REGULAR SESSION INFORMATION

Session: Processes of Civilising, De-civilising and Post Colonisation

Session Convener(s): Robert van Krieken, University of Sydney; Stephen Vertigans, Robert Gordon University, Aberdeen

Chair: Willfried Spohn, University of Wroclaw

Comments: This session is organized by ISA RC 20 and ISA WG O2

I) *Ecological Imperialisms, Re-colonization Processes, and State Formation: Re-examining Environmental Conflicts in Latin America*
José Esteban Castro, University of Newcastle

II) *Ecologization, Moralization and Civilization: On the Development of Climate Change as a Social Problem*
Amanda Rohloff, Brunel University, London

III) *Socio-cultural Network Analysis Exemplifying Process-oriented Methodology*
Fumiya Onaka, Japan Women's University, Tokyo

IV) *Doxic Experiences of Health: On 'Civilised' and 'Backward' Health Related Behaviors of Macedonians in Australia*
Irena Veljanova, University of Western Sydney

V) *Encounters and Recognitions, as Proceeding and as Methodology in the Process of Civilizing*
Gilles Verpraet, CNRS Sophiapol, University Paris Ouest

ABSTRACTS

Session description
This session will be open to, but not restricted to, current research in the following areas:

a) Civilising Processes and (post) colonisation: comparative studies of civilisation in relation to global and national transformations in international relations, state formations and social developments in regions around the world.

b) Habitus within post colonisation. The analysis of shifting forms of social and individual dispositions that have been, and are, integral to the perceived reduction of Western hegemony.

c) Changing power relationships that help to explain the rise of cross boundary NGOs such as those associated with environmental, human rights and anti-capitalist movements.

d) New cultural encounters which are indicative of the current dynamics of processes of civilisation. These could include areas such as emotions, literature, media, music, sexuality, sport etc.

e) The study of violent forms of behaviour and accompanying narrative that are noticeable during particular junctures of history. Examples could include widespread killing in the aftermath of colonialism or Western processes of decivilisation or dyscivilisation in places like Nazi Germany and post Tito Yugoslavia. There could also be scope to examine instances such as recent upheavals in North Africa that resulted in widespread violence and conversely those that did not.

Papers
I) *Ecological Imperialisms, Re-colonization Processes, and State Formation: Re-examining Environmental Conflicts in Latin America*
José Esteban Castro, University of Newcastle

This paper is based on on-going research on environmental politics in Latin America and explores the interlinkages between environmental conflicts and the process of reconfiguration of power relations at the intra, inter, and trans-national levels from a long-term perspective. It will address such issues as unequal ecological exchanges, ecological imperialism, or current forms of formal or informal recolonization that are taking place simultaneously with the consolidation of state formation processes at different scales.

II) *Ecologization, Moralization and Civilization: On the Development of Climate Change as a Social Problem*
Amanda Rohloff, Brunel University, London

This paper synthesises Norbert Elias's theory of civilizing processes with the concept of moral panic in order to explore how and to what extent climate change has developed as a social problem. In applying Elias to moral panic, this paper explores how long-term gradual changes have combined with more short-term changes, and how this interplay has contributed to the emergence of: (a) the phenomenon of anthropogenic climate change and (b) perceptions about climate change (including responses to the perceived 'climate crisis'). Consequently, this paper explores the interrelated processes of environmental, social, and psychological change. To empirically illustrate these processual changes, this paper will utilise a variety of data sources from the past two hundred years to explore how different types of literature, film and TV have both reflected and affected changes in understandings about

climate change, 'the environment', 'nature' and 'civilization'.

III) *Socio-cultural Network Analysis Exemplifying Process-oriented Methodology*
Fumiya Onaka, Japan Women's University, Tokyo

This paper illustrates that the 'socio-cultural network analysis' is an example of a process-oriented methodology. In this method, the author proposes for analysing vast amount of data on social relationships and cultures. The data are derived from 'thick comparison' studies conducted on two Thai villages and are based on viewpoints of M. Weber and other sociologists as well as recent network concepts.

'Social network' has generally been related to the concept of 'structure', which confronts the concept of 'process' on the grounds that 'social network analysis' can depict the synchronic structure of a society. On the other hand, the concept of 'socio-cultural network' can be connected easily to the concept of 'process' because of its particular assumptions on nodes and links. It is quite similar to the proposition of 'Netzwerk' by Elias (1970), in that a 'network' includes both personal and non-personal beings and is considered to be a 'process', or more precisely, a 'structure of process'.

IV) *Doxic Experiences of Health: On 'Civilised' and 'Backward' Health Related Behaviors of Macedonians in Australia*
Irena Veljanova, University of Western Sydney

While the term 'civilisation' does not have uniformed meaning in the Western world, the conceptual understanding of 'civilised' (England and France)/'kultiviert' (Germany) and the civilized/uncivilised, cultivated/uncultivated binary commands a distinct level of consensus. Referring to 'the form of people's conduct or behavior', describing a 'social quality of people' and referring to various facts (for example 'to the type of manners, to the developments of scientific knowledge'), almost every aspect of our everyday existence can be done in a civilised or uncivilised manner (Elias 2000 [1994]: 5-7). While the post-colonial paradigm challenges the Western colonial hegemonic 'civilised'/'uncivilised' binary, in simplest terms, the most advanced, 'forward'/'backward' binary, there is still evidence of its residual doxic power.

Drawing from the results form the 2007/2008 study into the health related behaviors of Macedonians in Australia vis-à-vis their ethno-collective identity, this paper observes that [1] in the field of health, the civilised/uncivilised binary translates itself into a scientific, allopathic medicine/folk, non-allopatic healing practices binary; and [2] that this has consequences for the ethno-collective identity. For example, one of the participants in the national survey of Macedonians in Australia (N=815) stated that 'if [the beliefs in spiritual healing] really exist, that would be an indication of how backward as a nation we [the Macedonians] are'. In light of the fall of the Former Socialist Federal Republic of Yugoslavia and the 20 years of independent Republic of Macedonia and its bid for recognition by the international community the above example alludes to any associations with 'backward' activities as undesirable. Overall, this paper argues that the residual doxic power of the hegemonic 'civilised'/'uncivilised' binary is evident through the Macedonians' doxic experiences of health.

V) *Encounters and Recognitions, as Proceeding and as Methodology in the Process of Civilizing*
Gilles Verpraet, CNRS Sophiapol, University Paris Ouest

In the study of the processes of Civilising, De-civilising, we want to present an ethnographic methodology, who

frame the connections and disjunctions between encounter and recognition. Globalization processes require an extension of encounters (economic exchange, mobility, internet connection) (Hannerz, Arnason). This ethnography of extended connection require to express the moral and cultural dimensions of recognition (Honneth)

We will present two case studies of conjunctions and disjunctions of encounters

a/ The diversity of observed encounters and recognitions inside multicultural cities with different markets (Indian, Chinese). How to analyze these recognition in relation with the social space of Malaysian national State?

b/ Violence at school in multicultural western countries requires to specify the disruption of encounters with theirs consequences on children behaviours, and also the disruption of recognition, with theirs consequences on social discrimination.

These combinations of encounters and recognition, follow the process of civilisation in their ethnographic and moral dimensions, in their cultural dimensions. They reinforce the approach of civilizing processes.