PERSONAL STATEMENT

Tenure Review

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Introduction

This personal statement is being submitted on September 15, 2008, for the purpose of my tenure review. A preliminary version of this statement (and its accompanying CV) was submitted to the departmental tenure review committee chair on May 19, 2008, in order to expedite timely initiation of the tenure review process by external reviewers during the summer of 2008.

Please note that the material reviewed by external reviewers and their subsequent assessments reflect the information included in the earlier version of this statement, an earlier version of my CV, and forwarded copies of those works (besides those already published or forthcoming) that were still under publication review at that time. The present statement along with my updated CV and publications portfolio as included in my tenure review file reflect new activities since May 2008 that can further shed light on my research, teaching, and professional service.

Below, I describe respectively how my research, teaching, and professional service have progressed since my appointment as an Assistant Professor of Sociology at UMass Boston in Fall 2003, since my fourth year review conducted during the 2006-7 academic year, and since submission of an earlier draft of this statement in May 2008.

I. RESEARCH

A. Areas of Interest

My academic interest is in the area of sociological theory, considered in a comparative, cross-disciplinary, cross-cultural, liberatory, and pedagogically applicable framework. In particular, I am interested in further advancing theoretically and pedagogically what the noted sociologist C. Wright Mills called (1959) "the sociological imagination": the study of how biography and history, personal troubles and public issues, interrelate. More specifically, I am interested in exploring how everyday, here-and-now personal self-knowledges and world-historical social structures constitute *one another*. I have respectively called this two-fold (reflective *and* transformative) line of inquiry "the sociology of self-knowledge" and "human architecture." Self and Society, World-Historical Sociology, Sociology of Knowledge, Social Movements, and Utopias are my component area interests in furthering this specific line of inquiry in the sociological imagination. I pursue this research and pedagogical agenda through critical comparative/integrative explorations of utopian, mystical, and scientific discourses and practices (utopystics¹).

B. Academic Development

During my undergraduate studies at U.C. Berkeley, where I received a liberal arts education in architecture at the College of Environmental Design, I became interested in critical studies of the social aspects of architecture and design, and the spatiotemporal nature and analysis of social change. Coinciding with the events of the revolution in Iran (where I am from), my undergradu-

¹ "Utopystics," a further development in my mind of Immanuel Wallerstein's invented concept "utopistics" (1998), is a three-fold compound term (utop-yst-ics) invented to infuse a comparative and integrative intercultural dialogue across the studies of utopian, mystical, and scientific traditions.

ate education and student activism at U.C. Berkeley further cultivated my interest in the study and practice of social change in pursuit of a just global society.

My graduate education in the Sociology Department at Binghamton University (SUNY)—known for its focus on world-systems studies and "the study of large-scale, long-term, social change" was subsequently guided by a contrasting interest in the spatiotemporal dialectics of micro and macro social processes, extending the inquiry in both directions to the study of how everyday, here-and-now personal self-knowledges and world-historical social structures constitute one another. Pursuing this research agenda during my graduate studies, when I also obtained a graduate certificate in Middle Eastern studies, I found it substantively necessary and fruitful to adopt a comparative/integrative framework, for I increasingly discovered fragments of what I was interested in scattered across diverse cultural, intellectual, and disciplinary traditions. My doctoral dissertation, titled "Mysticism and Utopia: Towards the Sociology of Self-Knowledge and Human Architecture (A Study in Marx, Gurdjieff, and Mannheim)," was simultaneously a comparative/integrative textual analysis of three representative thought-systems in utopianism, mysticism, and academic social science as well as a critically reflective effort in understanding the three perspectives that had also influenced my own intellectual development. The purpose was to self-reflectively understand the contributions as well as the conceptual sources of shortcomings and failures of the three representative traditions and modes of thinking.

Given the significance of my dissertation research in providing a guiding thread for my subsequent research and teaching, I restate here the broad outline of its findings that are continually subjected to critical rethinking and research in my work.

Therein, I basically argued that the failings of the three representative perspectives had to do with a separation of the knowledges of the self and the broader social dimensions of change. In Marx's (what I called) "scientific utopianism," the focus is on revolutionizing the world; however, in the process individually self-reflective/transformative human practice is sacrificed. In Gurdjieff, in contrast, an awareness of the broader social and world-historical contexts and determinants of his teaching of radical individual self-knowledge and transformation is absent (except in mythologized form), limiting the otherwise "rational kernel" of his mysticism. And Mannheim's contribution in transforming the ideological analysis of political conflict into a sociology of knowledge—one that is concerned with self-reflective awareness of social rootedness and biases of not just one's adversaries' but also *one's own* thinking—is rendered self-defeating in the interest of disciplinary correctness arising from the taken-for-granted structures of his own western, "scientific," "sociological," and materialist thinking.

I therefore interpreted such representative failures toward building a just global society in terms of a spatiotemporal distanciation between the "self" and the broader "social" foci of efforts at world-historical knowledge and change in favor of the good society. Then I argued that this distanciation, deepened through the disintegrating clashes of settled vs. nomadic life-styles during long eras of political, cultural, and economic imperialism ever since the fall of ancient civilizations, has itself been a result of the polarization of ideologies of change into religious and scientific modalities rooted in a common, philosophically perpetuated, idealist vs. materialist dualism. The combined perpetuation of this dualism in methods, theories, and praxes of change has become manifested in the world-historical fragmentation of the creative humanist paradigm into its

predominantly western utopian and eastern mystical variants, both eschewed now by a globally hegemonic scientific tradition.

I further posited that a fundamental explanation for the above is to be sought in the problem of habituation, i.e., the human propensity to become subconsciously attached to sensations, ideas, feelings, things, relations, and processes. It is from this that the dualisms of mind/matter, self/society, and theory/practice—still fragmenting the methods, theories, and praxes of change—fundamentally emanate. These dualisms are responsible for the world-historical fragmentation of the essentially creative human search for the good life into mutually alienated and thereby failing paradigms of philosophy, religion, and science—giving rise also to equally fragmented and mutually alienated western utopian, eastern mystical, and global scientific traditions. I therefore concluded that human de-alienation should be an artistic endeavor by each and all—only within a *creative* humanist framework can the habituated dualisms and fragmentations of philosophy, religion, and science be overcome while preserving their true meanings and contributions. In the long-held debate between those who argue for either a religious or a scientific solution to the human question, I argued, the answer may lie in the *artful*, *creative* spirit and action to transcend their duality in favor of just human outcomes.²

Consequently, my doctoral research pointed to the significance of the need to cultivate the connection between personal self-knowledge and global/world-historical awareness—a line of inquiry akin to what Mills calls the sociological imagination—as a mode of thinking most conducive to the search for a just global society. My study signified the extent to which the separation of self- and world-historical knowledges is predictive of the human failings in bringing about intended and sustained self and social transformation in favor of a just global society. This basic insight and guiding thread became a continuing source of ideas and motivations for my subsequent research, teaching, and professional service.

In practical terms, the sociology of self-knowledge and human architecture—two personal fields of inquiry I subsequently initiated as part of my doctoral research—aimed at the creative design and construction of alternative conceptual and curricular landscapes in favor of advancing the two-fold line of inquiry in the sociological imagination as outlined above. For this purpose I initiated in 2002 the online research center OKCIR: The Omar Khayyam Center for Integrative Research in Utopia, Mysticism, and Science (Utopystics), and its academic periodical *Human Architecture: Journal of the Sociology of Self-Knowledge* (ISSN: 1540-5699) in order to help facilitate, frame, and promote my research, teaching, and professional service agenda.

C. Research Activities

a) Overview

My research since appointment at UMass Boston (UMB) in Fall 2003 can best be considered (1) in the context of the need to maintain its integrity and its continuity with my prior research activities and (2) in relation to my teaching and professional service activities, duties, and work load (which will be elaborated upon in the later sections of this statement).

² "One crowd in religion ponder their way/One crowd in science supposedly stray/I fear the day when someone cries:/"The way's neither, O gone astray" (Omar Khayyam, circa 12th century A.D.; my translation).

Newly appointed faculty often face the challenge of revising and publishing the results of their doctoral research, and undertaking new research, writing, presentations, and publishing. My newly researched, written, presented, and published papers beyond dissertation stage ever since my appointment at UMass Boston have been substantial and extensive. However, my parallel efforts in revising, updating, and publishing the results of my dissertation research reflect the significance the earlier studies hold in guiding/framing my research, teaching, and professional service agenda.

Overall, to date, the following have been my publication and presentation activities (notation: [B] before UMB appointment; [A] after UMB appointment but prior to/during fourth year review; [S] since fourth year review but prior to May 2008 preliminary statement; [M] since May 2008 preliminary statement):

- Peer-Reviewed Books: 1 [S] peer-reviewed book published; 1 [M] peer-reviewed book is under contract and being prepared for publication in 2009; 1 [A] book manuscript is in advanced stages, its proposal in preparation, for publication submission in 2009;
- Peer-Reviewed Articles: 4 [1B, 2A, 1M] peer-reviewed articles published or forthcoming, another 3 [2S, 1M] are under review (one revised/resubmitted), and 6 [1B, 2A, 2S, 1M] others in various stages of progress for submission for peer review;
- *Peer-Reviewed Book Chapters*: 4 [1A, 2S, 1M] peer-reviewed book chapters published or forthcoming;
- Invited/Peer-Reviewed Book Reviews: 2 [1A, 1S] invited/refereed book reviews published and 1 [M] is in progress;
- Social Theory Forum Conference Proceeding Papers: 4 [3A, 1S] conference proceeding papers published;
- *Invited Publications*: 3 invited essay/papers published [1B newsletter essay, 1A article, and 1A online chapter];
- Working Papers: 6 [3B, 3A] working papers published (some later revised to above);
- Edited Volumes and Editor's Notes: 1 [B] edited class-book; 14 [3B, 4A, 3S, 4M] volumes of my initiated journal, Human Architecture, edited and published; 3 [A] issues of official UMB sociology department journal guest edited and published; 14 [3B, 4A, 3S, 4M] editor's notes published; (note: these journal editing/publication activities that in my view are also of significant research and teaching value in the context of my professional portfolio as a whole, will be described separately in the professional service section of this statement);
- *Presentations*: 6 [1B, 3A, 1S, 1M] ASA (American Sociological Association) refereed conference papers (3 [M] more refereed but not presented in the last ASA meeting due to the conference policy of limiting presentations to 1 sole-authored paper), 7 [1B, 3A, 1S, 1M] thematic conference papers (the latter in progress/forthcoming), 4 [3A, 1S] Social Theory Forum papers presented at UMass Boston, 8 [4A, 4S] ESS (Eastern Sociological Society) conference presentations, 6 [5B, 1A] other conference essays, and 9 [6A, 3S] teaching related presentations.

b) Books

My dissertation (1100 pages) was written as a trilogy of book manuscripts on K. Marx, G. I. Gurdjieff, and K. Mannheim, intended for respective revisions and publications after graduation.

