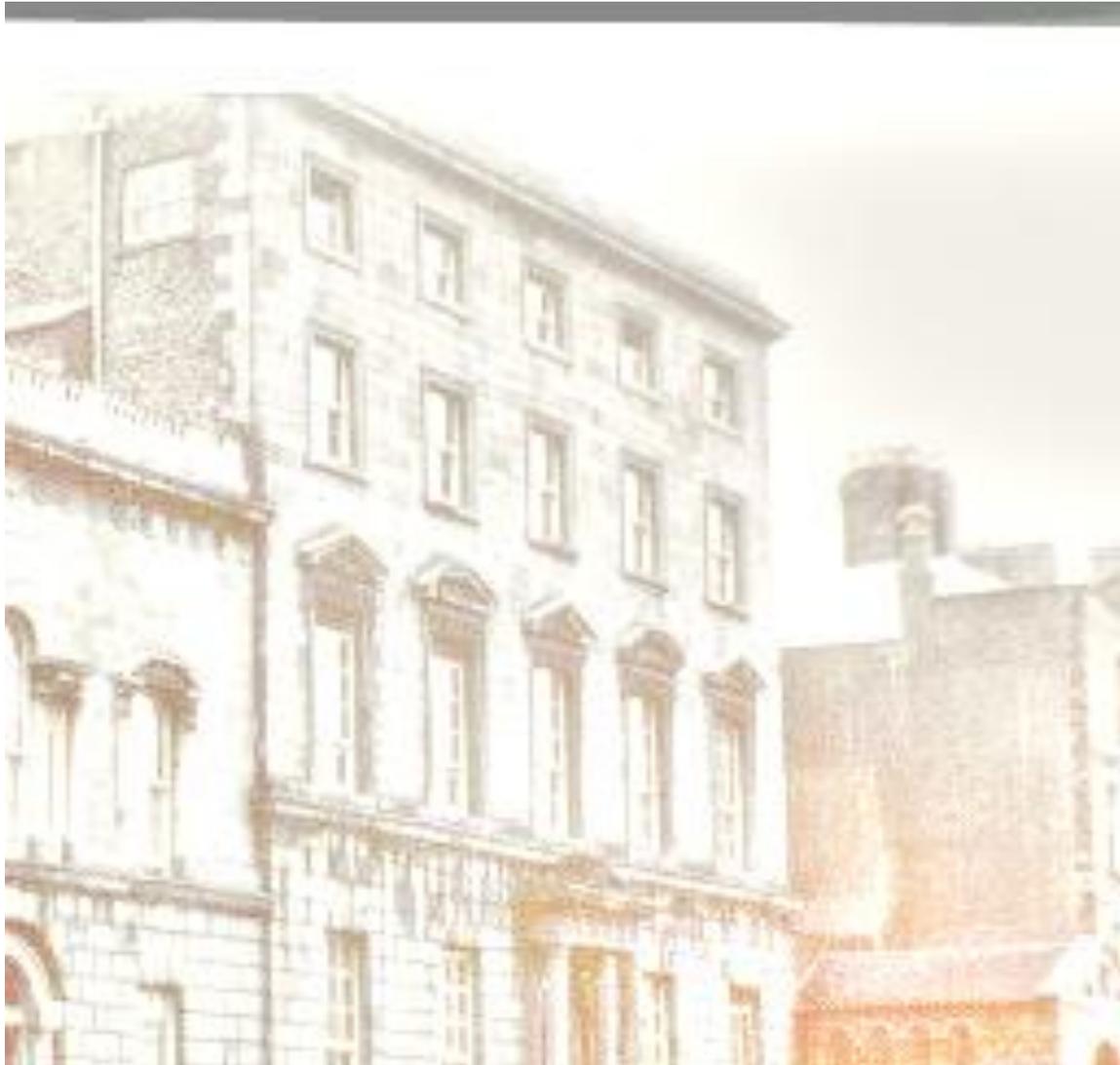
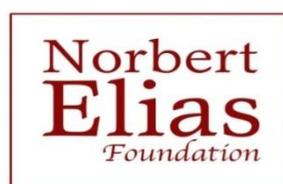


Social Character and Historical Processes: A Conference in Honour of Stephen Mennell



Thursday 7 – Friday 8 January 2016

Newman House



UCD
P R E S S

CONFERENCE PROGRAMME – 7- 8 JANUARY 2016

Social Character and Historical Processes: A Conference in Honour of Stephen Menell

School of Sociology, University College Dublin

DAY 1:

THURSDAY 7 January

Newman House, 85- 86 St Stephen's Green, Dublin 2

09:15 – 10.00 **Registration**

Including payment or **registration fee of €35** that will go towards the conference dinner at the Bang Restaurant (Merrion Row) at 19.00. Unfortunately, we shall not have the equipment to accept payments by credit card, so we would appreciate if the sum was paid by cash and during the morning registration.

