

THE HUMANIST SOCIOLOGIST

Newsletter of the Association for Humanist Sociology

Summer, 2010

An Introduction to This Issue

Jim Wolfe, THS Editor

This issue leads off with an article about New Mexico and the Crossroads 2010 Annual meeting theme by AHS President Emma Bailey and an article about programming by its program chair Steve McGuire (including a link to a pre-conference video). Its heart is my summary of the results of the Spring Board meeting; for detailed minutes, notes on long-range planning, and task lists, visit our AHS website. The issue concludes with an excerpt from a speech on Just War theory and Obama's use of it, which I gave to a pacifist group (at their request), plus a smattering of notes about New Mexico in terms of transportation, literature, and weather plus a pre-registration blank for you to mail in.

Why New Mexico?

And, what do I mean by Crossroads?

Emma Bailey, AHS President

New Mexico is my home and many of you probably guessed that I chose the 2010 meeting site because of this. You would be correct. Yet, those of you who have travelled to the Land of Enchantment know that this place is truly a juncture where two or more paths meet. This land and people are soaked with stories and history that tell us who we are and how we came to be. The people who settled along the Gila, Mimbres, and Rio Grande rivers nearly 11,000 years ago are as present as the Hollywood Filmmakers who now use this landscape as their sets. The ancient pueblo people settled, traded and ultimately left these lands, but in the height of their existence they formed and met at crossroads. From the Chaco Canyon settlement in northern New Mexico to the southern Paquime (in Northern Mexico), we can see the similarities in architecture, pottery and technology/agriculture. The "modern" pueblo people built flourishing towns (pueblos) and thrived on a nonmigratory existence beginning in 1200. Among the 19 Pueblos of New Mexico that exist today, the elements of ceremony, religion, pottery, weaving, architecture, and agriculture as well as language reflect the Ancient pueblo people and each other. The 19 Pueblos belong to three distinct language groups that are further differentiated to 5 separate languages and many discrete dialects. In addition to the Pueblo people, seminomadic people also moved through and continue to live in this land—namely the Navajo (Diné) and Apache. Historical accounts suggest trade, cooperation and animosity between all of these groups.

The Spanish encountered the Diné, Apache and the Pueblo people in the 1500s and for the first time the meeting at the crossroads was extended beyond people indigenous to these

lands. The Spanish brought Catholicism and hopes of finding gold with them and as a result the crossroads became a place of confrontation and power. The Spanish named the new province Santa Fe de Nuevo Mexico (Holy Faith of New Mexico) and established the capital city of Santa Fe below the Sangre de Cristo Mountains in 1609. In 1680, the nineteen Pueblos revolted against the Spanish and until 1692 the Pueblo people ruled their homeland again. During this same time period, Kit Carson was sent by the U.S. military to remove the Diné from their homeland and massacred many at one of their most sacred sites, Canyon de Chelly. Additionally, the Buffalo Soldiers of the U.S. military were commissioned to push back and subdue the Apache.

The meeting of people across time created syncretic features of the culture of New Mexico. Yet, at the same time, many groups were forced to fight for their distinction. In history, crossroads appearing as critical moments compelled decisions that ultimately formed the lives of the people and the political economy of this place.

Today, the people of New Mexico encounter crossroads everyday as we continue to struggle to protect relationship equality, rid the state and country of nuclear weapons, share food justice, use wind and solar technology, maintain the sovereignty of the Pueblo, Dine', and Apache people.

This November meet us at the Crossroads. Remember that AHS represents a small community who thinks critically about this historical juncture and present discusses our convergences that can point to a way forward.

crossroads - a community of people smaller than a village; a crisis situation or point in time when a critical decision must be made; a representation of common ground between theories or phenomena

For more information about the history and culture of New Mexico:

<http://www.newmexicohistory.org/>

<http://indianpueblo.org/index.html>

<http://www.governor.state.nm.us/history.php>



Emma Bailey, AHS President

Programming

*Steve McGuire, Program Chair,
2010 Annual Meeting*

I think that every year the people facilitating an AHS meeting have a tough job to follow. Like succeeding a very special program at New Orleans. The excursions, plenaries, and films are stellar, and people I've known for decades come through with interesting work again and again. So much so that when at regional sociology meetings I have caught myself thinking something like "Longtime AHS friends good, other sociologists bad." Writing now in mid-July, these thoughts intertwine to take me to a new place. I've received dozens of deeply intriguing proposals from people I don't know, as well as great ones from dear friends. What this means is that we are stepping up, to enhance yet again our storied tradition. Already the 2010 program exhilarates and nourishes the soul.

