

("Social Organization of Medical Work", with Fagerhaugh, Suczek, Wiener 1985; "Unending Work and Care" with Juliet Corbin 1988; "Work and the Division of Labor" 1986);

- fundamental conceptions of the knowledge of a profession or a scientific field, e.g., the modern-classical "disease" and "body concept" of acute medicine as opposed to a totally different disease and body concept of post-modern medicine resulting from the increasing concern for suffering and professional work in chronic diseases, – i.e., conceptions for the analysis of tensions and contradictions in symbolical (professional, artistic, religious) worlds of meaning ("Continual Permutations of Action"; "Chronic Illness and the Quality of Life", with Corbin, Fagerhaugh, Glaser, Maines, Suczek, and Wiener 1975/1984; "Social Organization of Medical Work"; "Unending Work and Care"; "Shaping a New Health Care System", with Juliet Corbin 1988); and finally
- the "negotiated reality" concept based on the basic theoretical "negotiated order approach", which offered a fertile counter perspective against Durkheim's conception of the socially constraining character of social reality ("Psychiatric Ideologies and Institutions"; "Negotiations" 1978; "Continual Permutations of Action").

Quite a similar impact of Anselm Strauss' work can be stated in other European countries, such as in Austria, France, Great Britain, the Netherlands, Poland, Sweden, and Switzerland, as well as in countries outside Europe such as Japan in particular. Also, there is an increasing influence of Anselm Strauss' work beyond the field of sociology. This field-transgressing influence has first appeared on the level of methodology, such as for example in psychology and pedagogy. The research-strategical and research-stylistical approach as developed in "The Discovery of Grounded Theory" (with Barney Glaser 1967), elaborated further in other methodology books, became attractive because of its focus on processes of discovery, on the careful detailing of epistemic principles of discovery, of the generation of ideas, and of the empirically grounded differentiation of theoretical categories, as well as because of its focus on the undogmatic, pragmatic description of concrete activity steps for qualitative research in all fields of the social sciences. However, also in the neighboring disciplines of sociology an increasing *basic theoretical* influence of Anselm Strauss' thinking is to be noted. To mention only a few important categories in those fields: in (linguistic) sociolinguistics the concept of "social world" including the related processes of symbolization for the development of concepts of linguistic stylizing; in pedagogy and social pedagogy the concept of "arc of work" for the analysis of paradoxes of professional action, and the concepts of "biographical change in continuity" and of "biographical work" for the analysis of processes of biographical change; as well as in the field of social work and nursing science the fundamental theoretical categories of "trajectories" of suffering and "biographical concepts" of the body.

The importance of Anselm Strauss' thinking for the German and European social sciences continuously increased from about the middle of the seventies on. This is certainly partly connected to the fact that at that time almost each year new important research reports in book format and important fundamental theoretical articles appeared by Anselm Strauss, being quite old in terms of calendar by then already, but extremely proficient by work output. (Anselm Strauss himself loved to emphasize that, regarding his scientific career, he had been a late developer.) Another important reason for this remarkable growth in importance can be seen in the fact that Strauss (after having been to Germany in an exchange program between the Universities of Chicago and Frankfurt in 1955/56) from 1975 on visited Germany several times for a longer period and acted as a counselor for research projects, and also that he, from the end of the sixties on, stayed for some longer periods in other European countries such as France and England. During his visits in Europe many intensive relationships developed,

conference to be organized in Magdeburg is supposed to focus more closely on this relationship between the pivotal attitude towards reality of the researcher Anselm Strauss and his basic theoretical categories.

Anselm Strauss' attitude towards reality can be characterized by the following features of his theoretical discourse context of conceptualization:

- the empirically oriented openness of his theoretical context of conceptualization;
- the process orientation of his theoretical context of conceptualization;
- the multi-layer-character of his theoretical context of conceptualization, grasping flexible process mechanisms and social arrangements, which are to be located beyond the division between micro and macro processes;
- the sensitivity and circumspection of a non-rationalistic conceptualization, which critically deals with the over-simplifying, even distorting, impact of rationalistic schemata of thinking on action and analysis, and therefore transcends, e.g., the rational choice debate; as well as
- the commitment and the multi-perspectivity of his context of conceptualization, which does not only assume *action* as a fundamental phenomenon of social reality, but also deals with the fundamental phenomenon of suffering (e.g., "Anguish" 1970, with Barney Glaser) and the fundamental phenomenon of creative change (or even metamorphosis).

