and research. Molly Andrews, Jens Brockmeier and Catherine Kohler Riessman will profile as the guest teachers of the course. The course participants are offered a possibility to earn credit toward their degrees for conference attendance. For further information see conference web pages.

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NEWS

HELMA LUTZ

Helma Lutz is doing a new research project between 2006 - 2009: 'Landscapes of Care Drain'. Care provision and Care Chains from the Ukraine to Poland and from Poland to Germany. The research project is financed by the German Scientific Foundation (DFG) dealing with the migration care-chain from East to West Europe. This project is member of the European Research Cooperation: Migration and Networks of Care in Europe. A Comparative Research Project, which is a EUROCORE Programme of the European Science Foundation carried out in cooperation with researchers from the Netherlands, Ireland, England and Spain.

NEW PUBLICATIONS

Hyvaerinen, Matti/Korhonen, Anu/Mykkaenen, Juri (eds.)(2006): The Travelling Concept of Narrative.   http://128.214.21.166/collegium/volumes/volume_1/index.htm#e   (electronic volume)

Contents

Matti Hyvaerinen: An Introduction to Narrative Travels

Shlomith Rimmon-Kenan: Concepts of Narrative

Matti Hyvaerinen: Towards a Conceptual History of Narrative

Jarmila Mildorf: Sociolinguistic Implications of Narratology: Focalization and 'Double Deixis' in Conversational Storytelling

Ira Westergård: Which Narrative? The Case of the Narrative Subject in Fifteenth-Century Altarpieces

Itay Sapir: Narrative, Memory and the Crisis of Mimesis: the Case of Adam Elsheimer and Giordano Bruno

Hanna Meretoja: The Narrative Turn in the French Novel of the 1970s

Sylvie Patron: On the Epistemology of Narrative Theory: Narratology and Other Theories of Fictional Narrative

Fiona J. Doloughan: Narratives of Travel and the Travelling Concept of Narrative: Genre Blending and the Art of Transformation

Roberts, Brian/Kyllönen, Riitta (Hg.)(2006): Special Issue ‚Biographical Sociology. Qualitative Sociology Review, Volume II, Issue 1.
Available Online: www.qualitativesociologyreview.org

Contents

Robert Brian/Kyllonen, Riitta: Editorial Introduction: Special Issue – "Biographical Sociology"

Temple, Bogusia: Representation across languages: biographical sociology meets translation and interpretation studies

Taylor, Stephanie/Littleton, Karen: Biographies in talk: A narrative-discursive research approach

O'Neill, Maggie/Harindranath, Ramaswami: Theorising narratives of exile and belonging: the importance of Biography and Ethno-mimesis in "understanding" asylum

Given, John: Narrating the Digital Turn: data deluge, technomethodology, and other likely tales

Jones, Kip: A Biographic Researcher in Pursuit of an Aesthetic: The use of arts-based (re)presentations in "performative" dissemination of life stories.

Liz Stanley (2006): Mourning becomes … Post/memory and commemoration of the concentration camps of the South African War 1899-1902, Manchester University Press

This fascinating work challenges many of the accepted facts about the concentration camps run by the British during the South African War. The author demonstrates that much of what we have traditionally understood about these camps originates from the testimony which was solicited, selected and published by key women activists within Boer proto-nationalist circles. Using detailed archival evidence, she shows that much of the history of the camps results from a deliberate imposition of 'post/memory' – a process by which what was 're-membered' was shaped and reshaped to support the development of a racialised nationalist framework.

Many of the camps' occupants died from successive epidemics of measles, typhoid, enteritis and pneumonia rather than deliberate ill-treatment, yet the book shows how mourning for those who died was overridden by state commemorative activities concerned with promoting pan-Boer nationalist aspirations. The innovative and ground-breaking approach of the author invites the reader to step into and explore with her the commemorative sites passed by na-tionalist land acts, which still powerfully mark the South African landscape.

LIST OF NEW PUBLICATIONS

Freitag, Walburga (2005): Contergan. Eine genealogische Studie des Zusammenhangs wissenschaftlicher Diskurse und biographischer Erfahrungen. Münster: Waxmann

Hyvaerinen, Matti/Korhonen, Anu/Mykkaenen, Juri (eds.)(2006): The Travelling Concept of Narrative. http://128.214.21.166/collegium/volumes/volume_1/index.htm#e (electronic volume)

Inowlocki, Lena (2006): Stretching It So It Fits Real Well. Biographical, Gendered, and Intergenerational Dimensions of Turning to Religion. In: Geyer, Michael/Hölscher, Lucian: The Presence of God in Modern Society. Transcendence and Religious Community in Germany, Göttingen, Wallstein, p 467 – 481

Brian Roberts (2006): Micro Social Theory, Palgrave - Pb 0333995708

Roberts, Brian/Kyllönen, Riitta (Hg.)(2006): Special Issue ‚Biographical Sociology. Qualitative Sociology Review, Volume II, Issue 1. Available Online: www.qualitativesociologyreview.org

Rosenthal, Gabriele (2006): The Narrated Life Story: On the Interrelation Between Experience, Memory and Narration. In: Milnes, K., Horrocks, C., Kelly, N., Roberts, B. and Robinson, D. (Eds): Narrative, Memory and Knowledge: Representations, Aesthetics and Contexts. Huddersfield: University of Huddersfield Press, 1 –16

Liz Stanley (2006):   Mourning becomes ... Post/memory and commemoration of the concentration camps of the South African War 1899-1902, Manchester University Press

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