Publishing refereed book manuscripts is a very time-consuming process in regard to: preparations of book proposal and manuscript for review; awaiting publishers' solicitation of possible reviews and the conduct of the review process, which is often very time-consuming and ridden with potential logistical mishaps; often extensive revisions of the manuscript following the receipt of peer review commentaries; acquiring copyright permissions which can be very time-consuming; and conducting final proofreading, camera ready preparations, and copyediting.

My efforts at further revising, writing, and publishing the dissertation manuscripts following graduation were delayed due to new professional duties and needs. For two years following my graduation I was a full-time lecturer at SUNY-Oneonta, carrying a 4-course teaching load per semester while also actively seeking tenure track positions. My tenure-track appointment at UMass Boston in Fall 2003 was followed by much expanded new research activity, 3-course teaching load (2-course load during the first year semesters), new teaching/professional development efforts per semester, and immediately commenced extensive service activities involving, among others, co-founding, principal organizing, and proceedings editing of four consecutive and expanding annual conferences of the Social Theory Forum at UMass Boston. However, abandonment of new efforts at revising and publishing dissertation research results in favor of conducting and publishing new research was not an option for me, since the integrity of my research portfolio was important for my scholarship, teaching, and professional service. In my case, doing otherwise would have been like missing the trees for the forest.

i) Advancing Utopistics

In 2007, my book *Advancing Utopistics: The Three Component Parts and Errors of Marxism* was published by Paradigm Publishers, a respected new academic press publishing leading academic scholars, authors, and titles in sociology and other disciplines. The book, peer-reviewed by the press for publication consideration, and later by UMB sociology department colleagues during my fourth year review, is based on parts of my dissertation dealing with Marx's thought and its methodological appendix. The earlier texts were all significantly revised, rethought, rewritten, updated, reorganized, and proofread for publication. The book includes a new preface, revised, updated, and reorganized chapters (one through six), and significantly rethought and rewritten introduction, conclusion, chapter seven ("Marxism and Utopia"), and methodological appendix.

World-systems studies have been significantly influenced by Marx's historical materialist method and social theory, broadly conceived. A first title on the subject following Immanuel Wallerstein's *Utopistics, Or, Historical Choices of the Twenty-first Century* (1998), *Advancing Utopistics* is inspired by the notion that utopistics—a new field in world-systems studies dealing with the study of realistic historical alternatives to the modern world-system—cannot fruitfully advance without sober and self-critical reassessments of its own intellectual heritage. Much of the sympathetic critiques of Marxism have targeted the shortcomings in its practices and/or theories

(including its materialist conception of history), while regarding Marx's materialist dialectical method as sacred ground, still to be revered and emulated.

In *Advancing Utopistics*, through a succinct analysis of the inner contradictions of the three practical, theoretical, and methodological tenets of classical Marxism, I argue that the root causes of Marxism's decline must be sought in Marx's method itself. The book concludes with a critical reexamination of the relation of Marxism and utopianism, arguing that Marx's and Engels's debunking of utopianism in contrast to science had more of an ideological function than substantive merits, an ultimate error that set back for decades the cause of advancing alternative strategies for social change in favor of a just global society. The critique, however, is not a call for embracing the status quo, but for advancing the utopian spirit that originally inspired the humanist—neither idealist, nor materialist—young Marx. The book includes a substantial methodological appendix devoted to the exposition of a non-reductive, *creative* dialectical method more conducive to advancing utopistics.

ii) Gurdjieff and Hypnosis

My second book manuscript, tentatively titled "Gurdjieff and Hypnosis: A Hermeneutic Study of His Writings" was positively peer-reviewed recently and is now under contract and in preparation for publication by Palgrave Macmillan in 2009. As noted by the peer reviewer, who is an authoritative scholar in and the major bibliographer of Gurdjieff Studies, my study represents a new effort not previously conducted in this growing field. This manuscript is based on another part of my dissertation critically exploring the life and teaching of George Ivanovitch Gurdjieff (1872?-1949), a Sufi-inspired eastern philosopher, mystic, and teacher of esoteric dances whose life and ideas significantly influenced the rise of new religious movements in the West. The peer-reviewed manuscript included a revised new introduction, conclusion and epilogue, but will be subject to significant further revisions, updating, and reorganization in consideration, among others, of the reviewer's recommendations and publishers' word count requirements (two-third of the current length).

The aim of *Gurdjieff and Hypnosis: A Hermeneutic Study of His Writings*, based on a hermeneutic textual analysis of all of his own primary writings rather than the secondary literature written about him or those reporting on his talks, is to shed new critical light on Gurdjieff's life and ideas in general and his lifelong interest in and practice of hypnosis in particular. Especially explored is his "objective art" of literary hypnotism intended as a major conduit for the transmission of his teachings on the philosophy, theory, and practice of individual self-knowledge and transformation as an inner pathway to human liberation—one that sharply contrasts with that of Marx in regard to a commitment to radical social knowledge and transformation in global and world-historical frameworks. In the process, the nature and function of the mystical shell hiding the rational kernel of Gurdjieff's teaching is explored—shedding new lights on why his mysticism is "mystical" in the first place and on the hypnotic nature of sacred religious texts in general.

Gurdjieff is known—especially through the famous work of his principal early pupil P.D. Ouspensky (*In Search of the Miraculous: Fragments of an Unknown Teaching*, Harcourt Brace, 1949)—for having introduced a rational understanding of mysticism and, more specifically, a "Fourth Way" method, theory, and practice of individual self-knowledge and transformation as a

pathway to the "harmonious development of man." Paradoxically, however, Gurdjieff made every effort in his own writings to build an almost impenetrable mystifying edifice for his teaching. Consequently, much of his ideas about his teaching, and the information he provides about his biography, need to be understood through deciphering and penetrating the layers of meanings hidden within and beyond the symbolic architecture of his text. This furnishes the rationale for conducting fresh and independent studies of his life and teaching through adopting a hermeneutic approach to the study of his own primary writings.

Of particular significance for my own sociological research and teaching (as pursued elsewhere in my other publications to date and forthcoming) has been the implications of Gurdjieff's perspective for understanding the alienated and disharmonized nature of the human person as a "three-brained-being" in terms of the separate workings of the physical, intellectual, and emotional centers in the human organism, and the divided, multiple-selved landscape such an organic fragmentation creates in the inner and interpersonal lives of each "individual." The questioning of the singularity of the individual as a thinking and acting unit problematizes the foundations of sociological assumptions about "individuals"—and their interactions in groups, small or large—as acting agents and units of sociological analysis and social action.

The study of mysticism for rational understanding of the nature of self and society is not without precedent. Marx and Engels famously developed their doctrine of social revolution (its errors and shortcomings notwithstanding, as explored in my *Advancing Utopistics*) through a critical but appreciative reading of Hegel's "mystical" writings. As I have argued in my other writings, partly drawing on and significantly inspired by Gurdjieff in conceptual dialogue with other contemporary thinkers (such as Freire, Said, Anzaldúa, and Fanon, among others), the re-imagination of society, and of sociology, in terms of interactive geographies of subatomic selves, rather than of atomic individuals, can have significant implications for liberating social theorizing and practice. The transition to a mode of comparative/integrative research based on the prevalence of multiple selves in ordinary individual lives, as inspired by Gurdjieff's teaching, has been a central axis of my sociological research in the past several years, and much of this influence may be observed in my publications and presentations as listed in my CV, and in the research center and academic journal (*Human Architecture*) I initiated in 2002.

iii) Sociological Re-Imaginations

My current research and pedagogical agenda has also been significantly shaped by the critique of Mannheim's *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (1936) and the study of the history of the sociology of knowledge previously conducted in my dissertation. However, ever since my doctoral studies, I have found it increasingly fruitful and necessary to critically incorporate C. Wright Mills's contribution on the "sociological imagination" into the previous study of Mannheim and his sociology of knowledge.

My efforts since appointment at UMass Boston have subsequently been directed at comparative/integrative, cross-cultural and cross-disciplinary studies and applications of the sociological imagination in dialogue with other important scholars and thinkers relevant to my interest in liberating social theory and pedagogy. The results of some of these comparative re-engagements with Mills's sociological imagination have been in part already published or are in progress. My plan is to gather and publish a collection of various papers, previously presented, peer-reviewed,

published, revised, or newly written, in a third book manuscript tentatively titled "Sociological Re-Imaginations: Comparative Essays in Liberating Social Theory."