Perhaps I should drop the spiritual and (possibly exclusionary) language for a more conventional one like that of mind/body. Mind: elsewhere in these pages Emma details the conceptual and emotional nourishment of our plenary speakers, Sunny Dooley and Mark Winne. And we have all those promising proposals from new contributors and old friends alike, too many to list. Body: I can tell you that we're working with Chris Dale and Jeannine Taylor to develop a Santa Fe incarnation of the walking tours we have looked forward to for at least a decade past. Alicia Edwards has also agreed to lead expeditions to the Santa Fe Farmer's Market and to Canyon Drive. And there will be a place on each day's program for people who want to greet the day together in a body-mind way. Santa Fe itself entices with venues like Ten Thousand Waves (Japanese baths) and many locales for massage and cleansing.

**A knowledge of the existence
of something we cannot penetrate,
of the manifestations of the profoundest
reason and the most radiant beauty -- it is
this knowledge and this emotion that
constitute the truly religious attitude;
in this sense, and in this alone, I am a
deeply religious man. I cannot conceive
of a God who rewards and punishes his
creatures, or has a will of the type of
which we are conscious in ourselves ...
Enough for me the mystery of the eternity
of life, and the inkling of the marvelous
structure of reality, together with the
single-hearted endeavor to comprehend
a portion, be it ever so tiny, of the reason
that manifests itself in nature.**

— Albert Einstein

I once heard AHS co-founder Betty Lee say that our meetings could be less conventional than they have evolved to be, a comment that I've heard echoed since. This year we're experimenting with off-the-grid places and times for some of the presentations. More generally, "Crossroads" is the theme; community-building is the subtext. Connecting from one corner of a crossroads to another can bring challenges and opportunities. We're opting to structure in more chances for common experience, for example copying the Bostonian way of getting new people into announced dinner groups. And we'll try to socialize some of the responsibility for ensuring that speakers stick to their time limits. We're also working to vary the Activist Café format, with buffets and people getting table-time with several different activists, as opposed to be-served-eat-listen-respond. And lest you wonder if we're gone all mushy, we intend to run the trains on time. More on some of these matters later.

In the mean time, you may want to look at a home-made promotional video for the meetings. Emma asked me to write a bit about the program, but what I really wanted to write about was the relentless beauty of Santa Fe and our hotel and the continually astonishing food around The Plaza. Not to mention the First Peoples pueblos and the spaceship community that people traveling with you might want to check out in the region. So I wrote about the program, but made a video about a lot of the other stuff: <http://www.youtube.com/user/DrSteveM> or go to *You Tube* and type in <AHS is coming to Santa Fe> Or if those don't work, ask me to send it via Filemail.

As I write this, there are still some openings on the program. Please don't be shy about contacting me at smcguire@muskingum.edu or 740-704-4681.

Results of Spring Board Meeting

The AHS Board met in Hartford June 10-12. In terms of long-range planning, they worked to define a vision and identify tasks necessary to realize it, balancing the need for more bureaucratic efficiency while maintaining a degree of informality and humanist values. Subgroups worked in areas of administration, officer and committee development, and promotion. Each subgroup was charged to specify problems, to identify practices that tend to perpetuate the problem, to identify qualities that support resolving the problem, to identify favorable outcomes, and to specify the tasks necessary to realize the outcomes.

Efficient Administration

Though it may mean raising or adjusting dues, overburdening the President could be alleviated by: 1) creating a position of paid director or administrative manager with specified responsibilities and a system of oversight and review; 2) creating a paid web-administrator; 3) establishing a new position of Leadership Development Coordinator; 4) providing the President with a discretionary budget for priority tasks for administrative support; 5) providing travel support for officers at annual meeting.

