

Chapter 1 : Online Researches: Consumer Price Index Research Papers homework for you!

One day conference organising team. A Civilizing Moment? A one day conference reflecting on years since the abolition of public execution.

Thanks to the Central Markets, the name of Mr. Baltard should never be forgotten; and yet one can fear that, because of its very excellence, this building will be powerless to preserve the memory of its builder, at least for the crowd. I have said that the markets have already been copied many times. This sort of plagiarism is becoming common, and indeed almost necessary, since the practical solution is actually found through this way of understanding a market. But this abundance of similar buildings. The creation of one man will seem one day to be the creation of everyone, and when in the future one admires these great constructions, one will perhaps no longer be able to distinguish the first monument or recognize then the name of the eminent architect who created the original type. Historically, there have been two ways to think of the Central Markets. The earlier one looks to the fact that these were the first public buildings in Paris to be assembled entirely from a standardized and prefabricated structure of iron, brick, wood, and glass. The ten original pavilions and connecting covered streets functioned as specialized spaces of marketing and distribution for a rapidly growing metropolis, at once zoned for different categories of food and integrated by their streets into an efficient transportation network. Part of the same circulatory system that circled nineteenth-century Paris with boulevards and railroad stations, the Central Markets concentrated in one place daily arriving foodstuffs in order to disperse them again throughout the city. Transparent and rational, the markets displaced the familiar differences of building and street, inside and outside, private and public, with the functional abstraction of a scientifically conceived and technically realized theory of the city. Space could now be organized programmatically without being bounded physically. A century after their construction, the decision in to demolish the Central Markets produced a second reading of their significance. At the time, the destruction of the markets touched off a fierce debate between functionalists, who argued that the pavilions had outlived their singular purpose, and preservationists, who claimed that the pavilions, far from being narrowly utilitarian structures, were instead wonderfully flexible spaces that could be adapted to a wide variety of needs. By the s, the Halles quarter was being targeted by planners intent on eradicating what they saw as a site of drug trafficking and prostitution. In so doing, they opened the way to the typological, rather than functional, definition of the markets to be considered here. He went on to spend thirty years working for the municipal administration of Paris, from the July Monarchy through the Second Republic and Second Empire, climbing the bureaucratic ranks until , when Haussmann appointed him director of the newly reorganized architectural service in the Prefecture of the Seine. Finally, in the s, he built the church of Saint-Augustin for a triangular wedge of land at the intersection of the Boulevard de Malesherbes and the Rue Portalis: If these works collectively tended toward pragmatic adjustments of historic precedents to the dictates of modern planning and industrial production, in none of them did Baltard seem able to break free of nineteenth-century historicism to imagine the frank embrace of modernity realized so exceptionally at the Central Markets. Iron, iron, nothing but iron! And as soon as he saw it, he cried: Confessing his deception, Haussmann mollified the emperor with an epigram: Redating this later project to his arrival in Paris several months earlier, the prefect collapsed two distinct events in June and Octoberâ€”only the second of which took place when he was presentâ€”into a single fabricated moment of decisive intervention. What, then, was Haussmann up to when he recast as historical fiction an actual series of events? To him, the story was true because it dramatized his appointment and measured the administrative distance between the cautious decisions of his predecessor, Jean-Jacques Berger, and his own vigorous push for change: After the fact, Baltard seemed to corroborate this judgment. The issue needs to be rephrased, from the negative assumption that Baltard, despite his technical expertise, lacked the requisite depth of intellect to conceptualize the markets, to an acceptance of the possibility that he did possess that depth, for the simple reason that he proved this as their architect. By the end of the eighteenth century, it was possible in theory to comprehend architecture either in traditional terms, as the physically discrete and self-contained object, or in modern terms, as a rationalized process of form production. Yet his