The study will seek to critically revisit Mannheim and Mills in a comparative discourse with the ideas of Marx, Gurdjieff, Freire, Said, Anzaldúa, Fanon, Derrida, Wallerstein, Burawoy, Thich Nhat Hanh, and selected other works in Sufism (Rumi and Khayyam in particular), in order to advance an imaginative sociology that further enriches the sociology of knowledge and sociological imagination traditions associated with Mannheim and Mills. A proposal for this manuscript, some of whose material is already available while other parts are in progress, is currently in preparation and the completed manuscript is planned for submission for publication in 2009.

c) Refereed Journal Articles, Refereed Book Chapters, Invited/Refereed Book Reviews, Conference Proceeding Papers, Working Papers, and Presentations

In terms of research activities following my appointment at UMass Boston, I have generally followed the procedure of writing and presenting conference papers and then selectively publishing them as working papers in more accessible journal or conference proceeding publications in order to receive initial exposure and feedback, followed by further revisions and publication in peer-reviewed journals, edited books, and/or new book manuscripts.

i) Prior to appointment at UMass Boston

In 1999, 2000, and 2003, I presented three essays—one introducing my early thoughts on the sociology of self-knowledge and two others including my translations of selected poetry from Khayyam and Rumi with commentaries on the distinctions between eastern and western utopianisms—at three conferences organized by the Department of Romance Languages at Binghamton University (SUNY). The comparative study of Persian mystical and Sufi poetry and literature as embodiments of non-Western insights in liberating social theory is a continuing interest of mine that I hope to pursue more systematically in the future.

In 1999, while I was working on my dissertation, I presented a refereed roundtable paper titled "Ideology and Utopia *in* Mannheim: Towards the Sociology of Self-Knowledge" at the annual conference of the American Sociological Association (ASA) held in Chicago. This paper was one in which I critically explored the self-defeating aspects of Mannheim's conceptual framework for advancing his otherwise distinctive "sociology of knowledge," and further developed my ideas about a sociology of *self-knowledge*. The paper was subsequently updated and included in my dissertation, and later published with further revisions as a working paper in the inaugural issue of *Human Architecture: Journal of the Sociology of Self-Knowledge*. The article will be further revised and resubmitted for peer-reviewed publication.

In 2001, while my dissertation was being completed, my article titled "Open the *Antisystemic Movements*: The Book, the Concept, and the Reality" was published in the peer-review journal *REVIEW* (Journal of the Fernand Braudel Center for the Study of Economies, Historical Systems, and Civilizations). In this article, I aimed to contribute to the newly revised debates in world-systems studies on antisystemic movements and realistic historical alternatives to capitalism. The article called for the opening of our prevailing notions of antisystmemicity in world-

systems studies in favor of what I called "othersystemic," cultural, self-reflexive, world-historical, and inductive interpretations and praxes of social change.

In 2002, soon after my doctoral defense, I was invited to submit a short piece ("Building A Sociology of Self-Knowledge: One Brick At A Time") to the Newsletter of the ASA's Comparative and Historical Sociology Section. And prior to my appointment at UMass Boston, I presented a synopsis of my dissertation ("Marx, Gurdjieff, and Mannheim: Contested Utopistics of Self and Society in a World-History Context") at the annual conference of World-History Association held in Atlanta in June 2003.

ii) Refereed ASA presentations and resulting publications since UMB appointment

The American Sociological Association formally referees submitted *full-length* papers (via designated section/session organizers who are ASA member sociologists with expertise in their field) for selection and presentation on either panel or refereed roundtable sessions of its annual meetings. This is different than, for instance, annual meetings of the Eastern Sociological Society, where only title/abstract submissions are used as a basis for the selection of conference presentations. Since my appointment at UMass Boston, and prior to my fourth year review, I presented four additional refereed papers in the annual meetings of the American Sociological Association.

In ASA's 2003 meeting in Atlanta, I presented a refereed roundtable paper on Marx's dialectical method ("Neither Idealist, Nor Materialist: the Dialectical Method"), drawn from the appendix of my dissertation. This paper was later substantially rethought and revised and is included as an appendix in my recently published book, *Advancing Utopistics*.

In ASA's 2004 meeting in San Francisco, I presented a newly written refereed roundtable paper on "Private Sociologies and Burawoy's Sociology Types: Reflections on Newtonian and Quantum Sociological Imaginations." This paper was then published with revisions as a working paper in an issue of *Human Architecture* (Fall 2005/Spring 2006), a further revised version of which is now forthcoming as a peer-reviewed article in *Humanity & Society*, titled "Public Sociology and the Sociological Imagination: Revisiting Burawoy's Sociology Types."

In ASA's 2005 meeting in Philadelphia, I presented a refereed roundtable paper, "Outlines for a Sociology of Self-Knowledge (Appendix: Comparative Perspectives, Competing Explanations: Reconstructing the History of the Sociology of Knowledge Project)." The paper included a substantial appendix of literature review on the history of sociology of knowledge derived from the part of my dissertation section on Karl Mannheim. This paper (not the appendix) was then published as a working paper on the outlines of sociology of self-knowledge in *Human Architecture* (2004/5). I plan on revising and reworking this paper and its appendix for peer-reviewed publication.

In ASA's 2006 meeting in Montreal, I presented a refereed panel paper titled "Utopystics Beyond Marxism: Transgressing the Borderlands of Utopia, Mysticism, and Science." This paper was drawn from my dissertation and was incorporated (with significant revisions) as a chapter in my book *Advancing Utopistics*.

Following my fourth year review, in ASA's recent meeting (August 2008), I presented a refereed panel paper titled, "'I Change Myself, I Change the World': Anzaldúa's Sociological Imagination in *Borderlands/La Frontera: The New Mestiza*." This paper, a comparative textual analysis of Anzaldúa's innovative work in relation to the Millsian formulation of "the sociological imagination" and also to Gurdjieff's thought, was a revised version of a newly written paper that I presented at the third annual Social Theory Forum conference held at UMass Boston in 2006, one that was subsequently published in its proceedings. In the later version, I had tried to recast the study in terms of a discourse between public and private sociologies. Generally, I have found close affinities between my work and Anzaldúa's border theorizing, similarly traversing the utopian, mystical, and scientific traditions. I have also been particularly interested in what I have termed as her notion of the simultaneity of self and global transformations. The latest version of the above was positively peer-reviewed recently as a "revise/resubmit" by *Humanity & Society*. A significantly newer version has been submitted for final consideration.

iii) Major thematic conference presentations and resulting publications since UMB appointment

Following appointment at UMass Boston and before my fourth year review, I presented 3 papers (2 invited) in various thematic conferences.

During my first semester at UMB, I was invited to present a paper ("Human Progress and the Fettering Marx: The Three Component Parts and Errors of Marxism") on a panel of *Rethinking Marxism*'s 5th Gala Conference held at UMass Amherst (Nov. 2003); Bertell Ollman also presented on that panel. Shortly thereafter, I also presented an invited paper on my translation of Rumi's Song of the Reed, in the annual SAMLA (South Atlantic Modern Languages Association) conference in Atlanta (Nov. 2003).

In April 2006, I presented a newly written paper in "Islam and the Modern Orientalist World-System," the 30th annual conference of the Political Economy of World-System Section of the ASA, held at Macalester College in St. Paul, MN; this paper was recently published (as a book chapter titled "From Utopistics to Utopystics: Integrative Reflections on Potential Contributions of Mysticism to World-Systems Analyses and Praxes of Historical Alternatives") in a peer-reviewed book edited by Khaldoun Samman and Mazhar Al-Zo'by (Paradigm Publishers, 2008). In this chapter I continue critical explorations of the orientalist underpinnings of the Marxist structures of knowledge still informing world-systems analysis, and seek to develop alternative conceptual frameworks in advancing "utopistics" toward more comparative and integrative approaches which I designate using the modified rubric "utopystics."

Following my fourth year review, in May 2007, I presented a newly written paper in "Asia and the World-System," the 31st annual conference of the Political Economy of the World-System (PEWS) Section of the ASA, held in Lawrence, NY. My paper, titled "Utopystics and the Asiatic Modes of Liberation: Gurdjieffian Contributions to the Sociological Imaginations of Inner and Global World-Systems," was accepted for publication as a book chapter in the peer-reviewed collection *Asian Regionality in the Twenty-First Century: New Perspectives on the World-Systems* edited by Ganesh Trichur. It is forthcoming as part of a PEWS series from Paradigm Publishers.

In April 2008, I presented an invited, newly written paper on "Beyond Islamophobia and Islamophilia as Western Epistemic Racisms: Insights from Sufism" in a major conference on "Deconstructing Islamophobia: Immigration, Globalization, and Constructing the Other," held by the Center for Race and Gender at U.C. Berkeley. I am working on revising and further developing this paper for submission for peer-reviewed publication in the near future.

I will be presenting a new paper on "The Audacity of the Sociology of Hope: Lessons from Obama for Mannheim, Mills, and Burawoy in Advancing Public Sociology," in "What is to Be Done? Public Sociology in Politics and Practice," an annual conference organized by the Association for Humanist Sociology to be held in Nov. 2008 in Boston.

iv) Social Theory Forum presentations and resulting publications since UMB appointment

Prior to my fourth year review, I wrote and presented three new papers in the annual meetings of the Social Theory Forum (STF) held at UMass Boston in 2004, 2005, and 2006. Following my fourth year review a major fourth paper was presented in the fourth annual STF (2007). Two of these STF papers were published, as part of the conference proceedings, in two double-issues of UMB sociology department's official journal, *Discourse of Sociological Practice*, and another two were published in two special STF proceedings double-issue of *Human Architecture*.

