

Norbert Elias
Conference
Brussels
2018

5–8
December

Global Interdependencies

Université Saint-Louis – Bruxelles
Boulevard du Jardin botanique 43
1000 Bruxelles

eliasbrussels2018.wordpress.com



UCLouvain
SAINT-LOUIS BRUXELLES



LE GÉNÉRAL DE CHERCHE



CENTRE DE RECHERCHE
EN SCIENCE POLITIQUE



Institut d'études européennes
Institut des Études Sociales
UNIVERSITÉ SAINT-LOUIS BRUXELLES



Table of Contents

Presentation and <i>Remerciements</i>	3
Programme in Brief.....	5
Conference Timetable.....	7
Full Programme	13
Abstracts (ordered alphabetically by author)	23
Participants.....	131
Conference Venues.....	137

Presentation and Remerciements

'Some of my readers may perhaps wish me to tell only about aspects of humankind's development that are pleasant and hopeful. But such a selection is the true meaning of the trahison des clercs. We may or may not welcome the increasing integration of humankind. What is quite certain is that, to begin with, it increases the impotence of the individual in relation to what is happening at the top level of humanity' (Norbert Elias, *Changes in the We-I Balance* [1987], *The Society of Individuals*, Collected Works 10, UCD Press, 2010: 149).

Thirty years later it seems that nothing has happened to contradict the assessment of the increasing integration of humankind as being a major trend, or more exactly that 'integration-disintegration tensions' are part and parcel of the contemporary world. However, we have more difficulties in imagining how it would be possible to see only the 'pleasant and hopeful aspects' of human development or even what they finally are. Global warming, refugee crises, the rise of populisms and finally the explosion of old and new forms of war and terrorism: Elias was right to wonder whether humankind would survive the violence of his time and ours.

Global Interdependencies aims at exploring the political topicality of process sociology and at learning from Norbert Elias's analysis and intuitions in order to think about (de)democratisation, (dis)integration processes in Europe, (de)civilizing processes in the Trump era, or facing the tragedy of migrants, among other signs of civilizing breakdowns or at least potential breakdowns or counter-processes. This conference also aims to open new fields of discussion and to consolidate and enlarge the existing research networks among Elias's fellows and readers of all countries, disciplines and generations. In this spirit, the conference is preceded by a PhD workshop, 'Reinventing Elias', organised by Professors Robert van Krieken and Stephen Mennell and addressed to PhD students interested in integrating civilizing processes and historical sociology perspectives into their research. Finally, by making use of the tracks outlined by Elias's sociology, the conference invites attendees to participate in a dialogue between different theoretical and empirical research traditions.

Such an international and large-scale event could not have been organised without the full support of Université Saint-Louis – Bruxelles and the Norbert Elias Foundation in Amsterdam. Our warm thanks to the academic authorities and departments of Saint-Louis and the Board of the Foundation. The organizers also want to thank the members of the Organising Committee in Belgium: Denis Duez (President of the Institute for European Studies, Université Saint-Louis – Bruxelles), Hugo Canihac and Christophe Majastre (post-doctoral researchers), Christine Schaut and Nicolas Marquis (professors of Sociology), and last but not least Teresa Elola-Calderon and Anne-Alexandra Fournier (Research Management and Administration of the IEE and CReSPo). Let us thank as well all the members of the Scientific Committee: Behrouz Alikhani (Westfälische Wilhelms-Universität Münster, Germany), Nina Baur (Technische Universität Berlin, Germany), Reinhard Blomert (Wissenschaftszentrum Berlin für Sozialforschung, Germany), Manuela

Boatca (Universität Freiburg, Germany), Carina Kaplan (Universidad de Buenos Aires, Universidad Nacional de La Plata, Argentina), Paddy Dolan (Dublin Institute of Technology, Ireland), Ademir Gebara (Universidade Federal da Grande Dourados, Brasil), Cynthia Greive Veiga (Universidade Federal de Minas Gerais, Brasil), Johan Heilbron (CNRS, France), Erik Jentges (ETH Zürich, Switzerland), Adrian Jitschin (Norbert Elias Foundation, Amsterdam), Marc Joly (CNRS, France), Andrew Linklater (Aberystwyth University, United Kingdom), Katie Liston (University of Ulster, United Kingdom), Angela Perulli (Università degli Studi Firenze, Italy), Robert van Krieken (University of Sydney, Australia), Vera Weiler (Universidad Nacional de Colombia), Gina Zabudovsky (Universidad Nacional Autónoma de México), Ludivine Damay (Université libre de Bruxelles, Belgium), Jean-Michel Chaumont (Belgian Fund for Scientific Research and Université catholique de Louvain, Belgium), Virginie Van Ingelgom (Belgian Fund for Scientific Research and Université catholique de Louvain), Pierre Desmarez (Université libre de Bruxelles) and Marc Zune (Université catholique de Louvain).

Finally, we would like to warmly thank and welcome all the participants who responded positively to our call and made the conference possible. Today, everyone who is interested in promoting 'reality-congruent' social sciences may be regarded as quixotic. Are we all merely tilting at windmills? But, if so, let us be defiantly proud to use the same words that Miguel de Cervantes (1547–1616) used in *Don Quixote*: we are all 'men of La Mancha' now.

Florence Delmotte (Belgian Fund for Scientific Research, Professor of Political Science at Université Saint-Louis – Bruxelles)

Barbara Górnicka (Lecturer at School of Sociology at University College Dublin)

Jason Hughes (Head of School of Media, Communications and Sociology at University of Leicester)

Stephen J. Mennell (Professor Emeritus of Sociology at University College Dublin)

Global Interdependencies – Norbert Elias Conference Brussels 2018

Université Saint-Louis – Bruxelles

Programme in Brief

Tuesday 4 December

09.30-16.30 Reinventing Elias: International Pre-Conference PhD Workshop

(Registration closed)

Address: Boulevard du Jardin botanique 43 – 1000 Bruxelles

Venue: Room P60

Wednesday 5 December

09.30-12.30 Reinventing Elias: International Pre-Conference PhD Workshop

(Registration closed)

Venue: Room P60

12.00-13.30 Conference Registration and Lunch

Address: Boulevard du Jardin botanique 43 – 1000 Bruxelles

Venues: Ground floor and 2nd floor

13.30-14.00 University Welcome

Venue: Salle des Examens (2nd floor)

14.00-15.00 Welcome and Overview: Elias and Politics – Conference Organizers

Venue: Salle des Examens (2nd floor)

15.30-17.00 Parallel Sessions

Venues: Salle des Examens, rooms P60, P61, Auditoire 5

17.00 Break

17.30-18.30 Plenary Session: 'Rightists' and Jihadists' Reactions to Women's Emancipation – Abram de Swaan

Venue: Salle des Examens

18.30 Welcome Drink

Venue: Salle des Examens

Thursday 6 December

9.00-10.30 Plenary Session: Contemporary Elias – Reinhard Blomert, Ademir Gebara, Robert van Krieken

Address: Rue du Marais 119 – 1000 Bruxelles

Venue: Room 1100

10.30 Break

11.00-12.30 Parallel Sessions

Venues: Rooms 1100, 1300, P60, P61, Salle des Examens

12.30 Lunch

Venue: Room 1200

13.30-15.00 Parallel Sessions

Venues: Rooms 1100, 1300, P60, P61, Salle des Examens

15.00 Break

15.30-17.00 Parallel Sessions

Venues: Rooms 1100, 1300, P60, P61, Salle des Examens

17.00 Break

17.30 Books Presentation

Venue: Salle des Examens

19.00 Gala Dinner at the Hôtel Marivaux (on registration)

Address: Boulevard Adolphe Max 98 – 1000 Bruxelles

Friday 7 December

9.00-10.30 Parallel Sessions

Address: Rue du Marais 119 – 1000 Bruxelles

Venues: Rooms 1100, 1300, 2200, P60

10.30 Break

11.00-12.30 Parallel Sessions

Venues: Rooms 1100, 1300, 2200, P60

12.30 Lunch

Venue: Room 1200

13.30-15.00 Parallel Sessions

Venues: Rooms 1100, 1300, 2200, P60

15.00 Break

15.30-17.00 Plenary Session: Elias and the European Union – Marta Bucholc, Helmut Kuzmics

Venue: 1100

17.00-17.15 Break

17.15-18.30 Plenary Session: Symbols and World Politics – Andrew Linklater

Venue: 1100

18.15-18.30 Closing Remarks

Saturday 8 December

Address: Hôtel Marivaux, Boulevard Adolphe Max 98 – 1000 Bruxelles

09.00 Closing Breakfast at the Hôtel Marivaux (on registration)

11.00 Visiting Brussels City Tour from the Marivaux (on registration)

Tuesday 4			P60				
09:30-16:30			Reinventing Elias - PhD Workshop				
Wednesday 5		Salle des Examens	P60	P61	Auditoire 5	6007	Elias Foundation Board Meeting
09:30-12:30			Reinventing Elias - PhD Workshop				
12:00-13:30	Conference Registration and Lunch						
13:30-14:00	University Welcome: P. Jadoul, Rector, B. Hamaide, Vice-Rector						
14:00-15:00	Welcome and Overview - Elias and Politics: F. Delmotte, S. Mennell, B. Górnicka & J. Hughes						
15:00-15:30	Coffee Break						
	Session 1: Violence, Crime, Anger and Fear (Chair: S. Mennell)	Session 2: National Habitus and We-Images (Chair: N. Witterdink)	Session 3: New Means of Speaking and Thinking (Chair: J. Goodwin tbc)	Session 4: African State Formation and Integration Conflicts - Norbert Elias's Ghanaian Papers (Chair: J. Lever)			
15:30-17:00	J. Connolly, P. Dolan & S. Vertigans M. Dunning & A. Linklater M. Clement	H. Hinrichsen A. Helled R. Mears	L. Stanley & E. Sereva G. Zabudovsky P. Emmerson	D. Reicher, B. Alkhani, A. Jitschin & A. Post H. Kuzmics V. Weiler A. Bogner F. Spier			
17:00-17:30	Coffee Break						
17:30-18:30	Plenary Session (Chair: M. Bucholz) A. de Swaan - 'Rightists' and Jihadists' Reactions to Women's Emancipation						
18:30	Welcome Drink						

Thursday 6	1200	1100	1300	P60	P61	Salle des examens	6007
9:00-10:30		Plenary Session: Contemporary Elias R. Blomert A. Gebara R. Van Krieken (Chair: F. Delmotte)					
10:30-11:00	Coffee Break						
11:00-12:30		Session 1: History and Sociology, Advocating a Reunion (Chair: S. Loyal) J. Goudkblom J. Heilbron E. Bousmar	Session 2: De/vilizing Populism (Chair: P. Dolan) R. Rode M. Clement I. Rommel	Session 3: Utopia and Process Sociology (I) (Chair: A. Linklater tbc) A. Saramago I. Özgören Kınılı A. Vogel	Session 4: Civilisation and Informalisation (I) (Chair: H. Kuzmics) C. Wouters R. Kliminster R. Sanchez-Garcia	Session 5: Decentered Views on Civilizing Processes (Chair: S. Vertigans) A. Lacassagne P. Jory B. Rocha Ferreira	
12:30-13:30	Lunch						
13:30-15:00		Session 1: Education and Figurations (I) (Chair: J. Connolly) N. Gabriel K. De Keere & B. Spruyt	Session 2: Violence and Civility (Chair: J. Heilbron) M. de Nanteuil M. V. Nardi X. Rousseaux & Q. Verreycken C. Moreau de Bellaing	Session 3: Furthering Process-Oriented Methodology - Towards Micro-Macro-Analysis (Chair: N. Marquis) N. Baur & al. S. Ernst A. Voyer K. Hemmerichs & N. Echeverria	Session 4: Civilisation and Informalisation (II) (Chair: G. Fyfe) J. Fletcher A. Post M. Dunning	Session 5: Functional Democratization and Functional De-Democratization (Chair: R. Kliminster tbc) S. Mennell B. Alkhani N. Wilterdink	Norbert Elias Foundation
15:00-15:30	Coffee Break						
15:30-17:00		Session 1: Migrations and the State (Chair: D. Simonneau) C. Stevens A. Mack S. Loyal	Session 2: Figurational Views on Defense and Military Power (Chair: A. Orsini) S. Faure D. Deschaux-Dutard J. Pomarède	Session 3: Digitalisation and Civilisation (Chair: H. Canthac) A. Bianco E. Chankova J. Krasni	Session 4: Elias, Gender and #MeToo (Chair: B. Górnicka) L. McIntosh F. Delmotte M. Dekker	Session 5: Established and Outsiders - Renewed Views (Chair: R. Powell) M. Dunning & J. Hughes J. Lever G. Hughes	
17:00-17:30						Break	
17:30						Books Presentation	
19:00							
Gala Dinner - Hôtel Marivaux							

Friday 7	1200	1100	1300	2200	P60	6007
		Session 1: Terrorism and State Monopoly of Violence (Chair: M. Dunning)	Session 2: The Re-Figuration of Public Communication (Chair: A. Saramago)	Session 3: Civilized Rebels Facing De-Civilizing Processes (Chair: A. de Swaan)	Session 4: Elias and Guests (I) (Chair: A. Mack)	Norbert Elias Foundation
9:00-10:30		L. B. Kaspersen & N. Gabriel D. Duez & C. Thomas D. Linhardt	A. Hepp W. Loosen U. Hasebrink	D. Smith C. Majastre M.-P. Robitaille	A. I. Stingl D. Sierra J. Bruggeman	
10:30-11:00	Coffee Break					
		Session 1: Elias and Guests (II): Andrew's Abbott's Processual Sociology (Chair: R. van Krieken)	Session 2: Utopia and Process Sociology (II) (Chair: M. Bucholz)	Session 3: Sport, Functions and Emotions (Chair: J. Hughes)	Session 4: Education and Figurations (II) (Chair: N. Gabriel)	
11:00-12:30		N. Witterdink L. Egholm, N. Gabriel & L. B. Kaspersen	J. Christ L. Damay & F. Delmotte A. Law	K. Liston & J. Maguire J. Cusack A. Marques Colares-Camurça, F. Rosch de Faria, H. Reis	D. M. Barragán Díaz R. Powell & J. Flint	
12:30-13:30	Lunch					
		Session 1: Elias and Guests (III) (Chair: G. Zabludovsky)	Session 2: Civilizing Emotions (Chair: L. Stanley)	Session 3: Habitus Shifts in China and Long-Term Alternatives (Chair: B. Alkhani)	Session 4: Elias and Social Dynamics of his Time (Chair: A. Post)	
13:30-15:00		V. Weiler J. de Souza F. Di Bonaventura	A. Koutsoukis B. Górnicka A. Kappek-Goodridge & J. Lever	P. Ludes S. Kramer M. Schatz	M. Keller & A. Jitschin G. Eschenbach A. Jitschin	
15:00-15h30	Coffee Break					
15:30-17:00		Plenary Session: Elias and the EU M. Bucholz / H. Kuzmics (Chair: D. Duez)				
17:00-17:15	Break					
17:15-18h30		Plenary Session: A. Linklater - Symbols and World Politics (Chair: A. Lacassagne) & Closing Remarks				

Global Interdependencies – Norbert Elias Conference Brussels 2018

Université Saint-Louis – Bruxelles

Full Programme

Tuesday 4 December

09.30-16.30 Reinventing Elias: International Pre-Conference PhD Workshop

(Registration closed)

Address: Boulevard du Jardin botanique 43 – 1000 Bruxelles

Venue: Room P60

Organizers: **Stephen Mennell and Robert van Krieken**

Wednesday 5 December

09.30-12.30 Reinventing Elias: International Pre-Conference PhD Workshop

(Registration closed)

Venue: Room P60

12.00-13.30 Conference Registration and Lunch

Address: Boulevard du Jardin botanique 43 – 1000 Bruxelles

Venues: Ground floor and 2nd floor

13.30-14.00 University Welcome: **Pierre Jadoul**, Rector of the USL-B, **Bertrand Hamaide**, Vice-Rector in Charge of International Relations

Venue: Salle des Examens (2nd floor)

14.00-15.00 Welcome and Overview – Elias and Politics: **Florence Delmotte** (Fonds de la Recherche Scientifique-FNRS/Université Saint-Louis – Bruxelles), **Stephen Mennell** (University College Dublin, Honorary), **Barbara Górnicka** (University College Dublin) and **Jason Hughes** (University of Leicester), Conference Organizers

Venue: Salle des Examens (2nd floor)

15.00 Break

15.30-17.00 Parallel Sessions

Session 1: Violence, Crime, Anger and Fear Chair: Stephen Mennell

Venue: Salle des Examens

Rationalisation Processes and the Organisation of Hunger Strikes in Ireland and West Germany
John Connolly, Paddy Dolan and Stephen Vertigans

The West and Salafi-Jihadism: An Examination of the Interdependence of the Emic and Etic Civilising Processes **Michael Dunning and Andrew Linklater**

How Double Binds Contribute to State Strategies of Tension **Matt Clement**

Session 2: National Habitus and We-Images Chair: Nico Wilterdink

Venue: Room P60

Generational Figuration, Group Formation and Transformations of We-Images in the Palestinian West Bank since the 1980s **Hendrik Hinrichsen**

Israel's National Habitus through Historiographical Generations **Alon Helled**

State Formation, Minority Language and Stigma **Robert Mears**

Session 3: New Means of Speaking and Thinking Chair: John Goodwin (tbc)

Venue: Room P61

We, I and You: Relationality, Interiority and Affect in an 1871 Diary and Letters **Liz Stanley and Emilia Sereva**

A Sociological Approach to the Uses of Personal-Pronouns in Testimonies of Violence **Gina Zabudovsky Kuper**

Retiring not Retirement - an Eliasian Approach: A PhD Work in Progress **Peter Emmerson**

Session 4: African State Formation and Integration Conflicts – Norbert Elias's Ghanaian Papers (Org. Dieter Reicher, Behrouz Alikhani, Adrian Jitschin and Arjan Post) Chair: John Lever

Venue: Auditoire 5

African State Formation and Integration Conflicts: Norbert Elias's Ghanaian Papers **Dieter Reicher, Behrouz Alikhani, Adrian Jitschin and Arjan Post**

Tribe or Village? Conceptual Innovations in Elias's 'Ghanian Essays' **Helmut Kuzmics**

Norbert Elias on the Relationship between Sociology and Anthropology (1963) **Vera Weiler**

Towards a Theory of Decivilising Processes – with Notes on the Contrasting Cases of Uganda and Ghana **Artur Bogner**

Masks: A Cultural Anthropological Perspective **Fred Spier**

17.00 Break

17.30-18.30 Plenary Session: 'Rightists' and Jihadists' Reactions to Women's Emancipation: Reflections on Decivilizing Processes **Abram de Swaan**

Venue : Salle des Examens

Chair : Marta Bucholc

18.30 Welcome Drink

Venue: Salle des Examens

Thursday 6 December

Address: Rue du Marais 119 – 1000 Bruxelles

Welcome: 1st Floor

9.00-10.30 Plenary Session: Contemporary Elias

Venue: Room 1100

Established and Outsiders: A Long-time Perspective on a Figuration **Reinhard Blomert**

The Brazilian, Argentinian and Bolivian Political Conjuncture: Presupposes for a Configurational Analysis **Ademir Gebara**

The Age of Anger and Social Media: Norbert Elias on Technology, Civilization and Ressentiment **Robert van Krieken**

Chair : Florence Delmotte

10.30 Break

11.00-12.30 Parallel Sessions

Session 1: History and Sociology: Advocating a Reunion Chair: Steven Loyal

Venue: Room 1100

Fire and Fuel in the Human Civilizing Process **Johan Goudsblom**

National Intellectual Traditions in an Era of 'Globalization' **Johan Heilbron**

Teaching the Civilisation Process to a Multidisciplinary Undergraduate Audience as an Historian **Eric Bousmar**

Session 2: Decivilizing Populism Chair: Paddy Dolan

Venue: Room 1300

Far-Right Populism and National Character in East Germany: A Case Study about Anti-Immigration Protests in Cottbus **Robert Rode**

Teenagers under the Knife: Can Social Policy Reverse Decivilising Processes and Civilising Offensives? **Matt Clement**

Uncertainty and the Rise of Populisms **Inken Rommel**

Session 3: Utopia and Process Sociology (I) Chair: Andrew Linklater (tbc)

Venue: Room P60

Utopia, Possible Futures and Objective Ethics in Process Sociology **André Saramago**

'In reality, we are all late barbarians' (1989) and The Square (2017) **Irem Özgören Kinli**

Microbiology Meets Process Sociology **Ann Vogel**

Session 4: Civilisation and Informalisation: Connecting Social and Psychic Processes (I) (Org. Cas Wouters) Chair: Helmut Kuzmics

Venue: Room P61

Introduction: On Functional Democratization and Informalization: Diminishing Contrasts and Increasing Varieties **Cas Wouters**

Informalisation, Sociological Theory and Social Diagnosis **Richard Kilminster**

A New Informalising/Reformalising Global Phase in Running: The Cases of Barefoot Running and Obstacle Course Racing (OCR) **Raúl Sánchez-García**

Session 5: Decentered Views on Civilizing Processes Chair: Stephen Vertigans

Venue: Salle des Examens

A Wee Light is Shining in a Bleak World: The Re-Integration of Indigenous Peoples in Societies around the World **Aurélie Lacassagne**

Thailand's 'Civilizing Process' **Patrick Jory**

Power and Violence: The Case of Guarani and Kaiowa Indigenous Peoples in Dourados, Mato Grosso do Sul, Brazil **Maria Beatriz Rocha Ferreira, Veronice Lovato Rossato and Marina Vinha**

12.30 Lunch (Venue: Room 1200)

13.30-15.00 Parallel Sessions

Session 1: Education and Figurations (I) Chair: John Connolly

Venue: Room 1100

Processes of Learning, Unlearning and Re-Learning **Norman Gabriel**

'Prophets in the Pay of State': The Informalisation of Pedagogical Discourses between 1880 and 2010 **Kobe De Keere and Bram Spruyt**

Session 2: Violence and Civility Chair: Johan Heilbron

Venue: Room 1300

Re-inventing the Western Myth? Elias's Views on Violence, Civility and Rationality **Matthieu de Nanteuil**

Accomplices, Matchmakers and Facilitators of Crime: The Power of Mafia Relational Networks **Maria Vittoria Nardi**

Civilization of Violence and Mass Murder Societies: Norbert Elias and the History of Violence **Xavier Rousseaux and Quentin Verreycken**

Violence Increasing and Informalization Process in Social Conflicts in France **Cédric Moreau de Bellaing**

Session 3: Furthering Process-Oriented Methodology: Towards Process Oriented Micro-Macro Analysis (Org. Nina Baur, Lilli Braunsch, Jannis Hergesell and Maria Norkus)

Chair: Nicolas Marquis

Venue: Room P60

Introduction **Nina Baur**

Spreading Young Non-discrimination Generation: Diversity and Anti-Discrimination Politics from a Process-Sociological Perspective **Stefanie Ernst**

Uncovering the Figuration through a Process-Oriented Computational Sociological Analysis of 19 editions of Emily Post's Etiquette, 1922-2017 **Andreas Voyer, Zachary Kline and Stuart Riepl**

Instilling Values in People: Comparing Elias with Recent Theoretical and Experimental Advances on Social Influence **Kenneth Hemmrechts and Nohemi Echeverria**

Session 4: Civilisation and Informalisation: Connecting Social and Psychic Processes (II) (Org. Cas Wouters) Chair: Gordon Fyfe

Venue: Room P61

Informalisation through the Lens: Black & White and the Development of Photography as Art **Jonathan Fletcher**

Informalisation and Integration Conflicts: The Two-Faced Reception of Migrants in the Netherlands **Arjan Post**

Informalisation and Brutalisation: Jihadist Violence as a Consequence of Integration and Disintegration Processes **Michael Dunning**

Session 5: Functional Democratisation and Functional De-Democratisation (Org. Nico Wilterdink) Chair: Richard Kilminster (tbc)

Venue: Salle des Examens

The Political Implications of Figurational Sociology **Stephen Mennell**

The Process-Sociological Concept of Power and its Theoretical-Empirical Implications **Behrouz Alikhani**

Functional Democratisation and De-democratisation: How to Assess and Explain Trends? **Nico Wilterdink**

15.00 Break

15.30-17.00 Parallel Sessions

Session 1: Migrations and the State Chair: Damien Simonneau

Venue: Room 1100

(Re)figuring Outsiders: Elastic Multiculturalism in a Temporally Bordered Australia **Catriona Stevens**

Fortress Societies. The Mobilisation of Shared Anxieties **Alexander Mack**

State Power and Asylum Seekers in Ireland **Steven Loyal**

Session 2: Figurational Views on Defense and Military Power Chair: Amandine Orsini