Among the basic theoretical categories and concepts of conceptualization, which emerge from an analysis of Anselm Strauss' work, are:

- identity as seen as the interplay between change and continuity within biography;
- interaction and negotiated order;
- theory of social action and awareness contexts;
- social worlds and the professions;
- arc of work and components of work;
- suffering and processes of work;
- suffering, biographical concepts, and the body;
- suffering and creativity as biographical processes; as well as
- social worlds, arenas, and collective processes of symbolization and macro contexts (such as the city, socio-political arenas within society, etc.).

The Magdeburg conference shall focus on that part of the research activities in German speaking countries, which is particularly influenced by Anselm Strauss' basic theoretical impetus. Without claims to completeness, also non-German-speaking research activities are taken into account: such as from France, Great Britain, Japan, Poland, and Sweden. Also, at least tentatively, research activities from neighboring disciplines of sociology, such as pedagogy, linguistics, psychology, and social work are taken into account.

In order to foster the future interweaving between the research groups, which have a commitment towards Anselm Strauss' theoretical endeavor in the United States, and those oriented on Strauss' theorizing working in Europe, colleagues from the United States shall be invited, who were working in close connection with Anselm Strauss:

- Prof. Adele Clarke, University of California, San Francisco: successor of Anselm Strauss' chair in San Francisco and leading representative of the "social world" approach;
- Prof. Susan Leigh Star, University of Illinois, Urbana-Champaign: leading representative of the "arc of work" approach;
- Prof. Carolyn Wiener, University of California, San Francisco: important member of the research team in Anselm Strauss' several research projects and leading representative of the „social arena“ approach;

Geoffrey Froner, Boston: social worker whom Anselm Strauss cooperated with in various applied professional projects in San Francisco in the fields of drug addiction and of social groups with a large share of Aids patients; as well as

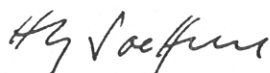
- Prof. Melvin Sabshin, Washington, Director of the American Psychiatric Association, who won Anselm Strauss' interest for the first empirical research project based on the "grounded theory" approach in Chicago and who cooperated with him in that project (on "Psychiatric Ideologies and Institutions").

Also, Anselm Strauss' wife, Frances Strauss, San Francisco, has become so important for the counseling of the German and European research groups, that her presence is indispensable for the good spirit of the conference. – A Japanese contributor is to be included in the program, because Anselm Strauss has intensively thought about Japanese society, several times traveled to Japan, and because many of his books are translated into Japanese. Setsuo Mizuno participated in Anselm Strauss' research seminars in San Francisco and experienced intensive research counseling from him.

The conference schedule includes nine plenary papers in the morning sessions, which are supposed to shed some light on the basic attitude towards reality in the sociological investigations by Anselm Strauss, on his most influential theoretical concepts, as well as on the application and further development of his theoretical concepts on particular fields of study, which are partly classical in Anselm Strauss' research tradition, but which are also partly rather new. The conference schedule also includes four working groups, which proceed in parallel on the first and the third afternoon. These working groups have six to eight slots each for presentations and discussions; in their mode of cooperation they should reflect some of the atmosphere in Anselm Strauss' research groups and research seminars. The topics of the research groups tackle actual research discourses in the Strauss succession: the research discourses on professional work, on biographical work, on scientific work, as well as on social worlds and collective processes of symbolization.

The second afternoon is reserved for the granting of the Christa Hoffmann-Riem Award for Qualitative Social Science. As a member of the jury, Anselm Strauss was closely connected with the creation of this grant and the choice of the formerly awarded people. Anselm Strauss had a very intensive research counseling relationship with Christa Hoffmann-Riem, who died so tragically early. – This relationship can easily be seen in Christa Hoffmann-Riem's influential book "The Adopted Child": Anselm Strauss wrote the preface for the American edition.