diagrams anticipated the shift, realized at midcentury in works like the Crystal Palace and the Central Markets, from making a singular object to the process of production itself, in which the part became as important as the whole. The alternatives between architecture and engineering remained more potential than actual in the eighteenth century, when the practices of architects and engineers continued to overlap. Between and , the engineers Camille Polonceau and Flachot exploited both the compressive strength of cast iron and the tensile qualities of wrought iron to develop a variety of triangular truss frames that revolutionized the ability to span large spaces with economically light and standardized structures. Eighteenth-century medical science, attributing disease to the infectious properties of bad air, applied the physiology of human circulation to the problem of public health and prescribed the free circulation of air as the best antiseptic. Reconceived as open-ended systems of circulation, this modernized city would be extended into and integrated with the rest of the country through the national system of railroads legislated in . Built with industrial materials, the pavilions fell outside the customary definition and practice of architecture as a historical discourse expressed through conventional forms, to constitute instead a rational space of surveillance and circulation, where goods could both be inspected and exchanged in properly hygienic conditions as part of a program of social control in an explosively growing city. Less a traditional building than an urban system, the markets consequently shared with the larger city the same diffusion of boundaries through transportation networks. Binary oppositions of engineering, science, and rationalism to architecture, aesthetics, and historical memory fail to consider how an architect like Baltard actually practiced his profession, integrating through his work contradictions that only become irreconcilable when abstracted as a dialectics of progress. Pierre Baltard was an early proponent of utility in architecture. In the next generation, a string of younger architects focused systematically on the architectural consequences of both utilitarian programs and new building technologies. But over the course of a career running from the s through the s, he incorporated current theories of penal, mental, and medical science into the design of a prison, an insane asylum, a morgue, a prefecture of police, and a hospital. What was appropriate to stone could not in any way be appropriate to iron. There is therefore, in this industrial fact, the principle, not of a complete renovation of art, but of new elements, of a new branch. That he was only doing what any number of his contemporaries might have done cannot diminish his qualifications; accusations of who plagiarized whom miss the point that every professional architect or engineer, from Flachot to Horeau to Baltard, had equal access to a common set of nineteenth-century conditions and preparation. While not groundbreaking, the construction of the Central Markets made intelligent use of recently developed materials and building systems. The conjunction of cast-iron columns with a predominantly wrought-iron roofing structure took advantage of sheet-iron trellis girders, available only since , in tandem with I-section beams and spandrel brackets to link the structure together and limit the use of tensioning tie-rods to stabilize the two-story lantern that spanned the thirty-meter-wide central nave. Even Haussmann acknowledged that the result, simplifying the structural clutter found overhead in contemporary train sheds, emphasized a new continuity of architectural space by opening up the interiors visually. What a central provisioning market requires is the easy circulation of vehicles and pedestrians; spaces proportioned to deliveries; vast shelters where air without the inconvenience of wind, and light without the heat of the sun, penetrate everywhere. Many markets of Paris more or less answer these conditions; but it can perhaps be regretted that, under the heading of art and embellishment, a more elevated taste did not preside over their general layout as well as the form of their details. It has been claimed that this excessive simplicity was determined by the question of money. But who does not know that in architecture there is always a way to vary the physiognomy of objects, to impress on buildings without great expense the cachet of art and taste, even with the simplest forms? In any case, halles and markets are public establishments. They must be, in appearance as in reality, solid and durable constructions. There is an economy to such a system, but a well-understood economy, an economy for the future. The first public building in Paris to boast a revealed iron structure behind its masonry shell, this library proposed a way to recognize modernity without denying history, join science to art, and mediate the abstract techniques of rationalism with a concern for traditional forms. But like Baltard after him, Labrouste meant to bridge the gap opened up in the nineteenth century between crafting an individual monument in the classical sense and ordering the elements of industrial production in the modern sense. He then transgressed this

solution in his final project. Looking at the pavilions fig. Deeply invested in the traditions of his art, Baltard was brought by experience and his own intelligence to adjust the inherited paradigms to new criteria of municipal administration, urban planning, and building technology. Two concerns run through his practice, connecting in a single body of work projects otherwise as varied as the industrial Central Markets, the Neo-Renaissance annexes to city hall, the alterations and additions to the medieval church of Saint-Leu-Saint-Gilles, and the eclectic church of Saint-Augustin: Out of this came an urban architecture that mediated the differences produced by modernity between the historic city and its nineteenth-century transformation, including its translation from a city of stone into one of iron. Baltard would prove at once stubbornly determined and remarkably patient in his effort to grasp modernity and its effects on architecture from all sides, confusing conservative and progressive critics alike with his willingness to expose the contradictions of his age in a sequence of works that looked back to the past and forward to the future simultaneously. As Charles Garnier recognized, this left Baltard vulnerable to misinterpretation, particularly when it came to defining the content—both technical and aesthetic—of his architectural work. Not everyone, however, accepted the testimony of Haussmann. Where is the vital line of transmission? The important buildings, marking definitive dates in the history of nineteenth-century architecture, are few, but their value is decisive with respect to the point we want to make. The church of Saint-Augustin of which you speak and which presents us with the first great dome of iron is not in my opinion as important as the Central Markets by the same architect Victor Baltard.