Venue: Room 1300

Explaining *Frexit*: Lessons from the Jet Fighter Procurement Policy through a Configurational Approach **Samuel B. H. Faure**

Looking at European Defence Policy with Elias's Historical Sociology: The Case of the French-German Military Cooperation in the Sociogenesis and Relaunch of CSDP (1990-2018) **Delphine Deschaux-Dutard**

Configuring Organized Violence in the 'War on Terror': A Socio-Political Approach to NATO's Military Campaign in Afghanistan **Julien Pomarède**

Session 3: Digitalisation and Civilisation Chair: Hugo Canihac

Venue: Room P60

Digitization and Civilization: Norbert Elias and the Technological and Organizational Transformations Today **Adele Bianco**

Communicative Competence of the Personality and Collective Habitus **Elena Chankova and Yulya Zubok**

The Civilizing Apparatus of the Digital Silk Road. How to Deal with the Infrastructure (for Transfer) of Chinese Digital Culture? **Jan Krasni**

Session 4: Elias, Gender and #MeToo Chair Barbara Górnicka

Venue: Room P61

Hegemonic Hypermasculinisation in the United States: 1900-2000 **Matt McIntosh**

Elias and #MeToo: A Look Back at Ancient Rome **Florence Delmotte**

The Constitution of Street Harassment as a Public Problem. Informalization, Reflexivity and Exclusion **Mischa Dekker**

Session 5: Established and Outsiders – Renewed Views Chair: Ryan Powell

Venue: Salle des Examens

The Established and the Outsiders and the 'Missing' Scotson Thesis: Revisiting the Texts **Michael Dunning and Jason Hughes**

Halal Meat and Religious Slaughter: From Spatial Concealment to Social Controversy – Breaching the Boundaries of the Permissible? **John Lever**

Cities as 'Frontier Spaces' and the Problem of 'Urban Security' in Europe in the Era of Developing Global Interdependencies: Some Provocations for Contemporary Eliasian Sociological Practice **Gordon Hughes**

17.00 Break

17.30 Recent Books Presentation

Chair: Jason Hughes

Venue: Salle des Examens

19.00 Dinner at the Hôtel Marivaux (on registration)

Venue: Boulevard Adolphe Max 98 – 1000 Bruxelles

Friday 7 December

Address: Rue du Marais 119 – 1000 Bruxelles

Welcome: 1st Floor

9.00-10.30 Parallel Sessions

Session 1: Terrorism and State Monopoly of Violence Chair: Michael Dunning (tbc)

Venue: Room 1100

From the Distant Crusades to 'Local' 'Islamic Terrorism' – From the European Civilizing Processes to the Contemporary Western De-civilizing Process? **Lars Bo Kaspersen and Norman**

Gabriel

Decivilizing Security: Troops on the Streets and Counter-Terrorism in Belgium **Denis Duez and Chloé Thomas**

Informal Combatants and Selfless Criminals: On the Locus of Terrorism in Modern Political Societies **Dominique Linhardt**

Session 2: The Re-Figuration of Public Communication in Times of Deep Mediatization: Pioneer Journalism, Audience Relationships and Public Connection

(Org. Andreas Hepp) Chair: Andre Saramago

Venue: Room 1300

Pioneer Journalism: The Re-figuration of Journalism's Organizational Foundations **Andreas Hepp**

Journalism and its Audience: The Re-Figuration of a Relationship and its Influence on News Production **Wiebke Loosen**

Public Connection: Individuals' Media Repertoires and the Re-Figuration of Publics **Uwe Hasebrink**

Session 3: Civilized Rebels Facing De-Civilizing Processes Chair: Abram de Swaan

Venue: Room 2200

Civilized Rebels, De-Democratization and the West's Retreat from Global Power **Dennis Smith**

May Rights Civilize? Elias, the *Grundgesetz* and the German (De)civilizing Process **Christophe Majastre**

Beyond Nationalist Views of the Rise and Legacy of Fascism: Assessing Norbert Elias' Contribution to the Analysis of a 'Breakdown of Civilisation' **Michel-Philippe Robitaille**

Session 4: Elias and Guests (I) Chair: Alexander Mack

Venue: Room P60

To Hunt the 'BioEconomy' as Myth: On the Possibility Reading Elias with Sylvia Wynter, and the Question of 'Bioeconomy' as Transnational Normative Space and Cognitive Mode of 'Human' Provisioning **Alexander I. Stingl**

The Concept of 'Nature' in Eighteenth-Century German Philosophy: Norbert Elias Involvement and Detachment Model Viewed through the Contributions of Gunter Dux Historico-Genetic Theory **David Sierra**

Collective Action, Driven and Destroyed by Noise **Jeroen Bruggeman**

10.30 Break

11.00-12.30 Parallel Sessions

Session 1: Elias and Guests (II) Chair : Robert van Krieken

Venue: Room 1100

'Process Sociology' versus 'Processual Sociology' **Nico Wilterdink**

One, Two or Multiple Process Sociologies? **Liv Egholm, Norman Gabriel and Lars Bo Kaspersen**

Session 2: Utopia and Process Sociology (II) Chair: Marta Bucholc

Venue: Room 1300

Paradoxes of the Modern Concept of Social Justice in its Relation to the 'Biography' of the Nation-States **Julia Christ**

Human Rights between Ruptures and Continuity **Ludivine Damay and Florence Delmotte**

Thomas Reid's 'Civilised Controversy': Sociology of Utopia in the Scottish Enlightenment **Alex Law**

Session 3: Sport, Functions and Emotions Chair: Jason Hughes

Venue: Room 2200

Patriot Games: 'Ireland', Identity and Sport **Katie Liston and Joseph Maguire**

Figurational Dynamics, Marketing, and Markets: The Development of the Golf Market in Ireland **John Cusack**

The Physiology of Emotions of Football Fans **Aline Marques Colares-Camurça, Fernando Rosch de Faria and Heloisa Helena Baldy dos Reis**

Session 4: Education and Figurations (II) Chair: Norman Gabriel

Venue: Room P60

Failure in Hostile Society. An Approach to University Students **Diego Mauricio Barragán Díaz**

Social Stratification and the Defunctionalisation of the Family: State, Market and the Contemporary Childhood Process **Ryan Powell and John Flint**

12.30 Lunch (Room 1200)

13.30-15.00 Parallel Sessions

Session 1: Elias and Guests (III) Chair: Gina Zabludovsky Kuper

Venue: Room 1100

The Foundations of a Psychogenetic Vision of History before Elias **Vera Weiler**

The Reception of Norbert Elias's Work in Brazil – Following Figurational Tracks **Juliano de Souza, Vinicius Machado de Oliveira** and **Deoclecio Rocco Gruppi**

Norbert Elias and Antonio Gramsci: Thinking Political Communities in the Prism of a Realistic and Emancipating Historicism **Florence Di Bonaventura**

Session 2: Civilizing Emotions Chair: Liz Stanley

Venue: Room 1300

From Human Nature to 'The Human Thing': Bridging the Gap Between Process Sociology and Thucydides on Developing Collective Emotional Identifications in War **Alexandros Koutsoukis**

Blushing – Towards a Sociological Explanation **Barbara Górnicka**

Recognising Animal Sentience: Being Civilized in the Early 21st century? **Adrianna Kapek-Goodridge** and **John Lever**

Session 3: Accelerating Habitus Shifts in China and Globalizing Long-Term Alternatives (Org. Peter Ludes and Stefan Kramer) Chair: Behrouz Alikhani

Venue: Room 2200

Globalizing Long-Term Alternatives **Peter Ludes**

China's Social Credit System and the Narrative of Self-Cultivation **Stefan Kramer**

Negotiating Power-Strategies in Inner Mongolia **Merle Schatz**

Session 4: Elias and Social Dynamics of his Time (Org. Adrian Jitschin and Marion Keller)

Chair: Arjan Post

Venue: Room P60

Elias and Social Dynamics of his Time **Marion Keller** and **Adrian Jitschin**

'Bildung' in the George Circle and in the Early Writings of Norbert Elias **Gunilla Eschenbach**

Norbert Elias from Heidelberg to Davos **Adrian Jitschin**

15.00 Break

15.30-17.00 Plenary Session: Elias and the European Union

Venue: Room 1100

Figuring Out the Rule of Law in Post-Communist Societies. An Application of Figurational Sociology of Law to the Cases of Hungary and Poland **Marta Bucholc**

The Fall of the Habsburg Monarchy and the Crisis of Modern Europe: A Historical-Sociological Comparison **Helmut Kuzmics**

Chair: Denis Duez

17.00-17.15 Break

17.15-18.30 Plenary Session: Symbols and World Politics: Towards a Long-Term Perspective on Historical Trends and Contemporary Challenges **Andrew Linklater**

Venue: Room 1100

Chair: Aurélie Lacassagne

18.15-18.30 Closing Remarks

Saturday 8 December

Address: Hôtel Marivaux, Boulevard Adolphe Max 98 – 1000 Bruxelles

09.00 Closing Breakfast at the Hôtel Marivaux (on registration)

11.00 Visiting Brussels City Tour from the Marivaux (on registration)

Behrouz ALIKHANI (WWU Münster)

Thursday 6 December 2018, 13.30–15.00

The Process-Sociological Concept of Power and its Theoretical-Empirical Implications

The term 'power' is usually used as if it refers to an isolated object in a state of rest. Instead process-sociologically seen, power is an attribute of relationships: every relationship between human beings and groups of human beings is a power relationship. It has extraordinary theoretical and empirical consequences if the concept of power would not be used in a reified, dehumanized and stationary manner, but in a connection with other words such as: *power resources*, *power differentials*, *power chances*, *power balances*, *power potentials*, *power distributions*, *power shifts* and *power ratios*.

Based on this understanding of the concept of power, one could grasp the degree of 'functional democratization' in different more or less democratized societies. The direction of processes of functional democratization indicates the growing distribution of all available *power resources* between more members in a figuration. On the contrary, processes of de-democratization could gain the upper hand if the power resources in a figuration become increasingly monopolized by a specific 'sector', institution or a group of influential individuals. Process-sociologically viewed, these two processes are taking place at the same time in all human societies. The question to be addressed is which groups among the carriers, advocates and supporters of two opposing processes could gain the upper hand at the end: groups in favour of processes of democratization or groups in favour of processes of de-democratization.

In this presentation, I would like to discuss this concept of power and the related process-sociological model of democratization and de-democratization. The empirical implications of such a concept and model will be also considered.

Diego Mauricio BARRAGÁN DÍAZ (Universidad Externado de Colombia)

Friday 7 December 2018, 11.00–12.30

Failure in a Hostile Society. An Approach to University Students

The paper analyses the failure of a hostile society from the perspective of university students. With a particularity, a hostile society is where the basic rights of people do not matter, in their daily lives they must face conflicts and inequalities that contribute to the detriment of their quality of life. In these conditions, young people find in the university an alternative to overcome the failure that is present in their daily lives.

The research used a qualitative approach, using participant observation, discussion groups and semi-structured interviews in students of a public and private university in Ibagué, Colombia during 2012. The parts of the text are: an approach to the category of hostile society, it is investigated about failure from two ways of dealing with it: distance and ease, and, in the end, conclusions are established.

Young people who are part of a university, beyond the daily adversities, participate in a training process that requires a mode of behaviour, real or not, and forces them to incorporate certain canons; this manages to mitigate a bit the failure and helps to develop in a hostile society. Recognize as members of a group, representatives of an institution, university students, makes them different from young people who do not study, do not work and do not have defined life projects.

Nina BAUR, Lilli BRAUNISCH, Jannis HERGESELL and Maria NORKUS (Organizers)
(Technische Universität Berlin)

Thursday 6 December 2018, 13.30–15.00

Session: Furthering Process-Oriented Methodology: Towards Process-Oriented Micro-Macro-Analysis

Many of the current sociological methodological and theoretical approaches are best suited to analysing individual behaviour. However, as methodological discussion in the last decade has shown, research in the tradition of figurational sociology needs a process-orientated micro-macro-analysis that is comparative and typically mixes historical methods, quantitative methods (e.g. surveys) and qualitative methods (e.g. ethnography). While current social science methodology provides valuable tools for such an analysis, many methodological questions for research in the Eliasian framework remain open, and papers in this session should address one of these issues, amongst them: how to assess causality; how to define the defining the population/field of analysis (i.e. figuration); how to conduct a temporal sampling for process-orientated methodology; and how to find an equivalent for ethnography in historical research.

Adele BIANCO (Università G. d'Annunzio Chieti-Pescara)

Thursday 6 December 2018, 15.30–17.00

Digitization and Civilization: Norbert Elias and the Technological and Organizational Transformations Today

Contemporary society is experiencing a set of technological and organizational transformations concerning in particular the industrial and economic fields, the so-called 'Fourth Industrial Revolution'.

Facing this scenario, the proposed contribution aims at developing the Norbert Elias's considerations concerning technology and civilization. The proposed contribution is structured in three sections: the first will be focused on the Elias's relationship between technology and civilization. According to Elias the way we use technology goes hand in hand with the acquisition of self-regulating behaviours so that we can use it appropriately.

The second section will deal with the 'digital skills', analyzing their features and content. The digital worker will be asked to be prepared from a technical point of view but the 'socio-emotional' / 'soft skills' will also be important.

The third section aims at finding out among the digital skills, those that 'civilize' the digital worker. The soft skills, in particular, enable he/she to organize the work. The digital worker will not have the indications on how to carry out the tasks. He/she will be responsible of the working activity much more than today; professional relationships will be less close, more 'horizontal'.

In this sense, the behaviour of the digital worker as well as modern people is characterized by self-control. He/she does not act because of an external push, but because psychologically equipped by the civilizing process. In this sense the soft skills can be considered the 'sociogenesis' of the digitization process and the 'psychogenesis' of the digital worker.

Therefore, applying Elias's theory to the technological and organizational changes might help the natural (of the human beings) intelligence to stay ahead of the artificial one.

Reinhard BLOMERT (Wissenschaftszentrum Berlin für Sozialforschung)

Thursday 6 December 2018, 9.00–10.30

Established and Outsiders – a Longtime Perspective on a Figuration

Elias's great piece *Established and Outsiders*, co-authored with the younger scholar John L. Scotson, is today one of his most quoted texts. It is the description of a constellation in the suburbs of an English town after the war where an old established part of the inhabitants looked with disdain on newcomers – seeing them as people of minor value, even if they might have been economically equal.

It was used as a picture for an exclusion process for groups in general. Today one has named several candidates for 'outsiders and established' figurations, which Elias might also have had in mind, where the mechanisms work, that are described in the book: the Jews that longtime have been treated as outsiders from Christian communities – as Elias himself had described in a small piece in the twenties*, or the homosexual outsiders who have also been disdained as 'deviant' since centuries. If we would take these two interpretations into account, we would have to consider, as Elias has reminded us all the time, that such power figurations develop as process – a process whose development and outcome would not already have to be seen at the time of the book's publication. So, the study is, from an Eliasian view, not complete.

We can see a huge change since the 1950s, when the book was written: the anthropological generalization of the constellation 'established – outsiders' is still true and will be true throughout time, but the fate of the particular groups, that were linked to the interpretation has changed. Both these interpretations named groups have undergone a long process of emancipation and acceptance. To a certain degree, these groups of outsiders turned into powerful established. Today, more than three mayors of most important European capitals are homosexual – the Berlin mayor got famous for his saying: 'and this is good', – the long-time hidden life has now been exposed in a big wave of literature, theater, films on gays, lesbians and queers who are now in the center of attention in the public sphere. And Israel as the new state in which Jews have eked out their homeland has changed the position of Jews in the world – supported by an international, powerful group of states like the USA or Germany. This does not mean, that there is no more homophobia or antisemitism, but change is obvious.

As a parallel to the Winston Parva figuration, there is the example of 12,5 million refugees in postwar Western Germany. And that shows the processual story: after their arrival in the western zones these migrants were distributed and directed by the local authorities to live close to or even within the houses of the 'established' population. This effected a lot of bad mood and resentments, badmouthing and different forms of exclusion from private and public life. The refugees were stigmatized and *connubium* or *convivium* was impossible in the beginning. They founded their associations of displaced persons ('Heimatvertriebene') and gathered in different towns to celebrate the 'Tag der Vertriebenen'. Today the group of persons, that identify themselves as 'Vertriebene' – displaced persons, has shrank to nearly zero and their gatherings – in the sixties and seventies always nationwide events – have diminished to folklore.

So, one should see my commentary as an addendum to the original book: such a constellation is an anthropological experience, but it is not fixed, it is instead in process,

and a long-time perspective may show the changes inside a power figuration.

*'Zur Soziologie des deutschen Antisemitismus' (1929).

Artur BOGNER (University of Bayreuth)

Wednesday 5 December 2018, 15.30–17.00

Towards a Theory of Decivilising Processes – with Notes on the Contrasting Cases of Uganda and Ghana

The explanation of processes of decivilization and 'dyscivilization' (de Swaan) is, or should be, a focus of figurational sociology. The respective discussions are complex due to the multidimensional and ambivalent nature of processes of civilization *and* decivilization, and the consequent conceptual difficulties. Problems of involvement and the tendency towards 'Manichaeian' thinking have contributed to these problems including rather diverse meanings of 'civilization'. Amongst others clearer differentiation between larger and smaller units of analysis, and between different time frames, is required. (Recognizing the fact that the guillotine is a relatively civilized means of capital punishment is still difficult.)

Sometimes Elias himself has had difficulties when coping with the complexity and ambiguity of civilizing processes – and thus with the complexity of the pertinent concepts or terms. One problem is the reifying (and static) use of terms like 'the state' – as if it were anything else than the figuration in flux of the human beings that constitute it. In other words, the relational *and* processual nature of the subject matter has frequently been neglected, e.g. the relationship and difference between the (formal) state apparatus and the state-society conceived as a whole (or as a specific form of the coexistence of human beings). Since they are often not clearly perceived as different, their intricate and conflictual interaction is not often clearly seen and described. This has frequently resulted in reifying or static uses of the relevant terms, for example when 'the' state is treated as if it could be an autonomous 'driver' or macro-subject of any long-term process of either civilization or decivilization. Such discourses are at variance with Elias's concept of a 'social field' which he introduced (earlier than Bourdieu) in the second volume of his first book when explaining his explanation of 'the civilizing process'. Similar problems apply to the terms 'civil society', 'government' and 'military'.

Such 'conceptual questions' have bearing on, and become conspicuous when describing and explaining paths of state formation and decivilizing processes in the 'Global South'. Their relevance shall be shown in the analysis of Uganda's postcolonial history, including the recurrent trend towards an 'interpenetration' of military and politics, or military and society ('militarization'), and when explaining the brutalization of power struggles, warfare, rebellion and state repression, that took place in Uganda from about 1966 to 2006.

Eric BOUSMAR (Université Saint-Louis – Bruxelles)

Thursday 6 December 2018, 11.00–12.30

Teaching the Civilisation Process to a Multidisciplinary Undergraduate Audience as an Historian

This paper aims to present an experience of teaching Elias and to reflect on it. Since more than 10 years, I have been teaching a course on Historical Anthropology to 3rd-year undergraduate students from various backgrounds (mainly students in History, Sociology and Anthropology, but also French Studies, Political Science and others). My perspective is that of a mediaevalist teaching a cross-period introductory course, ranging from the Ancient Greek World to Modern and Contemporary Europe. I teach several chapters, each of them introducing a distinctive way of practising Historical Anthropology, the study of the civilisation process being one of those, alongside other perspectives such as structuralism, micro-history or the narrative empathy developed by G. Duby. A strong chapter is also devoted to the development of Historical Anthropology as a research field within History (from the *Kulturgeschichte* experience through the *histoire des mentalités* to cultural history). Elias's idea of the civilizing process is presented within its background and through its sociological perspective; the chapter goes on with Elias's reception by the historians and examines how the model was considered an inspiring theory and socio-cultural description but also how it has been challenged or supported by adding new sources, facts and questions, and how the evolution from 20th C. to the present day may be related to the original model, or not. This includes a hint at possibly de-civilizing trends during the 20th C. (focusing on brutalisation and violence on the one hand, on nudity and sexuality on the other hand) and on the potentiality of an approach centred on multiculturalism and globalization. The paper will try to assess the strengths and the limits of such an approach when teaching Elias.

Jeroen BRUGGEMAN (University of Amsterdam)

Friday 7 December 2018, 9.00–10.30

Collective Action, Driven and Destroyed by Noise

If people want something they cannot achieve on their own, they need help, but helpers do not want to contribute to free riders. Therefore, cooperation poses a dilemma, especially for public goods for large groups, for example the overthrow of a dictatorial regime. How can this dilemma be solved?

The classical solution is to provide selective incentives (Olson 1965), which are widely applied by governments and firms alike. But this begs the question where they come from. Moreover, there are many collective actions without them.

The solution proposed here starts at the network wherein individuals are embedded, and relies on one behavioral assumption only: people are conformists, but not all to the same degree. To flesh it out, Elias's concept of figuration is formally modeled, based on Ising's work. He was a contemporary of Elias, also Jewish and German, and working as a physicist showing how micro interactions can lead to emergent phenomena.

In the model, people can defect or cooperate, with lower costs of defection than of cooperation, but actual costs and benefits are unknown to the actors. People's behaviour only depends on their alignment with their network-neighbours. Whereas more alignment is preferred over less, there is a chance not to align, which is different for every individual. This chance depends on the amount of noise, which in turn can be misinterpretations of one's social contacts or, alternatively, the consequence of social turbulence at large.

The model is tested on a wide range of different network structures and sizes. Without noise, nobody starts cooperating, but at a certain level of noise, some individuals contribute to the public good, accidentally or deliberately, and win over the rest: cooperation levels jump from zero to nearly the maximum.

The critical level of noise is higher for larger and more densely connected networks. In all networks, however, cooperation deteriorates at high levels of noise. Collective action can thus break out spontaneously in a zone in between low and high levels of noise.

People tend to attribute big changes in history to big historical figures, but the model shows that ordinary citizens and a bit of noise can change the course of history as well. Cases in point are the Arab spring, the overthrow of communism in Eastern Europe and insurgencies in Algeria (1954–1962). The Ising model yields the most parsimonious explanation to date, as not any rationality or institution is assumed.

Marta BUCHOLC (University of Bonn/University of Warsaw)

Friday 7 December 2018, 15.30–17.00

Figuring Out the Rule of Law in Post-Communist Societies. An Application of Figurational Sociology of Law to the Cases of Hungary and Poland

Crisis of democratic legitimacy and the rise of populism and nationalism all over the world have confirmed the opinion once expressed by Norbert Elias that democracy is a wonderful but fragile form of government which should never be taken for granted. Following that lead, I take up the recent crisis of the rule of law in Hungary and Poland to present the main tenets of figurational sociology of law as applied to democratisation and anti-democratisation processes in Hungary and Poland. My goal is to discuss the long-term perspective on the crisis of the rule of law in light of my theoretical work on Eliasian insights into the normative sphere, focusing in particular on the role of symbols and the work of memory in maintaining and overturning the democratic rule of law in post-socialist countries.

Elena CHANKOVA (Russian State Social University)

Yulya ZUBOK (Russian Academy of Sciences)

Thursday 6 December 2018, 15.30 – 17.00

Communicative Competence of the Personality and Collective Habitus

Changes occurring in the modern social system are associated with the complexity of its structure and the emergence of new forms of communication. Within the conditions of constant dynamics new forms of communication ensure society integration. Emerging forms of communication, new models of interaction require people to learn new competencies. Under the influence of weakening of social institutions functions social control increasingly seeks self-regulation based on changing reality reflection. The most expressive communicative forms provided by self-regulating communicative competence are manifested in virtual reality. Within the process, the interlocutor is replaced by a computer and presented mostly with an e-mail, a nickname, an avatar, etc.

Understanding peculiar features of the communicative competence of the personality becomes in demand according to identification of stabilization factors in the modern social system.

In the conducted study of the communicative competence of the personality in the conditions of a social reality changings it was revealed that zones of social and civic activity are being formed in Russian virtual interactions. Such as political media communications, digital parties (K. Sobchak), digital political technologies (A. Navalny), blogs, websites and platforms of various manifestations of civil and political activity – dialogues with authorities and representatives of government. New social practices are formed on the background of changing values and affect the processes of 'interiorization'. Therefore, it is more correct to talk about the new social practices phenomenon in the terms of a habitus as a system of strong acquired disposition.

In the mechanism of a 'habitulization' communicative competence plays a key role. Changing social conditions lead to the emergence of new models of communication that require the formation of new competencies. Mastering and dissemination of competencies through 'habitulization' constructs and consolidates the new reality. Consequently, the acquired competencies are 'habitulized' through the mechanism of 'interiorization' into the personality structure and finally they are fixed in mental attitudes and in social practices in specific models of communication.