10.00 – 10.15 **Opening of the conference**

Welcome by Professor Colin Scott, Principal of UCD College of Social Sciences and Law

10.15 – 10.30 Address by Tom Inglis

10.30 – 11.15 Laudatio for Stephen Menell by Robert van Krieken

11.15 – 11.30 **Coffee/ Tea Break**

11.30 – 13.00 **Session 1:**

ROOM 1 Chair: Paddy Dolan

Florence Delmotte 'When European Studies Meet America: How *The American Civilizing Process* enlightens the European Integration process' (11.30 – 12.00)

John Stone 'Steve Menell on the Other Side of the Pond: Tocqueville, Elias and the Problem of Drink' (12.00 – 12.30)

Nico Wilterdink 'American Exceptionalism? The Growth of Income and Wealth Inequality within the USA and Elsewhere' (12.30 – 13.00)

ROOM 2 Chair: Katie Liston

Norman Gabriel ‘Robert Burns – the bawdy and the political’ (11.30 – 12.00)

Christien Brinkgreve & Rineke van Daalen ‘The Diversity of Social Character: Dutch Voices during Wartime’ (12.00 – 12.30)

Abram de Swaan ‘Civilization and compartmentalization in present-day Western society’ (12.30 – 13.00)

13.00 – 14.00 **Lunch Break**

14.00 – 15.00 **Keynote speech:** Stephen Menell - *Apologia pro vita sociologica sua: social character and historical process, and why I became an Eliasian sociologist*

Chair: John Stone

15.00 – 15.30 **Coffee/ Tea Break**

15.30 – 17.00 **Session 2:**

ROOM 1 Chair: Ryan Powell

Steven Loyal ‘Bourdieu's theory of the state: an Eliasian critique’ (15.30 – 16.00)

John Connolly ‘The Problem of Generations: Revisiting Elias and Mannheim’ (16.00 – 16.30)

Daniel Klenbort ‘On Piketty’s *Capital in the Twenty First Century*, on Eliasian Approach to a Blind Process: How Long-term Trends in Inequality Change the Way We See the History of the Last Two Centuries’ (16.30 – 17.00)

ROOM 2 Chair: Jason Hughes

Giselinde Kuipers ‘Paces of Change: Changing Tastes in Human Beauty and the Tempi of Social Processes’ (15.30 – 16.00)

Irem Özgören Kinli ‘Decivilising process theory, shifting balances of figurational sociology and *Le temps du loup* (2003)’ (16.00 – 16.30)

Barbara Górnicka ‘From Darwin to Elias: A curious case of blushing’ (16.30 – 17.00)

17.30 – 19.00 **Wine reception and ‘The Relaunch of the Norbert Elias Collected Works’** with the address from Tony Fahey and Noelle Moran (UCD Press)

Location: Saloon, Newman House.

19.00 **Social Character Conference Gala Dinner** at Bang Restaurant, 11 Merrion Row, Dublin 2.

DAY 2

FRIDAY 8 JANUARY

Newman House, 86 St Stephen's Green, Dublin 2

09.30 – 10.30 **Keynote speech:**

Johan Goudsblom - *The Myth of Historical Sociology*

Chair: Abram de Swaan

10.30 – 11.00 **Coffee/ Tea Break**

11.00 – 12.30 **Session 3:**

ROOM 1 Chair: Stephen Vertigans

André Oliveira Costa 'Body and Violence: Ruptures between Individual and Society' (11.00 – 11.30)

Helmut Kuzmics 'Social Habitus, Social Situations and the Role of Emotions: Comparing Elias and Collins on Violence' (11.30 – 12.00)

Gad Yair 'German Science – Israeli Science: The Effects of National Habitus on Scientific Work' (12.00 – 12.30)

ROOM 2 Chair: Norman Gabriel

Russell Ó Ríagáin 'Lessons from Norbert Elias for the study of state formation and colonialism on the Atlantic Arc' (11.00 – 11.30)

Gëzim Visoka 'Norbert Elias and State-building after Violent Conflict' (11.30 – 12.00)

Godfried van Benthem van den Bergh 'On the Idea of a Nation' (12.00 – 12.30)

12.30 – 13.30 **Lunch Break**

13.30 – 15.00 **Session 4:**

ROOM 1 Chair: John Goodwin

Matt Clement ‘The Early Elias’ (13.30 – 14.00)

Robert van Krieken ‘Rethinking the Court Society: On the linkages between aristocracy, theatre, and celebrity’ (14.00 – 14.30)

Paddy Dolan ‘Self, habitus, figural complexity, and relative equalization’ (14.30 – 15.00)

ROOM 2 Chair: Steven Loyal

Dieter Reicher ‘How to approach homicide-patterns with the civilizing theory?’ (13.30 – 14.00)

Ryan Powell ‘Gypsy-Travellers, Roma and Social Integration in the UK: On the Centrality of Childhood and the “We-I Balance”’ (14.00 – 14.30)

