



SWEDISH
COLLEGIUM
for ADVANCED STUDY

Sunday, 19 February. 16:30 – 18:00. Room: IIC Main – Conference Room I
GENERAL SESSION

Session: Boundaries, Identities and Social Vocabularies

Chair: TBA

I) *Colonial Discourse and Postcolonial studies (Discourse Analysis of Kurdologic Studies)*

Jalil Karimi, Razi University, Kermanshah

II) *The Return of Darwin. What Biology Can Teach Sociology*

Feiwei Kupferberg, Malmö University

III) *Language and Culture a Contestation Site*

Nalini Pathania, Government M.A.M College, Jammu

IV) *Essence of Being and the Choice....'to be or 'not to be'*

Maxienne Tritton-Young, Victoria University, Footscray, Melbourne

V) *"Not Too Many Women, but Too Few Men": On the Gendered Co-construction of Early Social Science and Its Publics*

Per Wisselgren, Umeå University

Distributed paper

Religious Groups and the Principle of Tolerance within South-Eastern Europe

Zoran Matevski, University Sts. Cyril and Methodius, Skopje

ABSTRACTS

Papers

I) *Colonial Discourse and Postcolonial studies (Discourse Analysis of Kurdologic Studies)*

Jalil Karimi, Razi University, Kermanshah

The Post-Colonial Studies tries to criticize the history of western colonialism and knowledge through discourse analysis, in order to rupture the proposed totality and consistency of West's narrative from world history as well as its authoritarian representation of Self and Others. Colonial discourse analysis shows that the constructed and presented image about the Rest of the world by the West throughout the three past centuries, is negative and hegemonic and is oriented to colonial processes and aims. Based on a critical reading of postcolonial literature, this dissertation attempts to analyze and interpret some of the Kurdologic studies, conducted by western authors, by employing discourse analysis method and theory. Try has been made to answer this question: Are the Kurdologic studies Orientalistic? This study shows that the Kurdologic works follow the Orientalist discourse, but this orientation has been faint, gradually.

Keywords: Colonialism, Discourse, Kurd, Kurdology, Orient, Orientalism, Post-colonialism, Representation, West

II) *The Return of Darwin. What Biology Can Teach Sociology*

Feiwei Kupferberg, Malmö University

Although sociologists have for a long time suffered from the illusion that biologists need to learn from sociology in order to better understand what they are doing, it might be precisely the opposite. Sociology has probably more to learn and discover from biological thinking. In this paper I will present a number of arguments for sociologists to be curious about the biological mind or the way biologists are trained to think. Most of it goes back to Darwin although there has also been major advances, represented by contemporary biological thinkers like Richard Dawkins and Edmund O. Wilson and philosophers like Daniel Dennet.

The first lesson sociologists can learn from Darwin is not his biology as a substantial theory, but his epistemology. Darwin's basic insight or discovery is the paradox of unconscious problemsolving, which provides us with a whole new way to approach the problem of human creativity. The other interesting thing about Darwin from a sociological point of view is his empirical, descriptive theory of "descent with modification." Whereas most theories of modernization tend to emphasize "novelty" or "innovation," Darwin insists upon the role of inertia, tradition, survival of previous historical forms which are still traceable in the present. The third lesson that can be drawn from Darwin is his foregrounding of "natural selection" as the prime mechanism for explaining why so much life energy ends up being unused. Most human projects tend to fail and become extinct, forcing individuals, groups and societies to engage in what we could call "biographical work."

I will try to exemplify these three major points by a) look at Arnheim's close analysis of how Picasso painted Guernica b) present Utterback's discussion about the strange survival of the Querty-system for typewriting in the age of computers c) ruminate about the end of Communism and the collapse of East Germany. Then I will critique Chomsky's and Pinker's theory about "universal grammar" as a result of a mere biological evolution (language as a mere instinct and not something that has evolved culturally as well) as a typical case of biological reductionism that has not learned the three basic lessons of Darwinism. Finally I will have something to say about traces of Darwinian thinking in classical sociology (Marx, Tönnies, Weber, Simmel, Durkheim) and how it can inform current debates within sociology (such as structural functionalism vs. symbolic interactionism; Bourdieu vs. Giddens; Freud vs. Foucault; narratology vs. paradigmatic discourse etc.).

III) *Language and Culture: A Contestation Site*

Nalini Pathania, Government M.A.M College, Jammu

This paper showcases the Roma (European gypsies) separation from the Occidentals on the basis of language, culture, their history of exodus from Sindh (India) in 712 A.D. and their being pushed into slavery for centuries together in the Occident. The issue of Roma marginality and their stoic resistance to the European hegemony makes them retain their identity in the hostile world of the Whites. The Roma identity creates a unified culture amongst them and creates a difference with the Occidentals. They belong to the subaltern classes of the Occident and as such their history remains necessarily fragmented and episodic. Coming from the lower echelons of society the Roma have less control over their own representation in cultural and social institutions. The Roma Language Romani is oral in tradition and draws a lot of flak from the gaje (non - gypsy) writers and needs to be standardised because language is a fundamental site of socio-political control. Culturally the Roma are different from the occidentals, who accuse them of theft, paganism, lawlessness, their stealing words from the gaje vocabulary and not having future tense in their language etc. However, it is a universal fact that culture is dominated by those people who are placed at the top of the social hierarchy i.e. the superior people having superior culture but the Roma are the Other in the Occident - marginalised and economically depressed, hence, everything about them is inferior.