The peculiarity of Russian social practices is that the 'habitulizing' moral assumptions release an individual from external control, but do not set up into a responsible position of internal control in virtual reality. Therefore, the 'habitulizing' moral assumptions become a trigger mechanism in new social practices, destabilizing their ethical foundations through gamifications forms.

Friday 7 December 2018, 11.00–12.30

Paradoxes of the Modern Concept of Social Justice in its Relation to the 'Biography' of the Nation-States

Political philosophy traditionally thinks the nation-state as a junction between a sovereign people – the nation – and the monopoly of legitimate physical and symbolic violence – the state – in terms of identity. Identity between the mission of the state and the common will of the people.

Norbert Elias, in his study *The Germans*, proposes for the case of Germany another explanation of the emergence of the nation-state: although there is no popular sovereignty in Germany, people and state are related in a nation-state. Here the junction passes through a specific operator: the *gratitude* of the people towards the aristocracy governing the state, for having accomplished the territorial unification of Germany. This model of gratitude worked out by Elias in his 'biography' of the German state allows to perceive that here the identity between people and state is the result of a process where both are related without the people getting sovereign: here the identity is the result of an *identification* (therefore the mobilization of psychoanalysis by Elias in the sociogenesis of the state) of German bourgeoisie with the aristocracy and its values; the mission of the state, therefore, is no longer the result of the formation of a common will between social groups, i.e. an ideal of justice resulting from collaboration between these groups, but remains defined by one single group and its ideals – the aristocracy.

Our intervention will question the concept of social justice as ideal of the modern nation-state in following this sociological conception of the genesis of the nation-state: if the identity between people and state is created by identification (gratitude) of all social groups with a single social group, the concept of social justice necessarily seems to be distorted. In such a constellation justice is linked to the ideals of a single group. This does not seem adequate to the social processes of real collaboration between groups that structure any modern society. We will question the effects of such a gap between social justice emerging from collaboration and a common ideal of justice that in fact is the ideal of one single group. Our thesis is that the prevalence of authoritarianism in German history put forward by Elias is not only due to the ideals of old Prussia with which all groups identify, but also, at the structural level, to this gap in the concept of justice.

Matt CLEMENT (University of Winchester)

Thursday 6 December 2018, 11.00–12.30

Teenagers under the Knife: Can Social Policy Reverse Decivilising Processes and Civilising Offensives?

The UK has witnessed a surge in sociological commentary on the phenomenon of youth violence involving knives and guns over the last year. Much of this discourse has confused symptoms with causes and attributed causation either to the emotions and actions of those directly affected or merely described these actions as the straightforward product of material conditions – neither of which approaches really explains what is happening. Clearly the conditions of austerity are having an impact on the habitus of this figuration, and recent initiatives in Glasgow present a healthy contrast to the epicentre of the current problem in London. The nature of policing and the role of social media are also factors in how these violent street worlds evolve. Can Elias's ideas help illuminate the way in which these parallel pressures are impacting upon those most at risk? Matt Clement will update his earlier analysis of this decivilising process in the context of this unfortunate revival.

Matt CLEMENT (University of Winchester)

Wednesday 5 December 2018, 15.30–17.00

How Double Binds Contribute to State Strategies of Tension

The way in which states maintain social control through a process of dividing figurations of populations into in and out groups, attached with various labels and stigmata, is a recognised element within the overall process of civilisation and increasing interdependency. Eliasian scholars such as Andrew Linklater and Michael Dunning have argued for the salience of the social-psychological concept of double-binds when interpreting international relations and terrorism and this paper looks to assess whether they can be combined with labelling processes in a long-term analysis of state formation and social control. Examples from the cold war strategies of tension as practised by US and UK secret services in various European countries more or less successfully demonised certain groups in the name of anti-communism, albeit with defined costs in terms of political alienation and the rise of right wing populism: how do 21st century state strategies compare to their cold war predecessors, who are being made the new folk devils – and what consequences may spiral out from the imperatives of this ‘war on terror’?

John CONNOLLY (Dublin City University, Ireland)

Paddy DOLAN (Dublin Institute of Technology, Ireland)

Stephen VERTIGANS (Robert Gordon University, Scotland)

Wednesday 5 December 2018, 15.30–17.00

Rationalisation Processes and the Organisation of Hunger Strikes in Ireland and West Germany

Elias argued that as a central monopoly for the control of violence developed and strengthened in conjunction with an expanding division of functions and lengthening social interdependencies the pressure for exercising greater foresight, hindsight and calculation grew. What he called rationalisation and psychologisation processes advanced. Elias, however, stressed that alongside the processual nature of rationality there were differences in the extent of the moulding of rationality within individuals due to their social class and national habitus. Furthermore, rationalisation processes are interwoven with other social processes. Some of these processes such as advances in the threshold of repugnance and individualisation processes are complementary to rationalisation, strengthening and sustaining it, while others, such as brutalisation and humiliation processes, state formation processes and perceptions of state legitimacy can, simultaneously, push in other directions. In this paper, we examine such a dynamic by investigating how rationalisation processes, interwoven with other social processes, helped to shape the organisation of hunger strikes. Our empirical data relates to various hunger strikes organised and undertaken by two militant groups – the Red Army Faction (RAF) in the former West Germany and the Irish Republican Army (IRA) in Ireland. What makes this data set interesting is not only the different national habitus' and we-images involved but also the variance in class habitus'. The RAF was predominately, if not exclusively, drawn from the middle classes while IRA membership was more diverse leaning more towards working class and lower middle class involvement – though this had a temporal aspect to it.

We argue that although hunger strikers felt a strong emotional charge to a particular we-image, which itself was contoured by the specific structure of an inter-state figuration, the organisation and maintenance of hunger strikes became subject to greater planning and foresight over the course of the twentieth century. Post the 1960s, in particular, as the structure of society changed in both West Germany and Ireland, individualisation processes advanced and with it the capacity and necessity, even during periods of heightened anger and fears, for a higher degree of self-restraint, and foresight. This new social habitus imbued with a higher degree of hindsight and foresight can be seen in how strikes were organised, managed and experienced by those involved.

John CUSACK (Dublin City University, Ireland)

Friday 7 December 2018, 11.00–12.30

Figurational Dynamics, Marketing, and Markets: The Development of the Golf Market in Ireland

This paper sets out to examine the development of a market through the theoretical lens of figurational sociology. The empirical setting relates to the emergence of the golf leisure market in Ireland over the course of the twentieth century. In seeking to develop an explanation, I examine several different social processes including social class relations, lengthening commercial interdependencies, inter-state relations, leisure processes and broader civilising processes. A specific focus concerns the relationship between marketing techniques and marketization processes.

The sociology of markets has been a focus for the attention of some academics (see Slater & Tonkiss, 2000), however, only a relatively small amount of academic literature appears to have examined the relationship between marketing processes and the development of markets. Theoretical influences here draw mainly on the work of Michel Callon and actor-network theory (see Moor 2012). Interestingly, within the specialism of marketing very little attention is given to the relationship between marketing and markets – though there does now seem to be an increasing interest and focus in the area. However, within both domains (sociology and marketing), barring a few exceptions, a figurational approach is rarely deployed. Consequently, it is this specific relationship which is the focus of my Ph.D. work and which is addressed by this paper.

Data analysis covers the period from the late 1800s through to the late 1990s in Ireland. The use of promotional strategies, by various commercial enterprises, in attempting to attract golfers goes back as far back as 1893 when domestic railway companies ‘assiduously courted’ golfers. By the late 1880s in Ireland golf was beginning to become a more widespread leisure activity, mainly for the gentry, the elite of the commercial classes, and those drawn from the senior ranks of the military. From the 1920s an expanding Irish middle class came to dominate the sport. I trace how these changing social class dynamics were interwoven with other processes in explaining how the market developed and how marketing came to be understood as more functionally important.

Ludivine DAMAY (Université libre de Bruxelles)

Florence DELMOTTE (F.R.S-FNRS/Université Saint-Louis – Bruxelles)

Friday 7 December 2018, 11.00–12.30

Human Rights between Ruptures and Continuity

Are 'human rights' just the 'last utopia' of our epoch, as Samuel Moyn wrote it in his famous book published in 2010? Do they have nothing in common with the rights of man of the 18th century, or on the contrary, does there exist a profound not only philosophical but also historical continuity between them? This paper aims to shed light on these questions from a sociological standpoint. Sociology has long displayed a certain scepticism vis-à-vis human rights. The paper firstly proposes to rehearse the reasons for this indifference and proposes an overview of the numerous works in contemporary sociology nonetheless devoted to human rights. Then it mainly aims to explore the path opened up by the long-term approach developed by Norbert Elias from the thirties. For the latter, in an era of globalised interdependences, the development of human rights may constitute the fragile indicator of the construction of a political community on the scale of humanity. More broadly, an examination of the claims related to the rights of man and after to human rights reveals both certain continuity and profound transformations since the 18th century, following the example of the evolution of the central role played by the State. Finally, the paper questions the capacity of such utopia as the human rights of being a medium connecting historical and sociological perspectives, on the one side, and philosophical and political ones, on the other side. At the end, for Elias (1991 [1987]), the globalisation ultimately threatens the state as an effective survival unit and makes possible – even necessary, through the dangers it brings about – a global mobilisation of the rights of man, or more accurately human rights, in the 20th century: not only by individuals against the State, but also by individuals in the name of humanity, a concept which is certainly hazy, but obviously more concrete in the 21st century than in the 18th century.

Kobe DE KEERE (University of Amsterdam)

Bram SPRUYT (Free University Brussels)

Thursday 6 December 2018, 13.30–15.00

'Prophets in the Pay of State': The Informalisation of Pedagogical Discourses between 1880 and 2010

The process of state-formation is intrinsically linked to the development of mass education. Within this process, teachers played a constitutive role as both stakeholders of the state as well as producers of state-loyalty. Yet, with the changing logic of the state, from a collective administration of citizens towards a therapeutic and individualised model, the role of teachers has also altered. This paper draws on a process-relational approach of Elias and Bourdieu to examine whether this transformation reflects back into the pedagogical discourses teachers uphold. On the basis of a content analysis of 480 pedagogical advice articles published in Flanders (Belgium) between 1880 and 2010, we demonstrate how a discourse of formalisation and self-control has been substituted by a more informalised and expressive view. We conclude with a reflection on the impact of such an informalised pedagogical regime on the reproduction of class inequality.

Mischa DEKKER (LIER-EHESS/University of Amsterdam)

Thursday 6 December 2018, 15.30–17.00

The Constitution of Street Harassment as a Public Problem. Informalization, Reflexivity and Exclusion

In his work in informalization, Cas Wouters has analyzed a shift in social control in occidental societies. An authoritative 'second nature', the increasing importance of which Elias traced in *The Civilizing Process*, is replaced by a more reflexive and flexible 'third nature': a shift from what Wouters calls a strict conscience to a reflexive consciousness. This process of informalization is thoroughly related to the emancipation of previously oppressed groups. For instance, sexual norms become more diverse and flexible as women and LGBTQ persons gain increasing access to the professional and political domain. But informalization is also a difficult process: it requires individuals to be highly tolerant and very attentive as to whether they respect the consent of these others.

This question of consent is central to the recent politicization of sexual violence through the hashtag #MeToo. In this presentation, I trace the constitution of one form of sexual violence – street harassment – as a public problem in the Netherlands and France. Activists ask men to put themselves in the shoes of women, to imagine how what to them seems an innocent joke or remark may be experienced as harassment by other persons. This approach is characteristic of high school awareness-raising sessions that have been implemented recently. In that sense, anti-street harassment campaigns increase both men's and women's reflexivity about this phenomenon, characteristic of informalization. But this reflexivity is not always easy to obtain, as show the confused reactions of high school boys to awareness-raising sessions. Recently, legislation has been introduced to penalize street harassment, both in France and in the Netherlands, often presented by politicians as a harsh reminder for those who do not want to understand that this is no longer tolerated. Numerous political figures have not shied away from naming what according to them is the main problem group: men of North-African origin. In that sense this public problem can be said to increase suspicion towards others and strengthen the barriers between different social groups. Should the strict penalization of those that are said not to have informalized, that supposedly do not respect the consent of others, be understood as intrinsic to informalization, or does it point, rather, in the direction of a 're-formalization' of social control? Through an in-depth analysis of the constitution of street harassment as a public problem, this presentation interrogates the process of informalization and the specific forms of exclusion that might characterize it.

Thursday 6 December 2018, 15.30–17.00

Elias and #MeToo. A Look back at Ancient Rome

In October 2017, a number of actresses accused the producer and Hollywood fixture Harvey Weinstein of sexual harassment. In the wake of these accusations thousands of women claimed to have been victims of abuses by men. Through social media and the #MeToo and French #balancetonporc (rat out your pig) hashtags, this movement to free speech gained traction. On 9 January 2018, an Op-Ed article published in the French newspaper *Le Monde* and signed by 100 women, including the actress Catherine Deneuve, made waves. The signatories defended 'the freedom to inconvenience' as a condition of sexual freedom and denounced the return of a moral order founded on explicit consent, like the institution of marriage. Other voices spoke out against the return of a novel form of censorship of artistic productions. The critical stands vis-à-vis the #MeToo and #balancetonporc movements were then to various degrees accused of seeking to muzzle speech that had finally freed itself and of playing into the hands of male domination.

Surprisingly, few referred to the sociology of Norbert Elias to shed light on these recent controversies, particularly in France. Yet Elias considered the evolution in 20th century gender relationships as one of the most significant revolutions that the Western world has experienced. While he was not able to devote all the attention he would have liked to elucidate this issue, one of the last texts he published focused on the transformations of marriage under the Roman Republic. Using this as a starting point, we will show that the sociology of Elias can help reset the contemporary debate about abuses of women by relating, without confusing, the evolution of gender inequalities and what Elias calls the 'civilizing process'. The decision to externalize or repress one's abuse depends on what one allows oneself depending on one's position in a social configuration (figuration) that is always characterized by more or less unequal relationships of reciprocal dependence between individuals and groups. Elias thus emphasized the centrality of balances of power and the need to historically place them, given that relationships between groups obviously evolve. Finally, he argued that the 'controlled decontrolling of emotional controls' – involved in the sexual revolution and ways of expressing it – assumes a high level of self-restraint and control. While it represents progress (towards more equality) rather than regression (towards a repressive moral order), the #MeToo movement and its effects primarily attest to the fragility of normative codes, which always need to be reaffirmed.

Delphine DESCHAUX-DUTARD (Université Grenoble Alpes)

Thursday 6 December 2018, 15.30–17.00

Looking at European Defence Policy with Elias's Historical Sociology: The Case of the French-German Military Cooperation in the Sociogenesis and Relaunch of CSDP (1990-2018)

Our proposal is based on our research topic for the last decade, which deals with the building of the European Security and Defence Policy (CSDP) from the beginning of the 1990's, and more precisely from the French-British turn in Saint-Malo in December 1998*, and then its Europeanization at the Cologne Summit in June 1999, until the relaunch of European defence after the Brexit in 2016. We particularly focus on the French-German military cooperation trying to identify the social and political processes and networks underlying the building of a 'Europe of Defence' since the 1990's. Our enquiry field is mostly based on qualitative interviews (more than 150) in Paris, Berlin and Brussels with French and German officers, diplomats and political actors dealing daily with this subject. Our analytical claim is to investigate the potentialities of historical sociology in the study of such sectors of the European integration, and more precisely the potentialities of Norbert Elias's concept of configuration. The concept of configuration developed by Elias has been the main driver of our PhD analysis and remains central to our current research. The interest of the concept is to show that it enables us to understand and explain a lot of the challenges and blockades encountered by the European Defence Policy. Here our use of Elias's historical sociology in the study of a topic at crossroads between international relations and European studies is not only very rare (we could not find a similar work in the last decade), but also stimulating as it enables a multilevel analysis. European defence policy is a very specific kind of cooperation and it is interesting to investigate this case not only from a macro-level but also from the micro-level of the individuals operating this cooperation with their own habitus and socialization processes. Therefore, after having briefly exposed the (recent) use of historical sociology in the study of European integration, we will first present our specific use of Elias's sociology in investigating studying European Defence Policy and the multilateral cooperation at the heart of it. Then we will analyze our central variable – socializing processes – in looking at our object.

*See D. Deschaux-Beaume (2008), *De l'Eurocorps à une armée européenne? Pour une sociologie historique de la Politique Européenne de Sécurité et de Défense (1991-2007)*, Thèse de doctorat de science politique, laboratoire PACTE- IEP de Grenoble, sous la direction d'Olivier Ihl.

Friday 7 December 2018, 13.30–15.00

Norbert Elias and Antonio Gramsci – Thinking Political Communities in the Prism of a Realistic and Emancipating Historicism

Norbert Elias (1897-1990) and Antonio Gramsci (1891-1937) are two political and social thinkers who lived at the same time and whose original and avant-garde work has marked the political and historical sociology. Born in two newly formed nation-states, respectively in Germany and in Italy, being an attentive witness for one, and an active witness for the other, Elias and Gramsci both experienced tragedies which have oriented and fed their thinking during the twentieth century, and keep enriching ours nowadays.

Indeed, Elias was contemporary with Nazism and had to exile, Gramsci was contemporary with fascism and remained imprisoned. This context of 'decivilisation' and 'de-democratisation', or 'totalitarising authoritarianism', led them to think about their time, trying to find answers to these phenomena. Taking a certain 'distance' thanks to the long-term process analysis, they consider various temporalities, place the subject at the heart of societies, and history at the centre of the survival and emancipation of political communities.

For both authors, interconnecting culture and politics, culture and social domination, rationality and irrationality, political elements and psychosocial elements, a society can not only be constructed in practice, but must be self-conscious, able to think change, events (eg crisis) and spaces, and emancipate themselves from thought patterns constructed, perpetuated and emptied by the common sense. Indeed, thought patterns and language instruments are limited by the common sense. Therefore, knowledge is imbued with myths, conformisms and a lack of dynamism and cannot meet contemporary challenges.

Nevertheless, Elias, in a more sociological attitude – elaborating concepts such as the civilisation process, configurations, mutual interdependencies, habitus, and thinking the necessity of survival – conceives (post-)national integration as a development in two stages, firstly a political or objective integration, and secondly, or even a century later, a social or subjective integration. The Marxist-Leninist and activist Gramsci, for his part, forms concepts such as incorporation, hegemony, intellectual and moral reformation, considering historical necessity. And advocates a social and political integration, at once objective and subjective, in a top down and bottom up way based on what he calls 'organic intellectuals'.

Also, if their thoughts can both be described as a realistic historicism, Gramsci's historical realism is Marxist, linked to an ideal, an assumed worldview, while Elias is bent on never confusing reality with the ideal, the descriptive with the prescriptive, the 'what is' with 'what should be'. But does it really?

In the end, this paper proposal aims to bring Norbert Elias's thought into dialogue with that of Antonio Gramsci, and thanks to these classic authors, to feed the methodological, theoretical and philosophical reflection on the development of political communities, linking the past with the present day.

Denis DUEZ and Chloé THOMAS (Université Saint-Louis – Bruxelles)

Friday 7 December 2018, 9.00–10.30

Decivilizing Security: Troops on the Streets and Counter-terrorism in Belgium

Since the 2015 and 2016 attacks in Paris and Brussels, Belgian authorities have implemented unusual security settings: a 4-day lockdown of the capital, a large-scale deployment of the army, concrete blocks and fences obstructing public streets, etc. While reminiscent of counter-terrorism practices in the recent past (UK, Italy, Spain...), the presence of military patrols and check-points in a European capital is nowadays rather uncommon forms of securitization. In particular, this low-tech and highly visible security apparatus looks at odds with the less visible and high-tech security coordination fostered by the European Union to prevent further terrorist attacks. Above all, the Belgian counter-terrorist strategy is at odds with Norbert Elias's civilizing processes theory. Indeed, in its famous book *On the Process of Civilisation* Elias showed how physical violence has progressively been excluded from the common people everyday life. Today, in Elias words: 'Physical violence is confined to barracks, and from this storehouse it breaks out only in extreme cases, in time of war or social upheaval, into individual life'. Looking at the deployment of the military in the streets of Belgian main cities, the paper aims at exploring this re-enactment of the 'sovereign' within the Belgian context, and to confront it with Norbert Elias sociological assumptions. It unpacks the tensions between the civilizing process theory, and the seemingly contradictory 'staging' of the Belgian army, which makes tangible the materiality of (in)security and the state monopoly on violence.

Michael DUNNING (University of Leicester)

Thursday 6 December 2018, 13.30 – 15.00

Informalisation and Brutalisation: Jihadist Violence as a Consequence of Integration and Disintegration Processes

The idea that processes of integration, informalisation and functional democratisation have related integration conflicts, and associated disintegrative pressures (see Wouters 2007, 2016) has important implications for our understanding of jihadist violence. In this paper, I explore the problem of brutalisation as a counter-trend to the processes mentioned above, focusing on brutalisation processes in Iraq and Syria, and of those Western jihadists who have travelled to fight for the Islamic State in Iraq and Syria (ISIS). Accordingly, as Wouters (2016) has argued, global integration conflicts have come about in various parts of the world as groups including ISIS and Al-Qaeda seek to counter integrating and informalising trends, that they most often associate with the United States and Europe, and try to impose their own much more 'rigid' and externally controlled way of being on the world.

The relationship between processes of brutalisation and high levels of external control is an important consideration for this paper. For example, such controls are much more prominent in places like Iraq and Syria where jihadist violence is prominent. At the same time, the scope for mutual identification among jihadists becomes limited in these parts of the world, and is related to the brutal violence and inter-generational external controls in the region. By contrast, jihadists from the West are from societies that have a greater emphasis on informalised behavioural standards and on capacities for self-steering. This contrast is an important consideration for our understanding of brutalisation processes.

Accordingly, the crucible of brutalisation in Iraq and Syria can be understood as being part of much broader integration and disintegration processes, including processes of functional democratisation at the global level. Drawing on evidence from jihadist literature and secondary sources, I examine the relationship between informalisation and brutalisation as part of the development of jihadist violence in Iraq and Syria, and among Western jihadists who have associated themselves with ISIS, and situate this within the broader context of long-term processes of integration.

Michael DUNNING and Jason HUGHES (University of Leicester)

Thursday 6 December 2018, 15.30–17.00

**The Established and the Outsiders and the 'Missing' Scotson Thesis:
Revisiting the Texts**

The fortuitous rediscovery of John Scotson's MA thesis, together with a number of original research materials, on which his and Elias's *The Established and the Outsiders* was based, allows us to lay to rest the conspiracy and conjecture that has grown up around the book. It has been suggested that Elias may have buried the thesis to cover up his dependence on it, or that it was simply a vehicle for a 'pre-cooked' theoretical extension that was simply superimposed upon it.

Speculations regarding the division of labour between Elias and Scotson; the relationship between the thesis and the book; and the more general relationship between theory and research in the development of the established-outsider model would have remained largely impossible to investigate had it not been for the re-emergence of the thesis, following a call to John Goodwin from Scotson's son with the news that the thesis had been found.

In this paper, we examine the degree of overlap between the book and the thesis; the extent to which *The Established and the Outsiders* is a joint intellectual project; and the relationship between the research undertaken and the more general theoretical model of established-outsider relations that developed in the book. Accordingly, we are able to show how Scotson's thesis from very early on, was focused on inter-group tensions, rather than juvenile delinquency, as has been suggested in many contemporary accounts, and how this concern developed through the supervisor-student relationship that Elias and Scotson had. We explore the relationship and overlap between the book and the thesis through an examination of two areas of focus: gossip and delinquency, and argue that large parts of the book are very much dependent on Scotson's empirical work. Finally, we discuss how the thesis and the book gave Elias the opportunity to develop and extend his concept in power, which has its genesis in *The Court Society*, and *On the Process of Civilisation*.

Michael DUNNING (University of Leicester)
Andrew LINKLATER (Aberystwyth University)

Wednesday 5 December 2018, 15.30–17.00

The West and Salafi-Jihadism: An Examination of the Interdependence of the Emic and Etic Civilising Processes

The West is currently locked into a set of double binds with Salafi-Jihadists groups around the world, most notably ISIS and Al Qaeda. Leaders in the West, as part of these established-outsider figurations, see these relationships as one of civilisation versus barbarism, as do the jihadists. This is the narrative of the 'War on Terror'. This form of civilisation, the self-image of the West, is what is meant in the Eliasian sense of 'emic' civilisation. However, the double-binds within which the West and jihadists are locked involve violence from both sides. However, the violence undertaken by jihadists would appear to be deliberate in its attempts to make its enemies suffer. The West's violence has been described by Vertigans (2009) as decivilising in the name of civilisation.