Mid-year Board Meeting

The Board decided to institute a Spring Mid-Year Board Meeting, which will include a review of costs, attendance and agenda.

Handbook and Responsibilities

A draft of a handbook for AHS officers and committees will be completed soon. The role of Past-President in Leadership Development will be spelled out plus organizing the mid-year board meeting. The nominating committee will provide written lists of responsibilities during recruitment.

Annual Meeting

An outline of strategy for annual meeting activities and the role of the program committee will be forthcoming.

Recruitment and Participation

Member involvement could be enhanced by: 1) including an evaluation survey in annual meeting packets to identify member's interests and connection with AHS; 2) improving membership records and improve data collection on member interests; 3) incorporating new activities to facilitate interaction between new and established members; 4) use phone calls for recruitment and retention; 5) creating more activities for people to engage beyond the annual meeting; 6) creating regional, single-topic conferences/workshops; 7) create periodic meetings/dinners for members in geographic areas

Diversity

An ad hoc committee for diversity will be set up to encourage more racial, ethnic, age, regional, and global diversity.

External Relations

This August an ASA meeting will include AHSer presentations by Chris Dale, Deborah Burris-Kitchen, Douglas Thompkins, and Tom Acaro. To aid recruitment, the Board discussed use of sessions and receptions at ESS, MSS, and PSA (where turnout is low). We could ally with other organizations for conferences. We also could establish a national liaison to improve visibility, image and credibility with other organizations.

Publications

Ad-swaps between our journal and other organizations will be investigated and implemented if beneficial. Applicants for the newsletter editor and for the editorship of "Humanity and Society" (requiring a c.v. and a letter of intent) need to apply to Alan Spector, VP for Publications by August 1. Said VP will oversee the Book Award committee, which needs to establish operational guidelines.

AHS-Talk

To enhance appropriateness of comments, this on-line chat group may be revamped as AHS Open Forum and be open only to current members. Expect more on this at Santa Fe and from an ad-hoc committee.

Website

A review costs and options for redesign and maintenance of AHS website is underway. Design will include a coordination of design elements, establishment of web-based services (i.e. meeting registration and membership renewals including payment of fees), creation of archive for meeting minutes, AHS

documents, newsletter and journal, interactive content, and a list of current members.

Money

Presentation of the Treasurer's report will be standardized, the process of establishing a C3 AHS Charitable Foundation will be investigated, and an outline will be made for long-range fiscal planning (which includes journal expenses and revenues, investment opportunities, etc.). The ending balance in our treasury for 2009 is \$48,385.

Projectors

The board reviewed the memo created by Jeff Torlina and Shawn Bingham regarding the purchasing of LCD projectors for use at the Annual Conferences. The board briefly discussed the problems associated with having these projectors sit idle most of the year and then transporting them to the meeting site. The consensus was that it may be more practical and cost effective to request some members to bring projectors for general use. The board also recognized that video presentations require projectors, but that AHS should continue to discourage the overuse of Powerpoint.

Constitution and Archives

Proposals are being formulated to include the Chair of the Nominating Committee as a voting member of the Board and to prohibit the Chair from voting on the Board approval of incoming President.

Archives

The archive committee needs members, operational guidelines, and AHS material that Michael Hill has. Materials could be scanned into a PDF format and placed on the web.

Future

The first board meeting for the Santa Fe meeting will be on Wednesday evening this year and also for the 2011 meeting in Chicago/Evanston. Trips are planned to Hull House and other Chicago locations. Having the mid-year board meeting during SSSP in Chicago in August is being considered as well as trading sessions with SSSP.

As the only nuclear power to have used a nuclear weapon, the United States has a moral responsibility to act. We cannot succeed in this endeavor alone, but we can lead it, we can start it. So today, I state clearly and with conviction America's commitment to seek the peace and security of a world without nuclear weapons.

— Barack Obama

Speech on Just War

Jim Wolfe, THS Editor

As a sociologist of religion, my main work has been in the area of civil religion, which I define as “devotion to a nation and its leaders, its ideals and gods, expressed in words such as speeches, songs, and documents and in deeds such as ceremonies, wars, and monuments.”