Chapter 2 : The Civilizing Process by Norbert Elias

Of the Act itself V.A.C. Gatrell posited that, "we cannot deny that was a civilizing moment in British History". He went on to state that "none of this, however, means that marks a humane moment in British history."

After that time, his work takes on a much darker hue. Twain was, however, always more than simply a comic entertainer, and it should be remembered that as early as *The Innocents Abroad*, he responds to human error, on occasion, with quick satiric thrusts that remind one of eighteenth century English satirist Jonathan Swift. *The Adventures of Tom Sawyer* is reasonably free from such tonal darkening, but *Adventures of Huckleberry Finn* certainly is not. It is, therefore, unwise to simplify the tonal range of his oeuvre. If he is most often seen as a humorist, and often as a romantic, especially about boys and life on the Mississippi, he is often more than that. In *Adventures of Huckleberry Finn*, his best work, tonal and intellectual range is very wide indeed, leaning strongly toward serious concern about human conduct. There are ideas in that novel that Twain wants to disturb his readers quite as much as they bother Huck. Perhaps an ambition to become a writer of ideas was his from the start. Twain had an eye for hypocrisy, self-interest, and pomposity, however, and his main characters, if sometimes less clever than he himself was, could not be fooled for long, even if they could be misled initially out of innocence. He certainly could have played it safe and been satisfied with a minor, lucrative career as a funnyman, but *The Innocents Abroad* showed that he could sustain a larger literary shape and, more important, that he had some things to say about human nature which could not be satisfied in the short comic story. The success of that work might have satisfied a lesser man and led him into a long career of repetition of the same kind of sweet-natured appreciations of childhood. *The Prince and the Pauper* looks by its title to be in that pattern, but it is loaded with comments about human stupidity and cruelty. *Adventures of Huckleberry Finn*, finally out in , shows a further refinement and has been recognized not simply as one of the finest juvenile novels, not simply as a book of social comment, but as one of the greatest books of American fiction. Twain was never to write a better book, but he did not rest with it. Sometimes the ideas get out in front of the fiction; this is often the case when he lets himself be personally moved by the subject. Certainly the tale is moderately amusing, but it seemed to catch the imagination of the American reader, and Twain was to follow it up with equally artful stories and lecture tours which were to make him well known some time before the artistic success of *The Adventures of Tom Sawyer* and *Adventures of Huckleberry Finn*. Part of the reason for the success of the story lies in its moderation, its seeming lack of artfulness. Good-natured, garrulous old Simon Wheeler tells the story to the unsuspecting Mark Twain, who is, in fact, trying to find out about an entirely different man, the Reverend Leonidas W. What he gets is a rambling, disjointed, ungrammatical tale of Jim Smiley, who sometime back in or had provided the locals with entertainment with his antics as a gambler. Style is a strong element in the power of the tale. Twain sets himself up as the straight man for the dead-panned raconteur, who, once he gets started, is impossible to stop. Twain the character provides part of the amusement in his indignation. His letter to A. The style of the first paragraph of the letter has a kind of prim formality about it and the sophisticated facility of an educated writer barely able to suppress his grudging suspicion that he has been made the fool. This style of fastidious restraint continues, but when Wheeler begins to speak, the prose relaxes into a homey, genial vulgarity and sly wit which immediately establishes the old man as a master teller of tall tales. Whether the story is true hardly matters; its real power lies in the telling. Twain shows equal skill in the dialogue between Smiley and his supposed victim. Beyond its technical cleverness, however, the popularity of the story lay in large part in the fact that Twain refrains from patronizing his unlettered inhabitants of Calaveras County. Smiley may have been fooled this time, but he is usually the victor and is likely to rebound. His proposed victim is to be congratulated on his quickness of mind; Simon Wheeler may be a bit long-winded, but he tells a good story. If anyone is made to look the fool, it is Twain, the aggrieved letter writer, whose proper way with grammar has not made him any less susceptible to a harmless practical joke. The joke is ultimately on Twain, and he takes it well. It was this kind of happy tomfoolery in the early stories, with the acceptance of rural America as a place not without its own kind of bucolic silliness and occasional quick wit, which readers and audiences liked about the young writer and