The concept of civilisation was also used by Elias in its 'etic' sense, to describe specific directions of changes that were evident in many Western and non-Western societies. They included three long-term trends which were, first, the reduction of levels of violence in the relations between people in those societies; second, the changing balance of power between internal and external restraints on action (between self-restraint or 'conscience' and the fear of external compulsions such as punishment at the hands of states); and, third, the widening of the scope of emotional identification between the people involved (see Fletcher 1997: 82ff). Emic and etic civilisation, however, are interdependent.

Accordingly, Elias used the term 'integration conflicts' to describe social and political conflicts that occurred as people were drawn into longer webs of interconnectedness. The concept highlighted, *inter alia*, the resentment that many groups have felt at their involuntary incorporation in unequal power relations and their discontent at the ways in which the more powerful harmed or ignored their interests. At the same time the West has promoted its 'civilised' values through 'civilising offensives', which have been at the centre of the globalisation of Western civilising processes. These have occurred through the colonial era and continue today.

In this paper we explore the relationship between emic and etic civilising processes, and how these interdependent forms of civilisation are contributing to the integration conflicts and the struggles between Salafi-Jihadists and the West.

Liv EGHOLM and Lars Bo KASPERSEN (Copenhagen Business School)

Norman GABRIEL (University of Plymouth)

Friday 7 December 2018, 11.00–12.30

One, Two or Multiple Process Sociologies?

This paper presents and analyses the concept of process sociology primarily by comparing and contrasting the works of Norbert Elias and Andrew Abbott. In particular, the time aspect is investigated in order to see whether the two scholars almost in a parallel way develop similar understandings of processes. Furthermore, in order to trace similarities or differences the paper will discuss questions such as ontology, epistemology, and sociology of knowledge in relation to the traditions of which the two authors are drawing upon. Finally, the paper will briefly compare Pierre Bourdieu's perspective in order to discuss whether we can claim that only Elias and Abbott are process sociologists but that all three of them are relational sociologists. The paper concludes by clarifying the difference between processual and relational sociology.

Peter Ewin EMMERSON (University of Leicester)

Wednesday 5 December 2018, 15.30–17.00

Retiring not Retirement – an Eliasian Approach: A PhD Work in Progress

My paper is about groundwork. Elias made some radical statements about what was wrong with sociology. I am especially interested in his work on language and concepts. My PhD is about 'retiring' and not 'retirement'. It is an attempt to apply and extend his ideas on verb-oriented language. From my perspective, Elias's work encourages sociologists to take a verbal synthetic approach to their research in order to circumvent disorienting noun-oriented philosophical conventions that are geared to finding ways of controlling our insecurities rather than understanding sociological realities. Taking his lead, I want to suggest that we can synthesize his use of 'relative' by using 'comparative' as in 'comparative detachment'. In addition, we can use 'detached' rather than 'detachment'. However, more significantly, I want to argue that 'power' is a causal, systematic, analytical concept and as such is insufficiently congruent to sociological interdependent realities. I want to investigate 'influence' as a synthesizing alternative. Lastly, to avoid reifying tendencies in my writing I am expunging 'the' definite article unless it refers to a literal thing such as the Oxford English Dictionary.

Stefanie ERNST (WWU Münster)

Thursday 6 December 2018, 13.30–15.00

Spreading Young Non-discrimination Generation: Diversity and Anti-Discrimination Politics from a Process-sociological Perspective

The aim of this EU-Cooperation-Project is to prevent discrimination and to empower those who are

suffering it. We analysed the cognitive structure leading to discrimination as well as the treatment of students who are suffering. Thereby, students and teachers should learn how to detect discrimination of various kind, including those unconscious. In order to generate a process of sharpened sensibility towards actions, speeches, symbols that could hurt and/or marginalize other people we collected a wider set of different data. On the database of 20 qualitative expert interviews, 200 interviewed persons in the district of Münsterland and quantitative interviews with 97 students this project not only delivers a fascinating mixed-methods analysis of short-term but also insights in the current perception of discrimination. The University of Florence (Angela Perulli and Filippo Buccarelli) and several communities of Tuscany also collected data. Therefore, the dimension of comparative and/or spatial sociological data research also comes to play.

Based on Elias's theory about The Established and Outsiders we can learn about the socio-dynamics of stigmatisation in the Youth in their special figuration of school, education, family and peer group. Therefore, in connection to macro-sociological aspects, the data allows insights into micro-sociological as well meso-sociological perspectives of discrimination. The paper reports about the results and theoretical implications considering nowadays Diversity Politics in the area of education.

Friday 7 December 2018, 13.30–15.00

‘Bildung’ in the George Circle and in the Early Writings of Norbert Elias

The German poet Stefan George (1868-1933) was read by the young student Norbert Elias. George and his followers, among them the famous Heidelberg literary historian Friedrich Gundolf, influenced the genesis of his thoughts. In my paper, I focus on two highly influential publications of the George Circle: First, Friedrich Gundolf's popular biography 'Goethe', and second, George's 'Der Stern des Bundes', both 1914. In his book, Gundolf faced the problem how to harmonize a 'great man theory' which his Master George favoured with concepts of modern social theory. 'Bildung' in Gundolf's book is the self-fashioning process of the great individual. In 'Der Stern des Bundes', George himself proclaimed a different goal of education. 'Bildung', in George's terms, is the forming of a community (under the guidance of a 'great man'). The Zionist movement 'Blau Weiss' Elias was a member of proclaimed a similar ideal of 'Bildung', although the practical side of education including natural sciences and agriculture, played a major role. For the later Elias, the concept of 'Bildung' became obsolete.

Samuel B. H. FAURE (Sciences Po Saint-Germain)

Thursday 6 December 2018, 15.30– 17.00

Explaining *Frexit*. Lessons from the Jet Fighter Procurement Policy through a Configurational Approach

In 2018, France is (still) a Member State of the European Union (EU). Nevertheless, in 1985, France left European negotiations that began in 1977 with the Federal Republic of Germany, the United Kingdom, and Italy. The objective of these interstate bargaining is to develop and acquire a new jet fighter. The stakes are not only industrial but also political and military. The German, British and Italian governments opt for European cooperation by developing the multinational *Eurofighter Typhoon* jet fighter. It was not the decision taken by France that retained the '*Frexit*' option, by launching the French *Rafale* jet fighter. Why did France leave these European negotiations preferring the national option? How can this '*Frexit*' be explained in the context of the 1980s in favor of European cooperation? This article responds to the dilemma of jet fighter procurement policy in Europe with a relational argument developed from the sociology of Norbert Elias. France's decision in favor of '*Made in France*' rather than European cooperation depends on the structure and dynamics of '*configuration*' (1991, 1993a, 1993b). This argument is counter-intuitive to Eliasian sociology: a high level of interdependence between national actors, through their professional but also private relations, does not promote but blocks European cooperation. This demonstration is based on a study of the decision-making process that led to France's choice of the *Rafale* in 1985. To do this, an historical sociology of the French jet fighter procurement policy is carried out from the end of the Second World War. In addition to secondary sources, this research required a two-year field survey (2012-2014): 89 semi-directive interviews were conducted with political, military and industrial actors who were working in the 1970s and 1980s. This article makes two contributions. First, it mobilizes Eliasian sociology while demonstrating a counter-intuitive thesis compared to Elias' one. Second, the operationalisation of the concept of configuration based on a field survey completes the literature that mobilizes the concept of configuration into theories of international relations (Devin, 1995; Linklater, 2011; Delmotte, 2015).

Jonathan FLETCHER (Independent researcher, Amsterdam)

Thursday 6 December 2018, 13.30 – 15.00

Informalisation Through the Lens: Black & White and the Development of Photography as Art

This paper traces the development of photography as an art form in Europe and the US from the end of the nineteenth century, focusing on the prominent role of black & white in fine art photography. I outline four phases in the development of photography as art, from a period of informalisation at the end of the nineteenth century, which briefly gave way to a formalisation phase during the beginning and middle of the twentieth century when photography gained a degree of autonomy and emancipation from painting and sculpture. From the 1960s a broader wave of informalisation saw the integration of photography into the art establishment that drew colour image-making into fine art photography. Ironically, the rising fortunes of colour served to crystalize the role of monochrome. Today, it endures as one of several options available in the toolbox of photographic artists, and for many of them it is a creatively definitive choice that serves to enhance their quest for authenticity in artistic expression.

Norman GABRIEL (University of Plymouth)

Thursday 6 December 2018, 13.30 – 15.00

Processes of Learning, Unlearning and Re-learning

Although Elias did not explicitly address educational practice or the role of education in society, he was deeply interested in the development of the social learning processes of young children and adults. This paper will examine different institutions where young children grow up and learn to become adults. It will begin by looking at Elias's relational perspective on childhood, focusing on the long-term individual civilising processes that children undergo as they prepare for adulthood in complex societies. The full implications of the lengthening period of time that is required for children to become adults will then be explored by examining schools as anxious institutions, where children have to exercise a more intensive and all-embracing control over their emotions. I will argue that Elias's distinctive approach to learning can be used to explore the relation between processes of learning, unlearning and relearning in human societies.

Ademir GEBARA (Universidade Federal da Grande Dourados/Universidade Estadual de Campinas - FUNDECT-CNPq)

Thursday 6 December 2018, 9.00–10.30

The Brazilian, Argentinian and Bolivian Political Conjuncture: Presupposes for a Configurational Analysis

An economic situation can be monitored daily, given documentation from national and international organizations in charge of measuring the development of production, employment, and financial movement, among other indicators. A political conjuncture, given its volatility and unpredictability, raises questions concerning the possibility of analysing conjunctures. Moreover, a more congruent analysis must extend beyond ideologies, specific group interests, and information flows that are absorbed with difficulty by the population. In addition, some scientific methods are replaced by intuition, personal or professional experience, or erudition. Furthermore, news and information are always delivered in a manipulated way, without time to be filtered before being used.

To overcome these difficulties, I propose following a significant political event: the elections that took place in November in Brazil (for President of the Republic, state governors, federal deputies, and one-thirds of senators) and the six months preceding the elections. The media coverage from May to November 2018 was the main source of information regarding the event and presents us the opportunity to analyse the emerging issues of both this process as well as events with a lesser or greater impact.

A conjunctural political analysis is generally done on the razor's edge, where the past, the present, and numerous future outcomes are in tension. A conjunctural analysis is constructed along human action. Instead of starting from a fixed point, I propose beginning by taking a short-term process (e.g. 2018 elections) and highlighting certain components of this political process that contain clues for visualizing a long-term process. Then, let us evaluate how we can confront the difficulties of a figurational approach.

This discussion will be in conjunction with that of two other analyses presented at a round table from the XVII Symposium for Civilizing Processes, which took place in October of 2018 at the State University of Londrina, in the state of Parana, Brazil. The round table included both my analysis of the recent development of Brazilian politics, in addition to a presentation titled 'A reading of the Argentine political conjuncture from the theoretical contributions of Norbert Elias', by Lucas Krotsch and Hernán Brienza. A third presentation by Mauricio Sánchez Patzy regarding the possibility of a conjectural analysis rounded out the debate, and was titled, 'Bolivia approaching its bicentenary: social tension, violence, and the decivilizing process'.

To better contextualize the discussion, I wrote a brief report regarding the works presented at the symposium, and I will develop my own argument with respect to the possibility of analysing a Brazilian political conjuncture, focusing on the country's electoral process as it unfolds.

Barbara GÓRNICKA (University College Dublin)

Friday 7 December 2018, 13.30 – 15.00

‘Blushing – towards a Sociological Explanation’

One of the mysteries spanning sociology, psychology and biology today is the intriguing phenomenon of blushing. Those who attempted to decode its physiological and emotional meanings, agree that it is an occurrence which sends very contradictory messages to the people around. In this paper, I attempt to decipher the case of blushing by drawing on findings from my study of nakedness and shame, together with a comparison of findings from Darwin’s *The Expression of the Emotions in Man and Animals* with elements of the thinking of Norbert Elias.

Johan GOUDSBLOM (University of Amsterdam)

Thursday 6 December 2018, 11.00–12.30

Fire and Fuel in the Human Civilizing Process

All animal species except one derive their own physical energy mainly from one single source: food. We humans are the only exception: we derive most of our physical energy from two sources: food and fuel.

The dependence on fuel reflects our strong and intimate bond with fire. This bond is unique: no other animal species has acquired the capacity to control fire and exploit the energy released by it. Control over fire is a human 'species monopoly'.

In addition to being unique, the human bond with fire is also universal. There are no known cases of human societies in recorded times that lacked the capacity to handle fire. Stories that sometimes appeared in the anthropological literature about people who had never learned to master the art of tending a fire have all been proved spurious.

Many unique and universal human features are, of course, directly related to our biological nature. The capacity to handle fire, however, is not a naturally inborn ability. It is acquired, it is a cultural asset, the result of collective learning.

These, then, are three general characteristics of the human bond with fire: it's unique, universal, and cultural – a remarkable combination.

Uwe HASEBRINK (Hans Bredow Institute for Media Research)

Friday 7 December 2018, 9.00–10.30

Public Connection: Individuals' Media Repertoires and the Re-figuration of Publics

With reference to the objectives of the whole session – that is, to investigate the re-figuration of public communication in an age of deep mediatization –, this paper conceptualizes the ways in which individuals connect to the wider public and contribute to the re-figuration of public communication. Individuals' media repertoires and other forms of connecting to publics are analyzed as 'public connection repertoires'. In our understanding, public connection repertoires include all orientations and practices by means of which an individual refers to some kind of public. The term refers to several 'publics' as social entities that endure beyond individuals' private worlds and that we analyze as communicative figurations. For instance, individuals can connect to (or disconnect from) the general public of their home country, the more localized public where they live, a special interest group dedicated to a specific topic, or the fan community of a specific facet of popular culture.

The paper follows three main objectives: to describe and understand individual public connection repertoires and how they relate to biographical and social contexts; to analyze the consequences these repertoires have for public connection and for the communicative figurations of publics; to examine how current trends in the media environment shape individuals' public connection repertoires and, through these repertoires, the communicative figurations of publics.

In order to operationalize such an approach, we propose an empirical approach that combines complementing modules. Through a qualitative panel analysis, it is possible to reconstruct in detail, which publics individuals connect themselves to, for what reasons, and through which kinds of communicative practices. Through a standardized survey it is possible to provide a detailed description and analysis of contemporary public connection repertoires. Through additional qualitative research on individuals who are particularly innovative in their methods of connecting to different publics ('pioneer users') it is possible to widen the spectrum of public connection repertoires in the context of deep mediatization.

Johan HEILBRON (Centre européen de sociologie et de science politique (CESSP-CNRS-EHESS)/Erasmus University Rotterdam)

Thursday 6 December 2018, 11.00–12.30

National Intellectual Traditions in an Era of 'Globalization'

The idea that 'national traditions' shape cultural and scholarly pursuits has come to be seen as a relic of the past. In addition to earlier critiques that it was premised on an untenable idea of 'national character' and on stereotypes of nations, current communication technology and cross-border mobilities would oblige us to reject the notion of 'national traditions' altogether.

In this paper, I will first present an historical outline of how the idea of 'national intellectual traditions' evolved and indicate the most important criticisms that have been levelled against it. Drawing mainly on Elias and Bourdieu, I will, in the second part, argue that national traditions represent not only an important aspect of the historical development of the human sciences, but that, in fact, they have an enduring significance in a 'globalizing' age.

Alon HELLED (University of Florence)

Wednesday 5 December 2018, 15.30–17.00

Israel's National Habitus through Historiographical Generations

Israeli historians have shaped key-elements of Israel's geopolitical and socio-cultural self-image. This assessment, never truly investigated in political sciences, raises the following questions: What has been the role of Israeli historians in forging Israeli identity? What have been the connections between their academic discipline and institutional politics? Since most of the available literature has focused either on the history of Israeli politics or on the history of Zionism, there is a gap concerning the social agency that formalized the two into an interiorized national *habitus* [Elias (1991)] within the figuration of the nationalized Israeli *survival unit* (Elias, 2001). By using the conceptual triad of habitus, survival unit and generations, the paper detects the social and political features of Israeli historians and the dispositions which have become parts of Israel's national identity. The enquiry thus bridges the world of academia and the general socio-political space whilst analyzing the generations of Israeli historians. The latter form a solid social unit of investigation which begins with the establishment of the Hebrew University in Jerusalem (1926-8) where first generation historians, born and trained in Central and Eastern Europe, imported European nation-building paradigms, invested their efforts in rediscovering the 'Promised Land of forefathers' and supported Israel's unity and uniqueness vis-à-vis other nation-states. It then follows the phase of constructing Israel's 'civic republicanism' (Bareli & Kedar, 2011) during which historians, – academically trained in Israel-, embraced the Israeli melting-pot ethos and dedicated their careers to study labor Zionism. Nonetheless, domestic contingencies as well as global trends engendered a critical debate about memory, history, politics and identity. The latter initiated the revision and demystification of the past leading to the third generation of historians, the so-called 'new historians' who overtly challenged the former 'established' generation. That same process in Israeli historiography opens a phase in which the mundane tangibility of the state, its imperfections and problems enter the historiographical field. This development in Israeli national historiography is analyzed by delineating a double-end categorization: Israeli historians as both identity-makers and identity-bearers who are socialized by\into Israeli society. Therefore, the paper contributes to the better understanding of Israeli identity in its wholeness as it combines political literature on Israel and Eliasian sociology, showing that Israel presents intimate relations between the academic and the political.

Thursday 6 December 2018, 13.30–15.00

Instilling Values in People: Comparing Elias with Recent Theoretical and Experimental Advances on Social Influence

Elias (2012) came to be known as the author on unplanned but ordered long-term processes. For example, in 'On the Process of Civilization', Elias tracked the behavioural and attitudinal transformations of people from the middle ages onwards (e.g. on blowing one's nose and eating) from relative unrestraint towards more self-discipline (Smith, 2001). One facet of Elias's work on these transformations is to understand how these attitudinal transformations are/were instilled in people over time. Elias claimed that processes that instill values cannot be studied 'voluntaristically' by only focusing on human intentions or motivations to socialize people. They are the unplanned result of a whole spectrum of interactions of different people over time (Elias et al., 1997; Elias, 2012; Kaspersen and Gabriel, 2008). These interactions between individuals interweave to produce a development or an order (i.e. a civilizing process) that is relatively autonomous from the actions of individuals as such. The individual civilizing process (i.e. the instilment of specific values) then occurs or is contextualized as the result of a long-term social civilizing process. Without acknowledging and/or discussing the findings of Elias's studies, a recent body of work also aims to unravel the process of value formation: namely *social influence network theory* (e.g. Friedkin & Johnsen, 2011). Compared to other recent work on social influence (Flache et al., 2017), this work stands out because it combines mathematical with experimental research. In our presentation, we critically review this work from an Eliasian perspective and advance a new research line that implements a longitudinal perspective on social influence.

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Andreas HEPP (Organizer) (University of Bremen)

Friday 7 December 2018, 9.00–10.30

Session: The Re-Figuration of Public Communication in Times of Deep Mediatization: Pioneer Journalism, Audience Relationships and Public Connection

As a consequence of 'deep mediatization' (Couldry/Hepp 2017) – the increasing entanglement of the social world with digital media and their infrastructures – public communication has fundamentally transformed. These changes can, of course, manifest themselves in negative ways such as metric-driven journalism, fake news, or silos of media use. But, in equal measure, these alterations in the media environment have had positive manifestations such as investigative forms of data journalism, an increase in user participation in journalism, or the chance for users to enrich their media repertoires with more diverse sources. While being ambivalent in their character, these examples express the extent to which public communication is currently being re-figured.

The idea of this session is to take a figurational approach to empirical research on public communication. From such a point of view 'communicative figurations' (Hepp/Hasebrink 2017) are – typically cross-media – patterns of interweaving through practices of communication. Therefore, re-figuration considers the transformation of 'communicative figurations', that is of actor constellations, media-related practices and the frames of relevance for certain social domains. In sum, the session will demonstrate how Elias's (1978) figurational approach can be used as a basis for thorough empirical media and communication research.

The session includes three individual papers:

- Andreas Hepp (University of Bremen, ZeMKI): Pioneer Journalism: The Re-Figuration of Journalism's Organizational Foundations
- Wiebke Loosen (Hans Bredow Institute for Media Research): Journalism and its Audience: The Re-Figuration of a Relationship and its Influence on News Production
- Uwe Hasebrink (Hans Bredow Institute for Media Research): Public Connection: Individuals' Media Repertoires and the Re-Figuration of publics

By contrasting these three perspectives, the aim of the session is to get a better understanding of the re-figuration of public communication in times of deep mediatization.

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Andreas HEPP (University of Bremen, ZeMKI)

Friday 7 December 2018, 9.00–10.30

Pioneer Journalism: The Re-figuration of Journalism's Organizational Foundations

This paper discusses 'pioneer journalism' as a principal force in the re-figuration of journalism and its organizational foundations. We understand pioneer journalism to encompass new forms of journalism that are dedicated to re-defining the field. This includes journalism from established media organizations and startups alike, journalism supported by accelerators, or journalism pursued by individual pioneers. Pioneer journalism aims to establish new figurations for the production and distribution of journalism. Media and digital technologies play a crucial role in this re-figuration. As our preliminary research demonstrates, there exists a loose network across all of the above, a network that has the potential to form the basis of a journalistic pioneer community.

With this in mind, the paper presents a conceptual approach to investigate the role of pioneer journalism play in the re-figuration of journalism's organizational foundation. Referring back to the process sociology of Norbert Elias (1978) and its further development within media and communication research (Couldry/Hepp 2017; Hasebrink/Hepp 2017), we understand news organizations, startups, accelerators and networks of individual journalistic pioneers as specific figurations of individuals characterized by a certain actor constellation rooted in (communicative) practices and defined by frames of relevance which orient these practices. In times of deep mediatization, established news organizations have to adapt to the pressures of the changing media environment – marked by the trends of a differentiation of media, their increasing connectivity, omnipresence, pace of innovation and datafication – by re-figuring their organizational foundations. At the same time, these trends offer opportunities for startups, accelerators, and individual pioneers to establish new organizational figurations. Related tensions, the competition involved, and how it relates to a presumably existing journalistic pioneer community result in the overall re-figuration of journalism's organizational foundations which tends to stabilize the trends of a changing media environment. Our approach, therefore, aims to look into a cycle of organizational re-figuration by investigating the different levels in their relatedness.

Hendrik HINRICHSSEN (Georg-August-Universität Göttingen, Methodenzentrum Sozialwissenschaften)

Wednesday 5 December 2018, 15.30–17.00

Generational Figuration, Group Formation and Transformations of We-Images in the Palestinian West Bank since the 1980s

In this presentation, I explore how the so-called post-Oslo generation in the Palestinian society of the West Bank is entangled in established-outsider figurations of generational groupings as well as in figurations of class groupings. The post-Oslo generation can be seen as being constituted by Palestinians who have come of age in the framework of the Israeli-Palestinian 'peace process' in the mid-1990s and the institution building as well as the social transformation processes it entailed. Our findings show that the post-Oslo generation is embedded in an asymmetrical power balance with the predecessor generation of 'fighters' and 'activists' – namely the generational units of the First Intifada and the generation of formerly exiled PLO-fighters who (re)migrated to the Palestinian territories in the wake of the creation of the Palestinian Authority in the 1990s. The members of the post-Oslo generation, as members of a successor generation, experience the generational decrease of life chances and of chances for meaningful lives, as Elias discussed in his 'Studies on the Germans'. We-images, patterns of interpretation, life stories and life courses of members of the post-Oslo generation are clearly shaped by this figurational positioning. This figuration of generational groupings is mediated, however, by an important transformation process that has characterized Palestinian society in the West Bank since the early 1990s and that was fostered by the Oslo Accords: the formation of a 'renewed' urban middle class which is mainly located in Ramallah. This group formation is, for example, linked to a (new) marginalisation of Palestinian refugees in the West Bank, or, more precisely, of the 'third' generation of refugees, and especially those living in refugee camp areas. These figurational positionings in the generational figuration as well as in the class figuration are interconnected and negotiated in the patterns of interpretation as well as in we- and they-images of members of the post-Oslo generation. In my presentation, I will therefore shed light on these processes by drawing on Karl Mannheim's concept of historical generations, on biographical theory and on Norbert Elias's work on established-outsider figurations of generational groupings. The results presented in this paper originate from my PhD project and from a research project in Israel and the West Bank which was funded by the *German Research Foundation* (DFG) and conducted from 2010 to 2015.