Keywords: Culture, Hegemony, Language

IV) *Essence of Being and the Choice.... 'to be' or 'not to be'*

Maxienne Tritton-Young, Victoria University, Footscray, Melbourne

The focus of the research is 'that which gives life meaning'. Major belief systems such as religion, spirituality, and atheism are not enough to sustain the desire 'to be' for many people who struggle to make sense of life; as the phenomenon of suicide worldwide, is increasing. In my presentation I will make the claim that there needs to be a more inclusive way of understanding what the essence of being human is, inclusive of all belief systems if we are to survive the changes to our world and experiences that these changes will bring.

The contention will be that Sartrean existentialism revisited afresh, offers a concrete base from which to explore the facticity of existence, and being; an action philosophy of everyday choice. An assertion which is addressed in light of practices of mindfulness, and drawn from research in brain science that supports the view that we can indeed influence how we choose 'to be' in the world in relation to others, within the boundaries of our facticity.

The above is part of a larger qualitative phenomenological study between the researcher and participants, who claim that they do not hold religious or spiritual belief. These participants detail how they create meaning in their lives; providing data from which unique and paradoxically universal sensed awareness of the essence of being may be evident. The experience of which may contribute to a sensed essence of being. The awareness, which may impact on a person's choice 'to be'. I am hoping that my research study may add to discussion on innovative research method in qualitative research.

V) *"Not Too Many Women, but Too Few Men": On the Gendered Co-construction of Early Social Science and Its Publics*

Per Wisselgren, Umeå University

The history of social science has often been focused on the classical theories of the disciplinary founding-fathers in

metropolitan Europe. This paper argues for a contextually broadened perspective, which pays more attention to the "peripheries" of academic social science in general, and the role of the public and its gendered aspects in particular.

Empirically, the argument draws on a very specific, historically and locally situated, event in October 1888, when the Russian Professor Maxime Kovalevsky (by the way a close friend to René Worms and an active member of the IIS) visited Sweden to give the very first series of social science lectures at the then recently established Stockholm University College. From a traditional "popular science"-perspective, Kovalevsky's public lectures may be seen as a successful event. In its own time, however, the lectures were regarded as a failure – because they attracted the "wrong" audience. The lectures were peopled, as a contemporary voice explained, "not of course by too many ladies, but by too few men".

In order to historically understand, first, why the lectures were peopled mainly by women and, secondly and more importantly, why this was conceptualised as a problem at all, I argue, it is necessary to problematize the traditional linear models on the relationship between social science and its publics. Instead, this paper proposes a more circular perspective which recognizes, among other things, the central place of the women's question within the contemporary social reform movement as well as the close interaction between social literature and social science in this early formative phase of academic social science. But it is also suggested that such a contextually broadened perspective would be applicable to later periods and other contexts as well, if we are to understand the social circulation and co-production of social scientific knowledge in today's global world.

Distributed paper

Religious Groups and the Principle of Tolerance within South-Eastern Europe

Zoran Matevski, University Sts. Cyril and Methodius, Skopje

Taking into consideration its multi ethnic, multi confessional and multi cultural character, religious tolerance is one of the fundamental principles in the south-eastern European region. This fact absolutely emphasizes the importance of religious groups in south-eastern Europe, in the sphere of proclaiming and practicing the religious tolerance, not neglecting the influence of the political elite. On this point there are several dilemmas: how important is the principle of religious tolerance for the south-eastern European societies; what's its contribution for settling the disputes; what's the role of the dominant religious organizations for the stress, as well as attempt to implement this principle in practice; is there an imbalance among declarative emphasizing of the religious tolerance and its real application by the religious groups; what's the influence of the political elite, as a power bearer in the south-eastern Europe societies, for correct functioning of this principle? According to that, the session will try to answer the following questions:

- What is the attitude of the religious groups in the South-Eastern Europe towards the principle of religious tolerance?
- What are the common elements and what are the differences between their practicing of the religious tolerance?
- Does this principle realize the function of regulator of multi ethnic and multi religious relations within the modern south-eastern European societies, depending on its conceptual and theological development?
- If the idea of religious tolerance arises from the religious values that are proclaimed by the Christianity and Islam?
- What is the role of the religious groups in the post conflict period, which these countries actually pass?

- If the religious groups relax or escalate multi ethnic relations in the regions of South-Eastern Europe?
- What are the main characteristics of the religious tolerance within the South-Eastern Europe countries?
- What are the attitudes of the representatives of the political elite towards the issue of religious tolerance, who are significant bearers of certain type of social power within South-Eastern Europe societies?