The conference is planned as the first international colloquium of the newly founded Center of Qualitative Research on Educational Development, Counseling, and Social Processes of the Universities of Magdeburg and Halle with its main location in Magdeburg. This center is committed to the interdisciplinary cooperation of education scientists, researchers in psychosomatic medicine and psychotherapeutic counseling, as well as sociologists. Anselm Strauss' mode of analysis of social processes and his basic theoretical concepts are pivotal for the research orientation of the center. The conference on *Anselm Strauss as Theoretician* will provide for a stimulating starting impulse to the theoretical endeavor of the center.



Hans-Georg Soeffner  
Konstanz



Fritz Schütze  
Magdeburg

which had an important influence on the research processes of his German and European partners.

Anselm Strauss also shaped the teaching activities of his partners. In this context, the teaching arrangement of the research workshop is particularly worth mentioning, which is characterized by a content-driven, concrete, close, rather egalitarian working relationship between student and teacher, by openness of the theoretical perspectives, and cooperativity and solidarity among the workshop participants. (In his research project on "medical work" in the years 1978-81, which became particularly important as a model for German qualitative research workshops, Anselm Strauss demonstrated his German guest participants the power of epistemic procedures of both oral research communication on the subject matters and written formulation of short theoretical memos, which serve as the basis for further discussion in dialogues or larger groups.)

The intensity of the communicative interactions was particularly grounded in the enormous amount of understanding Anselm Strauss had for the concrete living and working situations of his European partners. Because of his quiet, unobtrusive, but very inspiring personality full of ideas he was capable to take over the role of a mentor and counselor. In doing this he was supported with circumspection, esprit, and great sensitivity by his wife Frances Strauss. Without her it would have been impossible for Anselm Strauss with his shaky health status (particularly after several heart attacks) to manage such an intensive traveling and counseling activity. – After Anselm Strauss could no longer travel overseas because of his health situation from 1983 on, the intensive exchange communications with German and European researchers continued to take place in San Francisco.

It is most probably France, that Anselm Strauss loved most out of the countries in Europe; but it may well be that his research communications were most intense with German researchers. These communications might also have had a certain impact on his own thinking, as he himself used to emphasize – but perhaps he was too generous in this respect. Therefore it appears appropriate to us to attempt a *German* – and tentatively also an international – positioning and assessment of the impact of the *theoretical potential* in Anselm Strauss' work. By doing this, we are deliberately excluding two areas in Anselm Strauss' work, which already today have been subject to a relatively focused reception and discussion in Germany:

- his methodological work in the strict sense ("The Discovery of Grounded Theory"; "Qualitative Analysis for Social Scientists" 1987; "Basics of Qualitative Research", with Juliet Corbin 1990), as well as
- his medical-sociological and nursing-focused work in the strict sense ("Where Medicine Fails" 1970; "The Politics of Pain Management", with Shizuko Fagerhaugh 1977; "Chronic Illness and the Quality of Life"; "Shaping a New Health Care System", etc.).

These two aspects of Anselm Strauss' work should perhaps later be dealt with on a separate occasion.

The following does indeed appear rather strange to us: Although, in our view, Anselm Strauss' impact has at least been equally important in terms of his basic theoretical ideas and his style of relating to socio-cultural reality, i.e., in terms of the great creativity in relating to reality of the sociological observer, researcher, and humanistic pragmatist Anselm Strauss, as in terms of his concrete methodological suggestions and detailed substantive medical-sociological results, the former has so far scarcely been appreciated in the German literature on Strauss and in pertinent conferences. This may be related to the fact that Anselm Strauss was not a friend of the construction of theoretical systems. With the unfolding of a specific process-analytical perspective on social reality, which is at the same time both suffering-oriented and action- and style-oriented, he created central basic theoretical categories and analytical means, which are nowadays indispensable to process-oriented sociology. – The