Gordon HUGHES (Cardiff University)

Thursday 6 December 2018, 15.30–17.00

Cities as 'Frontier Spaces' and the Problem of 'Urban Security' in Europe in the Era of Developing Global Interdependencies: Some Provocations for Contemporary Eliasian Sociological Practice

The reflections brought together in this paper emerge and build on three interconnected areas of research-theorising developed over the past two decades. First, the discussion draws on comparative empirical research undertaken on the changing policies and practices of urban security across European cities (Hughes, 2007, Edwards et.al, 2019). Second, I draw on a forthcoming monograph, *Sociological Criminology: Connecting Classical and Contemporary Practice* in which the tradition of both Weberian and Eliasian research-theorising are deployed to re-animate sociologically, contemporary criminological debates. Third, the paper develops further a collaborative research programme aimed at bringing the insights of 'established-outsiders' figurational analysis into contemporary research on local neighbourhood processes.

The major provocation of this paper is to make the case for centring 'the urban' and the 'global city' in comparative and developmental sociology's engagement with contemporary processes of globalisation. Whilst acknowledging that Elias (1983:36) did recognise, albeit only fleetingly, the centrality of the large city in the modern social field as 'one of the most representative organs of our own society', I suggest that contemporary Eliasian researchers have with a few exceptions remained somewhat 'caged' intellectually in focusing on either the national or global dimensions. Drawing on collaborative research into sub-national, trans-local and transnational as well as national 'geo-histories' of urban security regimes, the case is made for the 'global city' (and 'city-region') being an increasingly valuable lens for research-theorising in sociology. Given the possibility that the national (-state) as a power container of social process is 'cracking', we may ask are today's metropolises becoming:

- the 'frontier spaces' where major social trends materialise (Sassen, 2010)?
- 'leading edges of social power' to that of the nation-state (Mann, 2011) in our civilisation?
- and, to return to Elias (ibid), 'the matrix with by far the most far-reaching influence' in our contemporary social field?

Adrian JITSCHIN (Organizer) (Norbert Elias Foundation)

Marion KELLER (Organizer) (Johann Wolfgang Goethe-Universität) (Organisers)

Friday 7 December 2018, 13.30–15.00

Session: Elias and Social Dynamics of his Time

The academic career of Norbert Elias began in a historically spellbinding time: Immediately following the First World War, he visited the German university in the first years of the newly formed republic. A significant part of his academic socialisation took place in the following few years until the Republic sank into the darkness of Nazi rule.

This session is about a history of ideas of Norbert Elias. The contributions of this session examine from different perspectives the development of his thinking in the 1920s and 1930s. On the one hand, we will discuss the influence of contemporary intellectuals, such as Stefan George, Karl Jaspers and Martin Heidegger on the genesis of his ideas and worldview.

On the other hand, the contributions focus on Elias's position on contemporary cultural debates like intra-Jewish group conflicts and his relationship with socialist and communist student organisations in the years of the Weimar Republic.

Adrian JITSCHIN (Norbert Elias Foundation)

Friday 7 December 2018, 13.30–15.00

Norbert Elias from Heidelberg to Davos

For Norbert Elias, it was only possible to develop his theory in the context of comprehensive university education and the altercation with leading theories of his time. I will focus on two scientists who had formative influences on Elias: First, Karl Jaspers, who brought him into close contact with the work of Max Weber and the new discipline of Sociology. Secondly, Martin Heidegger, with whom Elias disagreed, whose cultural significance was of great importance. Heidegger's 'Being and Time' led to intense academic debates, from which Elias drew his conclusions. Methodically, I approach the topic with the help of historical sources to understand meaningfully the specific phases of Elias's life and the intellectual crises and problems he encountered when meeting the two thinkers.

Patrick JORY (University of Queensland)

Thursday 6 December 2018, 11.00–12.30

Thailand's 'Civilizing Process'

Apart from some brief references to China and East Asia, Norbert Elias's *The Civilizing Process* focussed on Western Europe, in particular the cases of France, Germany, and England. Writing in the 1930s Elias did make the observation that "Western 'civilized' patterns of conduct" were spreading to other parts of the world (Elias 2000: 384). Yet he offered no detailed account of the 'civilizing process' in these regions. By comparison with studies of the West, studies of civilization in Asia tend to be dominated (both in Western and Asian scholarship) by the postcolonial paradigm, i.e. that Western colonialism disparaged ancient Asian civilizations and established Western civilization as the new standard. The influence of Elias in the study of civilization in Asia has been relatively light. This paper offers a model of how the civilizing process paradigm can be used for the study of an Asian country. It adapts Norbert Elias's concept of the 'civilizing process' to the case of Thailand, an old and once powerful monarchy in mainland Southeast Asia with a long martial history, a highly-developed courtly tradition, as well as a long history as an open trading state. The paper is based on a detailed study of the Thai literature on conduct and behaviour over the last two centuries, understood within a context of economic, social, and political change in Thailand and East Asia. It details the long process of change in the 'networks of interdependence' in Thailand and its effect on the individual as the country becomes more closely 'integrated into humankind' before, during, and after the colonial period. In particular, the paper will present a schema of periodization that accounts for the historical development of manners and conduct in Thailand.

Adrianna KAPEK-GOODRIDGE and John LEVER (University of Huddersfield)

Friday 7 December 2018, 13.30–15.00

Recognising Animal Sentience: Being Civilized in the Early 21st Century?

This paper examines the connection between the civilizing process and animal suffering. We argue that when it comes to animals there is a gap in Elias's work, which is becoming more relevant in line with the recognition of animal sentience in European policy. Elias shows throughout his work that attitudes towards violence and cruelty have changed over the course of many centuries in line with changing sensibilities about what it means to be civilized in human societies. The sensitivity to human suffering has increased in recent times and harming another person unnecessarily can often constitute a human rights atrocity. These developments are also reflected in changing attitudes towards non-human animals, amongst consumers, and in contemporary European policy and legislation. However, these changes have been accompanied by a rapid growth in the number of animals slaughtered for food and human consumption, which raises questions about the significance of animal sentience. In this paper, we explore these developments in European policy and legislation, and consider animal suffering in terms of what it means to be civilized in the early 21st century.

Lars Bo KASPERSEN (Copenhagen Business School)

Norman GABRIEL (University of Plymouth)

Friday 7 December 2018, 9.00–10.30

From the Distant Crusades to 'Local' 'Islamic Terrorism' – from the European Civilizing Processes to the Contemporary Western De-civilizing Process?

This paper takes its point of departure in a number of wars fought far away from most of the European survival units (states) in the 8th century at the Iberian Peninsula and in the 11th and 12th centuries more specifically in the Middle East and Eastern Europe/Baltic countries. The claim is that the distant wars at the frontiers of 'Europe' in the 8th, and especially in the 11th, and 12th centuries were crucial to the European civilizing processes, including the Christian dimension and this was reinforced by the Ottoman conquest of Konstantinoble 1453, the defeat of the Ottomans in the battle of Lepanto 1571 and the two sieges of Vienna in 1529 and 1683.

The external 'islamic' threat contributed to a European civilizing process in which Christianity became an important aspect. The Islamic 'signifier' functioned as a common enemy (hostis) for most European survival units with some continuity from the 7th and 8th centuries to the 11th, 12th, and 13th centuries. It continues in the 16th and 17th and it returns in the 21st century. During this long period of time war against 'Islam' moves from being a distant war in the Middle East in the 11th century to become a 'civil' war ('War against terrorism') in the big cities in Europe. The 'islamic fundamentalists are recruited from European citizens. 'The enemy is an inherent part of the civilizing process. Finally, the paper discusses the implications of these developments for the civilizing processes.

Richard KILMINSTER (University of Leeds)

Thursday 6 December 2018, 11.00–12.30

Informalization, Sociological Theory and Social Diagnosis

This paper shows how the theory of informalization can illuminate the changing content and character of the discipline of sociology in recent years as well as the broader and related problem of the social diagnosis of society's problems or 'ills'. The well-documented waves of informalization at the turn of nineteenth century, the Roaring Twenties and the 1960's and 1970s arose out of a period of formalization in which identification with the established had the character, in Freudian terms, of an automatic personality structure, via a strong *super-ego* formation. The society had clearer hierarchical social boundaries which were transformed as interdependent groups became more integrated.

The paper underscores the important insight that the developing social structure contained a tension-balance which prompted a process of 'dehierarchization' and differentiation and an opening up of social *and psychic* dividing lines, which loosened up the martial and inexorable self-controls typical of the previous phase. Hard fought for changes in behavioural and sexual codes in the 1960s and 1970s stabilised around a more ego-dominated mode of self-regulation which gradually resulted in a more flexible, malleable pattern of individual self-control. In the present period, a type of person best survives who has an extended capacity for adjusting to society's demands, which has provided the psychological preconditions for a new cultural sensibility.

The paper will show how this explanation has profound implications for diagnosing society's 'ills' at the present time, something which also exposes the limitations of other approaches to this issue. Often for unstated moral and/or political convictions, social critics have sometimes failed fully to grasp the importance of the fact that during significant longer term social transformations people *themselves* are changed, a factor that seriously affects the social diagnosis. To illustrate this point, the paper examines a selection of prominent contemporary examples of social criticism by writers such as Ulrich Beck, Zygmunt Bauman, Richard Sennett, Anthony Giddens and Michel Maffesoli.

Alexandros KOUTSOUKIS (Aberystwyth University)

Friday 7 December 2018, 13.30–15.00

From Human Nature to 'The Human Thing': Bridging the Gap Between Process Sociology and Thucydides on Developing Collective Emotional Identifications in War

This paper discusses what does Thucydides on war and emotions adds to processual thinking about international politics. It shows that the emphasis of Thucydides on the narration of speeches of Ancient Greek Generals and politicians to the public, and of their planned and unplanned consequences, has a dual significance for process sociologists. First, it reveals Thucydides' processual understanding of war. Second, and crucially for this paper, it demonstrates what Thucydides used to call, 'The Human Thing'. This is the process of public deliberation; that is, a social psychological mechanism, which can transform personal emotions into collective emotions. The paper then argues that this analysis is missing from the work of Norbert Elias, and that it must be placed at the centre of contemporary processual analyses, if they are to have more explanatory power. To make this case directly, it engages with an instance of surrendering during the Peloponnesian War in a conflict between the city-states of Sparta and Acanthus, and argues that it led to a civilising spurt thanks to the self-restraint and carefully attuned speech to the needs, fears and ideals of the local population by the Spartan General Brasidas. Overall, it stresses, the process of public deliberation illuminates the paradox of how war can be civilising by shaping collective emotions and accelerating civilising processes amidst decivilising ones. The complementarity between the process of public deliberation, and the work by Elias, it concludes, points process sociological scholarship in the direction of social psychological mechanisms that shape the habitus or 'second nature' of humans in more contingent ways than the fluctuating balances of power; and which Thucydides considered as fundamental as human nature itself, thus, calling the process of public deliberation, 'The Human Thing'.

Stefan KRAMER (University of Cologne)

Friday 7 December 2018, 13.30–15.00

China's Social Credit System and the Narrative of Self-Cultivation

The presentation looks at the social credit point system in the People's Republic of China. It investigates the historical connection of the new established system with the traditional ideal of the Chinese social structure and its cultural narratives. The traditional ideal aimed at a balanced relationship of benevolence and piety between rulers and subordinates in family as well as in local and state structure. It also refers to the duty of self-cultivation. This ideal represented the central element of the Chinese scholar state since the axis time. It was used similarly by all philosophical schools, even if it has been interpreted and applied differently. This social system of power still determines participation and exclusion in Chinese communities. It has established different narrations of Chineseness in changing historical conditions. At present, it is experiencing a renaissance under the technical conditions of a global and universal network society with its almost unlimited availability of data associated with weak privacy laws in China. It refers primarily to the narrations of the hegemonic self-description of a universal Chinese civilization as well as to the socialist decolonisation and nationalization of China in the 20th century. The new social credit point system was founded under the administration of Xi Jinping in the 2010'. This took and takes place in a period of rapid change within the global information technology and Chinese infrastructure. It is based on its ability to extensively collect and link metadata. With its technical skills, the continued claim of comprehensive social control and the newly revived and reassembled ideal of self-cultivation it replaces ethical norms which were established in the antique philosophies by a system of reward and punishment stabilizing the existing power conditions. The essay analyses China's cultural narratives inherent in the system of an 'ordered' social structure. It looks at the basic ideals of self-regulation and self-optimization leading to becoming a civilized person and participant in the state system including economic security and social participation. It looks at the system of five relations in Confucianism. Moreover, it looks at the concept of all-embracing love in Mohism. It finally observes the 'danwei' (unit) structure in Chinese socialism and its narrative foundations and establishes a link to the 'grand narratives' of a globalizing Chinese culturalism. The regulatory system underlying the social credit point system is not coincidentally accompanied by the extension efforts of a new global Silk Road, the rise of *Guoxue* (the Imperial College; studies of ancient Chinese civilization), globally deployed soft power and the world's largest digitization project. All this is to be understood as a Chinese response to the neo-liberal myths of postmodernity and its 'western' originators with their own narrations. The aim is to revive a Chinese concept of civilization, employ it with its technical means to control political power internally, and at the same time oppose it to a 'Western' dominated late modernity with its own political means as a global project of a universal civilization with Chinese roots. This, however, succeeds only by way of a deliberate reformulation of China's cultural self-descriptions and their adaptation to the current interests of power. The goal of this and neighbouring projects of the Chinese administration is to preserve the everlasting Chinese narratives of great and small tradition. Yet, as already obvious, they are imperceptibly rewritten in the sense of the

current balance of power and formally adapted to the own globalization intentions of the hegemonic Chinese civilization project, which is to be related to the considerations of Norbert Elias that still dominate the Western world. What Mao Zedong failed to achieve in the Cultural Revolution, which aimed at destroying all ancient values, now seems to succeed under the motto of reviving tradition: the disappearance and perversion of the two-thousand-year-old Chinese narratives of self-cultivation, benevolence and piety.

Jan KRASNI (University of Nis)

Thursday 6 December 2018, 15.30–17.00

The Civilizing Apparatus of the Digital Silk Road. How to Deal with the Infrastructure (for Transfer) of Chinese Digital Culture?

The societies (and territories) of the Silk Road *between* China and Western Europe have had a transitional character throughout history – they served as an inter-space for caravans traveling to the West, as a southern periphery of the Soviet Union, a contact point of major world religions, an autochthonous multinational and multicultural setting as well as a place of social transition after the fall of communism. This fragmentary cultural space has been (and is) constantly re-civilized by a range of conflicting models. In this context, the digital turn of the Silk Road can be seen as yet another transitional phase in the trajectory of the continuum from pre-modern (or an everlasting non-modern) to (a specific stadium of) technomodernity.

The digital civilizing process is introduced on the level of physical infrastructure mostly in the cooperation between Chinese telecommunication companies (e.g. ZTE or Huawei) and their respective partners (mostly from Eurasian Economic Union and more concretely from Russian Federation). The digital infrastructure is closely tied to the operators and the digital environment (different software, apps, social networks etc.). They act as a catalyst for the acceleration and transformation of everyday life. Therefore, the new digital culture will follow the model presently developing in China. The implementation of compatible standards in Russia and China (e.g., the identification protocol for commercial uses based on the face recognition technology) as well as the mergers between their IT companies for joint presence at the EEU market (e.g. Alibaba and Mail.Ru) show that this process is already taking place for the use of digital technology in the areas of law, finance and economy/trade.

Since the infrastructure is closely related to the *dispositif*, in order to analyze key aspects of the Digital Silk Road, the theoretical framework will include both Elias's concept of civilizing and Agamben's notion of apparatus. The analysis of the civilizing process will take into account the *habitus*, behavior, and ideology of the user communities. The *dispositive* analysis will focus on the technical and economic side. Since Elias's outline of a theory of civilizing processes focused on Western European developments since the Middle ages and Agamben's term apparatus on its etymological development of more than two thousand years, I will argue for their complementarity and suitability to explain the new technology of the digital civilizing and enculturation processes.

Robert VAN KRIEKEN (University of Sydney & University College Dublin)

Thursday 6 December 2018, 9.00–10.30

The Age of Anger and Social Media: Norbert Elias on Technology, Civilization and Resentment

A striking feature of communication on social media today is the lack of emotional restraint and the tendency towards highly emotive, aggressive and abusive language. Politics and society seem to be characterized by anger and rancour, significantly facilitated by the speed and ease of their expression on social media, including the possibilities for anonymous communication. This raises the question of how changes in communication technology interact with broader shifts in social relationships, and how the relationship between the two should be understood.

In this talk, I will attempt to link two bodies of research and analysis: first, Norbert Elias's sociological analysis of the complex dynamics of processes of civilization and decivilization, his thoughts on the interrelationship between technological, social organization and human habitus, and his concept of 'figuration', which can be seen to function in a similar way to the concept of 'assemblage', in the sense of thinking in terms of complex social networks of interdependencies which also encompass non-human elements such as architecture and technology, to which he adds a concern with the formation of emotional dispositions and habitus. Second, the work done on the concept of resentment, first made a technicus terminus by Nietzsche and then developed in a more sociological direction by Max Scheler, which I will argue can usefully be understood in terms of the 'dark side' of the civilizing process, in order to reflect on the role of contemporary communications technology in the expanding significance of resentment in social and political life today. My overall argument will be that it is important to see the shifts taking place today as part of a long-term process of the interweaving of technological and social changes, with the spread of resentment in social media being the latest episode in the on-going interweaving of processes of civilization and decivilization.

Helmut KUZMICS (University of Graz)

Friday 7 December 2018, 15.30–17.00

The Fall of the Habsburg Monarchy and the Crisis of Modern Europe: A Historical-Sociological Comparison

Since its creation in the year 1526, the Habsburg Monarchy was until its downfall 1918 a major center of power embedded in the centuries-old European system of state-competition. Its final failure has been subject of a highly diverse debate, ranging from moral accusation to the acceptance of inevitability. Historical explanations also differ according to the weight they pose on the economy, on the political representation of classes and nations ('nationalities') and the efficiency of the political process to secure the survival of the Habsburg Empire in a rapidly changing environment. What most theories neglect is the role of military efficiency and the structural reasons for the Austro-Hungarian Empire's weakness caused partly by the centrifugal tendencies of the more of twelve different 'nationalities': parliamentarization led to more, even habitualized, indecision, fatalism and resignation, ending in military catastrophe.

Looking at the recent crises of the European Union – centrifugal tendencies of and in member states, prolonged inefficiency to act in situations of emergency (Balkan-wars, mass immigration partly caused by US-military adventurism), we can notice some striking similarities between the European Union (a supra-national survival unit [Elias] in the making) and the deceased Habsburg Empire. The higher the degree of national representation in the highest levels of European decision-making, the greater is the degree of 'muddling through', of immobilism, of resistance, and the appeal to national we-feelings, strongly resembling the debates in the 'Reichsrat' of the Austrian half of the Dual Monarchy. Both systems can be described as economically efficient and advocates of modernization. Where they differ completely is in their emphasis they lay on the role of the army and the charisma of its leadership. The Habsburg monarchy had an army, at least equipped with the power-source of imperial charisma; Europe does not have an army, the military arm of its monopoly of force is formed by the US, the pacifier of Europe. Every attempt to change that will meet with the same stumbling-blocks that paved the path to decay and disaster in the Habsburg Monarchy.

Aurélie LACASSAGNE (Laurentian University, Canada)

Thursday 6 December 2018, 11.00–12.30

A Wee Light is Shining in a Bleak World: The Re-integration of Indigenous Peoples in Societies around the World

Fifteen years after the publication of Paul Keal's seminal book *European Conquest and the Rights of Indigenous Peoples. The Moral Backwardness of International Society*, Indigenous peoples from around the world have become more visible. The environmental crisis, the persisting inequalities among groups of people, and the bleak future of the planet have helped their voices to be heard on different stages, as there is an increased recognition that Indigenous knowledge can bring responses to these numerous challenges. From an Eliasian perspective, what has been quite fascinating is to see how Indigenous peoples have been historically completely wiped out of human history as if there were not even outsiders, as if they were left out of the power ratios of human figurations. Indeed, this largely explained why there were few Indigenous resistances in most of the 20th century, contrary to the 19th century that witnessed resistances before their complete exclusion. Nowadays, we can see their slow re-integration into human societies, their anew humanisation. In that respect, the vibrant Indigenous social movements illustrate a civilising process that is unfolding alongside the many decivilising processes of today's world society. Therefore, I intend to discuss some of these Indigenous movements in a comparative fashion and on the long duration, by grounding my argumentation into the works of Elias on (de-)civilising processes and established/outside dynamics. First, I will discuss the theoretical implications of the complete exclusion of Indigenous peoples after their unsuccessful resistance to colonisation. Then, I will examine their reintegration in the power (im-)balances of some selected figurations and how it constitutes a civilising process.

Alex LAW (Abertay University)

Friday 7 December 2018, 11.00–12.30

Thomas Reid's 'Civilised Controversy': Sociology of Utopia in the Scottish Enlightenment

Norbert Elias outlined three tasks for the sociological study of utopia. First, utopian fantasy images are a means to reconstruct the tensions, dilemmas and conflicts that were felt to be particularly acute at an earlier phase of the civilising process. Second, utopias provide ideal anticipatory solutions, desired or feared, possible or improbable, to such tension problems. Third, the oral or written communicability of fantasy images anticipates an audience, from small intimate circles to anonymous publics, capable of comprehending the utopian discursive form. The 1794 utopian scheme outlined by Thomas Reid, leading thinker of the Scottish Enlightenment, is examined in terms of Elias's sociology of utopia as a form of what he called 'civilised controversy'. Reid's utopia addressed the communicability of tension problems, fantasy solutions, and audience and field in threatening conditions of repressive British reaction to the French Revolution. Reid's utopia was neither a necessary consequence of prevailing intellectual preconditions of social milieu nor an unrealistic fantasy image divorced from emergent social tensions. From More to Reid down to the present Elias's utopia of 'civilised controversy' of democratic debate and expert judgement has been continually postponed by the short-term horizons of 'reality-blind' political, corporate and opinion leaders.

John LEVER (University of Huddersfield)

Thursday 6 December 2018, 15.30–17.00

Halal Meat and Religious Slaughter: from Spatial Concealment to Social Controversy – Breaching the Boundaries of the Permissible?

Across the secular West, the slaughter of animals for food has become an almost clandestine activity. Very occasionally however, when slaughter comes into view, social and political controversy emerges. In this paper, I examine two such episodes in England and the controversies subsequently engendered; the controversy over kosher meat and the Jewish method of slaughter (*shechita*) in the 19th century, and the contemporary controversy over halal meat and the Muslim method of slaughter (*dhabihah*). These controversies are complex and double-edged in that, not only do they involve food, which often invokes anxieties about what is being ingested and what moral boundaries are being crossed, they also involve religion. Both episodes are also linked to periods of rapid migration into the UK, and to concerns about integration and the threats posed to British values and national identity by the food practices of *outsiders*. However, while concern over kosher meat production and Jewish migrants in the 19th century was largely concealed within the spatial boundaries of Jewish communities, from the late 20th century onwards halal meat has become increasingly visible in line with the demographic expansion of the Muslim population out of racialized community spaces in the inner city. In this context, I argue that the production, sale and marketing of halal meat has been hidden from view by the meat industry and questioned by the mass media simultaneously, thus raising new questions about what it means to be civilized in the early 21st century.

Dominique LINHARDT (CNRS/EHESS, Institut Marcel Mauss, Laboratoire interdisciplinaire d'études sur les réflexivités (LIER), Paris)

Friday 7 December 2018, 9.00–10.30

Informal Combatants and Selfless Criminals: on the Locus of Terrorism in Modern Political Societies

In the sociology of Norbert Elias, the regulation of violence is closely linked to the development of the state: the more the state monopolizes the means of legitimate violence, the more outrageous appears any use of violence that departs from the norms sanctioned by the state. The terrorist phenomenon which, as we have it nowadays, has emerged since the 19th century, has to be understood in this context: it is a kind of violence that incorporates into its equation the scandal it represents. However, simply suggesting that terrorism violates the state monopoly of violence is not enough to understand where precisely lies the lever by which terrorism offends the social conscience in modern societies. In order to move further, this paper aims at bringing back a distinction within the state monopoly of violence that stems from the German tradition of thinking about the history of state building which Elias himself cultivated. The state monopoly of violence indeed covers two aspects that have gradually been separated in the context of modern societies with increasing clarity: on the one hand, the state monopoly of violence is meaningful in relation to the fight against crime, and on the other hand, it is relevant with regard to war-making. Now, if one considers terrorism from the perspective of this heterogeneity of the state monopoly of violence, one can see that one of its characteristics is precisely to subvert this distinction and to expose the struggle against terrorism to particular difficulties. The aim of this paper is three-fold: 1) to show how terrorism, as a type of organization, a form of action and a sort of event, tends to break up the distinction between crime and war and the institutions that carry it; 2) to shed light on how certain aspects of the institutional responses to the treatment of terrorism become intelligible when seen as an effect of this problem; and 3) to suggest that this particular pattern of terrorist organization, action and events helps to understand the shaping of the social and emotional responses to it.