Archaic civil religion deifies the state and promotes holy wars in which the divinely righteous crush their evil enemies. Modern civil religion deifies the individual and promotes wars of convenience to garner resources (oil). Neither pacifists nor just war advocates endorse holy or convenience war.

They compete within the arena of historic civil religion, in which nations and persons are beholden to a transcendent God or transcendent ideals, which not only bless but also guide and judge them.

Although Jesus and the early church and sectarian folk today are pacifists, the Constantinian church embraced an empire which had its own rules for initiating and conducting wars, derived from some ancient practices among Greek city states and the Roman republic and refined by philosophers such as Plato and Cicero. Augustine picked up on these strands and formulated them into a just war theory, not based on Christianity but as the state’s best advice to itself exhibiting the approach of the church type, which takes as basic the classical virtues of justice, wisdom, courage, and moderation in the city of man and adds on the theological virtues of faith, hope, and love in the heavenly city of God.

Opening the door to just war does not bless all wars or celebrate war as a good thing, much less as “a force that gives us meaning” in the title of Chris Hedges’ critical book. War is always evil, but it may be the lesser evil. In a quotation Jimmy Carter used, Reinhold Niebuhr said “The sad duty of politics is to establish justice in a sinful world.”

According to the just war theory, a just war must be just in its aims (*jus ad bellum*) and its methods (*jus in bello*). The criteria for justifying a war include: Just Cause, Right Intention, Last Resort, Reasonable Prospect of Success, Legally Appropriate Authority, Proportionality, Limited Damage.

A just war must have a just cause. It must aim to rectify a situation or hold back an evil aggressor and it must seek an outcome better than the current situation. The Iraq war had a flimsy and shifting set of aims, such as counter-terrorism, preventing use of weapons of mass destruction, replacing a dictator with democracy. Right intention means actually seeking the avowed just cause rather than using it as window dressing for the real goal, which could have been acquiring oil in the case of Iraq. War has to be the last resort after patient negotiation has failed. Yet the Iraq attack was a pre-emptive strike conducted when weapons inspection was not yet complete. A just war must have a reasonable chance of success, something which may be lacking in Afghanistan, the graveyard of empires. Insistence on a legally appropriate authority might restrict warfare to states or restrain a president from pursuing a war without a congressional declaration of war or condemn terrorism, but it might also authorize a subordinate magistrate to buck his unjust superior (Calvin) or a right to revolution (Locke). So that criterion has

become murky. Proportionality requires that the injury being rectified be sufficiently grave to spill blood over, that the war save more lives than it takes, that the good of the outcome exceed the damage done. Some people are nuclear pacifists because the damage from a nuclear exchange would be so horrendous. The Israeli incursion into Gaza seemed to lack proportionality because a few deaths from missiles were avenged by a massive massacre. Finally, a just war must limit damage, spare non-combatants if possible, preserve harvests, minimize collateral damage, prepare for a just and lasting peace. Again the Iraq war fell short because military victory was declared in President Bush’s mission accomplished speech without any plan for peace.

In his Nobel peace prize acceptance speech President Obama endorses and uses historic Just War theory and in so doing rejects the holy war of archaic civil religion and the wars of convenience of modern civil religion. He says that “No Holy War can ever be a just war,” and he goes beyond enlightened self-interest to a universal moral imperative to seek peace. Furthermore, he steers between churchly world acceptance and sectarian rejection by asserting the perfectibility of the human condition and pursuing a world with less war with the zeal of a reformer.

Although Obama justifies some wars, he does so with an “acute sense of the cost of armed conflict” and a conviction that war is a tragic necessity rather than a glorious adventure. He says: “No matter how justified, war promises human tragedy. The soldier’s courage and sacrifice is full of glory, expressing devotion to country, to cause and to comrades in arms. But war itself is never glorious, and we must never trumpet it as such.”