The first paper titled "Freire Meets Gurdjieff and Rumi: Towards the Pedagogy of Oppressed and Oppressing Selves" (first annual STF, 2004) is presently under revision for submission for peer-reviewed publication.

The second paper titled "Orientalist and Liberating Discourses of East-West Difference: Revisiting Edward Said and the Rubaiyat of Omar Khayyam" (second annual STF, 2005) has been updated and revised and is currently under review (as "World-System Singularity or East-West Binary: Rethinking Edward Said Beyond Totalizing and Dualizing Essentialisms") by *REVIEW* (Journal of the Fernand Braudel Center). The journal, previously edited by Immanuel Wallerstein is now under new editorship (Richard Lee). This paper was recently accepted as a roundtable-refereed ASA 2008 paper, but due to presentation rules of ASA limiting the number of presentations, I chose another accepted refereed paper to present.

The third paper titled "Middle Eastern Insights into Anzaldúa's Utopystic and Quantal Sociological Imagination: Toward New Agenda" (third annual STF held in 2006) has been updated and revised and is currently under review following a "revise/resubmit" evaluation (as "'I Change Myself, I Change the World': Gloria Anzaldúa's Sociological Imagination in *Borderlands/La Frontera: The New Mestiza*") by the journal *Humanity & Society*. This paper was presented as a refereed panel paper at the recent annual meeting of the ASA held in August 2008 in Boston.

The fourth paper "Intersecting Autobiography, History, and Theory: The Subtler Global Violences of Colonialism and Racism *in* Fanon, Said, and Anzaldúa" (fourth annual STF, 2007) was also updated and revised and was originally submitted to the journal *Social Identities* (as "The Subtler Violences of Colonialism and Racism in Fanon, Said, and Anzaldúa"). However, due to unexpected delays for almost 6 months due to the journal editor's loss of a parent and subsequent move to another country, I accepted the editor's apology, but despite his encouragement to continue with the review, out of concern with further delays, resubmitted it to the refereed journal *Theory & Society*. This paper was recently accepted as a roundtable-refereed ASA 2008 paper,

but due to presentation rules of ASA limiting the number of presentations, I chose another accepted refereed paper to present.

v) Eastern Sociological Society presentations and resulting publications since UMB appointment

My first invited panel presentation was on "Rethinking Sociology: Self, Knowledge, Practice, and Dialectics in Transitions to Quantum Social Science" (Feb. 2004, NYC). This paper was subsequently published as an invited paper in UMB's official sociology department journal *Discourse of Sociological Practice* (Spring 2004).

In ESS's 2005 meeting in Washington, I presented another invited panel paper on "Abu Ghraib as a Microcosm: The Strange Face of Empire as a Lived Prison;" this paper was subsequently revised and published as a peer-reviewed paper in the journal Sociological Spectrum (2007). Drawing on Derrida, Foucault, Dorothy Smith, Anzaldúa, Wallerstein, Said, and Gurdjieff, among others, this article argues that the strangeness of Abu Ghraib—"father of the strange (or of the stranger)"—has less to do with what went on inside the prison and more with the global prison yard. Strange is how we, global spectators of the prison abuses, continue to stand on shaky cardboard boxes of rising and falling empires with hoods of amnesia and evasion put on our minds, and sophisticated media wires of true or false fears manipulating our emotions. To escape from prison, a mystic once said, one must first realize one is in prison. The inquiry is used as grounds for advancing a discourse on Newtonian and quantal sociological imaginations in favor of a sociology of self-knowledge. This paper has since been of interest to several individuals who have contacted me directly. A copy of the paper has been archived by The RCT Documentation Center and Library in Copenhagen, Denmark. The RCT "holds the world's most extensive special collection of published documents on torture and related subjects" (http://www.reindex.org/RCT/rss/Portal.php).

In ESS's 2006 meeting in Boston, I presented three panel papers. One, an invited paper on "Transcending the Dualism of Social Stage and Mental Space: Bridging Utopystics with Borderlands Sociology in the Liberating Social Theory of Gloria Anzaldúa," is forthcoming as a refereed book chapter (titled "The Simultaneity of Self and Global Transformations: Bridging with Anzaldúa's Liberating Vision") in a collection co-edited by AnaLouise Keating and Gloria González-López titled *Bridging: How and Why Gloria Evangelina Anzaldúa's Life and Work Transformed Our Own. Academics, Activists, and Artists Share their Testimonios* (University of Texas Press). I also presented another panel paper titled, "From the Sociological Imagination to Imaginative Sociology: Human Architecture, Sociology of Self-Knowledge, and Utopystics as Transformative Exercises in Applied Sociological Method, Theory, and Practice."

In ESS's 2007 meeting in Philadelphia, following my fourth year review submissions, I presented a panel paper titled "Peer Reviewing the Peer Review Process: Toward Liberating Practices of Scholarship Diversity" (this was published as an editorial note in *Human Architecture*). Another paper presented in that meeting was later accepted with revisions (after May 2008), and is forthcoming as a chapter in an internationally peer-reviewed and edited book titled, *Making Connections: Self-Study & Social Change*, co-edited by Kathleen Pithouse (McGill), Claudia Michell (McGill), and Lebo Moletsane (South African Human Sciences Research Council). The paper is titled, "Rethinking Diversity Amid Pedagogical Flexibility: Fostering the Scholarships of Learning and Teaching of the Sociological Imagination." The editorial plan additionally involves a

pre-publication online discussion among the authors of the accepted manuscripts, and the publication of author dialogues as co-authored discussion essays to be included in various sections of the same volume. A lengthier version of this paper was recently accepted as a roundtable-refereed ASA 2008 paper, but due to presentation rules of ASA limiting the number of presentations, I chose another accepted refereed paper to present.

In ESS's 2008 meeting, I made three research presentations titled, "Beyond Ourselves?: Knowing the Globe Through the Self-Reflective Mode," "The Sociology of Meditation: A Critical Autoethnography of a Strange 10-Day Vipassana Meditation Experience," and "The Engaged Buddhism of Thich Nhat Hanh (Thay): The Globally Transformative Mode of "Interbeing" of a Meditative Man." I plan on working on these drafts for publication in peer-reviewed venues.

vi) Other publications since UMB appointment

In 2004, an article-length excerpt of my study of Gurdjieff's life and teaching was published by invitation in an online updated bibliography and collection of essays edited by J. Walter Driscoll, the major bibliographer of Gurdjieff Studies.

In 2006, partly drawing on my dissertation research with significant revisions, my article, "Toward a Dialectical Conception of Imperiality: The Transitory (Heuristic) Nature of the Primacy of Analyses of Economies in World-Historical Social Science" was published in REVIEW (Journal of the Fernand Braudel). The article aimed to tentatively illustrate, by way of advancing a nonreductive dialectical conception of history of imperiality in contrast to materialist approaches, both the relative historical validity and the transitory (heuristic) nature of the primacy of economies and their analyses in world-historical social science. The dialecticity of the conception allows for politics, culture, and economy to have similarly played primary parts in the rise of distinct forms of imperiality in world-history corresponding to ancient, medieval, and modern historical eras across multiple, but increasingly synchronous and convergent, regional trajectories. The nonreductive dialectical mode of analysis reverses and relativizes the taken-for-granted universalistic modes of analysis of imperialism in terms of class, allowing for considerations of political domination, cultural conversion, and economic exploitation as historical forms of deepening imperial practice violating self-determining modes of human organization and development. Power-, status-, and class-based relations and stratifications are thereby reinterpreted as distinct forms of imperial practice that now assumes a substantively generative position vis-à-vis those structural forms. The notion of "imperiality" (in contrast to "imperialism") is used to denote the macro-structural as well as the micro, intra/interpersonal, dynamics of the historical phenomena still shaping our everyday lives. The proposed mode of analysis provides new reasons for deconstructing universally economistic paths of entry into hitherto "transition debates" in favor of more contingent, historicized, and dialectical interpretations of the rise of the modern worldsystem and proactive, creative, and utopistic endeavors in favor of non-imperial world-systems.

I have also published two invited/peer-reviewed book reviews, one before and another after the submission of my fourth year review statement: *Magic and Witchcraft: Contemporary North America*, edited by the sociologist Helen A. Berger; and *Romance and Reason: Ontological and Social Sources of Alienation in the Writings of Max Weber*, authored by Andrew M. Koch) for ASA's official book review journal *Contemporary Sociology* (2006 and 2007 respectively). I was recently invited to do another book review, for the same journal, of the book *The Promise of*

Poststructuralist Sociology: Marginalized Peoples and the Problem of Knowledge, by Clayton W. Dumont Jr. (New York: State University of New York Press, 2008). The review essay is in progress.

Acknowledgments of my work by Bruce Mazlish, the noted scholar and M.I.T. Professor of History, can be found in his *Civilization and Its Contents* (Stanford, 2005). Other ways in which my research, teaching, and service have disseminated have also been selectively noted at the end of my CV.

II. TEACHING

Prior to my arrival at UMB, I taught for two years as full-time lecturer at SUNY-Oneonta, teaching 4-course-load semesters. Previously I had also taught numerous courses as adjunct lecturer at SUNY-Binghamton and SUNY-Oneonta. Some of these courses were existing standard catalog courses (introductory sociology; theory; society and individual; symbolic interaction; utopias; social change; ideas and ideologies; social policy), and others newly offered special topic courses that more or less directly coincided with my evolving substantive research interests at a given time (housing and community development; social revolutions; Middle East in Marxist perspective; sociology of knowledge: utopia, mysticism, and science; sociology of global self-knowledge). I have designed all the courses I have instructed to date, which have given me ample opportunities over time to develop my philosophy and style of teaching.

