

SERENDIPITOUS SOCIOLOGY AND AUTOBIOGRAPHY

We all grow old and live in a matrix of groups, networks, institutions and communities. This matrix is the substance of sociology. The student of sociology, even though sensitized to how a person's life is embedded in groups, can be guilty of serious omissions and patterned distortions when he or she comes to write their autobiography. The introspector and retrospector in sociological autobiography, though, can give us rare access to inner experience from their position of aloof detachment or passionate engagement.

Beginning with Herbert Spencer's two volumes in 1904, sociology has left us very few intellectual autobiographies. Monopolistic access to my own inner life has found many grooves and at least one or two of these are found in my patterned distortions away from sociology toward religion. I hope the time has not yet come, as Virginia Woolf said it quite easily can, when I may have forgotten far more of significance than I can remember. Certainly I am far from the position Heinrich Boll, the recipient of the Nobel Prize in Literature 1972, was in when he wrote that "not one title, not one author, not one book that I held in my hand has remained in my memory." But as I write this memoir of mine the words of the psychologist Alfred Adler can ring in my ears if I bring myself close to his voluminous writings: "It is easier to fight for one's principles than to live up to them."¹

The autobiographer is both the ultimate Insider and the ultimate Outsider in applying scientific understanding and insight to the self, the interplay of sequences of status-sets, role-sets and intellectual development. What results is not so much a condensed description than a step toward elucidation. I feel as if I have just made a start in the first quarter-century(1984-2010) of my attempt at autobiography. After five decades(1963-2010) of dipping in and out of sociology I have become more than a little conscious of sociology's hermeneutic influence as I go about writing my autobiography. Often when sociology's influence did appear it was accidentally, serendipitously.

From my memoir emerges a picture of a Bahá'í, a man who was a teacher and lecturer for 35 years, a father and a husband now for thirty-five, a pioneer for five decades, a man who aims to provide as piercing an insight into his own life and times and with as much muscular confidence that remained by his late middle age and the early years of his late adulthood. He maintains as much etiquette of expression and diplomacy as he has been able to cultivate over his lifetime; along the way he takes no prisoners and writes sparingly about those who caused him discomfort in

¹ Alfred Adler quoted in Phylliss Bottome, **Alfred Adler: Apostle of Freedom**, Faber, London, 1957; also in **wikiquotes**.

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James A. Schellenberg



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