Andrew LINKLATER (Aberystwyth University)

Friday 7 December 2018, 17.15–18.15

Symbols and World Politics

We live in an era of heightened sensitivity to political symbols and particularly to symbolism associated with imperialism and racism. That condition is a reflection of changing power relations between traditional establishments and outsider groups. Recent struggles are a reminder of how establishments have long used symbols to create and maintain survival units of greater magnitude and destructive power.

Not that inter-societal symbols have been absent throughout the history of human societies. But they have usually been weak when compared to the symbols that have contributed to the preservation of bounded survival units. Current global problems and challenges that are intertwined with lengthening and deepening social networks raise a central question for the current era – whether human groups can agree on symbols that enable them to exercise greater control over the forces that bind them together. The recent resurgence of national-populist movements, ideologies and symbols underline the scale of the challenge in creating global or cosmopolitan symbols.

If it is the case that social existence in all times and places has depended on a 'vast symbolism' (as Durkheim maintained) then more far-reaching forms of international cooperation will not develop without the requisite global symbolism. On that argument, new analyses of the symbolic domain are urgently needed, and particularly investigations of breakthroughs to universal symbolism in different eras. But how can inquiries be developed that can lead to greater sensitivity to the current relations between national and cosmopolitan symbols? And what are the prospects for closer international cooperation if efforts to change the balance of power between those symbols ultimately fail? Those are issues that will be explored in this lecture.

Katie LISTON (Ulster University)

Joseph MAGUIRE (Loughborough University)

Friday 7 December 2018, 11.00–12.30

Patriot Games: 'Ireland', Identity and Sport

Using the lens of the established-outsider framework, especially the social dynamics of charisma and shame between the 'mother country' (Great Britain) and a former dominion (Ireland), this paper will present a process sociological analysis of the struggle for recognition of 'Ireland' in international sport (1930-1970). In so doing, it will present original archival findings that reveal the ways in which even the very terms Éire and Ireland became contentious markers of identity in international relations, including sport, between the 'British' and 'Irish'. The work is underpinned by multiple archival and oral history sources, at local, national and international levels, involving sporting, state and personal papers and is, in some ways, at odds with official records and collective memories. Sportive diplomacy was at play in relations between the high-ranking executive members of the International Olympic Council/Committee, the International Amateur Athletic Federation and various national sports federations/associations. These power relations also involved, at critical times, representatives of the various External Affairs/Relations, Foreign and Commonwealth Relations Offices and Governments. As such, athletes and sports administrators were caught up in the 'Great Game' in which established power within the (waning) Empire continued to impact upon the quest for jurisdiction, eligibility and recognition. Such struggles for power, culture and control remain the case today.

Wiebke LOOSEN (Hans Bredow Institute for Media Research)

Friday 7 December 2018, 9.00–10.30

Journalism and its Audience: The Re-figuration of a Relationship and its Influence on News Production

With reference to the objectives of the whole session – that is, to investigate the re-figuration of public communication in an age of deep mediatization –, this paper explores the re-figuration of the journalism-audience relationship and its influence on news production. It thus brings in the analysis of the re-figuration of a producer-user constellation that is constitutive for public communication. While different forms of audience monitoring and measurement, participation, and engagement have long been part of many journalists' daily routines, the re-figuration of the journalism-audience relationship has stimulated a fundamental expansion of the journalistic function of creating and distributing content with new tasks such as facilitating and managing follow-up communication, connectivity, interactions, and collaboration with and among users. These developments profoundly affect how journalism, its societal function, and the content it produces are thought of, produced, distributed, and received. However, the re-figuration of the journalism-audience relationship does not take place simultaneously and uniformly within all journalistic organizations or for all individual practitioners. Here, it is particularly striking that new media startups seem to place a new understanding of the journalism-audience relationship at the very heart of how they conceive and practice news work.

With this paper, I propose to consider these phenomena as interrelated and follow four objectives: (1) to investigate the changing relationships between journalists and their audiences, (2) to analyze the effects these changing relationships have on journalists' work and their output, (3) to research the interrelation of both the changing relationship and its effects with the organizational setting of established media or new media operations,, and (4) to compare these analytical layers and their interrelations in the context of an overall analysis of the re-figuration of the journalism-audience relationship. In order to operationalize such an approach, I propose a three-step empirical-analytical process. Firstly, to reconstruct journalists' relationships with audiences in all their facets (journalistic role conceptions, audience images, participation, datafication, etc.). Secondly, to examine how these relationships affect journalists' work and their output. Thirdly, to examine these aspects comparatively, contrasting the variety of organizational contexts in which journalists work; established media organizations or journalistic start-ups where deeply re-figured journalism-audience relationships may already be common practice. Methodologically, this shall be achieved through the use of a multi-method design that combines reconstruction-interviews with journalists, a diary app that they will use to log their contacts with audience members, content analyses of the participants' news stories and the corresponding audience feedback, and network analyses of how audiences further distribute the examined stories in social media.

Steven LOYAL (University College Dublin)

Thursday 6 December 2018, 15.30–17.00

State Power and Asylum Seekers in Ireland

This paper presents a detailed account of the changing administrative and political response of the Irish State to rising numbers of migrants entering the country since the 1990s. Focusing in particular on asylum seekers, the paper seeks to explain why the Direct Provision and Dispersal regime has been sustained for so long, despite its manifest and well documented failings. The author explores continuities between contemporary management regimes and historical patterns in the treatment of refugees, but also the poor. Their historical-sociological explanation focuses on the interplay between: the imperatives of economic growth; state-formation, citizenship and social cohesion; international legal codes and conventions; and processes of contestation in civil society. This detailed case study applies the theories of Elias but also of Marx, Weber, and Bourdieu, and Gellner to problems such as nation-state formation, social closure, imagined community and legitimation in the regulation of migration.

Peter LUDS (University of Cologne)

Friday 7 December 2018, 13.30–15.00

Globalizing Long-Term Alternatives

Long-term alternatives require theories on the conflicting or antagonistic dis-/orientations concerning the desirability and realizability of social processes different from the predominant ones. Karl Marx, Sigmund Freud, Niklas Luhmann, Juergen Habermas, and Norbert Elias (2013 a and b) offered distinct preliminary concepts of alternatives as means of dis-/orientation and ex-/communication. Fundamental challenges imply diverging perception horizons and codes of conduct, decivilizing processes and long-term interdependencies and antagonisms. Mediated (a-)social networks have accelerated (self-) observations, evaluations, standardizations, identity-formations, and sanctioning. Thereby the perception of alternatives shifted. Inquiries into (auto-) biographies and historical studies, TV news, TV annual and centennial reviews, focusing on political alternatives as seen by state heads (Ludes 1989 and 2016) show these general patterns: (1) There are no unquestionable models for the perception and specification of alternatives and (2) no biological or physical models. (3) The diversity of perception modes and the challenges for coordination are too complex for conscious discourses. (4) The gaps between different perception modes endanger globalizing intergenerational figurations. (5) Human beings need explicit means of comparison in order to synchronize distinct perception horizons and limits. (6) Such coordination allows for realm- and group-specific standardizations. (7) Developing informal or formal standards requires the continuous feedback of particular perception patterns with collective norms to be tested time and again. (8) Such tested comparisons, measurements, standardizations or explicit norms can become more binding for specified issues and periods of time. (9) Thereby they may supersede the relatively natural focus on individual and group-specific, often short- or mid-term interests.

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Peter LUDS and Stefan KRAMER (Organizers) (University of Cologne)

Friday 7 December 2018, 13.30-15.00

Session: Accelerating Habitus Shifts in China and Globalizing Long-Term Alternatives

Long-term alternatives require theories on the desirability and realizability of social processes different from the predominant ones. Inquiries into globalizing long-term alternatives necessitate dialogues between sociological theories and insights from the humanities which were gained via studies of mainly Western processes with, e.g., foci on accelerating habitus shifts and prevailing established-outsider figurations in China.

1) Based on the concepts of alternatives in the works of Karl Marx, Sigmund Freud, Niklas Luhmann, Juergen Habermas and Norbert Elias as well as empirical studies, Peter Ludes proposes the following development patterns of long-term alternatives: There are no unquestionable models for the perception and specification of alternatives and no biological or physical models. The diversity of perception modes and the challenges for coordination are too complex for conscious agreement on shared collective alternatives. The gaps between different perception modes endanger mutual understanding. Therefore, human beings need explicit means of comparison in order to consciously coordinate and synchronize distinct perception horizons and limits. Such tunings allow for group-specific and more integrative standardizations, which prefigure conflictual comparisons, measurements, or explicit norms and which accelerate habitus shifts via asocial and social networks.

2) Stefan Kramer focuses on the newly established social credit point system in the People's Republic of China and its historical connection with the traditional ideal of the Chinese social structure and its cultural narratives. The traditional ideal aimed at a balanced relationship of benevolence and piety between rulers and subordinates in family as well as in local and state structures and the duty of self-cultivation. This ideal represented the central element of the Chinese scholar state since the axis time. It was used similarly by all philosophical schools, even if it has been interpreted and applied differently. This figuration of power still determines participation and exclusion in Chinese communities. It has established different narrations of Chinese-ness in changing historical conditions.

3) Merle Schatz applies Elias's theory of established-outsider figurations to the case of Mongols and Chinese living together in neighborly relationship in Inner Mongolia and shows that defining and defending the position of the own as 'established' and constructing the Mongols as outsider is a complex process for the Chinese involved. The relationship of both groups can be placed ambivalently between peace and violence and its socio-dynamic complexity is characterized by their close interactions and social contact. By looking at land taking and environmental policy in Inner Mongolia, Schatz will show that conflicting legal systems in China demand different strategies for the Chinese to at the same time 'in- and exclude' Mongols as 'accepted outsiders', to keep them close and distant at the same time.

Alexander MACK (Aberystwyth University)

Thursday 6 December 2018, 15.30–17.00

Fortress Societies. The Mobilisation of Shared Anxieties

My paper argues that the shared anxieties embedded in representations of transnational migration are moving Britain and Australia towards becoming more closed fortress societies. The language of political leaders in liberal democratic societies frequently interprets the transnational movement of people in conflicting ways. On one hand, there are appeals to a more open society with more diverse sets of identifications and the loosening of societal regulations. On the other hand, there are appeals to a more closed society, with more narrow sets of identifications and the tightening of societal regulations. These tensions show the persistent negotiation of what Norbert Elias calls the duality of nation-state normative codes. This conceptualisation parallels Ulrich Beck's discussion of the dialectical tensions between cosmopolitanisation and anti-cosmopolitanisation movements. My paper presents a methodological framework that synthesises features of process and risk sociology, developed by Elias and Beck respectively. I reconstruct the societal processes that have inspired the Brexit vote and the distortion of Australian diplomacy, through investigating the migration representations embedded within the speeches, interviews and press conferences of British and Australian Prime Ministers from 2001 to 2017. British and Australian leaders encouraged more reductive modes thinking and narrow societal orientations. Broader societal fears of various established groups created harmful risk narratives that stigmatised transnational outsiders, and raised the barriers to societal inclusion and widened forms of societal exclusion.

Aline MARQUES COLARES-CAMURÇA, Fernando ROSCH DE FARIA and Heloisa Helena BALDY DOS REIS (Universidade Estadual do Ceará – UECE)

Friday 7 December 2018, 11.00–12.30

The Physiology of Emotions of Football Fans

Most human societies developed some type of mechanism to decrease social pressures of repressing personal feelings. Modern societies developed leisure activities that, in general, allow the excitement. 'Leisure activities are designed to appeal to people's feeling directly and to arouse' manifestations of feeling (ELIAS and DUNNING, 2008)*. The football match as a mimetic activity can elicit excitement in its fans. According to Dunning (1992, p. 34), the characteristics and functions of mimetic activities cannot be understood only by the sociologic approach, which ignores the psychologic and physiologic dimensions. This research aims to evaluate the cardiac frequency (FC) of football fanatics fans throughout a match day. We believe this helps understanding how the three levels '– the sociological, psychological, biological – connect' (ELIAS and DUNNING, 2008, p. 91). The FC of 3 football fanatics fans of Corinthians Football Club (average age = 32 years and average FC in rest = 60bpm) were recorded by *firstbeat SPORTS 4.7.3.1* at 30 minutes before the match, during the match, and 30 minutes after the match. The data were collected during the final match of Paulista Football Championship of 2018 at University of Campinas. The Corinthians team played this match as visitor club with one goal of disadvantage. The championship was decided by penalties after the regular time. There was a FC elevation in the start of the match (107, 94 and 80 bpm), seconds before the goal (127, 133 and 108 bpm), at the end of the match (135, 167 and 131), and again at the moment of the team's victory. The tension showed by the fans was physiologically seen with the increase of the FC, which arose mainly with the manifestations of feeling by the victory of their team.

*ELIAS, Norbert; DUNNING, Eric. *Quest of excitement*. Dublin: University College Dublin Press, v. 7 of the *Collected Works of Norbert Elias*, 2008.

Christophe MAJASTRE (Université Saint-Louis – Bruxelles)

Friday 7 December 2018, 9.00–10.30

May Rights Civilize? Elias, the *Grundgesetz* and the German (De)civilizing Process

The role of rights and, more broadly, the development of legal relations and technics remain marginal in the process of civilization as analyzed by Elias. Excluding the few considerations he offered on human rights in the final chapter of *Changes in the we-I balance*, Elias himself largely overlooked this question. Put bluntly, laws, written rights or constitutions, provided they are even deserving consideration, can not be considered anything but mere artifacts under his perspective.

Using German history as a test-case, this paper looks for the reasons of this eclipse in Elias's reflections and asks whether and in what way processes of juridification generally speaking could be integrated within the analysis of civilizing, decivilizing and recivilizing processes.

First, it argues that this absence should be investigated in the light of both Elias intellectual inheritance (mainly Weber and Marx) which fuelled his pre-war writings and of the post-war debates on Germany and the necessity to reeducate the Germans. These latter debates, led by prominent 'remigrant' scholars such as Karl Löwenstein, largely revolved around the need to use the constitution, in this case the *Grundgesetz*, to civilize or 'westernize' the Germans. While the fact the Elias didn't take any direct role in theses largely idiosyncratic debates when they happened is not surprising, their absence from Elias latter reflections on Germany, both in *The Germans* and his biographical interview is no doubt more surprising.

Second, I use a comprehensive reading of Elias's work in order to confront it with other – and often contradicting – trends in the historiography of Germany. Firstly, I examine the role of the legal status of individuals in the permanence of a monarchic habitus among the Germans. Second, I attempt to assess in what ways the evolutions of the political rights and their enshrining in various documents can be conducive, or consequences, of civilizing trends with regard to German history.

Finally, I offer to discuss the implications of Elias's theory to throw a light on the evolutions of legal thought and judicial power in (West-) German history since 1945.

Matthew MCINTOSH (University of Leicester)

Thursday 6 December 2018, 15.30 – 17.00

Hegemonic Hypermasculinisation in the United States: 1900 - 2000

Twentieth-century America saw a number of challenges to hegemonic manhood brought about by rapid challenges to white racial dominance and women's increasing influence. This paper situates hypermasculinisation as a counter-process to functional democratisation and as a mechanism to reassert or redefine masculinity as a figuration navigates changing balances of power. Hypermasculinisation is facilitated by two key factors, motivated by a real or perceived change in the balance of power, working within a population: (1) A decreased density of interconnectivity of social figurations. This is characterised by a depacification of society and/or a disintegration of a public space (including inter-figurational dialogue) for figurations to interact. Decreased density is also demonstrated by an organisational abandonment of specific communities or a removal of public services. (2) A decreased pressure towards rationalisation of conduct with the three hypermasculine characteristics increasingly encouraged and governed by the figuration (rather than internal constraints). This is exhibited by more open displays of impulsive or emotive hypermasculinity—meaning that violence, attitudes towards danger, and beliefs about and treatment towards women being used by the figuration to regulate interactions and to define 'true manhood'. This is also exemplified by a decreasing psycho-social distance between childhood and adulthood. A sociogenetic study of hegemonic hypermasculinisation helps to explain and understand the changing acceptability of masculine behaviours, even within established figurations, between different periods in the twentieth-century. This will also provide a frame-work for the study of hypermasculinisation within other contexts or within other figurations. Both primary and secondary sources illustrate the hypermasculinisation process working within the hegemonic population.

Robert MEARS (Bath Spa University, UK)

Wednesday 5 December 2018, 15.30–17.00

State Formation, Minority Language and Stigma

Processes of nation-state formation involve the absorption and assimilation of distinctive ethnic and linguistic groups. There are innumerable examples in European history of State centralisation dynamics embracing and absorbing fissiparous and ethnically distinctive populations. In the case of the United Kingdom, such groups were absorbed into the nascent British state via the predictable mixture of legal restrictions, 'informal' coercion, and for some elites, opportunities for social mobility. The Acts of Union between England and Wales in the 16th century offer rich data about the ways in which the dominant groups viewed the subordinate in the power relationship. The insider-outsider figuration is particularly useful in explaining such processes. 'The conditions under which one group is able to cast a slur upon another group, the socio-dynamics of stigmatisation, deserve some attention....' (Elias 'Towards a theory of established-outsider relations' *Collected Works* 4, Dublin, UCD Press 2008:5). State documents that legally incorporated Wales into the English state in 1536 and 1542 illustrate the power dynamics at work. The paper draws on archive material about the 'failed nation-state' of Wales from the 16th to the 19th century – statutes, legal documents, Government commissions etc. These demonstrate the ways in which the figuration of English-Welsh relations were characterised as 'civilizing' by the English. The paper draws on a range of historical documents to illustrate the attempts to impose a collective stigma on the 'outsiders', particularly those who persisted in using the minority language, and the ways in which powerful actors simultaneously attributed group charisma to themselves and the complimentary denigration of the 'outsider'. The systematic denigration of out groups is apparent, and the language used to describe the outsiders by the in-group demonstrates the potency of the concepts of group charisma and group disgrace.

Stephen MENNELL (University College Dublin, Honorary)

Thursday 6 December 2018, 13.30–15.00

The Political Implications of Figurational Sociology

By this title, I do not mean the short-term and *party* political implications of figurational sociology, but something broader and longer-term in perspective. Starting in particular from the 'Games Models' set out in chapter 3 of Elias's *What is Sociology?* I want to pose the question of how little influence sociology has had on how people at large think about and understand how society works. In the main, they continue to think in psychologistic rather than sociological terms, notably by using what Godfried van Benthem van den Bergh has called 'the attribution of blame' as a means of orientation. What does a general deficiency in 'joined-up' thinking imply about the prospects of (relatively) democratic government in today's highly joined-up world?

Cédric MOREAU DE BELLAING (Ecole normale supérieure-Paris/LIER-IMM)

Thursday 6 December 2018, 13.30–15.00

Violence Increasing and Informalization Process in Social Conflicts in France

The emergence, during the 20th century, of police forces specializing in the regulation of forms of collective protest has often been described as significant in a process of euphemizing violence within the social spaces of Western Europe, meeting with Norbert Elias's analysis of the civilizing process. Indeed, these police forces have adopted doctrines and policing techniques that gave priority to keeping protesters at a distance, as well as protecting police officers, which in the long term has led to a reduction in the level of violence in collective protest situations. This evolution has in particular been interpreted as the fruit of a republican compromise between the holders of power and the revolutionary movements. Yet, for some years now, social conflicts in France have been readily described as 'abnormally' violent by both police officers and demonstrators. Even though a quick look at 20th century history tends to prove the assertion wrong, this common diagnosis about the increased violence does seem to correspond to a reality that historical comparison fails to fully consider. This contribution wishes to offer a sociological approach to this reality, starting from this diagnosis, and studying the social configurations that make it possible.

The assumption underlying this contribution will be twofold. On the one hand, the diagnosis of an increase in violence in social conflicts is largely due to an increase in intolerance towards violence among social and/or professional groups that are used to using and being subjected to violence. The period would therefore not be significant as a clash in the process of civilization, but on the contrary, as its deepening. But on the other hand, and paradoxically, this reduction in tolerance of violence tends to produce – at least temporarily – more violence, both sides of the conflictual situations being inclined to respond to the 'unbearable' violence of adversaries with violence. As such, the diagnosis of an upsurge in violence should be understood as the result of an informalization process affecting the conflictual relations between police officers and activists in France. This process of informalization manifests itself particularly in the transformation of protestor configurations: whereas the model of specialization and professionalization in policing assumed that police forces present themselves as forces of intervention *between* protesters and the object of their protest, the current dynamics of social conflicts generate rather a temptation of *face-to-face* confrontations between police and activists where both tend to define themselves as direct adversaries.

Antoine MVONDO OLONGO (Panafrican University)

The Dynamics of Educational Policies in Sub-Saharan Africa: between 'Established' External Logics and 'Marginal' Internal Logics

The historical trajectory of educational policies in sub-Saharan Africa is marked by three main moments: the centrality of the state in the process of planning education with independence in 1960, the extraversion of educational policies and models, and the recent participation civil society organizations to co-produce educational public goods and services. In general, it can be seen that the educational field in sub-Saharan Africa is characterized by a multi-stakeholder configuration with the State as a legitimate actor responsible for steering and planning education. To this central actor, donors and international organizations (World Bank, UNESCO) are added as agencies for standardization of the globalized discourse of education. At continental and regional level, the African Union (AU) through the Continental Education Strategy (cesa) and previous strategies, also intends to play a coordinating role with panafricanist ideals.

Interactions between these main actors tend to install a 'stable' mechanism of educational policy governance in sub-Saharan Africa. Thus, in the observation and in a perspective of sociology of international relations, we think that the model 'Established-outsider' of Norbert Elias will be able to account for this multi-stakeholder configuration. On the one hand the donors (World Bank and UNESCO) external actors considered here as 'established' by their strong capacities of mobilization of the technical and financial resources, and on the other hand the African States and the African Union said 'Marginal' because they receive the models of organization of education and financial resources from 'established' international partners. This configuration is not stable because, in fact, it can be seen that African states in the day-to-day management of education systems do not remain essentially attached to international educational guidelines. Likewise, the African Union with its legitimacy as a continental actor constitutes and proposes educational policy guidelines for African states. The 'established – marginal' configuration is thus fluctuating and the multiple actors use their symbolic or technical resources to influence the dynamics of construction of the educational field in sub-Saharan Africa. Through this communication we propose to connect the social mechanism of Norbert Elias to a configuration of actors at the international level in the specific field of education in Africa.

Matthieu DE NANTEUIL (Université catholique de Louvain)

Thursday 6 December 2018, 13.30–15.00

Re-inventing the Western Myth? Elias's Views on Violence, Civility and Rationality

This communication intends to explore Elias's views on violence, questioning its main narrative – i.e. the so called 'civilization process' – and its validity for today's issues.

After revisiting the conditions under which the text had been written – *Über der Prozess der Zivilisation* was originally published in Bale (Switzerland) in 1939 – and, above all, the author's attempt to reaffirm its validity in any western context, we'll try to make explicit one of the main argumentative features of his genetic sociology: the existence of a frontier that hermetically separates different types of violence according to their link to the 'civilization process'.

Some are *internal* to it, as ordinary combats in the Middle Age or hooligans' violence around football places in the recent period: submitted to strict rational control, they're planned to disappear in the long run. Other remain *external* to it – either because they come from *abroad* or because they escape to any *rational* control, as it seems to be the case for terrorism: if Elias doesn't analyze them as such, his works suggests that the only way to control them would be to 'enlarge' the civilization process to such situations and/or to 'civilize' them through diplomacy and education, with the risk of supporting forms of 'cultural colonization'. In Elias's construction, no type of violence is conceived as being *at the same time* internal and external, except 'total war': this was the case for World War I and II but, to him, such events occur as historical exceptions.

What remains unthought in Elias's views is the possibility for violence for be at the same time internal and external to the civilization process or, in other terms, to consider that destructive violence may *accompany* or even *structure* social order in post-industrial societies. Doing so, Elias's work contributed to reinvent, though on a much more sociological basis, the western myth initially formulated by Montesquieu – who stipulated that 'commerce can only improve ways of life'. From destructive impacts of capitalism on human or ecological resources to ordinary racism or homophobia, this communication will give some examples that may question such a perspective.

Maria Vittoria NARDI (Università degli Studi di Pisa)

Thursday 6 December 2018, 13.30–15.00

Accomplices, Matchmakers and Facilitators of Crime: The Power of Mafia Relational Networks

In substance and in the forms, not all the lands of expansion of the organized crime represent a novelty even if the flourishing sociological and cultural distortions have been very present through the narratives of a certain kind of journalism based on the only charm that the word 'mafia' evokes. Some conceptual constructions have no reason to exist in reality. Moral entrepreneurs such as the mass media often tell us that today mafia-type criminal organizations stopped shooting, that they don't need anymore to exercise violence, but forget that for about two hundred years - and today again - Mafia has knocked on doors of companies. As early as 1875, the investigation by Franchetti and Sonnino in Sicily emphasizes that while Mafia made agreements with the business world, violence remained in the background, it was enough to draw Mafia's authority to compromise.