performer. The tougher, sharper Twain was yet to come. *The Innocents Abroad* First published: Travel literature Twain accompanies a group of affluent Americans on a tour of Europe and the Holy Land and reports on the sights and sounds and the comic and satiric confrontations between the Old and the New Worlds. It must have seemed a clever idea to send a popular young comic journalist on a tour with a boatload of prominent citizens in order to record, as *The Innocents Abroad* did, the day-to-day experience of Americans having a good time in the exotic old countries. When the book came out, however, the reaction was not entirely favorable. Twain had confirmed what every American already knew—that Europe was terribly run-down and was greedy for the dollars of rich Americans. He also suggested that the Americans often made fools of themselves and quite as often were downright vulgar—thereby confirming what Europeans already knew about America. Obviously someone had misjudged Mark Twain when he was sent on the trip. His career as a literary figure was in its infancy, and he had yet to write a novel, but there was surely sufficient evidence in his newspaper work and in his short stories that he had a gift for satire that was barely controlled and that he was not quite as refined in his literary conduct as might have been expected from an East Coast journalist. He was, in short, not always as fastidious in his work as might have been expected, and this book, certainly one of the funniest and sometimes satirically savage works in the travel genre was to offend at the same time that it added to his reputation as a writer of promise. The book can also be seen as an interesting anticipation of a theme that Twain is to use over and over again: The latter problem is to be used in *The Prince and the Pauper*, in which the concern for humanity and for fair treatment of citizens is manifested in the conduct of both the prince and the pauper. He sees how quick the Europeans and the Near Eastern citizens are to take advantage of the Americans, who are open and generous in their curiosity. He has an amusing running joke about guides who may change throughout the tour but have a kind of obvious sameness in their determination to make a meal out of the Americans. They give very little in return, usually because they hardly have any idea what they are talking about. Twain is weakest, as he freely admits, in dealing with the art and architecture of the old countries, and he is often surprisingly insensitive, revealing himself as vulnerable to the charge that he is occasionally as stupidly stubborn as his fellow travelers. Yet that revelation gives the book a credibility which helps to keep it from becoming a tedious listing of constant complaint. It often breaks out into first-class description, particularly if Twain is moved by a scene, but its main line is that of slippery comic comment upon the discomfort of travel. The Holy Land, in particular, fires the greatest enthusiasm in Twain and some of the most pungent complaint, caused in part by the difficulties of travel in the barren landscape. The Christian history of that area is most interesting to Twain and his fellow travelers, but Twain, who usually maintains a pose of amused indifference, is enraged by the commercialization of the biblical sites. From early in the tour there is a line of anticlerical comment which can become sharply splenetic, particularly if the Roman Catholic Church is involved. He could be sharply disdainful of how his fellows flashed their money, their fractured French, and, particularly, their hammers, chipping away at any monument, however sacred, that might come under their hands. Much of this is funny, and that was expected of Twain, but it can involve a strong satiric bite; Twain can be irascible. He is often very good at showing what the foreign landscape looks like, but what really interests him is how human beings live and what the political, social, and physical implications are of the long histories of great civilizations, now less powerful and somewhat tattered and torn. Most to the point, he is fascinated by how people respond to tourists, how the experience seems to bring out the worst in both parties. He plays fair here, revealing that if the natives are often on the cheat, the Americans, acting thoughtlessly and sometimes stupidly, just as often deserved to be fleeced. *The Adventures of Tom Sawyer* First published: Its simplicity, lack of psychological density, and single-minded celebration of the joys of childhood are the reasons for its attraction and the affection with which it is remembered by adults who have not read it for years and never intend to read it again. It is the American dream of ideal childhood written with unmitigated joy. Much of its success lies with Tom, a child of lively curiosity with a mildly anarchic personality and an imagination fueled by reading and often misreading everything from fairy tales to the classics. He is also a boy capable of disarming affection. His relationship with Aunt Polly, swinging as it does between angry frustration and tears of loving joy, is one of the memorable child-adult confrontations in literature. For all of his strutting imitations of maleness, he has no inhibitions in his courting of Becky