Behrouz Alikhani ‘The relationship between power and self-esteem, using the example of marriages of Bakhtiari tribes in Iran’ (14.30 – 15.00)

15.00 – 15.20 **Coffee/ Tea Break**

15.20 – 16.20 **Keynote speech:**

Andrew Linklater – *The ‘Standard of Civilization’ in World Politics*

Chair: Stephen Mennell

16.30 **Conference ends**

LIST OF ABSTRACTS

Behrouz Alikhani (University of Münster)

The relationship between power and self-esteem, using the example of marriages of Bakhtiari tribes in Iran

In order to testify whether a sociological theory which is developed in Europe is Eurocentric or not one has to apply it to new case studies outside Europe. The Established and Outsider theory is one of sociological theories developed based on examples in Europe which has a universal claim. The two main concepts of this theory ‘the logic of emotions’ and ‘pars pro toto distortion’ demonstrate the mechanisms of group stigmatization as well as the close connection between power and self-esteem.

Based on the study of the structure of marriages between different Bakhtiari tribes in South West of Iran, I would like to point out how far these both concepts could explain why members of specific tribes placed at the higher level of tribe’s hierarchy resist marrying members of other tribes placed at the lower level of this hierarchy. Around thirty interviews with members of established tribes will serve as the empirical basis. I will try to demonstrate how far one could with the aid of the both mentioned concepts interpret the content of these interviews.

Godfried van Benthem van den Bergh (Amsterdam)

On the Idea of a Nation

It is impossible to define entities as nations objectively, i.e. to decide this entity is a nation and that one is not. Still nations are claimed to exist all over the world. They are based on an idea of a nation. That gives rise to conflicts within and between states.

The idea of a nation is threefold: it can legitimate democratic authority and their sovereignty in established states particularly in (Western) Europe; legitimate claims to independence of minority ‘national’ entities in established states; and entities emerging from the break-up of imperial and colonial empires. The idea of a nation can be a tool of power both of established states and outsider entities like Scotland, Kurdistan or Tibet. In the paper more aspects of the idea of the nation in general and in a particular entity will be discussed.

Christien Brinkgreve (University of Utrecht) **and Rineke van Daalen** (University of Amsterdam))

The Diversity of Social Character: Dutch Voices during Wartime.

Elias studied the connection between changing standards of interpersonal behaviour and processes of state formation: ‘(...)If in this or that region the power of central authority grows, if over an larger or smaller area the people are forced to live in peace with each other, the moulding of the affects and the standards of emotion-management are very gradually changed as well.’(Elias 2000 (1939): 169). But Elias’ civilisation theory was published in a period when exactly his central thesis was open to question. People became more civilised? On the brink of war and massacre, the idea that people became less and less violent and more and more empathic was not convincing – to speak euphemistically. The question we pose in our contribution to this conference is: what happens with people’s affects and their standards of emotion management during war time, when the state monopoly of violence is taken over by a foreign, repressive, savage and contested occupator? During a war people are confronted with new settings and new dilemma’s, they have to adapt somehow and to make new choices and decisions, in a context of changed relations, hierarchies and loyalties. How did they deal with these new situations: how did they use pieces of information in orienting themselves in these turbulent times, how did they behave and what did they tell us about their feelings and behaviour? Our research material consists mainly of diaries written in the Netherlands between 1940 and 1945, stored in the Netherlands Institute of War Documentation (NIOD) and in other archives. We restrict our research to a selection of diary fragments as published in *Dagboek Fragmenten 1940-1945* (1954). These fragments are chronologically arranged, and each fragment displays the social position of the writers, their age and the place where the fragment was written. We use the diary fragments as a broad and diverse collection of responses to a new situation of state control, in this case the German occupation of the Netherlands, and we will reflect on the value of Elias’ theoretical notions as an interpretative frame of reference.

Matt Clement (University of Winchester)

The Early Elias

One way of reconstructing the habitus of Norbert Elias is to appreciate the historical context in which he was evolving into his 20s and 30s. Besides consideration of the lifeworld of a German-Jewish philosopher cum sociologist traversing the storm of European revolution, counter-revolution and the rise of fascism, we could also speculate utilizing the ‘ideal type’ – or rather aspects of it – of the interwar historian/social scientist.

By examining some of the reflections on the lives of members of the British Communist Party Historians' Group this paper will offer insights into the sociological issues and concerns shaping their research commenting on members of this figuration. In some ways these scholars were 'outsiders' as was Elias, although perhaps ones more willing to be so labelled and therefore potentially distorting their own perspectives. Was this Elias' reason for avoiding his work being politically Labelled?

John Connolly (Dublin City University)

The Problem of the Generations: Revisiting Elias and Mannheim.