Different models of interpretation can be used to identify the relationships of exchange, cohabitation (the interests of organized crime blend with those of legal firms) of conditioning (the company is conditioned by the presence of Mafia), protection-extortion (the company pays lace), of co-participation (the entrepreneur allows Mafia to enter with illegal capital in his own legal enterprise). The mafiosi are experts in the combined use of violence and social capital, they know when to shoot and shoot and know how to do business: the combination of these factors, in addition to the production of social capital Mafia goes to shape the so-called 'grey area', a suggestive expression, used to give meaning to the figuration of those places, those spaces and moments constituted and marked by relations of promiscuous intersubjectivity that revolve around pacts of a corruptive and collusive nature, the construction of criminal relationship systems.

Irem OZGOREN KINLI (Izmir Katip Celebi University)

Thursday 6 December 2018, 11.00 – 12.30

'In Reality, we are all late barbarians' (1989) and *The Square* (2017)

This paper aims to examine some of the fundamental questions of the modern individual by using Norbert Elias's theoretical models and conceptualizations in order to examine them through contemporary European cinema. Despite the limited number of references to Eliasian works in movie studies, media works may provide an illustrative function, clarifying the meaning of analytical concepts in figurational sociology. Ruben Östlund's latest movie *The Square* (2017) has been selected as an illustration of his criticism of social contracts, group psychology, (un)civilized behaviours, family bonds, individual morality, ethics and their place in modern society. The film is about the promotion of a new exhibition centred on an art piece called 'The Square' which is described in the artist's statement: 'The Square is a sanctuary of trust and caring. Within it we all share equal rights and obligations'. It was partly inspired by an installation of an actual physical square as a social experiment at the Vandalorum Museum in Värnamo, Sweden in 2014, by the director Ruben Östlund and his producer Kalle Boman. The paper describes how figurational sociology may provide an analytical framework for understanding the modern individual in present society. Additionally, it questions the meanings of cultural artefacts and the particular significance of modern art museums for these self-proclaimed civilized subjects. This is achieved by using the following five conceptual tools: Change in pattern of cooperation and competition; changing balance of evolutionary formalisation and informalisation; We-I balance between established and outsider groups; Changes in control of nature, in social controls, and in self- controls; and Changes in modes of knowledge and balance of involvement and detachment.

Julien POMARÈDE (Université Libre de Bruxelles)

Thursday 6 December 2018, 15.30–17.00

Configuring Organized Violence in the 'War on Terror': A Socio-Political Approach to NATO's Military Campaign in Afghanistan

The paper deconstructs the production of NATO's 'war on terror' in Afghanistan, conducted through the International Security and Assistance Force (ISAF), between 2003 and 2014. After a decade of counter-insurgency and counter-terrorism operations, security environment remains fragile in Afghanistan. Confronted with the 'war on terror', IR scholars have mainly thought military violence as an unquestioned tool, (im)perfectly reflecting political-strategic intentions in 'non-conventional' conflicts or as an incoherent self-perpetuated 'nomadic machine'. I sociologically problematize the use of organized violence at NATO. I conceptualize ISAF as a 'transnational configuration', a regulated social and professional space, in which diplomats, military commanders and operators (conventional and special forces units) struggled in NATO's institutions to build a fragile, but generative consensus on what should be the right use of force. Based on interviews and a fieldwork conducted in NATO HQ, the paper captures the (re)production over time of a disputed but stable collective belief among professional actors involved in Afghanistan, that the war is 'winnable' and that the intensive military violence is 'useful' despite its structural failures. The 'war on terror' appears not only as a contingent social construction emanating from actors' knowledge and interactions, but also as a destructive reality shaped by approximate agreements and conflictual relations among those who design and perform war.

Arjan POST (Norbert Elias Foundation)

Thursday 6 December 2018, 13.30–15.00

Informalisation and Integration Conflicts: The Two-Faced Reception of Migrants in the Netherlands, in: *Cas Wouters and Michael Dunning (eds) Civilisation and Informalisation: Connecting Long-Term Social and Psychic Processes* (Palgrave, 2018)

Almost everywhere in Europe the integration of non-Western immigrants and their offspring is perceived as 'failed'. Muslims are broadly regarded as 'maladapted' in terms of the dominant 'informal' Western lifestyle, as advocated by established groups. Almost forgotten, however, is the public debate from the early 1980s in the Netherlands and elsewhere on the 'moral decay' of and within established groups themselves. Under the doom of the economic downturn and the rise of criminality, opinion polls then indicated a stronger wish for stricter rules and rigid enforcement by the authorities, as politicians called for a 'moral revival' or 'restoration'. According to Cas Wouters well-known thesis, this can be regarded as a shift from informalisation towards (re)formalisation. In view of the recent 'multicultural discontent' this raises important questions. What happened to the former discourse on 'uncivilized' manners; and how about the short-term process of re-formalisation? To answer these questions, I took up again the material I used for my final thesis at the turn of the century. In an agony column in popular Dutch women's magazine, as a sequel to the study by sociologists Christien Brinkgreve and Michael Korzec on changes in the period 1938–1978, I tried to find signs of a shift in advices to readers in general, and of changes in dealing with newcomers in particular. The findings are interpreted as shifts in the power balance between established and outsider groups, whereby the first use their plea for 'permissive' morals as an ideological weapon against the latter. These transformations are understood as integration conflicts in the Eliasian sense. Presenting a multi-level model integration conflicts, these dynamics are related to topics such as globalisation, populism, and fundamentalism.

Ryan POWELL and John FLINT (University of Sheffield)

Friday 7 December 2018, 11.00–12.30

Social Stratification and the Defunctionalisation of the Family: State, Market and the Contemporary Childhood Process

Norbert Elias conceptualised the ‘partial defunctionalisation of the family’ as a key long-term shift in the wider process of childhood within advanced capitalist societies. As the modern nation-state developed, it took on more and more functions which were previously the remit of the family unit as part of a wider, integrating and collectivizing process. At the same time, the distance between childhood and adulthood grew longer as urban societies developed and became more complex and differentiated. As the demands of adulthood increased so did the time and effort required in the socialisation of children in preparing them for the adult world. However, while Elias details general, long-term trends in the defunctionalisation of the family at the societal level, little attention is paid to variations in this process across different social strata – distinctions in this process along lines of class, ethnicity and disability for example. Moreover, writing in 1982 Elias could not have predicted more recent developments in terms of the technologies and techniques that have emerged in the rearing and surveillance of children, nor the marketization of childcare. This paper seeks to extend the concept of the defunctionalisation of the family to the present period. We explore contemporary changes in this process with reference to individuals at opposite ends of the social spectrum: from children in care for whom the state performs an ambivalent role in directing the nurturing of children to adulthood, often with very negative consequences; to the super rich for whom parenthood increasingly involves wider networks in ‘outsourcing’ functions to non-familial third parties and privatized institutions tied to notions of status and distinction. In extending Elias’s analysis we expose tensions and shifts within the contemporary process of the defunctionalisation of the family as a symptom of the wider unravelling of the collectivizing process and shifting state-market relations. We suggest that this focus can shed light on social stratification and stigmatisation at one end; and disidentification and urban enclavisation at the other. We conclude that long-term changes in the defunctionalisation of the family as part of the wider childhood process can provide key, but largely unrealised, insights in understanding contemporary urban polarization.

Dieter REICHER (Co-Organizer) (University of Graz)

Wednesday 5 December 2018, 15.30–17.00

Session: African State Formation and Integration Conflicts: Norbert Elias's Ghanaian Papers

This session aims at contributing to the discussion on Norbert Elias unpublished essays on Ghana, in particular on 'The Formation of States and Changes in Restraints'. To what extent is Elias's view on African state formation still valid, and in what way does it help to understand 'process universals' in general, and the dynamics of integration conflicts in particular? For his writings on Ghana, Elias investigated specific features of specific tribes and their efforts for the formation of survival units, thus taking parallels between African and European – Roman, Athenian – (village) state formation processes into account. Interpreted as part of a much broader figuration, brought about by British colonisation, the example of Ghana can not only be understood in terms of established-outsider relations, but also could serve as a bridge between Africa and Europe.

Co-organizers and speakers: Behrouz Alikhani (WWU Münster), Adrian Jitschin (Norbert Elias Foundation), Arjan Post (Norbert Elias Foundation) and Dieter Reicher (University of Graz)

Michel-Philippe ROBITAILLE (Université du Québec à Montréal)

Friday 7 December 2018, 9.00 – 10.30

Beyond Nationalist Views of the Rise and Legacy of Fascism: Assessing Norbert Elias's Contribution to the Analysis of a 'Breakdown of Civilisation'

Nationalism has an impact on the way we interpret the past. Ever since Ernest Renan, researchers have emphasized the need to forget in order to unify the national community. More recently, critics of methodological nationalism have shown that projecting nationalist categories into pre-nationalist eras distorts our view of the latter. The relevance of nationalist frameworks is questionable even for studying nationalist phenomena. Sociologist Rogers Brubaker has warned us about the risks of blurring the distinction between categories of analysis and categories of social practice.

Historians of fascism have been involved in diverse controversies over the years – the so-called *Historikerstreit* and Goldhagen debate in Germany, controversies over the work of historian Renzo De Felice in Italy, to name but a few. These usually occurred when historians went beyond the interpretation of the fascist past and its context to offer insight into its legacy for our collective memory and our civic concerns. Some of these controversies revolved around issues that are characteristic of the nationalist framework aforementioned that confuses analytical concepts with categories of social practice. References to the pursuit of 'national interest' and to the 'patriotism' of fascist leaders like Mussolini belong to this uncritical usage of social actors' language.

Historical sociologists can provide key insight to reframe these debates and provide non-nationalist accounts of fascism and its legacy, both on the political and methodological level. Michael Mann and Dylan Riley have contributed to this reflection. Inspired by Max Weber and Antonio Gramsci, these historical sociologists have yet to assess Norbert Elias's contribution to the debate. His writings on The Germans take as an object of study the 'breakdown of civilisation' and 'regression to barbarism' that constituted the catastrophe of Nazism. This was, according to Elias, the result of a specific German habitus acquired over the long run, especially from the Wilhelmine Reich on. Is Elias's interpretation teleological, like most theories of the German Sonderweg? Does his account rely on a reified conception of national culture?

This paper explores Norbert Elias's contribution to the analysis of the historical causes of fascism and its implications for contemporary civic and political life. It pays special attention to Elias's contribution and shortcomings concerning one objective: overcoming unreflexive methodological and political nationalist standpoints in this field of study.

Maria Beatriz ROCHA FERREIRA (State University of Campinas, LABJOR- UNICAMP, Brazil)

Marina VINHA (Federal University of Grande Dourados – Mato Grosso do Sul, Brazil)

Veronice LOVATO ROSSATO (Federal University of Grande Dourados – Mato Grosso do Sul, SED/MS, Brazil)

Thursday 6 December 2018, 11.00–12.30

Power and Violence: The Case of Guarani and Kaiowa Indigenous People in Dourados, Mato Grosso do Sul, Brazil

The Guarani and Kaiowá indigenous peoples living nearby the city of Dourados, state of Mato Grosso do Sul in central-western Brazil, coexists in a simultaneous world between the mythological ancestral knowledge and the one of European origin. The aim of this study is to analyze the violence that permeates the life of the Guarani and Kaiowá Indigenous peoples. The method is based on bibliographical sources and the experience of the authors for more than two decades with these ethnic groups. The concepts of Elias's balance of power and interdependencies subsidize the study on the following topics: (i) the impact of the state on the social organization of the Jaguapiru and Bororó villages; (ii) the Guarani and Kaiowá ancestral worldview and (iii) the interdependence of these peoples with local and external agencies. Living in the same space there are also the terena indigenous peoples, as well as non-indigenous people that increase the tension. In addition, there is the aggravating fact that the urban perimeter entered the reserve lands. The violence in these villages is characterized by murders of non-indigenous leaders fighting for their lands, rape of indigenous women and non-indigenous women, sequential suicides, homicides, drugs, alcoholism, hunger, among other factors. The study portrays the impact of the monopolization of the state force and the economic model of the national society, imposing its will on the indigenous, de-structuring the Guarani and Kaiowá ways of being. The interdependencies of these peoples with local and external agencies, such as the United Nations (UN), indigenous organizations, the Greater Guarani Assembly and Kaiowá - Aty Guasu, indigenous leaders, social networks and human rights organizations call for justice and increase their feeling of self-esteem. Besides all, their ancestral worldview keep them united that constitutes their unique and specific being, through religious rites and social practices.

Robert RODE (Brandenburg University of Technology)

Thursday 6 December 2018, 11.00–12.30

Far-Right Populism and National Character in East Germany: A Case Study about Anti-Immigration Protests in Cottbus

Despite the vast research on extremism in East Germany, the recent rise of far-right populism still contains several theoretical gaps. While the debate on the causes of the success of far-right populist movements across Germany and Europe is omnipresent in the media, many researchers focus on the continuities between the present forms of far-right populism and conventional forms of nationalism and right-wing extremism. Other studies analyze populism as a common phenomenon in many democratic societies because politicians, who seek the approval of voters, have to become populists from time to time. In contrast, Jan-Werner Müller (2016) argues that particularly contemporary far-right populists have succeeded in combining their anti-elitists rhetoric with the normative claim of being the true representatives of the people. Müller insists that populists are anything but a beneficial corrective in representative democracies. In comparison to political theories of far-right populism, this study formulates a sociological approach based on the work *Studies on the Germans* by Norbert Elias (1989). An Eliasian approach will shed light on aspects that many researchers omit. Elias showed that the power struggles between aristocratic elites and capitalist middle-classes since the unification of Germany in 1871 resulted in the consolidation of middle-class nationalist elites. This study seeks to recover Elias's work to analyze and understand far-right populism in contemporary East Germany by drawing on his concept of habitus development.

The developments in East Germany are very exemplary in this context because exclusive authority claims by populist parties such as the *Alternative für Deutschland* (AfD) or the political movement Pegida dominate the political debate in an unprecedented way. Although right-wing extremism - including violent crime - is anything but a recent phenomenon in many parts of East Germany, the AfD and Pegida succeeded in taking their anti-immigration and anti-elitists rhetoric to the center ground of political life in East Germany. In Cottbus, the second-largest city of the federal state of Brandenburg, *Zukunft Heimat* (Future Home), an association closely related to Pegida and the AfD, has mobilized thousands of protesters against refugees in Cottbus. While some reports and studies would rather suggest an established-outsider-figuration in Cottbus - for example, Germans v. refugees - this paper focuses on habitus development in the middle-classes in Cottbus. Many studies on far-right populism tend to overlook the power struggles between different middle-class groups in Germany. This study draws on documentaries, reports, studies, and small-scale ethnographic surveys. The results of this study shall contribute to a theoretical understanding of far-right populism using Eliasian figurational sociology.

Inken ROMMEL (University of Münster)

Thursday 6 December 2018, 11.00–12.30

Understanding the Rise of Right Wing Populism as a Reaction to New Power-Balances

My interest for this presentation is to demonstrate that right wing populists who aim for a 'conservative revolution' in German society 'suffer' from a drag effect of habitus concerning identity. Even though the German society is in fact very diverse, they try to establish a 'core culture', which excludes refugees and Germans with a migration background and marks them as different. The 'scope of identification'* towards ethnical minorities and refugees seems to diminish in favor of a skepticism against everything, which is not familiar. Aiming for a homogenous 'core culture', representatives of the idea of a conservative revolution try to re-construct a homogenous 'folk' of ethnical Germans. Their populist rhetoric appears as a desperate attempt to find simple answers to the complex situation of growing uncertainty within social, economic and ecological spheres. With the help of some empirical examples I would like to exhibit how the ideas of an ideological and ethnical homogenous German society drive the visions of the endangering character of a diverse liberal society. Their representatives criticize the 'cult of guilty' as they call it - concerning the German handling of national identity after the mass murder of Jews during World War two - they aim to re-create a proud national German identity. One can observe an increasing solidarity between conservative milieus and the extreme right**. They unite, based on the goal of a 'conservative revolution'***. Those groups aim to take back the processes of democratization, which have taken place in Germany during the last seventy years, and try to legitimize racial harassments against migrants and refugees in Germany by interpreting it as self-defense. Economic, social and environmental uncertainties seem to reinforce feelings of uncertainty in terms of identity. The concrete other is much more tangible for uncertain people than for example anonymous power of financial markets or natural disasters. Conservative politicians stoke these fears of a 'cultural other', at the same time distracting from more fundamental problems like social inequality and environmental consumption. A dissemination of authoritarian ideas and orientations, questioning the constitutional state and the idea of equality of ethnic groups and gender, come along with these developments. This is alarming in terms of an operating democracy. One can observe these developments in eastern European countries like Poland and Hungary, where the alteration of the constitutional state in the sense of an authoritarian nationalism is taking place already.

*Elias, Norbert (2001): *Gesellschaft der Individuen*. Frankfurt am Main: Suhrkamp.

**Speit, Andreas (2016): *Bürgerliche Scharfmacher. Deutschlands neue rechte Mitte – von AfD bis Pegida*. Zürich: Orell Füssli.

***Ibid.

Xavier ROUSSEAU (Université catholique de Louvain)

Quentin VERREYCKEN (Harvard University)

Thursday 6 December 2018, 13.30–15.00

Civilization of Violence and Mass Murder Societies. Norbert Elias and the History of Violence

Originally formulated at the end of the 1930s, Norbert Elias's theory of the civilizing process gradually won recognition among scholars in the 1970s and 1980s with the English and French translations of *Über den Prozeß der Zivilisation* (Elias, 1973, 1977, 1985). Despite a recurrent criticism of the civilizing process as a sort of Darwinian model (Mosse, 1978), Elias's model eventually became the most praised paradigm among criminal justice historians, who found in it a means to explain the decline of homicide trends between the late medieval and the modern eras (Spierenburg, 1995). They also recognized in the historical sociology of Norbert Elias a way to conciliate the study of the evolutions of individual psychological structures with a more general approach of social structures in which these individuals were embedded, i.e. the Weberian early modern State (Delmotte, 2007, 2012).

The purpose of the present paper is to offer a discussion about the major contributions of the civilizing process to one of the most innovative research fields in history: the history of violence. Firstly, the civilizing process theory played the role of a catalyser for studying the uses of violence as a basic instrument of power in society. Secondly, the civilizing process offers conceptual tools for analysing the long-term decline in the most dramatic expression of violent behaviour in Western Europe: homicide. Thirdly, historians demonstrated that controlling violence (homicide, physical injuries or verbal insults), by social discipline or *Selbstzwang* became a priority for emerging political configurations, and fuelled the development of State formation. Finally, facing persistent or increasing cultures of homicide and genocide in the 20th c. (Roth 2009, Gerlach 2010), and criticisms against the so-called 'evolutionary' reading of the civilizing process, Elias focused his writings on the mechanisms of de- or dis-civilization.

These four main topics illustrate why Norbert Elias's works were so successful among criminal justice historians, and how several scholars (Spierenburg, 2004; Van Krieken, 1989, 1990) tried to conciliate his theories on self-disciplining and the State-building process with those of other researchers like Michel Foucault (1975) or Gerhard Oestreich (1982). Departing from the quantitative studies on the decline of homicide rates and the transformations of criminal penalties and sensibilities (Eisner, 2003; Rousseaux, Dauven, Musin, 2009, Spierenburg 2013), we will discuss the most frequent criticisms addressed by criminal justice historians against the civilizing process (Schwerhoff, 2002), and present some alternative models of the decline of violence in the early modern era, such as the Durkheimian theory of the rise of individualism that led to the decline of family vendettas (Nassiet, 2011). We will also show that studies on the persistent or increasing culture of homicide and genocide in the 20th c. conducted to several revisions of the civilizing process and the interpretation of the role of the State in taming individual and collective violence. Finally, we will try to open a window on the promising perspective of historicizing cognitive psychology and brain studies (Carter Wood, 2004, Pinker, 2011).

Raúl SÁNCHEZ-GARCÍA (Universidad Europea Madrid)

Thursday 6 December 2018, 11.00–12.30

A New Informalising/Reformalising Global Phase in Running: The Cases of Barefoot Running and Obstacle Course Racing (OCR)

The practice of jogging/running in USA unfolded through an spiralling informalising trend, going through different phases of informalisation and reformalisation during the second half of the twentieth century. By the mid 2000s, a new informalising global phase took off, followed by a reformalisation pattern that started to gain momentum around 2012. This oral presentation presents barefoot running and OCR (Obstacle Course Racing) as two symptomatic cases of this spiralling informalising/reformalising phase. The analysis is based on data emerging from different media (books, texts, advertisements) expressing the core messages of barefoot running and OCR. E.g., Cristopher McDougall's book 'Born to Run: A Hidden Tribe, Superathletes, and the Greatest Race the World Has Never Seen', published in 2009, was at the epicenter of the new running movement in which trail running (running through mountain courses) and cross-country running increasingly gained more prominence. The new running gospel, based on the idea of bare foot running, minimalism and dieting practices such as veganism, tried to recover indigenous practices (the tribe to which McDougall referred were the Mexican Tarumara) in another twist of back to adventurous nature, out of the polluted and overfed comfortable Western lifestyle. In this global informalising/reformalising phase, the identification of white middle class runners with the outsider group was based on ethnicity: e.g., local tribes living in developing conditions. The phenomenon of OCR also unfolded within this global informalising/reformalising phase, especially when reformalisation started to gain momentum. Military values were blended with the back to nature approach: instead of Tarahumara runners, OCR provided romanticised commodified images of past warriors (Spartans) which acted as the new role model for middle class urban dwellers who enjoyed inclement weather conditions, thrill and good fun.

André SARAMAGO (University Beira Interior, Covilhã, Portugal)

Thursday 6 December 2018, 17.30

Book presentation

***Climate Change, Moral Panics and Civilization.* Author: Amanda Rohloff.**

Edited by André Saramago

In recent years, interest in climate change has rapidly increased in the social sciences and yet there is still relatively little published material in the field that seeks to understand the development of climate change as a perceived social problem. This book contributes to filling this gap by theoretically linking the study of the historical development of social perceptions about 'nature' and climate change with the figurational sociology of Norbert Elias and the study of moral panics.

By focusing sociological theory on climate change, this book situates the issue within the broader context of the development of ecological civilizing processes and comes to conceive of contemporary campaigns surrounding climate change as instances of moral panics/civilizing offensives with both civilizing and decivilizing effects. In the process, the author not only proposes a new approach to moral panics research, but makes a fundamental contribution to the development of figuration sociology and the understanding of how climate change has developed as a social problem, with significant implications regarding how to improve the efficacy of climate change campaigns.

This highly innovative study should be of interest to students and researchers working in the fields of sociology, environment and sustainability, media studies and political science.

André SARAMAGO (University Beira Interior, Covilhã, Portugal)

Thursday 6 December 2018, 11.00 – 12.30

Utopia, Possible Futures and Objective Ethics in Process Sociology

One of the main recent points of contention around Elias's work is whether there are any normative implications/assumptions underlying it. On the one hand, Elias frequently refers to the need for greater detachment in social scientific practice in order to develop more reality-congruent knowledge about social processes. On the other hand, Elias frequently mentions that the ultimate goal of this more reality-congruent knowledge is to help human beings better 'control' the social processes that they collectively constitute.

As has been noted, there appears to be a tension in Elias's work between his repeated calls for detachment and his commitment to the 'inherently political' position that the role of the social sciences is to help human beings acquire a greater degree of conscious control over their social world. Alternatively, it has been argued that there is no such tension. Elias always conceives of the role of social scientist as one that strives for a 'balance', for different 'alloys', between involvement and detachment, between the quest for detached scientific analysis and the commitment to understand the world in order to potentially more adequately intervene in it.

In this communication, I take on the challenge to discuss whether there is an underlying normativity in Elias's work. My argument is that Elias's observations on the involvement-detachment balance, together with his more 'utopian' moments discussing the 'possible futures' of the civilizing process, can be read as part of a wider tradition of 'objective ethics', that traces its roots back to Hegel and Marx. With reference to the work of Michael Thompson, I argue that the same type of objective ethics that animates Marx's critical theory can also be found in several passages of Elias's work. By framing this argument with Elias's comments on involvement and detachment I seek to clarify whether there is indeed a normative position in process sociology and, if so, what are its potential implications for process sociological research.