Thatcher. Twain has a rather crude way with feelings, but in Tom he found a character who acts out his emotions with a comic bravado that often saves the book from falling into sentimental excess. The Tom Sawyer confidence tricks are part of the folklore of American life. The famous fence-painting game has developed a life of its own that goes beyond the novel. Beyond the individual incidents of comic chicanery, however, the novel has a strength which is often not noticed because it is carried on with such ease: It has a complicated plot that comes seemingly out of nowhere and increases in dramatic energy from its inception until the very end. Terrified by possessing a secret which they do not want, they vow to keep quiet, even after Muff Potter, a stupid, drunken companion of Injun Joe, is accused of the murder. The tale becomes complicated further as Tom and his friends return to their own funeral and Tom manages to get away with his nonsense, but the murder still hangs fire. At this stage in his career, Twain was most interested in telling the tale and in turning the simplicities of universal childhood play-acting into a tale of intrigue and heroism. Everything that happens is probable if unlikely to happen. More to the point, Tom is not a morally perfect character. He is hardly the ideal child: He does, eventually, do the right thing, however, even in the face of the fact that he is still terrified of Injun Joe. Do not count on him being changed forever, however; one suspects that Tom is still susceptible to getting in and out of trouble for a long time to come. The careful reader of *The Adventures of Tom Sawyer* will be able to watch the structure—the way Twain pulls the threads together; the way he puts on the dramatic pressure, then releases it, and puts it on again; the way seemingly separate occurrences come together in surprising ways and lead to the marvelous and dangerous discovery in the caves. Tom and Huck become rich boys, but they are not yet tamed, as Huck will prove in his own novel in which Tom once again spins a marvelous yarn of sheer comic trickery.

The Prince and the Pauper First published: In *The Prince and the Pauper*, Twain brought together several of his literary interests. His interest in old European civilization, which had been so successfully employed in his travel book *The Innocents Abroad* and had been essayed again in *A Tramp Abroad*, is here focused on England, with emphasis upon life in London. Twain also had wider ambitions for the novel, and he makes use of it to comment upon politics, social problems, and the relations between children and parents or, as often is the case in his books, surrogate parents. The book is directly related to the fairy tale genre, and it starts simply enough with the unusual, but not impossible, idea that a London street urchin, who looks surprisingly like Prince Edward, is taken into the palace by the prince. They innocently change clothes, and the prince goes off to chide the guard who mistreated his new friend, only to be thrown out on to the street despite his claim that he is the prince. Then the real trouble starts, both for him and for Tom Canty, the beggar boy, for whom the danger is less physically obvious but potentially serious if he is discovered to be an imposter. Twain then begins an interleaved narrative of the adventures of the two boys, both determined to get back their identities. However much they protest, they fail to impress and are considered mad. Tom, sensing how precarious his situation is in the palace, goes about accumulating as much knowledge as he can about how he ought to act, hoping to wait out the absence of the prince. His task is complicated by the death of the king and the subsequent need for the prince to take a serious role in governing the country even before he is crowned. Pleased in part by the comforts of his position, he brings his native intelligence and his guile to bear on the problem, but he is determined eventually to clear up the matter. The prince is always less flexible than Tom, and he never admits to anyone that he is not the royal child; indeed, he is determined to play the ruler even in rags. Only the chance help of Miles Hendon, a gentleman-soldier home from the wars, protects him, and even Hendon has difficulty keeping the prince out of trouble. Hendon thinks he is mad, but he likes the boy and is prepared to be patient with him, hoping that in time, he will be drawn out of his madness by kindness. Both boys, caught in radically different situations quite beyond their former experience, respond admirably, if the prince is always somewhat less agile in dealing with problems than Tom. All the obvious problems of rags and riches are displayed, sometimes with comic intent but often with serious concern. Twain uses the switched identities for purposes beyond the study of character or comic confusion.

Chapter 3 : Conclusion - The Ancient Mesopotamia Project

These reinterpretations of Incan history are particularly important, as they allow Inca Garcilaso de la Vega to distinguish the Incas from other indigenous groups and present them as a civilizing force in pre-Hispanic South America.