Comparisons of Elias and Karl Mannheim have been an explicit part of various syntheses and introductions to Elias's theoretical approach (Mennell, 1989; van Krieken, 1998). However, Richard Kilminster (1993, 2007), more than anyone, has sought to comprehensively illustrate the connections between Mannheim and Elias's work. My intention in this paper is not to retrace this ground or offer an over-arching comparison of Elias and Mannheim. Rather, my primary concern is to focus explicitly on how both theorists addressed the concept of generations sociologically, to identify any symmetries and, consequently, to examine whether Elias's later work on the generations expressed within *The Germans* betrays any influences from Mannheim's earlier work. A second task is to examine the influence of Elias's and Mannheim's ideas to the study or application of the concept of generations within the broad sphere of sociology.

André Oliveira Costa (University of São Paulo)

Norbert Elias's Criticisms to Sigmund Freud's Social Theory

This article aims to provide a discussion between the Sigmund Freud's psychoanalytic theory and Norbert Elias's sociological work on the subject of violence as a paradoxical element of the constitution and the disruption of the relationship between individual and society. The influence of Freud's psychoanalysis in the work of Norbert Elias is notorious and recognized by the sociologist himself. Both of them believed the individual cannot be thought outside of social networks, as well as the society should also be understood through subjective processes. The work of Freud, from the beginning, is concerned with the study of the effects of violence on psychic constitution: in his first theory of trauma as a real seduction that causes neuroses; the body as the seat of domination's drive in search of pleasure; the work on the war neuroses and the effects of narcissistic injury; the study of sadism and masochism as the individual positions in the intersubjectivity. These are violent situations that allow the intertwining of body, individual and society. Since 1920s, Freud studies have considered the inherence of a destructive impulse (death drive), which seeks the annihilation of the other and

the disruption of social bonds. His theory results in superego formulation, regulatory instance that violently subdues the ego to protect him from his total destruction. Civilization discontents determine that the cultural bases are held in an individual's conflict with the body, the external world and the others. The subject of violence is also found in Norbert Elias's work. Violence marks the civilizing process on internalization of social norms and rules by the individual. From the aggressive behavior in the social groups of the Middle Ages to the monopoly of violence by Modern States, a repression of a portion of violence and of impulses that seek direct satisfaction was operated. But for Elias, civilization is not formed without the production remains of a decivilizing process that follows the direction of disruption of social structures, break of associations and interdependencies ties. Violence emerges from the pact rupture between state and individual and destroys the ability of the citizen to become a person. What are the implications for the psychic economy and social structures in the face of an emergency situation of violence in the public sphere? The paradoxical relationship between violence and civilization, articulated by Norbert Elias to the civilizing process, provides us with elements to answer Freud, when the psychoanalyst questions the implications (on the body, on the individual and on the social bonds) caused by institutions that should give protection to individuals.

Florence Delmotte (Université Saint-Louis)

When European studies meet America: How *The American Civilizing Process* enlightens the European integration processes

Why to read Stephen Mennell's *American Civilizing Process* (2007) in the frame of a lecture entitled « Historical Sociology of European Integration » and dedicated to students in humanities and law? For Norbert Elias's followers and other *Figurati*, the reasons may seem rather evident. It is not for students mostly interested in learning more about European institutions and contemporary political history of Europe. However, their doubts and *a priori* are often finally defeated. Their comments even bring fresh perspectives on some major contributions to the study of European civilizing processes that are precisely due to Stephen Mennell's book dedicated to America.

This paper is based on a crossed reading of this one and of some major texts from Elias's political sociology (e.g. *On the Process of Civilisation*, 1939, *The Germans*, 1996, "Changes in the We-I Balance", 1987). It is also based on a personal experience consisting in teaching historical sociology of Europe by using this corpus. From there, I would like to point and discuss three dimensions that are innovatively explored in *The American Civilizing Process* and help in improving the understanding of the European one.

The first concerns comparison. The American political development is studied in the long term through an analytic and comprehensive framework that reveals common and specific points regarding the European political development. The second point is related to the sociological treatment of political philosophy and political theories and ideas. The way these ones are sociologically – seriously but carefully – taken into account in the *American*

Civilizing Process, particularly in the chapter dealing with the Founding Fathers, is also innovative. It can be transposed into political sociology of the EU, often divided into opposed apologetic perspectives and depreciating ones about the ideals of European project's founding fathers and about their role. Finally, *The American Civilizing Process* proposes and explicitly assumes a critical perspective on US politics that also may inspire political reflections on past and current European politics.

Paddy Dolan (Dublin Institute of Technology)

Self, habitus, figural complexity and relative equalization

This paper addresses the connections between changing modes of self-experience in the context of functional democratisation (relative equalisation of power ratios) and functional de-democratisation. According to Elias, a heightened sense of self-identity, or *homo clausus*, develops in the figural context of increasing social complexity and decreasing power ratios, especially in relation to social class distance, and the reimagination of the locus of emotional experience from the interpersonal to the intrapersonal. As processes of relative social equalisation advance, the generation and expression of emotions no longer vary according to power ratios to the same extent, and are therefore increasingly experienced as emanating from within. The paper examines the explanatory significance of these shifting power balances for self-experience and habitus formation, in the light of historical social conditions that may not involve significant equalisation processes. Also, following Mennell's analysis of functional de-democratisation in *The American Civilizing Process*, I speculate on the logical implications for self and habitus formation when power ratios widen once again.