Merle SCHATZ (Leipzig University)

Friday 7 December 2018, 13.30–15.00

Negotiating Power-Strategies in Inner Mongolia

My paper applies Norbert Elias's theory of established-outsider figurations to the case of Mongols and Chinese living together in neighborly relationship in Inner Mongolia and shows that defining and defending the position of the own as 'established' and constructing the Mongols as outsider is a complex process for the Chinese involved. The relationship of both groups can be placed ambivalently between peace and violence and its socio-dynamic complexity is characterized by their close interactions and social contact (common habitats, intimate acquaintance and mutually intelligible customs and modes of communication as well as cognitive processes such as knowledge about the 'Other'), by national cultural, political and economic policy and the related personal beliefs and feelings of the actors involved.

By looking at the case of land taking and environmental policy in Inner Mongolia my paper will show that conflicting legal systems in China demand different strategies for the Chinese to at the same time 'in- and exclude' Mongols as 'accepted outsiders', to keep them close and distant at the same time. The aim is to a) keep power over them and to assert the own superiority, to b) keep them as a resource in terms of regional knowledge and labor force and c) to follow the official policy of promoting minority's culture and economic development.

David SIERRA (Université Grenoble Alpes, France)

Friday 7 December 2018, 9.00–10.30

**The Concept of 'Nature' in Eighteenth-Century German Philosophy:
Norbert Elias Involvement and Detachment Model Viewed Through the
Contributions of Gunter Dux Historico-Genetic Theory**

Norbert Elias's sociology of knowledge provides researchers with at least two complementary perspectives: 1) A way of understanding the historical oscillation of thought as a continuum that unites two poles: on the one hand, involvement, in which reflective efforts focuses on the particular significance of the phenomenon for the thinking subject; on the other hand, detachment, in which reflective efforts focuses on the reconstruction of phenomenon's materiality. 2) A way of understanding the cognitive structuring of adults in a given society as a result of an interdependent sociogenetic and psychogenetic process. One cannot understand one without the other. This is a fundamental premise of his theory of civilization. Nevertheless, many unknowns are still open in regard to the psychogenetic axis of Elias theory. For the latter, although it was quite elaborated by the sociologist, was built at a historical moment in which psychological knowledge was not only insufficient to take Elias's premises into account, but tended to compete with sociological knowledge under the individual/society opposition, a situation of which Elias himself, as it is known, was very conscious. Nowadays, this situation has changed. One can find a systematization of the contributions of developmental psychology to the theory of history in the historico-genetic theory of professor Günter Dux. By sharing some decisive epistemological foundations, historico-genetic theory allows to deepen and complement the psychogenetic axis of Elias's theory. The purpose of this paper is to share the method and the results of a research about the characterization of the concept of 'nature' in 18th century German philosophy, which illustrates that the scope of the involvement and detachment model can go further in the explanation of human knowledge, thanks to the contributions that Dux's historico-genetic theory has to offer to the psychogenetic axis of Elias theory.

Dennis SMITH (Loughborough University)

Friday 7 December 2018, 9.00–10.30

Civilized Rebels, De-Democratization and the West's Retreat from Global Power

This paper tackles issues relating to the 'integration–disintegration tensions' central to Elias's work. Its author has carried out empirical research over half a decade, trying to make sociological sense of the West's recent retreat from its position of global dominance by examining the careers, thoughts, emotional drives, and strategic moves of four 'civilized rebels,' each located in distinctive socio-political and geo-historical figurations. They are Oscar Wilde, Jean Améry, Nelson Mandela and Aung San Suu Kyi who are located in Victorian Britain, twentieth century continental Europe, and both southern Africa and Southeast Asia in the postwar period.

The analysis, makes links between their personal feelings, drives and perceptions, and their struggles with oppressive regimes – including Nazi Germany, South Africa under apartheid and Burma (Myanmar) under dictatorial military rule, all three prominent instances of de-democratization.

How do the personal dynamics driving Wilde, Améry, Mandela and Suu Kyi relate to the broader socio-political and cultural settings in which they operated and to the long-term socio-historical processes of which their lives were a part? In particular: how did the words and actions for which they are most famous or notorious stem from and drive forward their lives and careers?

What part did these rebels play in the unfolding fates of the oppressive regimes they confronted? What do these four rebel careers tell us about the British Empire's long struggle against decline, disintegration and defeat, a struggle that pitched it, in turn, against Republican France, Nazi Germany, Imperial Japan and, more recently, the United States, its jealous ally during World War II? And, finally, how does the decline of the British Empire relate to the retreat of the West from global domination that has been underway since at least the end of the Cold War?

Comparing our four rebels' lifelong struggles against oppression gives us clues about how humiliation threatens to corrode lives, imposing a brutal reordering of statuses, and a forced recasting of personal and group identities. These four prisoners responded in very dissimilar ways to the abusive treatment they received during their lives.

Comparing their lives, we see how individuals may try to divert, diffuse or diminish the hostile beam of humiliation. This presentation takes further ideas originally presented in *Norbert Elias and Modern Social Theory* (Sage 2000), *Globalization: The Hidden Agenda* (Polity 2006), and *Civilized Rebels. An Inside Story of the West's Retreat from Global Power* (Routledge 2018).

Juliano DE SOUZA and Vinicius MACHADO DE OLIVEIRA (State University of Maringá)
Deoclecio Rocco GRUPPI (State University of the Centre-West)

Friday 7 December 2018, 13.30–15.00

The Reception of Norbert Elias's Work in Brazil – Following Figurational Tracks

As we know from the literature, the most systematic reception of Norbert Elias's theory in the European academic-scientific field began around the 1970s. It was from that moment on that the works of the author could be disseminated and extended to other languages (English, French, Dutch, etc.). Although this movement happened in the 1970s in Europe, in other countries, such as those in Latin-America, like Brazil, this reception process took place about two decades later. In other words, the works of the German sociologist began to be translated in Brazil only in the early 1990s. However, even though this is an incipient process and still under construction, it has been almost 30 years of the author's reception in Brazil, a reception which has been little studied and disseminated in a broader context. Knowing this gap in the academic field, we aim to present the process of Elias's reception in Brazilian lands, at least as far as its initial configurations are concerned. For the construction of this research, we conducted a systematic analysis of the academic curriculum of Brazilian researchers who work with the Eliasian theory in the country. In Brazil, there is a large database called 'Plataforma Lattes', in which it is possible to find and have access to the curriculum of almost all Brazilian researchers. It is a platform that allows visualising the entire academic trajectory of the researcher, from the formation process to the scientific publication. In this context, it is possible to use filters in order to search for specific curriculum information, such as all those researchers who have Eliasian records in their academic curriculum. Based on this, we could verify that there are currently around 700 researchers in Brazil who have some connection to Eliasian referential in the country, being mostly master (29.2%) and PhD (58.4% %) researchers. Their main graduation areas are History (29.7%), Social Sciences (28.6%) and Physical Education (24.8%). Also through the curriculum analysis, we were able to verify the first records regarding Elias in Brazil. Thus, the first data found dates back to 1990 and is from a Social Science researcher who reviewed the work *The Civilizing Process*. After that, in 1992, there is a dissertation in the field of Education and a thesis in the area of Physical Education which made use of the Eliasian theory. In the following years, the number of researchers associated with Elias's work began to increase significantly, especially since 1996, with the creation of the 'International Symposium on Civilising Processes'. This event, to a great extent, was generated with the efforts of researchers in the area of Physical Education, and its appearance in the academic field is central for understanding the process of Elias's reception in Brazil.

Fred SPIER (University of Amsterdam)

Wednesday 5 December 2018, 15.30 –17.00

Masks: A Cultural Anthropological Perspective

During the later phase of his life, Norbert Elias developed a great interest in African masks, including cultural expressions that he saw as indicative of the psycho-sociological make-up of the societies that produced those masks. Surely, there must be some relationship between masks and the people who make and use them. But what types of masks was he studying, and how sure can we be that he was on the right track?

As part of my cultural anthropological research in Andean Peru in the 1980s and 1990s I encountered very lively traditions of a considerable variety of usually very expressive masks that were being used in religious festivals, most notably, but not exclusively, as part of dances considered traditional. In my contribution, I will show a few examples of such uses that I witnessed myself. Based on what can be seen over the Internet today, for instance on live television from Cusco and on YouTube, it seems to me that over the past 20 years such cultural expressions have increased rather than decreased.

I will also show a few examples of Nigerian Igbo masks, one of them in action, as I encountered them during my stay in Nigeria in 1981.

Based on these observations, I will advance a few suggestions for further research using as a starting point the figurational sociology advocated by Norbert Elias.

Liz STANLEY and Emilia SEREVA (University of Edinburgh)

Wednesday 5 December 2018, 15.30–17.00

We, I and You: Relationality, Interiority and Affect in an 1871 Diary and Letters

Letters and diaries, are We-I forms of representation, although with different conventions for each genre. Exploring 'companion' diaries and letters illuminates notions of interiority/exteriority and affect because well-understood ways in which self-fashioning can be inscribed in them exist. As discussed by Elias, pronoun usage provides insights into relationality and figurational associations. A related diary and large number of letters were written when farmer and entrepreneur David Forbes (1829-1905) was away from his farm in the Transvaal, South Africa, in 1871, at the then-just discovered diamond fields in Kimberley. They provide the basis for investigating how and with what complexities Elias's ideas about pronouns 'travel' to white South Africa in the 1870s.

Forbes' trip was undertaken with 'the company' of friends, drivers and labourers. His diary covers the period of absence; letters to wife Kate (1842-1922) and others, and theirs to him, also exist. Examining both through the lens of Elias's thoughts on pronouns shows that the prevailing conventions for diary-writing and letter-writing are traversed in them, with very different patterns of relationality inscribed. Interiority and 'I' are almost absent from the diary, which is instead marked by a rarely disaggregated 'We' around brief descriptions of externalities regarding travel, places, events, work and, residually, people. Interiority is also largely absent from David Forbes's letters, which feature 'I' mainly in respect of 'We' relationships and 'the company'. However, the letters by Kate Forbes are very different because centring a wealth of references to other people in complexly interrelated figurational associations.

Our presentation details the methodological steps by which Elias's theoretical injunctions about pronouns were put to work, and what the results show about the importance of pronoun uses and their representation of relationality. From this some conclusions are drawn concerning the complexities of how figurational associations play out in different grounded contexts.

Catriona STEVENS (University of Western Australia, Perth)

Thursday 6 December 2018, 15.30–17.00

(Re)figuring Outsiders: Elastic Multiculturalism in a Temporally Bordered Australia

In a rapidly rebordering world characterised by pockets of hyperdiversity alongside rising populism, Elias and Scotson's (1965) thesis is more relevant than ever. While much attention has been paid to 'migration crises' in Europe and the bordering of Trump's America, Australia provides an alternate case study to re-examine how group processes work to produce new forms of exclusion.

Australia, a traditional country of immigration now in transition (Castles et al. 2014), has experienced half a century of elastic multiculturalism accompanied by the iterative expansion of the charter group to accommodate layered cohorts of culturally, linguistically and even racially diverse migrants and their descendants. Yet elasticity has limits. The expansion of cultural membership within the nation has occurred through cyclic and non-linear processes of collective redefinition and stigmatisation. The figuration of new outsiders deemed beyond the body of the nation is at the heart of this boundary work.

The administration of the Australian border increasingly encompasses mechanisms of temporal in/exclusion. For migrants deemed 'temporary' under migration legislation, the rights to enter, remain, work, and maintain family life are explicitly tied to the passage or the limitation of time, through the regulation of residency requirements, work restrictions, etc. Unlike many other migrant receiving nations, Australia did not have guest worker programs in the late twentieth century; for this reason, recent policy shifts towards flexibilised and temporary migration are only now beginning to have an effect on the demarcation of established 'we-groups'.

This paper draws on qualitative research conducted with temporary visa holders in Australia, including students and graduates, labour migrants and transnational caregivers, as well as an analysis of secondary media sources, to argue that temporary (non-permanent) status is emerging as a new site of social distinction, distance and stigma, one which intersects with traditional sites of exclusion and othering, such as race and religion.

Alexander I. STINGL (Collège d'études mondiales)

Friday 7 December 2018, 9.00–10.30

To Hunt the “BioEconomy” as Myth. On the Possibility Reading Elias with Sylvia Wynter, and the Question of ‘Bioeconomy’ as Transnational Normative Space and Cognitive Mode of ‘Human’ Provisioning

The talk I propose to give, consists of two distinct gestures that meet here as if by happenstance:

The gesture of reading Norbert Elias with another, perhaps an unexpected author: with Caribbean scholar and decolonial writer Sylvia Wynter; and the gesture of unma(s)king a genuinely modern myth – ‘modern’ in precisely all those very problematic senses of the word –, the myth of BioEconomy.

I will introduce and deploy a notion of ‘myth’ construed in both the ways that it was put to use by Norbert Elias yet also in the frame of Hans Blumenberg’s (anti-‘political theology’) philosophical anthropology.

The BioEconomy appears in contemporary econo- and science-political writs as promesse (i.e. as both a promise and a ‘credit swap’) that in the light of our ecological condition, which is nothing short of in a ‘critical condition’, biotechnology is being deployed (as a general means) to facilitate human flourishing and social progress while simultaneously being conducive of profitability, productivity, and competitiveness (both sides presenting a paradox yet being intertwined in a double-bind, which I will show by referring to the empirical example of transnational legal practices establishing what the attorney and legal scholar Gilles Lhuillier identifies as ‘normative spaces’). This agenda of the BioEconomy, which emerges in the past fifteen years in said writs and programs (from the OECD, the European Commission, large biotech corporations, to various national and sub-national governmental organizations, etc.) finds itself presaged by Sylvia Wynter who more than twenty years ago saw in ‘bioeconomy’ a contemporary mode of production as well as human being, that installed – both in epistemological as well as social ontological terms – a hegemony over the domains of ‘being and belonging with one another’ and ‘providing for one another’ that was itself founded on constraints characteristic of a colonial, imperial mindset.

Respectively, under these conditions, this talk will (a) ‘hunt’ (Elias) the BioEconomy as myth, therein (b) attempt a conversation between Elias methodological frame and decolonial scholarship, and (c) derive conclusions for an alternative of escaping the double bind of the BioEconomy towards doing ‘bioeconomies otherwise’ in the context of transnational environmental jurisprudence.

Abram DE SWAAN (Universiteit van Amsterdam)

Wednesday 5 December 2018, 17.30–18.30

Rightists' and Jihadists' Reactions to Women's Emancipation – Reflections on Decivilizing Processes

The extreme and 'alternative' right are increasingly present on the internet and more and more also in extreme rightwing parties and in militant groups. Jihadist groups such as ISIS have suffered severe defeat but have by no means disappeared. Although the islamists and the rightists hate each other passionately, they agree on quite a few issues. One among those is their shared resistance to women's emancipation. Decoding their key concepts of 'Volk' (Nation) and Caliphate respectively, reveals their staunch defense of women's subordination within traditional family roles. Their advocacy of violent struggle and their insistence on the differences between men and women go against the tenets of pacification and increasing equality, essential elements of the civilizing process. But are rightists and jihadists, with their insistence on 'natural' order and harmony, contributing to processes of 'decivilization'? Or should their visions of society to come be considered as a conception of a different civilizing process, in which arrangements by choice and negotiation are abandoned in favor of arrangements conforming to an imposed religious or moral order?

Ann VOGEL (Humboldt-Universität zu Berlin)

Thursday 6 December 2018, 11.00–12.30

Microbiology Meets Process Sociology

Norbert Elias – who studied medicine before turning toward social sciences – was aware of the importance of biology for the study of the social. In 1984, in a sequence of biographical interviews, he voiced his view that sociologists often confront biology in defensive terms as they fear that sociology might evaporate into biology takes over. The proposed talk takes the format of a dialogue between a sociologist and a microbiologist who believe that biology may have something on offer to societal studies, beyond economics and psychology.

Over the course of the late twentieth century and thereafter, many knowledge fields that embrace the interconnections between biological and social-scientific knowledge have emerged (e.g., demography, emotional sociology, sociology of health, epidemiology, genetics and society, neurosciences). Our specific concern is the current microbiome discovery front and the question of how theoretical sociology and societal theory should engage with the knowledge about the microbiome or the abundance of microbes and microbial communities, as the term microbiome has come to suggest.

The talk addresses first why the microbiome is potentially of interest to sociologists beyond a sociology of health and medicine, noting on landmark findings. It also puts this research and its implications for new knowledge field formation into perspective by commenting on the sociological engagement with genetics.

The subsequent interdisciplinary conversation will try to locate the potential of insights from microbiome research for the study of modernity and modernization. Guiding the conversation about microbiome research's offers for sociological theorizing are: firstly, Elias's critique of a 'static' sociology, and, secondly Elias and Andrew Abbott's conceptions of individuals as well as the more common paradigmatic approaches to human agency. How does microbiome research bolster Elias's critique of the reduction of social processes and how does it influence current explanatory models of group-level outcomes? How can it support Abbott's view of individuals as processes and non-enduring entities and support Elias and others' critique of an atomistic model of human society? How do findings of complex microbial communities inform notions of individuality, agency, and Elias's figuration? And, how does an ecological view make us tackle what we call ecological problems and thereby change our sociological perspective on the boundaries of human society in the Anthropocene? These questions will be explored.

Andrea VOYER (Stockholm University)

Zachary KLINE and Stuart RIEPL (University of Connecticut)

Thursday 6 December 2018, 13.30–15.00

Uncovering the Figuration Through a Process-Oriented Computational Sociological Analysis of 19 Editions of Emily Post's *Etiquette*, 1922-2017

In this paper, we discuss process-oriented methodological innovations we developed within a larger project – a single, longitudinal embedded case study examining the American figuration over time through an analysis of every edition of Emily Post's *Etiquette*, which was published in 19 editions between 1922 and 2017. When analyzed through the techniques of word network analysis, topic modeling, named entity recognition, vector space modeling, and sentiment analysis, our digital *Etiquette* provides detailed and novel insight into historical figurational changes. Computational analyses reveal important details on the social positions, sub-groups, power, and behavioral prescriptions of the historical moments covered by each edition. In particular, we emphasize the contributions of the computational sociological approach to uncovering bounded social positions and their symbolic and behavioral characteristics. We show how computational analyses of etiquette literature can be used to reveal the structure of the figuration, the ways in which individual level behavior reproduces the figuration, and the link between emotion and the figuration.

Vera WEILER (Universidad Nacional de Colombia)

Friday 7 December 2018, 13.30–15.00

The Foundations of a Psychogenetic Vision of History Before Elias

The paper is aimed to discuss the relationship between Elias's idea of a psychogenetic process in human history and the scientific tradition of the realistic or historical school of German economists of the 19th century. Always at the end of the century it has been noticed that this school developed an image of man quite different from that which dominated the new school of economists, and that it did so on the base of 'careful observation of facts both in the past and the present' (Cunningham 1894). On the other side, it was assumed that the average man remains essentially unchanged, an assumption merged with mathematical tools of formalization. It was the birth hour of neoliberal theory, not only of economics but of society in the whole. History became cognitively irrelevant.

However, from research grounded in the historical school of German economists emerged a psychogenetic vision of history as formulated by the German historian Karl Lamprecht. Though Elias mentioned Lamprecht only in a footnote which may be overseen, there is enough evidence that he did know his work well, and that he also felt highly inspired by it.

This will be documented at the level of facts basic to the conditions under which a processual vision of individuals as well as of history could emerge. The final section of the paper will be devoted to some reflections on similarities in the longstanding rejection of a psychogenetic process in history. They will be formulated in a way sensitive to the problem of the image of man basic for teaching of economics, a problem posed by at least some critics of neoliberal mainstream science in recent years.

Nico WILTERDINK (Organizer) (University of Amsterdam)

Thursday 6 December 2018, 13.30–15.00

**Session: Functional Democratisation and Functional De-Democratisation:
Definitions, Empirical Trends, Comparisons, and Explanations**

In *Was ist Soziologie?* (1970), Norbert Elias launched the concept of 'functional democratisation' to refer to a long-term trend of diminishing power differentials between social groups within Western societies. Over the past decades, however, tendencies of growing social inequality, at least in the economic sphere, can be observed, for which Stephen Mennell, among others, has proposed the concept of functional de-democratisation. This session deals with questions concerning the use and usability of the concepts of functional democratisation (FD) and functional de-democratisation (FDD). The basic questions are: How to *define* the concepts? How to *assess trends* of FD and FDD? How to *compare* different trends? How to *explain* processes of FD and FDD? By answering these questions, we hope to gain more insight into tendencies of increasing and decreasing social inequality in the present-day world.

Nico WILTERDINK (University of Amsterdam)

Thursday 6 December 2018, 13.30–15.00

Functional Democratisation and De-democratisation: How to Assess and Explain Trends?

The first question of this paper is, how to assess trends of functional democratisation (FD) and functional de-democratisation (FDD)? Trends in one or the other direction vary between historical periods, societal units, and integration levels. But even within a given period and society the assessment of FD or FDD may vary according to the criteria used and the dimensions of inequality focused on. Thus, a tendency of political democratisation may go together with an overall trend of increasing economic inequality, as studies of developments in the industrializing societies of Western Europe in the nineteenth century show. The basic theoretical question is, how to interpret and explain such seemingly contradictory trends in terms of changing power-interdependence relations?

Nico WILTERDINK (University of Amsterdam)

Friday 7 December 2018, 11.00 – 12.30

'Process Sociology' versus 'Processual Sociology'

The paper will briefly compare Eliasian 'process sociology' with the 'processual sociology' advanced by Andrew Abbott. I will criticize the latter view on (mainly) two grounds: its reduction of processes to separate events, and its one-sided focus on moral values combined with a neglect of human interdependencies and power relations. I will then proceed by discussing a problem that is relatively neglected in the Eliasian approach: the place of discontinuities and turning points in social processes.

Cas WOUTERS (Organizer) (Utrecht University)

Thursday 6 December 2018, 11.00–12.30 and 13.30–15.00

Session: Civilisation and Informalisation: Connecting Social and Psychic Processes (I and II)

This session aims to present and discuss themes developed in the reader *On the long-term processes of Civilisation and Informalisation* (Michael Dunning, Wilbert van Vree, Arjan Post, Richard Kilminster, Raül Sanchez, Jon Fletcher and Cas Wouters). This reader presents the perspective that the transition in dominance from formalisation to informalisation around the 1880s represents a breakthrough in human history, as a consequence of which the long-term civilizing process came to consist of two subsequent long-term phases, first a phase of formalisation of steering codes and then a phase of informalisation. The authors focus on various walks of life, on sex, love, mourning, photography, sports, jihadism, meetings, immigration, globalisation and evolution, thus illuminating many part-processes of an encompassing long-term process of informalisation.

Cas WOUTERS (Utrecht University)

Thursday 6 December 2018, 11.00 – 12.30

'On Functional Democratization and Informalization: Diminishing Contrasts and Increasing Varieties'

This paper raises four questions:

To what extent have processes of informalisation and functional democratisation extended to the global level? At what level are the processes of 'diminishing contrasts and increasing varieties' proceeding? Have these processes stalled, come to an end, or changed direction? And have the processes driving them, those of social differentiation, integration, and complexification stalled, come to an end, or changed direction?

Providing a plausible answer to these questions also serves to ground the conclusion that there is no empirical basis for the term 'functional de-democratisation'.

Gina ZABLUDOVSKY KUPER (Universidad Nacional Autónoma de México)

Wednesday 5 December 2018, 15.30–17.00

A Sociological Approach to the Uses of Personal-Pronouns in Testimonies of Violence

This work expands on Norbert Elias's insights about language and the uses of pronouns and applies them as a tool in the study of the testimonies of violence.

The aim is to approach the uses of these pronouns ('I', 'you', 'we' or 'them') in oral and written narratives of traumatic experiences as clues to identify some manifestations of emotions and self-contention. Actually, the usages of these words can be also seen as an evidence that there are no isolated human beings and as signs of the degree of differentiation and individualization in a particular society.

The text will show how, in an individualized society, the responsibility to 'overcome' traumatic experiences is usually placed entirely on the victims themselves. This is achieved by reviewing specific anti-violence gender-programs where the collective dimension of the problem is ignored and, instead, a voluntarist explanation of the victims' actions takes center stage. The abused woman, and only her, must 'try harder' or 'stand up for herself' in order to go ahead with her life.

I will also study diverse oral and written testimonies of extreme collective violence during the 20th and 21st centuries (such as the Holocaust, Military Regimes in Latin America and terrorist attacks in the United States and Europe) and will show how, the personal pronouns may be seen as linguistic expressions of the way we deal with suffering and as a clue to elucidate the relationships between history, remembrance and emotions.

The argument is built in the works written by Norbert Elias such as *Involvement and Detachment*, *The Civilizing Process*; *The Court Society*; *The Established and the Outsiders*; *The Germans*; *The Society of Individuals* and *What is Sociology?* Texts by other authors such as Bauman, Benjamin, Durkheim, Freud, Lacan, Simmel and Tilly will also be consulted.

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