Obama appeals to a Just Cause as one of the preconditions for a just war. Though he does not explain it, he asserts that “it is hard to conceive of a cause more just than the defeat of the Third Reich and the Axis powers” in World War II. He justifies the war in Afghanistan as self-defense and the first Gulf War as repelling the invasion of Kuwait. He mentions the war in Iraq only to say it is winding down and does not try to justify it perhaps because he thinks it cannot be justified, especially since he might see it failing to be a Last Resort, another rubric of his.

In respect to justice in the conduct of war, the world has done poorly in minimizing damage and could do better in maintaining standards. Obama cites civilians being spared from violence as a requirement of a just war but notes that the “distinction between combatant and civilian became blurred” when “wars between armies gave way to wars between nations,” and he rues that in the Second World War “the total number of civilians who died exceeded the number of soldiers who perished.” Obama is keen on our maintaining standards of conduct even if others do not: “That is what makes us different from those whom we fight. That is a source of our strength. That is why I prohibited torture. That is why I ordered the prison at Guantanamo Bay closed. And that is why I have reaffirmed America’s commitment to abide by the Geneva Conventions. We lose ourselves when we compromise the very ideals that we fight to defend.”

While retaining just war as last resort, Obama puts the greatest emphasis on preventing war through international institutions and initiatives, such as the United Nations and the Marshall Plan, providing “mechanisms to govern the waging of war, treaties to protect human rights, prevent genocide, and

restrict the most dangerous weapons,” a way based “not on a sudden revolution in human nature but on a gradual evolution in human institutions.” Obama asserts that building a just and lasting peace would require three things: sanctions for renegades, universal rights, and economic security.

Applying sanctions against those who violate international law beats having to choose between “armed intervention and complicity in oppression.” We can use our power to halt nuclear proliferation, to stop civil wars, to oppose regimes that brutalize their own people, and to stabilize failed states. Occasionally, this will mean sending in UN peacekeepers or NATO troops for humanitarian reasons averting more costly intervention later. Ironically, the threat of force can spur diplomatic solutions.

Second, substantial and lasting just peace needs to be based on “the inherent rights and dignity of every individual” as expressed in the Universal Declaration of Human Rights. Obama asserts: “Peace is unstable where citizens are denied the right to speak freely or worship as they please; choose their own leaders or assemble without fear. Pent up grievances fester, and the suppression of tribal and religious identity can lead to violence. We also know that the opposite is true. Only when Europe became free did it finally find peace. America has never fought a war against a democracy.” Encouraging more rights requires not just exhortation but “painstaking diplomacy” and an open door.

Third, a just peace “must encompass economic security and opportunity,” freedom from want where people have access to food, clean, water, medicine, education, and jobs including addressing climate change to avert “drought, famine, and mass displacement.” Absence of hope can rot a society from within.

Obama ends by expressing faith in human progress, hope instead of despair, and love as preached by Gandhi and King as central. While he does not see the non-violence they practiced as “practical and possible in all circumstances,” such as with Hitler or al-Qaeda, he acknowledges its strength and moral force. “Let us live by their example,” he says, mindful that violence though sometimes necessary “never brings permanent peace,” that despite our realism about the world as it is, we can reach “for those ideals which will make it a better place,” acknowledging “that spark of the divine that stirs within each of our souls.”



How to get to Santa Fe, NM and the AHS 2010 Annual Meeting

While you could walk or ride a bike or a horse to Santa Fe this November, it would be best if you planned to arrive via airplane OR Amtrak Railway OR Greyhound Bus.

By Airplane

Fly into Albuquerque’s International Sunport. American Airlines, Continental Airlines, Delta, Frontier, Southwest, United and U.S. Airways fly into Albuquerque’s Sunport.

From Albuquerque, you will want to rent a car, take a shuttle or the Rail Runner Commuter Train.