Norman Gabriel (Plymouth University)

In Honour of Stephen Mennell: Robert Burns – the bawdy and the political

Robert Burns (1759-1796) is considered one of Scotland's most important literary figures and is best known for his [songs and poetry](#). In this paper I will explore the extent to which his outstanding achievements can be explained during a transitional phase in Scottish history where the shift towards English cultural and linguistic hegemony had raised questions about national identity and the adoption of particular manners and taste. I will focus on his portrayal of men and women as carnal sexual beings in *The Merry Muses Of Caledonia*. This collection of erotic verse and bawdy songs was published in 1799 after Burns's death but was considered pornographic and went out of circulation. Its erotic imagery reflects ideas not

typical of the era: the unity of body and mind, mutual enjoyment and the primacy of physical feeling as an anchor that ties humankind.

Barbara Górnicka (University College Dublin)

From Darwin to Elias: A curious case of blushing

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 my findings from the study of nakedness and shame, together with a comparison of findings from Darwin's *The Expression of the Emotions in Man and Animals* with an Eliasian approach.

Irem Özgören Kinli (Izmir University of Economics)

Decivilising process theory, shifting balances of figurational sociology and *Le temps du loup* (2003)

Since its publication in 1939, *The Civilising Process* has been both praised and criticised, and thereby it has generated vivid theoretical debates. It has often been misunderstood and misinterpreted when there is no contextualisation involving an understanding of the decivilising processes as well. Contrary to criticisms of its alleged failure to explain the existing violence in the modern era, in this paper, the theory is considered to provide an illustrative perspective on current problems and issues in the field of violence studies. Given the fact that civilising and decivilising processes may exist in parallel, this study argues that the decivilising process theory, with insight from the shifting balances of figurational sociology, has an explanatory potential to contribute to modern society studies, including critical analysis of contemporary media texts.

Not sufficiently explicated by its director, as usual, and labelled mostly as impenetrable, incomprehensible and inexplicable, Michael Haneke's movie *Le temps du loup* (2003) [*The Time of the Wolf*] and its representation of social phenomena can, however, be explained using Eliasian conceptual tools within the analytical framework of decivilising process. Inspired by 'possible symptoms of decivilising processes' (Mennell, 1990) and by 'a workable synthesis', 'universally applicable criteria for doing figurational process sociology' (Wouters, 2014), this paper analyses the display of changes in structural processes, in manners/culture, in social habitus and in modes of knowledge, in *Le temps du loup*. This is achieved by using the following four conceptual tools: Change in pattern of cooperation and competition; 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.

Daniel Klenbort (Morehouse College)

On Piketty's *Capital in the Twenty First Century*, an Eliasian Approach to a Blind Process: How Long Term Trends in Inequality Change the Way We See the History of the Last Two Centuries

Piketty's book made a big splash in 2014. It has been seen as a critique of rising inequality in Europe and America in the last thirty or thirty five years. This trend was not news to anyone who has been paying attention, though setting out the precise details is valuable. Piketty, however, examines far more than the recent past; he gives an exhaustive history of trends in inequality since the beginning of the industrial revolution.

Several trends emerge. 1. The industrial revolution vastly increased per capita income and wealth. This reminds us that poverty in France or Britain in 1815 was very different than poverty in 2015. 2. Inequality was very high before 1914. The fruits of peace and prosperity were very unevenly distributed. 3. The years 1914 to 1970 was period lessening of inequality. A period that was catastrophic for Europe was also the golden age of inequality reduction. By 1970 a degree of affluence had become widespread in France and Britain and the gap between the rich and the middle had narrowed. Since 1980, the gap between the top 1% or top 10% and the bottom 90% or bottom 50% has widened; this trend shows every sign of continuing. This does not mean that we are in all respects back to 1914. Anyone in the bottom third of the income distribution in 1914, would have been destitute, this is no longer the case. The term blind process, taken from Elias, means that neither the decrease in inequality before 1970, nor its increase since were the result of some sort of deliberate plan. It does not mean that changing is beyond the possibility of human action. The very expression "blind process" needs to be carefully analyzed. Elias believed that the purpose of sociology was to understand blind processes in order to gain control over them. Studies such as Piketty's are intended to use better understanding of trends in order to modify them.