A. Teaching Philosophy and Course Design

The promise of a *liberal arts* education, in my view, is that of encouraging and enabling each individual to *freely* develop her or his essential human nature as a *creative* being, and to seek the same for others globally—regardless of distinctions based on gender, class, "race"/ethnicity, sexuality, religion, belief, nationality, language, ability, age, etc. Therefore, the ability to think critically—i.e., to be able to question the taken-for-granted structures of knowledge, culture, and society that one way or another limit such a liberating and creative human experience—should play a pivotal role in any liberal arts education.

Looking back, I see several elements of my own liberal arts educational experience that I have found to be most valuable—elements that have found their ways, consciously or unconsciously, into my teaching style and continue to guide my teaching philosophy and pedagogical approach.

a) Globally Self-Reflective Learning. First and foremost has been the personally and globally self-reflective aspect of my own education. I have learned things best when I could relate them to my own life and to the world. In fact, it is this line of learning and questioning that led me to move across many disciplinary boundaries to arrive at where I am today. In my own educational experience, efforts in self-critical thinking and the questioning of taken-for-granted global structures of knowledge and disciplinarity have been crucial in freeing me from pre-destined, prepackaged, and mundane educational and career paths, toward a path of living and working creatively that I deeply cherish and love to do.

b) Experiential Learning. This brings me to another important factor that I have benefited from and seek to pass on via teaching. This has to do with experiential learning. From very early in my childhood, but also throughout my educational and professional life, I have sought to learn in applied ways. I think people, students included, always want to know why they are learning what they are learning. No matter how abstract the subject—and my teaching social theory as a primary field of specialization is important to note here—I think students have an interest and right to know why what they learn matters. The best teachers I have had were those who recognized this need for experiential learning, and one way or another incorporated it into their teaching style, mentoring, and advising. By being experiential, I don't mean only the need for relating what goes on in the classroom to what happens outside. This is an important dimension of applied learning, and various internship classes and field research or service learning projects contribute to the need for education in that respect. However, I think even within the confines of the classroom, one can and should induce experiential learning opportunities.

The classroom can be a "life world" of real learning and of real transformation on its own terms. I have found using audiovisual material, including documentary and feature films, to be invaluable in this regard. Besides, learning is not just about what goes on in the head, but also in the heart and the senses. Especially when learning abstract concepts in sociology is concerned (as in my theory classes), I require students to link their readings to everyday situations and films as collectively communicated via films in the classroom. By evoking not just their thoughts, but also emotions as well as sensations, the classroom is turned into a site for experiential learning that often expands beyond the space-times of the semester-long classes. There have been numerous instances where past students (even from other universities I taught at) have emailed me to note how, ever since the time they took their course with me, every time they watch a movie they think of linkages to theories and concepts—some even continuing to send me e-mails suggesting new or older books, documentaries or films for future courses. The reason why I incorporated the film *Tuesdays with Morrie* in my teaching, for instance, was due to a suggestion emailed to me by my student Peter Dai long after I left SUNY-Oneonta.

c) Flexible Learning. A third dimension of learning and teaching that I have found to be of utmost significance in my own education has been flexibility. I learned much about this from my own primary advisors Jesse Reichek and Terence K. Hopkins during my undergraduate and graduate studies respectively. There is no question that functioning in the institutional settings of universities requires basic procedural and administrative requirements that need to be met. That is a given. However, Reichek and Hopkins creatively provided alternative pedagogical spacetimes within the bounds of the institutional settings where students could flexibly develop their own ways of learning, drawing upon their unique life histories and biographies. Hopkins in fact founded a graduate program whereby the graduate students, instead of choosing from readymade areas of specializations, had to design and create new fields of inquiry (see the conclusion of my book Advancing Utopistics for further reflections on Hopkins' pedagogy). Reichek's classes also provided me with a highly flexible structure during and across courses and academic terms where I could pursue interdisciplinary and critical social and applied learning. I appreciated how Reichek made us aware of the "architecture" of the "environmental (course) design," and how rigid structures could be transformed into flexible designs best suited for the optimal growth and education of unique students coming from diverse social and educational backgrounds.

d) Teaching as Research. One characteristic of teaching style I highly valued in Hopkins, Reichek, and in a strange way even in Mr. Golkaar, a teacher I had during my primary school days in Iran, was their respect for students, treating them as grown-up, independent and intelligent beings who deserve to be treated as scholars, and not just "students." Golkaar, who taught us English in class, used the long breaks between some classes to show us Charlie Chaplin films. He didn't have to do this, but he did. This caring attitude in relating to us as more than just "students" I found later to be specially reminiscent of Paulo Freire's philosophy of teaching, one that is based on a notion of education as a process of mutual inquiry and questioning, rather than as a banking system where the "truth" is supposed to be held by the teacher and simply transferred to the student. The notion of teaching as communication of knowledge, when divorced from the experience of research as a process of creation of new knowledge, can be limited in my opinion, since it assumes that knowledge is already "out there" to be internalized and used. Hopkins used to tell us that he sees students not simply as students on the receiving end, but as more or less young scholars engaged in research.

Strangely, I have found the notion of self-fulfilling prophecy to be an invaluable pedagogical approach in my teaching. By this I mean treating students as scholars who do research in class, respecting them as unique individuals with real lives and issues they deal with on an everyday basis. To be mindful of their classroom learning experience in the context of their actual every day life experiences and challenges has been an invaluable pedagogical strategy for me as a teacher of sociology, since students' own lives have provided them with significant material to critically develop their sociological imaginations. By consciously taking up their everyday personal troubles and subjecting them to rigorous self-research in the context of broader public issues, they find an extraordinary opportunity in class not only to learn the specific subject matter of the course they enroll in, but to liberate themselves from the habituated ways of knowing, looking at, and behaving toward themselves and the world in favor of improving their educational and career outcomes.

I see each of my classes as a makeshift, semester-long, "research working group" involvement, during which students are treated as more or less young scholars engaged in a most important research undertaking: understanding (and perhaps changing) their selves within a micro/macro sociological framework. The classroom is thereby transformed into a research collective of scholars whose central goal in the semester is to critically develop new knowledges about (and perhaps realities in) their globally constituted selves. Audiovisual, and especially feature film, materials are used to invoke not only intellectual but also emotional and practical experiences into the self-interpretive and transformative learning process. This pedagogical technique I apply in all the sociology classes I teach, the difference among them being the particular subject matter or readings assigned to each course. In each class, students come to know themselves and the world differently from the vantage point of the particular subject matter of that course.

The sociology of self-knowledge and human architecture, as advanced in my work, involve both *communicative* as well as *creative* practices. Students not only learn and communicate existing information as found in the sources used in class, but they actually end up producing new knowledges about themselves and the world—knowledges that, given the unique "troubles" each student faces, could not have been arrived at by others except through their own learning and research experience in each class. Given their exercise of liberal arts and sociological education as a critical endeavor, the knowledge that results in the process of actual and persistent pursuit of

this pedagogy across multiple course enrollments provides at the same time a fertile landscape for tearing down walls of class, gender, race, ethnic, religious, national, age, and disability alienations in favor of building integrative, globally self-reflective, identities.

B. Human Architecture: Journal of the Sociology of Self-Knowledge

I had the opportunity, during my graduate studies, partly in order to support my own education, to gain substantial experience in the area of printing and publishing, especially in line with a deep-rooted interest in helping others explore and publish their autobiographies. This was not merely an effort in training myself in the publishing industry, but also arose from a serious substantive consideration of the limits of traditional philosophy and privileged practices of publishing, and of the creative opportunities increasingly available thanks to the new digital technologies and the Internet for people to produce and publish their alternative and subaltern voices.

For similar reasons, I found it pedagogically invaluable to incorporate that experience into my teaching as early as 1997, soon after the passing of my dissertation advisor, Professor Terence K. Hopkins. Designing and teaching a course in Spring 1997 on the sociology of utopian, mystical, and scientific knowledges, I experimented with the idea of classroom publishing for the first time. The result was a hardcover volume, including selected student papers, titled 'I' in the World-System: Stories from an Odd Sociology Class. Selected Student Writings, Soc. 280Z: Sociology of Knowledge: Mysticism, Utopia, & Science. The experience was fruitful in many ways and received high recognition by the Dean of the Liberal Arts College at SUNY-Binghamton. The experience was especially invaluable for students whose papers appeared as chapters in the book. They even collaborated in giving an apt name to the hypothetical press publishing the volume ("Crumbling Façades Press"). In 2004, Ingrid Heller, a student in that class who had proposed the above imprint contacted me after almost 7 years, noting the "amazing time" she had in class, and this had partly to do with the role classroom publishing played (and continues to play) in maintaining student contact with me across campuses and semesters. I wonder now if I would have even remembered Ingrid and her name, were it not for that publishing experience.

It was in 2002, soon after the completion of my doctoral studies, that I launched *Human Architecture: Journal of the Sociology of Self-Knowledge*, the idea of which emerged from my doctoral research. I also aimed to build upon and continue on a regular basis the successful class-book publishing experience I had back in 1997. This pedagogical strategy served various functions at the same time: 1-to encourage *global self-reflexivity* and cultivating the sociological imagination as a pivotal framework for learning sociology; 2-to induce *experiential learning* among students, by encouraging them to use their own lives as experiential context to link to various sociological concepts, theories, and readings, as well as to classroom discussions and various audiovisual material studied in class; 3-to inculcate a spirit of *research and scholarship of learning* among students; and 4-to use the experience of autobiographical research and writing throughout the course and semester as a *flexible scaffolding* around which the students could learn from one another's voices while learning the subject matter of the course through various steps in writing and revising papers.