Renting a Car—

Car rentals are available at Albuquerque’s International Sunport. Advantage, Alamo, Avis, Budget, Enterprise, Hertz, National, and Thrifty have offices at the airport. Be sure to book in advance and don’t let them talk you into the need for a six-cylinder engine. An economy car will do. Directions to Santa Fe and the hotel are available on the hotel webpage at http://hhandr.com/santafe_maps.php

Shuttles—

The best shuttle service is Sandia Shuttle. This shuttle will pick you up at the Airport and drop you off at the hotel. A roundtrip ticket is \$47. In order to use this service you **MUST** have a reservation. Go to their website <http://www.sandiashuttle.com/Schedules.html> OR call 1-88-775-5696

Rail Runner Commuter Train—

The Rail Runner is the new commuter train. While it is an economical choice, keep in mind that using the train will require taking a local bus (in Albuquerque it is ABQ Ride <http://www.cabq.gov/transit/>; in Santa Fe it is Santa Fe Trails Bus <http://www.santafenm.gov/index.aspx?NID=498>) or cab (in Albuquerque call The Albuquerque Cab Company 505-883-4888; in Santa Fe call Capital City Cab 505-438-0000) to the train station both in Albuquerque and in Santa Fe. Go to the Rail Runner website <http://nmrailrunner.com/index.asp>

By Amtrak

If arriving in Lamy, NM—the shuttle will pick you up and drop you off at the hotel in Santa Fe. A one-way ticket is \$20. You **MUST** have a reservation call (505) 982-8829.

If arriving in Albuquerque—

Shuttles—The Sandia shuttle will pick you up and drop you off at the hotel. A roundtrip ticket is \$47. In order to use this service you **MUST** have a reservation. Go to their website <http://www.sandiashuttle.com/Schedules.html> OR call 1-88-775-5696

Rail Runner Commuter Train—

This is a great choice on the Albuquerque end because Amtrak and Rail Runner share a station. But in Santa Fe a local bus (Santa Fe Trails Bus <http://www.santafenm.gov/index.aspx?NID=498>) or cab (Capital City Cab 505-438-0000) is required to arrive at the hotel. Go to the Rail Runner website <http://nmrailrunner.com/index.asp>

Renting a Car—

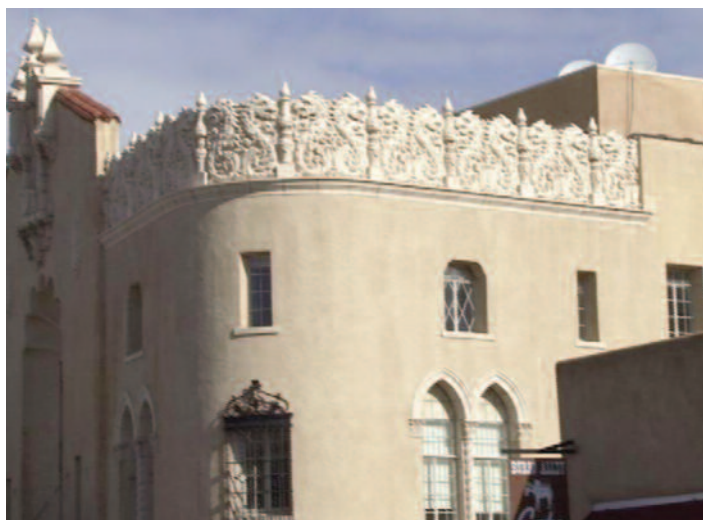
Car rentals are available at Albuquerque's International Sunport and other locations around town. Be sure to book in advance and don't let them talk you into the need for a six-cylinder engine. An economy car will do. Directions to Santa Fe and the hotel are available on the hotel webpage at http://hhandr.com/santafe_maps.php

By Greyhound

There is a Greyhound station in Santa Fe. A local bus (Santa Fe Trails Bus <http://www.santafenm.gov/index.aspx?NID=498>) or cab (Capital City Cab 505-438-0000) is required to arrive at the hotel. Call Greyhound at 505. 471-0008 for schedules and reservations.

The paradox embedded in our future is that the fastest way to slow our population growth is to reduce poverty, yet the fastest way to run out of resources is to increase wealth. The trial ahead is to strike the delicate compromise: between fewer people and more people with fewer needs, all within a new economy geared toward sustainability.