Robert van Krieken (University of Sydney)

Rethinking the Court Society: on the linkages between aristocracy, theatre, and celebrity

In this paper I discuss the ways in which Elias's *The Court Society* anticipated more recent conceptual developments in social theory, in particular Deleuze's concept of 'assemblage' and Latour's 'actor-network theory'. My starting point is the recent book by the theatre

historian David Worrall on British Georgian Theatre, Celebrity, Performance, Reception. I outline the ways in which Worrall's analysis, drawing on Deleuze and Latour, parallels Elias's in *The Court Society*, with the concept of 'figuration' doing much of the same work as the concept 'assemblage', and his account of the French court displaying many of the features of actor-network theory. The paper concludes by identifying the ways in which the performativity of court society analysed by Elias parallels theatrical performance, but also the performance of celebrity, pointing to the historical continuities between the court aristocracy and the emergence of a 'celebrity class'.

Giselinde Kuipers (University of Amsterdam)

Paces of Change: Changing tastes in human beauty and the tempi of social processes

Understandings of human beauty change over time. Even a quick glance at a fashion magazine of 20, 50 or 100 years ago will show the obvious truth of this statement. On the other hand, much stays the same. In each fashion magazine, most images will show young, slender women (less frequently men) with smooth, symmetrical faces. Antique statues still look beautiful to us, as images from ancient China or Maya engravings. In other words, in human beauty, as in human life, there is change *and* continuity. What sets human beauty apart from many other aspects of human life is that patterns of change can be traced rather well, even across long stretches of time, because throughout history, people have made representations of male and female beauty. This presentation takes this domain of 'human beauty standards' to explore the tempi of socio-cultural change. Beauty standards are in flux, but their development is influenced by social processes with different logics and paces. There is the very slow long-term process of evolution. Then there are long-term processes like the civilizing process. And finally, there are more short-term changes such as fashion cycles and the rise (and fall) of subcultures. All three types of processes influence standards for beauty, and thus the way beauty is represented in arts and culture. The presentation will use findings from a large comparative project on beauty standards, to show how standards for beautiful men and women vary and change over longer and shorter periods of time. Also, it will tentatively explore the mechanisms behind these changes, such as sexual selection, differentiation and integration, distinction and emulation, trickle-down and trickle-up.

Helmut Kuzmics (University of Graz)

Social Habitus, Social Situations and the Role of Emotions: Comparing Elias and Collins on Violence

In Elias's (2000) theory of civilizing processes, human beings can develop a "social habitus" that favours or inhibits their pleasure of acting in a physically violent way as a result of social "mints" that coin affective behavior. Collins's (2008) theory of physical violence stresses its mainly situational character – even murderers do not murder all the time, but only within the boundaries of certain situations that enable them to overcome their emotional field of tension and fear. This paper will deal with both positions by reconstructing their central assumptions (explicit and implicit) and using their typical examples. In Elias's case, the focus is on the taming of the European medieval warrior and on the creation of a more aggressive German habitus in members of the so-called "Duelling Fraternities" during a decisive stage of the related state-formation process. Collins's claim to explain emotions as a result of situations is scrutinized by analyzing his examples of "Forward Panic", "Moral Holidays" and the behaviour of the "violent few" in military combat. Both positions have their merits and weaknesses. In order to overcome them, we would need in Elias's case a more detailed analysis of the relationship between strong and weak external constraints and the interaction of self-constraints with situational determinants, whereas Collins's explanations suffer from reductionism and inadequate nomothetic aspirations.

Andrew Linklater (Aberystwyth University)

The 'Standard of Civilization' in World Politics

The nineteenth-century 'standard of civilization' reveals how the European civilizing process influenced, and was influenced by, world politics. The standard was formulated by international lawyers who maintained that only those societies that were governed by the European model of the state could become equal sovereign members of international society. Acceptance of the 'civilised' principles of diplomatic interaction was no less important for gaining admission to that society.

The 'standard of civilisation' is a prime example of how established-outsider dynamics shaped the society of states. It was promulgated in a period of European economic and political supremacy - in an era when the sense of collective superiority over other peoples was widely taken for granted and when many other groups internalised European assumptions about their inferiority.

Examples abound of how established-outsider dynamics operated within elite diplomatic circles in the age of European ascendancy. Counter-thrusts against European 'civilizing

missions' or 'offensives' also existed but they had little impact on international society in the nineteenth century. Their political significance increased when the power balance between European colonial powers, anti-colonial great powers and anti-imperialist nationalist movements tilted in favour of the agents of political change.

As a result of less uneven power balances, the great powers abandoned the idea of the 'standard of civilization'. The expression became a source of embarrassment. But does the disappearance of the term from international legal and diplomatic language mean that 'standards of civilization' no longer play an important role in world politics? Analyses of human rights, democracy promotion, state-reconstruction and market civilization' claim that earlier practices live on in the contemporary society of states. Those investigations invite but do not themselves provide an analysis of the changing course of the civilizing process and established-outsider dynamics in world politics.