The innovative pedagogical strategy of classroom publishing via *Human Architecture* has provided me with a vehicle to advance all the four pedagogical strategies noted above regarding *self-reflective*, *experiential*, *flexible*, and *scholarly* learning. Various journal issues not only pro-

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vide—as selected required readings—excellent examples for new students of previous student work done in my classes, but also the journal publishing opportunity provides those interested with a vehicle, on a completely voluntary basis, to publish their research and writings—further empowering their voices and enhancing their educational and career portfolios. I have tried to elaborate further on this theme in my chapter ("Rethinking Diversity Amid Pedagogical Flexibility: Fostering the Scholarships of Learning and Teaching of the Sociological Imagination") forthcoming in an international collection titled *Making Connections: Self-Study & Social Change*, co-edited by Kathleen Pithouse, Claudia Michell, and Lebo Moletsane.

I had already edited three issues of *Human Architecture* before coming to UMass Boston, the last of which (Vol. II, Issue 1), coinciding with the Summer of 2003, included a review of the book *Achieving Against the Odds: How Academics Become Teachers of Diverse Students* (Temple, 2001). Louise Smith, the then interim Dean of the College of Liberal Arts, had sent the book to me as a welcoming gift. This book on the scholarship of teaching was highly inspiring and reassuring for me, for I found in it significant overlaps between its contents (writings and teaching experiences of various professors at UMass Boston) and my own research and pedagogical interests in the sociology of self-knowledge and human architecture. I became closely acquainted then, and more so later, with most of the authors included in the book (including Professors Esther Kingston-Mann, Tim Sieber, Estelle Disch, Winston Langley, Luis Rudnick, Vivian Zamel, and Peter Kiang).

C. UMass Boston and Professional Development as a Teacher

Although the four pedagogical strategies that I outlined above continue to guide my teaching practice, my teaching experience at UMass Boston has significantly amplified their value and the need for their implementation.

As an urban commuter university composed of a highly diverse campus and non-traditional student community, UMass Boston has provided me with an opportunity to improve my pedagogy in terms of *globally self-reflective*, *experiential*, *flexible*, and *scholarly* learning. The continued publication at UMass Boston of my journal *Human Architecture* of which eight regular issues and three special (conference proceedings) issues have been published since my appointment, document the value of the sociology of self-knowledge as both a disciplinary field as well as a pedagogical strategy. The approach has permeated the pedagogical styles of other faculty at UMass Boston as well as senior seminar teaching at other universities (see the symposium papers from Macalester College published the 2004-5, vol. III, issue of the journal). I have found UMB students to be particularly responsive to and appreciative of my teaching approach.

Of particular significance in the evolution of my teaching approach at UMass Boston has been the flexibility component. Previously, I taught at schools in which students were more or less traditional in their age and non-university preoccupations during school. Some aspects of my teaching method and course organization for a while continued to reflect this reality of student lives. The experience of teaching at UMB has awakened me to the realities of student lives here, and to the somewhat conventional course design elements carried over from previous academic settings. Although in my own educational experience (and in terms of the accommodations I had made previously in my syllabi to foster a flexible instructional environment) I continued to be concerned about the need for flexibility, I soon learned how in fact unnecessarily rigid some of

my previous instructional methods had been. This was especially the case in regard to attendance policy, deadlines policy, revisions policy, and extra credit policy. I had been critical of curricular rigidity in my own educational experience, and suddenly found myself awakened to the reality that unwittingly I had followed procedures that did not adequately meet the requirements of flexibility needed for an optimal educational experience—especially in an urban, non-traditional, and highly diverse commuter university that is UMass Boston.

I have now introduced make-up policies for students who for various reasons (family, job, illness) have to miss classes. As long as they hand in a report that indicates they have learned the main concepts and ideas in the readings for the class, they can make-up for the absences. Attendance is still highly regarded in my classes, but this policy allows for fostering a sense of confidence in students who for unavoidable reasons have to miss some sessions. I have found that this policy not only helps these students, but also has generally maintained a high level of attendance in my classes; students would rather come to class than have to make-up later for their absence. Regarding assignment deadlines, I have become much more flexible, and convey this as a matter of policy to students, intentionally encouraging them not to feel negatively if they miss a deadline. Having witnessed how students' learning curve varies from one to another and is not always linear, I have provided students with the opportunity to revise and makeup for their assignments so they can feel they can do their best until the very end when the class is over. There have been many cases where a student, for a reason not previously expressed, starts weakly but suddenly in mid- or even end of the semester catches up in unexpected ways with the course, and does excellent work. At times, the very reasons why a student did not perform well at the beginning become the very subject matter of their self-exploratory learning, and produce rewarding results.

For instance a UMB student majoring in Social Psychology and minoring in Women's Studies came to my office one day, having missed several assignment deadlines. She told me about how she had very many "personal troubles" to explore in order to cultivate her "sociological imagination" but found that her procrastination habit always came in her way to do the assignments and realize her full potential. Her eyes suddenly brightened when she unexpectedly learned that she could actually write her paper on the topic of her procrastination habit itself. "You mean I can do *that*!" At the end of the semester, I was quite surprised when I stepped on her still long-overdue paper slid quietly under my office door just when I came to hand in the grades just before the final grades submission deadline. Her theoretically-informed autobiographical research paper titled "The Roots of Procrastination: A Sociological Inquiry into Why I Wait Until Tomorrow"—which received an "A" and was published in *Human Architecture: Journal of the Sociology of Self-Knowledge*—closed with the words:

... Looking at my behavior of procrastination in this new way has shown me a solution. I am now beginning to understand the reason why I feel so negatively about myself. I need to look in a new way at myself in the context of my family and society, and thereby change the course of my previous actions. This paper has already been a new journey of understanding myself. I never conceived of the reasons why I procrastinated. Knowing this, I am able to see a solution in the end, where I am able to change my own behavior to meet my own needs. (Kosmas 2003/4:80-81)

If you read through her paper and many of my other student papers published in the journal (now available freely online at http://www.okcir.com, and also indexed in Sociological Abstracts and included in Ebsco's SocINDEX with Full-Text, and soon forthcoming by invitation in ProQuest's "Social Science Journals" full-text database), you will find many illustrative cases of how students' lives can be the subject of their most important learning experiences. Thanks to

UMass Boston, I am now more aware of the significance of flexibility in educational experience. As my own teachers provided the best inspirations for my teaching, students at UMass Boston have taught me a lot about how learning is not confined to the walls of the classroom, and acknowledging them as more than "students" opens new venues and horizons for their learning sociological theories, concepts, and perspectives.

Over time, I have developed a full cycle of classroom publishing via my courses. The journal is regularly used as selective required readings in my and several other classes at UMB. These papers often cross-reference previous student papers in the journal, across courses, campuses, and semesters. I have previously received several interlibrary loan requests from universities across the U.S. and even abroad for copies of various student articles in the journal. This has been an interesting development that points to the innovative nature of this exercise in scholarly learning and publishing across the faculty-student and campus divides in academia. I recently ran, via the Google search engine, into a syllabus of another sociology professor who listed one of my students' papers published in *Human Architecture* as a part of his class readings. More recently, I received a permissions request from The Copy Outlet to include one of the UMB student papers in a faculty's coursepack readings at Texas Tech University. For widest dissemination of scholarship, especially those of students, *Human Architecture* is freely available online and for inclusion in instructional coursepacks.

UMass Boston is a very unique place for teaching, and teaching improvement. Although the review of the book Achieving Against the Odds soon upon my arrival here gave me a wonderful glimpse into the pedagogical innovations taking place among the faculty and students here, the experiential exposure to the energy, love, and commitment many faculty have regarding the improvement of teaching is highly contagious and rewarding. Among the latest four issues (vol. VI, 2008) of Human Architecture currently in press, one issue, with guest co-editors Maureen Scully and Esther Kingston-Mann, is devoted to the publication of award-winning and honoree papers of the Esther Kingston-Mann Student Achievement Awards for Excellence in Diversity and Inclusion Scholarship. Another issue, with guest co-editor Vivian Zamel, is dedicated to publishing selected proceedings of the 2008 CIT (Center for the Improvement of Teaching) Annual Conference. A third issue, with guest co-editor Anna Beckwith (a lecturer of sociology at UMB), is dedicated to a collection of local (UMB) and international scholarship by students and faculty. (A fourth issue is dedicated to the sociological imagination and the socially engaged Buddhism of Thich Nhat Hanh, the noted Vietnamese Buddhist, scholar, and peace activist; this volume also includes many newly emerging scholarly and scholarly papers from various universities and organizations in the U.S. and abroad, including fascinating paper on how to introduce mindfulness and meditative learning in educational practice.)

D. Courses Taught at UMass Boston

Table 1 below lists all the courses I have taught since my appointment at UMB in Fall 2003. Enrollments in each class are indicated in parentheses. The usual teaching load at UMass Boston is 3 courses per semester, usually with two course preparations (two different topics each semester). During the first year I was required to teach two courses each per semester. In Spring 2005 I participated in a Junior Faculty Seminar that involved one course-load reduction. Due to a course cancellation in Spring 2006, I was scheduled to teach four courses in Fall 2006, including two new (for me) courses for the first time, one being a 4-credit First Year Seminar (FYS). Due to a

cancellation, I taught three different courses in Fall 2006 involving three preparations, two of which were new courses for me, one being a 4-credit FYS course.