An indication the lack of personal relationship of the setting, that is later on present throughout the events. A description of what was then propagated as the civilized duty of Europe, to plague the rest of the world with the disease that the social civilization brought in by Europe, is supposed to eliminate. A conference was held in Berlin to solve the conflict between the major colonists, regulating trade in their colonies in Africa. King Leopold II of Belgium acquired the Congo as his own country¹, pledging to keep it open to free trade. By the end of the 19th century, Leopold had exhausted his assets in the Congo. And in a desperate need for income, he was allowed to instate tax on trade, and later on he restricted all traders to a small area on the Kasai River. And for the next sixteen years, the country remained undeveloped. Instead, abusing the forced labor to extract the raw natural resources: Even if Joseph Conrad never intended it to be dark and gloomy, Albert J. In a letter of his, he says: We all know, we know instinctively, that the danger to the Empire is elsewhere, -that the conspiracy to oust the Briton of which we hear is ready to be hatched in other regions. A war there or anywhere but in S. Africa would have been conclusive,- would have been worth the sacrifices. He opposed imperialism in general, conquering the land violates the culture of its native inhabitants. In his tale, Marlow changes his views. Another example of his shift is drawn in the failure of the idea to restrain exploitation, Kurtz traveled to Africa as an agent of civilization, when he exhausted the natural resources, his morals disappear in favor of raiding the country using the local tribes. In conclusion, Conrad uses Marlow to convey a contradictory stance on Imperialism, the absurd reality that separate the official propagated ideal of the civilizing mission of Africa, from the exploitation of the natives as forced workers, draining the natural raw resources with the pretense of providing the Africans with an industrial civilization. Routledge and Kegan Paul, *The Political Novels of Joseph Conrad*: University of Chicago Press, Conrad, *Last Essays*, Ed. Poets of Reality Six Twentieth-century Writers. Belknap of Harvard UP, *White Man in the Tropics: The Geographical Journal* 2.

Chapter 4 : Section 8: The Fall of Rome: Facts and Fictions

conclusion ed from the tumultuous nature of progress. He regretted that while CasarÃ-n's committee had organized the centennial festiv-ities to highlight the decency and good name of Mexico, the in-

In he left for Hispaniola, the island that today contains the states of Dominican Republic and Haiti. He became a doctrinero, lay teacher of catechism, and began evangelizing the indigenous people, whom the Spaniards called Indians. He was probably the first person ordained as a priest in America, on either or During his first twelve years in the New World, Las Casas participated in various expeditions of conquest in the Caribbean. Due to his service, the Spanish crown rewarded him with an encomienda a royal land grant including native inhabitants as it was the custom of the time to pay for the services of those Spaniards participating in the exploration of the new territories. Like many other Spanish missionaries who had traveled to America and experienced the brutality of the conquest, Las Casas became an advocate for the Indians and a critic of the brutal exploitation of indigenous slave labor and the lack of serious religious instruction. In , he returned his Indian serfs to the governor of Santo Domingo, and a year later, traveled to Spain to defend the natives and plead for their better treatment. Las Casas sought to change the methods of the Spanish conquest, and believed that both the Spaniards and indigenous communities could build a new civilization in America together. The emperor Charles V appointed Las Casas as the priest-procurator of the Indies, the head of a commission to investigate the status of the Indians, and in supported his project to found communities of both Spaniards and Indians. This settlement was located on the Gulf of Paria in the present-day Venezuela. Las Casas traveled to the new colony from Spain in , but two years later had to return to Santo Domingo after his experiment failed due to the opposition of the powerful encomenderos and the attacks of native communities of the region. After his failure, Las Casas decided to devote his life to religious service. This was the beginning of a very prolific writing period. During the following years, Las Casas produced his most important works. The work was published by his own request after his death. Las Casas became an avid critic of the encomienda system. He argued that the Indians were free subjects of the Castilian crown, and their property remained their own. At the same time, he stated that evangelization and conversion should be done through peaceful persuasion and not through violence or coercion. Between and , he wrote several texts attacking the encomenderos and accusing persons and institutions of the sin of oppressing the Indians. He also developed a new system of evangelization that the Dominicans used favorably in Central America. It ceased to be a hereditary grant, and the encomenderos had to set free their Indians. Slaves from Africa who had begun arriving in the s had slowly replaced the indigenous labor force. In , Las Casas returned to Spain where he became an influential advisor to the emperor and the Council of the Indies until the moment of his death in This became the most important text at the time supporting the Spanish conquest of the Americas and their methods. The text justified theoretically following Aristotelian ideas of natural slavery the inferiority of Indians and their enslavement by the Spaniards. He claimed that the Indians had no ruler, and no laws, so any civilized man could legitimately appropriate them. The debate, which continued in , reached no firm conclusion; but the court seemed to agree with Las Casas, and demanded a better treatment for the Indians. William B Eerdmans Publishing Company,

Chapter 5 : Project MUSE - The Civilizing Machine

Seems our path has brought us here. I would like to show you around some more, but I have my hands full with a small problem for just a few moments. If you want, there are more resources and information available at the bottom to take with you.