Steven Loyal (University College Dublin)

Some comments on Bourdieu and Elias on the state

The recent publication of his lectures given at the College de France between January 1990 and December 1991 in 'On the State' (2014) shows that the theory of the state plays a fundamental role in understanding Bourdieu's entire sociological oeuvre. Bourdieu explicitly draws on and criticizes both Weber and Elias in his approach. This paper will largely provide an exposition of his central ideas on the state, briefly looking at some of the overlaps and differences between his theory and that of Elias's, before finishing with a few criticisms concerning his overall analysis.

Russell Ó Ríagáin (University of Cambridge)

Lessons from Norbert Elias for the study of state formation and colonialism on the Atlantic Arc

It would not be overstating the case to say that the work of Norbert Elias has been under-employed in the study of medieval Europe beyond the areas originally covered in *On the Process of Civilisation*. There is a myriad of ways in which such a variegated, if interlinked, theoretical corpus might be applied to the numerous problematics associated with the period. Naturally, only certain aspects of so broad a corpus can be addressed here, nor will they be employed exclusively at the expense of other theorists. Temporal and geographical limitations must also be imposed, therefore, three case studies will be utilised, namely Ireland, Scotland and Norway, c.AD400-c.AD1200. All three, as will be seen, are interlinked, and in different ways. The first part of the paper will examine the evidence

within each case study for various related processes and phenomena inspired by/adapted from Norbert Elias. These include feudalisation, downward pressure caused by elite over-population, and centrifugal/centripetal political cycles visible in shifts from heterarchy to hegemony via dynastic or inter-polity elimination contests. No social system exists in isolation, and second part of the paper is concerned with the points in time where these internal processes intersect transculturally, contingencies which often kick-start new processes, cycles and trajectories. Having done this, the paper will close with suggestions regarding further applications of figurational sociology to problematics within the case-study regions.

Ryan Powell (Sheffield Hallam University)

Gypsy-Travellers, Roma and Social Integration in the UK: on the centrality of childhood and the "we-I balance"

Norbert Elias provides a very useful theoretical framework for understanding long-term changes in childhood-adulthood relations at the societal level. Key processes central to this theorization include: the increasing distance between childhood-adulthood; the increasing separation of the social worlds of children and adults; the civilizing of parents; changes in the "we-I balance" towards the "I"; and the gradual conversion of social constraints (family/group) into self-restraints (individualization). Yet variable trajectories are under-developed in Elias' work: the differing nature of interrelated social processes for different "outsider" (or weakly integrated) groups in society were not systematically addressed by Elias. This paper applies his theories on childhood and individualization to Gypsy-Traveller/Roma groups within the UK. It argues that the above processes differ markedly for many Gypsy-Traveller/Roma groups and, coupled with the existence of a very strong group orientation and related (dis)identifications, are central to accounting for the *relative* lack of social integration. That is, seen through an Eliasian lens, differing processes of childhood and family socialisation are crucial in explaining how Gypsy-Traveller/Roma groups have maintained their own group identity and cultural continuity under intense pressures to assimilation and conformity. The paper concludes that a focus on the we-I balance in relation to extreme "outsider" groups such as Gypsy-Travellers/Roma can also aid an understanding of the relative integration of other weakly integrated groups, such as working-class youth where a Bourdieusian framework tends to predominate. Conversely, empirical examples could also contribute to the refinement of Elias' theories, particularly in terms of *understanding different patterns* of individualization, childhood, socialisation and integration; and in *explaining variable outcomes* and the stratified nature of "youth transitions".

Dieter Reicher (University of Graz)

How to approach homicide-patterns with the Civilizing Theory?

Eisner and some others have argued that in the long-run homicide-rates all over the world are declining because of processes of civilization. Those authors used to argue that the increasing monopolization of coercion - the making of the modern state - is the main »factor« for the decline of criminal violence, and, thus also for homicide. However, is this assumption empirically true? And above all, those it fits to Elias' original argument developed in the *On the Process of Civilisation*?

First, the paper argues that Eisner's assumption seems to be true. Measured in centuries, criminal violence seems really to decline dramatically. However, this impression may also be misleading. We don't know much about criminal violence and homicide in the centuries before 1800. There is simply a problem of finding evidence. Second, above all, there is a certain problem of definition in the concept of »criminality«. Because it was the state that defines what types of acts are »criminal« and what are not. Therefore, the argument may become empty if an increase in criminal homicide is measured in due to a process of increasing state-power. Thus, also the hegemonic power of defining homicide (of separating homicide from all other types of killing) increases, too. Third, the paper argues that the original argument of Elias was developed mainly in order to explain changes in the mentality of (French) Western European nobility in the period between about 1000 and 1800 only. It may be a mistake to give this argument an extremely broad validity by expanding it to an overall explanation in the development of (criminal) violence. But what can one learn from the original Elias' book by studying modern homicide patterns? The paper argues that the main utility in Elias' model is to distinguish between spontaneity and planning in the activity of killing people. Therefore, the paper discusses this distinction and its very tricky consequences for the analysis. Here, the author will argue that this main topic of Elias is especially of worth by comparing homicide-patterns in an international context. Thus, the idea of the »national habitus« becomes important, too.