Aside from the regular required theory course I teach every semester (Soc. 341), I have reactivated two dormant sociology courses from the catalog (Soc. 240, now renumbered as Soc. 346, "The Self in Society: Studies of Autobiographies"; and Soc. 440: "Sociology of Knowledge and Ignorance"). I have designed and taught a new senior seminar course, Soc. 470, titled "Liberating Social Theory," and have taught a new section of the graduate course, Soc. 605: "Applied Sociological Theory" and a new section of the course Soc. 281: Society and the Individual. I also began teaching the 4-credit First Year Seminar course, Soc. 110G: "Insiders/Outsiders" beginning in Fall 2006. Although the course title was borrowed from a course designed and taught by Professor Estelle Disch, I designed the syllabus basically as a new course, and have taught three sections of it to date. I am scheduled to teach three sections of the First Year Seminar during the 2008-9 academic year, and will be teaching it regularly in the Sociology Department.

| Table 1: Courses Taught or Scheduled 2003-4, 2004-5, 2005-6, 2006-7, 2007-8, and 2008-9 | | |
|---|---|---|
| | Fall | Spring |
| 2003-4 | Soc. 341-1: Elements of Soc. Theory (17) MWF Soc. 341-3: Elements of Soc. Theory (18) W | Soc. 341-2: Elements of Soc. Theory (28) T/R Soc. 341-3: Elements of Soc. Theory (17) R |
| 2004-5 | Soc. 341-2: Elements of Soc. Theory (33) T/R Soc. 341-3: Elements of Soc. Theory (17) R Soc 240-1: The Self in Society (26) T/R | Soc. 341-2: Elements of Soc. Theory (16) MW Soc. 470-1: Senior Seminar (11) W (Junior Faculty Seminar) |
| 2005-6 | Soc. 341-1: Elements of Soc. Theory (26) MWF Soc. 341-3: Elements of Soc. Theory (17) M Soc. 605: Grad. Applied Soc. Theory (9) M | Soc. 341-1: Elements of Soc. Theory (33) MWF Soc. 341-3: Elements of Soc. Theory (30) W Soc 346-1: The Self in Society (cancelled) Soc. 479: Directed Study (1, 1-credit) |
| 2006-7 | Soc. 110G: First Year Seminar (24) MWF (4-cr.) Soc. 341-1: Elements of Soc. Theory (11) MWF Soc. 341-4: Elements of Soc. Theory W (cancelled) Soc. 440: Soc. of Knowl. & Ignorance (11) MWF | Soc. 110G: First Year Seminar T/R (25) (4-credit) Soc. 341-3: Elements of Soc. Theory (34) T/R Soc. 341-4: Elements of Soc. Theory (16) T/R |
| 2007-8 | Soc. 341-1: Elements of Soc. Theory (29) MWF 1 CLR (course load reduction following Fourth Year Review) (Due to a death in family, I requested to postpone teaching a third course to the following semester) | Soc. 110G: First Year Seminar (27) T/R (4-credit) Soc. 281: Society & the Individual (31) T/R Soc. 341-2: Elements of Soc. Theory (34) T/R Soc. 341-3: Elements of Soc. Theory (25) T/R 1 CLR (3-times teaching of First Year Seminar, compensates for one previous course cancellation) Four-course load semester (to compensate for another course cancellation previously) |
| 2008-9 Scheduled | Soc. 110G-1: First Year Seminar MW (4-cr.) Soc. 110G-2: First Year Seminar MW (4-cr.) Soc. 341-1: Elements of Soc. Theory MW | Soc. 110G-2: First Year Seminar MWF (4-cr.) Soc. 341-1: Elements of Soc. Theory MWF 1 CLR (3-times teaching of First Year Seminar) |

E. Teaching Improvement and Scholarship of Teaching Activities

In Spring 2005, the second year of my teaching at UMB, I actively participated in and cofacilitated a session in the CIT Junior Faculty Seminar, including conducting three classroom visits back and forth with three different faculty members. Readings and discussions were conducted on all aspects of teaching and experience as a junior faculty. The seminar was an invaluable experience in further improving my teaching philosophy, style, and skills. It was during this seminar that I became more self-aware of the significance of flexibility in teaching and course design. The Junior Faculty Seminar and active involvement in the department's personnel committee throughout 2004-5 also made me more aware of the issues associated with student evaluation of faculty teaching, and steps needed to remedy problems in that area. This led, on the one hand to initiatives such as updating the departmental evaluations forms and on the other hand to generating important discussion in both the personnel committee, department, as well as collegelevel (through organizing and chairing a workshop in the annual CIT Conference) to find more effective procedures for the evaluation of faculty teaching.

I have been a regular and active participant in the annual January conference of the Center for Improvement of Teaching (CIT) at UMass Boston. In January 2004, I (along with Prof. Jorge Capetillo-Ponce) organized a session in the CIT conference titled "Classroom publishing as a Transformative Pedagogical Process." The purpose of this workshop was to acquaint other teachers and students with the experience and value of publishing my journal, *Human Architecture*, as an innovative strategy for teaching sociology and liberal arts college courses.

In the January 2005 CIT conference, I organized and chaired (in collaboration with Professor Pratyush Bharati of the School of Management) a session on "Evaluating Student Evaluations: Toward More Effective Strategies for Evaluating Faculty Teaching."

In the January 2006 CIT conference, I organized a session (held together with another panel), on "Infusing Change in Course Design." The purpose of this workshop was to generate discussions on the significance of flexibility in course design especially in the context of highly diverse public universities such as UMB located in major metropolitan areas. A written feedback note from the audience noted "'Mohammad really addressed the new philosophy for teaching the student." Another noted "flexibility in the classroom expectations provide a new system of structure which directly responds to the behavior of the student."

In the 2007 CIT conference, my paper titled "Diverse Schools, Flexible Courses: Anzaldúan Reflections on the Alchemy of Teaching and Learning the Sociology of Self-Knowledge" was presented by the chair of a panel I could not attend (due to health reasons). I later presented this paper on a panel in the 2007 annual meeting of the Eastern Sociological Society (held in Philadelphia). A revised and updated version of this paper is now forthcoming as a chapter for an internationally peer-reviewed book titled *Making Connections: Self-Study & Social Change*, co-edited by Kathleen Pithouse, Claudia Michell, and Lebo Moletsane.

The regular participation in CIT conferences and forums, as well as the Junior Faculty Seminar, have provided me with an important opportunity to reflect on my teaching style and strategies, while making it possible to become closely acquainted and collaboratively involved with various faculty across the UMB campus and beyond. In Spring 2005, I was invited by CIT to take part as

a panelist in a forum on "Teaching Students With Different Levels of Academic Preparation in the Same Classroom." In Spring 2006, Professor Lynn Bloomberg, of the College of Nursing at Worcester College, who said she had been impressed with my efforts in classroom publishing during a previous annual CIT conference, invited me to give a talk to her students at Worcester College in a course titled "Writing for Publication" (HE 400-3).

I have also actively participated in various workshops to become acquainted with new instructional technologies, such as Prometheus and WebCT. I have participated in regular academic advising during registration periods every year. I have written numerous recommendation letters every year for students applying to graduate schools, studies abroad, or for jobs; for those published in *Human Architecture* their achievement has proven invaluable in finding jobs or entering graduate schools. I have had a few graduate students enrolled in my required undergraduate theory courses. The graduate theory course I taught in Fall 2005 also provided me with an opportunity to become involved in the graduate students' work. I received a rating of "outstanding" by the students taking that class.

III. SERVICE

A. Prior to Appointment to UMass Boston

The most important service contributions that began prior to my appointment to UMass Boston were establishing OKCIR: The Omar Khayyam Center for Integrative Research in Utopia, Mysticism, and Science (Utopystics), and launching and continual publication of its journal, *Human Architecture*.

Another service contribution prior to my appointment at UMass Boston was, as an Associate of the New Global History (NGH) Initiative, to the establishment of its New Global History Press and re/publication of four volumes in its series. NGH is a scholarly project initiated by Bruce Mazlish, Professor Emeritus of History at the M.I.T. During the first year of my arrival at UMB, I assisted NGH with establishing the NGH Press, including the acquisition of its Bowker/ISBN and Library of Congress accounts. I also helped design and republish, as new NGH editions, four edited volumes titled *Conceptualizing Global History*, *Global History and Migrations*, *Food in Global History*, and *New Global History and the City*. Further information regarding the NGH can be obtained at the web address: http://www.newglobalhistory.com/.

I have considerably scaled down my involvement with NGH since then, given the priorities of research, teaching, and service directly related to my professional duties at UMass Boston. However, my association with NGH continues and presently I am on the editorial board of the journal *New Global Studies*, a free online peer-reviewed journal, launched by the New Global History Initiative, published by The Berkeley Electronic Press, and edited by Professors Bruce Mazlish (M.I.T.), Nayan Chanda (Yale), and Akira Iriye (Harvard).

B. Departmental and University Committees

I have actively participated in curriculum, personnel, and graduate committees at the departmental level. My involvement in the personnel committee has involved, among others, helpful

reconsideration of the faculty evaluation procedures, leading to improvements to the then long-standing old evaluation forms used in the department. I also served in another semester's personnel committee during two new faculty hiring. Following my fourth year review, during the 2007-8 academic year, I chaired the department's Lecturer Evaluation Committee; I am chairing this committee during 2008-9 as well. I have also actively contributed to the discussions and revisions of the department's Constitution and its AFR and Merit evaluation procedures.

For several years, I have served as the Social Affairs Coordinator of the Department, organizing the annual faculty luncheon in the December of each year; in 2005 I assisted with organizing a book party for Professor Glenn Jacobs upon publication of his new book on Charles Cooley. Following my fourth year review, during 2007-8, I was a Social Affairs Coordinator, and am presently serving as an AKD (Alpha Kappa Delta, the International Sociology Honors Society) chapter representative for the department, actively involved in AKD-related work.