— Julia Whitty



Coming all the way to New Mexico and want to see more than Santa Fe?? I don't blame you. I love this state and there is so much to see, experience, and enjoy. Of course, you can always come again, but if you want to make the most of your time here by coming early or staying later (please don't miss the meeting!) then you can contact me at baileye@wnmu.edu or go to <http://www.newmexico.org/> to help plan your time.

Hotel Reservation Information:

The Lodge at Santa Fe
750 North St. Francis Drive
Santa Fe, New Mexico 87501
888.LODGESF / 505.992.5800
<http://www.hhandr.com/santafe.php>
Room Rate: single & double \$105
Please make reservations by **October 1, 2010**



Literary New Mexico

Authors have been able to capture the soul of New Mexico. If you want to experience the land and people before arriving to Santa Fe in November, I recommend the following books.

Death Comes for the Archbishop by Willa Cather
Bless Me, Ultima by Rudolfo A. Anya
So Far from God by Ana Castillo
Milagro Beanfield War by John Nichols

There are many other books to read. The following websites will help you discover them.

<http://www.santafelibrary.org/nmfict.html>
<http://www.vivanewmexico.com/books.html>

Weather and Altitude

Santa Fe in November is beautiful!

Because the city is at 7000 ft., the days will be warm and sunny. But the elevation also means the nights will be cold. Layers are best for this climate.

We could get a light dusting of snow, but not enough to stop travel or fun. Because of the altitude, the first day in Santa Fe take it easy.

Drink lots of water! Many people experience headaches and/or a queasy stomach until their bodies adjust to the change. The air in New Mexico is very dry. Drink lots of water and plan to bring skin moisturizer and lip balm.

**PRE-REGISTRATION FORM
 THE ASSOCIATION FOR HUMANIST SOCIOLOGY
 2010 ANNUAL MEETING
 NOVEMBER 3 – 7
 THE LODGE AT SANTA FE
 SANTA FE, NEW MEXICO**



**MEETING AT THE CROSSROADS
 HOW THEN SHALL WE PROCEED?**

Program participants must pre-register. Please register by **October 1, 2010**.

Name *(please print)* _____

Address _____

Work Phone () _____ Home Phone () _____

E-mail _____

Organizational Affiliation _____

ANNUAL MEETING REGISTRATION FEES

Regular Member	\$80 (\$100 on site)	_____
Non-member	\$100 (\$125 on site)	_____
Student/Unemployed	\$25 (\$35 on site)	_____

Membership form available at <http://www.ahssociology.org/>

DONATION to the Frank Lindenfeld scholarship fund _____
 (Donations are NOT tax-deductible)

FRIDAY Activist Cafe Cost is \$25 _____
 The New Mexican Buffet with dessert and drink
 (vegetarian items on buffet)

SATURDAY Luncheon Plenary with Mark Winne Cost is \$25 _____
 Soup and Salad Buffet with dessert and drink
 (vegetarian items on buffet)

Please register in advance for the Friday and Saturday Luncheons

TOTAL AMOUNT ENCLOSED..... \$ _____

**Please send this form and your check (made out to "AHS") to:
 Emma Bailey, 2007 AHS President
 Department of Social Sciences
 Western New Mexico University
 PO Box 680
 Silver City, NM 88062**



THE HUMANIST SOCIOLOGIST

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UNIVERSITY of
INDIANAPOLIS

Who Are We The Association for Humanist Sociology

Our Past: The Association arose out of growing disenchantment with conventional sociology and a need for a more clearly value committed emphasis in sociological work. We came together in 1976, not out of shared politics or similar "schools" of sociology, which were, and still are, richly varied, but out of a common concern for "real life" problems of peace, equality, and social justice.

Our Philosophy: Humanists view people not merely as products of social forces but also as shapers of social life, capable of creating social orders in which everyone's potential can unfold.

Our Purpose: Accordingly, humanist sociologists study life with a value commitment to advance that possibility through scholarship and practice. We intend to be an active support network for sociologists committed to humanist values, as they practice sociology in institutions often hostile to such an approach. To this end, we produce a quarterly journal, *Humanity & Society*, as well as a newsletter, *The Humanist Sociologist*; we organize national meetings and have sessions at regional sociology conferences.