John Stone (Boston University)

Steve Mennell on the other side of the pond: Tocqueville, Elias and the problem of drink.

This paper examines Mennell's evolving thoughts on American society seen in relation to his early study of Prohibition, his work on the writings of Alexis de Tocqueville, his fascination with the ideas of Norbert Elias, and his 2007 book on America. It raises basic issues about the

best manner to analyze society in America and how the theoretical perspective chosen influences the issues that are deemed important and the questions that are ignored.

Abram de Swaan (University of Amsterdam)

Civilization and compartmentalization in present-day Western society

In his *Studies on the Germans*, Norbert Elias discussed the 'collapse' of civilization in the Nazi era. What happened was more like an extreme compartmentalization of society, separating the regime's people from the target people, bringing about a rigidifying civilizing process in one compartment and imposing barbarism in the other. In postwar Western societies the civilizing process turned toward widening equality ('emancipation'), increased mutual consideration, more flexible and informal mores, and an increasing preference for management through negotiation rather than by command. Since 2000, however, the tendency to exclude recent immigrants or Muslims has grown into a major political movement in the US and the EU, and compartmentalization is on the increase again.

Gëzim Visoka (Dublin City University)

Norbert Elias and Statebuilding after Violent Conflict.

This paper explores the complementarity between Norbert Elias's figurational sociology of violence and post-conflict statebuilding studies. Sociology has played a formative role in different debates of peace and conflict studies. However, Elias's figurational sociology has been entirely ignored in statebuilding debates. The paper argues that Elias's figurational sociology is relevant for contemporary statebuilding studies, especially in exploring statebuilding efforts from the prism of civilising processes and monopolisation of violence, as well as exploring the unintended consequences and peace-breaking effects of international intervention. While in Elias's work the process of monopolisation of the use of violence takes place in an long societal struggle and individual transformation, in statebuilding context the monopolisation of the use of force is enforced from outside by UN or other intervening organisations to initially divest local power-holders from their authority, and then gradually transfer it back through a supposedly democratic process. The international statebuilding is a significant example for studying the change in the balance between external constraints towards collective and individual self-restraint in post-conflict societies. Elias considered the fabric of society constituted by unplanned outcomes of individual actions. Applying this perspective, it can be noted that the actualities in conflict-affected societies are overwhelmingly dominated by unintended consequences produced by the international of

multiple international and local actors as part of statebuilding process. Beyond these two major areas of congruence, Elias figurational sociology is suitable for overcoming paradigmatic divisions within statebuilding studies, generating a post-critical sociology of peace, and rethinking the process of pacification and rejuvenation of social contract in conflict-societies. Accordingly, this paper represents one of the first attempts to bridge the work of Norbert Elias with existing debates in peace and conflict studies.

Nico Wilterdink (University of Amsterdam)

American Exceptionalism? The Growth of Income and Wealth Inequality within the USA and Elsewhere.

While there has been a general tendency of increasing income and wealth inequality within economically advanced national societies since about 1980, this increase started relatively early and has been exceptionally strong in the USA. This paper deals with the question how to explain this American development compared to other western societies. On the one hand, the growth of socioeconomic inequality in the past decades has been causally linked to processes of globalisation, technological change and deindustrialisation that impinge on all western societies. On the other hand, specific features of American society, politics and culture have been proposed to explain the extraordinarily strong increase of economic inequality in this country. With the help of a figurational power-interdependence model of social inequality, this paper will make suggestions on how to combine these two kinds of explanation.

Gad Yair (Hebrew University of Jerusalem)

German Science - Israeli Science: The Effects of National Habitus on Scientific Work

Scientific collaboration across national borders is one of the epitomes of science as an institution. Science is universal and open for all - a meritocratic institution that is open to talent and talent only. Science as a global institution, indeed, is leading global advances in medicine, natural sciences, space research and technological development; it is also an institution where humanists and social scientists meet across borders to advance knowledge of past, present and future societies and cultures. The underlying assumption of science as a global institution is that talented minds are randomly distributed across national borders. The present project, in contrast, sets to expose national peculiarities in the way that scientists work. Specifically, this project focuses on Israeli scientists who hold collaborative projects with German colleagues. Using in-depth interviews with 115 top Israeli scientists across all

disciplines and institutions, it dwells on cultural differences in the way that Israeli and German scientists think, organize data, theorize and interpret results. A related component of this project is to analyze disciplinary differences - testing whether some disciplines are more prone to universalistic orientations whereas others have more national peculiarities.

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Some recommendations of places nearby to have lunch:

Hatch & Sons (15 St. Stephen's Green)

K.C. Peaches (35-37 St. Stephen's Green)

Foley's Pub (1 Merrion Row)

Hugo's Restaurant (6 Merrion Row)

Wagamama (South King Street)