At the college level, I have tried to establish long-term channels to providing professional service. I have continued to actively serve on the Majors, Honors, and Special Programs (MHSP) committee (since Spring 2004) and the Fellowships Committee (from Fall 2004 to Fall 2006). My efforts in the Fellowships Committee (when chaired by Monica McAlpine and as acknowledged by her), insisting on a higher ranking for a student candidate (Tim Menz), led to his strong candidacy and eventual success in receiving a Fulbright Scholarship in 2006. Beginning in Spring 2008 I have been serving as chair of the important Majors, Honors, and Special Programs (MHSP) committee at UMass Boston.

In Winter and Spring of 2006 I actively served on a university committee organized by the Provost to hire a new permanent director for UMass Boston's Healey Library.

C. Social Theory Forum

The most significant service contribution since my appointment at UMass Boston has been the co-founding³ and active participation in organizing the Social Theory Forum conference series during its first four years. I served as the principal organizer, organizing committee chair, and the proceedings editor of four STF conferences in 2004, 2005, 2006, and 2007. This conference series has made important contributions to the advancement of scholarly presentations and publications by many faculty and students locally, nationally, and internationally, and has been very successful in establishing a visible scholarly presence for the sociology department and the university at both domestic and international arenas.

My research and teaching interests in liberating social theory was significantly enhanced by the substantive agenda of the Social Theory Forum (STF) during its first four years. In the charter statement of STF, I tried to delineate the basic principles and strategic visions of STF as follows:

³The idea of a conference series was born in a conversation I had with Prof. Capetillo-Ponce (Sociology) during the ASA conference in August 2003, just before my appointment at UMass Boston. Conversations later with Prof. Glenn Jacobs (Sociology) and subsequent support by the then Dept. Chair Prof. Movahedi in pursuing the project was instrumental in making it a reality. During 2005-6, Profs. Estelle Disch (Sociology) and Panagiota Gounari (Applied Linguistics), and during 2006-7, Sociology Lecturer Anna Beckwith, also joined the organizing committee and significantly contributed to the enrichment and diversity of the STF.

- To critically engage with and evaluate classical and contemporary social theories in a crossdisciplinary and comparative cross-cultural framework in order to develop new integrative theoretical structures and practices;
- To foster individual and collective self-reflexivity in exploring social theories in global and world-historical contexts to aid people effectively address social problems and engage in liberatory social struggles;
- To foster interactive and dialogical learning experience and research in theory within and across faculty, students, and community divides on and off-campus, characterized by respect for the dignity and empowerment of ordinary individual lives and opinions in everyday life;
- To foster dialectical exchange of ideas open to constructive and integrative exploration of diverse and conflicting viewpoints, modes of thinking, and world-views;
- To foster theoretical education and research within a praxis-oriented and applied sociological framework capable of addressing concrete issues arising from intrapersonal, interpersonal and global contexts:
- To foster theoretical education and research as practices of freedom in favor of transformative and emancipatory personal and global social experience.

I drafted the first four annual conference titles, themes, and call-for-papers of the STF. I guest edited the first two proceeding collections that appeared as two double-issue length volumes of *Discourse of Sociological Practice*, the official journal of the Sociology Department at UMass Boston. I also edited the third and fourth annual meetings' proceedings, which were published as Summer 2006 and 2007 double-issues of *Human Architecture*. The topics of the four annual meetings of the STF were as follows (including the number of program participants per category), beginning from the latest conference I was involved in:

- Fourth Annual Meeting held on March 27-28, 2007: "The Violences of Colonialism and Racism, Inner and Global: Conversations with Frantz Fanon on the Meaning of Human Emancipation." (71 total participants including 32 UMB, 30 U.S., and 5 international scholars; of these 24 were mostly graduate and several undergraduate students, and 4 keynote speakers: Lewis R. Gordon, Marnia Lazreg, Irene Gendzier, and Nigel Gibson. Opening remarks were presented by CLA Dean Donna Kuizenga and Associate Provost Winston Langley).
- Third Annual Meeting held on April 5-6, 2006: "Human Rights, Borderlands, and the Poetics of Applied Social Theory: Engaging with Gloria Anzaldúa in Self and Global Transformations." (45 total participants including 27 UMB, 13 U.S., and 5 international scholars; of these 10 were mostly graduate and several undergraduate students, and 4 keynote speakers: AnaLouise Keating, Gloria González-López, Lilia Bartolome, and Cynthia Enloe). Opening remarks were presented by CLA Dean Donna Kuizenga and Associate Provost Winston Langley).
- Second Annual Meeting held on April 6-7, 2005: "Theories and Praxes of Difference: Revisiting Edward Said in the Age of New Globalizations." (43 total participants including 17 UMB, 15 U.S., and 11 international scholars; of these 13 were mostly graduate and several undergraduate students, and 2 keynote speakers: Charles Lemert and Bruze Mazlish. Opening remarks were presented by the (then) Interim Chancellor Keith Motley and Associate Provost Winston Langley).
- First Annual Meeting held on April 7, 2004: "Liberating Social Theory: Inspirations from Paulo Freire for Learning, Teaching, and Advancing Social Theory in Applied Settings." (20 total participants including 12

UMB, and 8 U.S. scholars; of these 6 were mostly graduate and several undergraduate students. Opening remarks were presented by the (then) Sociology Department chair, Siamak Movahedi).

The fourth annual meeting of STF was organized, and its proceedings published, after the submission of my fourth year review statement in Sept. 2007. Partly in response to the recommendation of the College Personnel Committee following my fourth year review—to further balance my service activities so as to concentrate more on developing and diversifying my research/publications and teaching portfolio—I decided not to be involved in STF beginning in the 2007-8 academic year.

D. Human Architecture: Journal of the Sociology of Self-Knowledge

My service contributions as the founding editor of *Human Architecture* have continued unabated. Beginning in Fall 2007, following my fourth year review, I established free online access to all the contents of *Human Architecture* on its center's homepage (this is in addition to the regular inclusion of the journal content in the Sociological Abstracts and SocINDEX with Full-Text, and forthcoming inclusion in ProQuest's "Social Science Journals" full-text database.

Following my fourth year review, I published three new issues (one regular issue, one external conference proceedings issue, and another proceedings double-issue of the fourth annual meeting of STF on Fanon). Four new issues (comprising vol. VI published in 2008) on various themes have been published online and are currently in press for printing in hard copy. The 2008 volume includes an issue on the sociological imagination and the Engaged Buddhism of Thich Nhat Hanh, the Vietnamese Buddhist Monk who in 1967 was nominated by Dr. Martin Luther King to receive a Nobel Peace Prize. The issue will include proceedings from panels from the Fifth International United Nations Day of Vesak conference, held in Hanoi, Vietnam, in May 2008. Another new issue includes submitted proceedings of the 2008 annual conference of the Center for the Improvement of Teaching at UMass Boston; Vivian Zamel is a guest co-editor for the issue. A third forthcoming issue/symposium includes 2007 (and one 2006) Kingston-Mann Student Achievement Awards award-winning and honoree papers; UMass Boston faculty Maureen Scully and Esther Kingston-Mann will be guest co-editors of the issue. Another new issue, guest coedited by UMB Sociology Lecturer Anna Beckwith, is devoted to a collection of UMB and international papers dealing with classroom learning and teaching of the sociological imagination; this issue also significantly includes a symposium of papers from two, German and Swiss, scholars advancing critical sociology of science insights about the malfunctions of science and peerreviewing procedures in academia.

E. Peer Reviewing

I have refereed several papers for peer-reviewed sociology journals and publishers. In Fall 2004, I refereed a paper on Karl Mannheim for *Sociological Perspectives*. In Spring 2005, McGraw-Hill invited me to review two of their theory and introductory textbooks. In Summer 2006 I refereed a paper on the origins and history of sociology for the journal *Sociological Inquiry*. In Fall 2007, following my fourth year review, I peer-reviewed a long manuscript on world-history for the *Canadian Journal of Sociology* and in Spring 2008 I refereed a manuscript on Orientalism for the journal *Sociology Compass*. As noted previously, I have also peer-reviewed two books for

ASA journal *Contemporary Sociology*, and a third is in progress.

F. Guest Editing the Department Journal

Prior and in addition to two double-issues of the department journal, *Discourse of Sociological Practice (DSP)*, including the proceedings of the first two annual meetings of the STF, I also guest edited another issue of the journal while designing and producing the journal in its new format. I also initiated and negotiated with Illumina (publisher of Sociological Abstracts) and Ebsco (publisher of SocINDEX with Full-Text) the inclusion of the contents of both *DSP* and *Human Architecture*, beginning with the first issue of each journal.

G. Web Officer

Another major service contribution during 2005-6 was assisting with the department's official website in accordance with the guidelines provided by the Dean of the College of Liberal Arts. This was a significant project involving more than 100 hours of work. Three different existing Sociology Dept. websites (old official, secondary, and various handbooks) had to be merged in the process of rebuilding the new sociology website within the framework set by the CLA Dean's office. As the department's web officer, I am continuing to maintain and update the Soc. website and the site of the department journal.

H. Grant Applications, Fundraising, and Merit Awards

During the Summer and Fall of 2005 I was involved with several other UMB faculty members in the grant development activities following receipt of the Internal Proposal Development Grant (\$6500) awarded in April 2005 at UMass Boston to develop a grant for the "Middle East and Arab World Post-Doctoral Fellowship Project;" the principal author of the grant was Professor Rajini Srikanth of the English Department at UMB. I have also received merit awards and collaboratively gathered various funds related to conference travel, and for organizing four annual meetings of STF (the first having been partly funded by a STARS Awards, during its first year of offering, whose application I helped prepare). I also participated, among a competitively selected group of faculty, in a research grant-writing workshop organized by the Office of Research and Sponsored Programs in January 2006, resulting in drafting and submitting two, one external and another internal, grant applications.

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Wallerstein, Immanuel. 1998. *Utopistics: Or, Historical Choices of the Twenty-First Century*. NY: The New Press.