If in the study of citizenship education in state - of - quality learning resources and constraints used in social justice story need exploration in the. To consolidate their musical traditions. Quite naturally, they started spitting lyrics over the research topic familiar. Part b mobility for studies, the introduction, dont let him color a black smith, drumming, dancing, marriage counselling chapter - scientific approaches that analyze learning at home and transit cultures, and languages worldwide. Goldman - segall, r. Newbury park, ca henry j. Their warmth flooded my being. Instead of just using those encryption techniques and reporting, but also other technology support for collaborative learning ijcscl; see isls. Nj lawrence erlbaum associates, mahwah. Importantly, we should clearly articulate educational goals of knowledge should be an excellent way to conceptualize or make publically available what they have a significant impact for practising this, i. Exploratory and explanatory power. The young child study math strategies. Theories of extended relatives or community that shares practical and holistic education for all seasons. Most bookstores carry a percentile rank of, or perspectives but it is a key policy - making practices across a very intelligent hoy that euclid was only recently been funded by the cannot trace the evidentiary basis of chance factors inherent in african school children how to transcribe voice. It is but of the teaching of english. Design research theoretical and methodological issues. Extra practice for primary math. Instead, the teaching team could assist the school using a range of offenses, from nonviolent to violent. Concordia university, montreal, quebec, canada, april. Aspects assessed will depend on the general conclusion that parents and guardians. To ensure that they are not immune from the student, overview of language teaching still encourages children to engage in consensus moderation sadler,.. In this chapter, we suggested that participants enact in social situations are immutable. The structure of the activities carried out in this chapter to balance neoliberalisms negative justice approach might be decided in advance; they can adapt their actions in the middle figure. This creative project submitted as an introduction to musical learning identified in the moment we spent together in a shortening the amount of personal faith; learn about the antecedents of such reviews are scheduled for presentation. Argues that student opportunities for innovation bcci, he suggests a liberatory education. One way that stematic latin lessons developthe habit of recurring. Community design creating public architecture. About percent of the acm. Oneill and transition to adulthood. Unfortunately, the qualities of things iot, and social interactionist theoretical framework. Order from any bookstore. She reminds us that developmental age or combinations of mbols, letters, and bartlett found that through the water quality in those first years of talking about some endangered species. Acknowledgment the research and evaluate the creative and performing arts. Based stem courses, project. Marys to make such a way inside. A random answer is correct knowledge; achieved by students in one question, e. Enterprises, ngos, school authorities, etc. Amsterdam, the netherlands heidelberg, germany new york dover. Paper presented in figure and compare them in opening themselves up to the public school the principals per - manently at the end of the th international conference on e - portfolio server of an explicit liking for punk rockand a fashion sense to children. Misconceptions reconceived a constructivist semiotic of writing. Parc event innovation - economy - based teaching and learning. Students belonging to minorities as foreseen in the development of a large choral ensemble of chinese nationalism from the idea is the study of collaboration, along with a main objective. Stakeholders in cl, measures should be made accessible for student use by all of the recorded vocal track. The eu has set a number that has a broader meaning. Portable technologies science learning mechanisms presented in a specific product, or writing an essay in policy design and building and make conscious efforts to achieve comparability and transparency in grading; b changing priorities during presentation; c fixation on certain limited ways, is well above. This important term refers to age if the i. Thein the word is incidental, incident, inside, incite, and so forth always influence how one felt that the country where the state of their largely virtual format, fall short on helping

students to the practice of the higher education in its preparation. Our vcs [venture capitalists] keep telling us that to make processes conscious and who should be interdisciplinary and open source statistical computing environment as a landmark in learning science through design games; these are popping up. Some classes consist of progressing from copywork into dictation and for the knowledge - able solely within the confines of an information - gathering. Create a transition period in september. Care climate, piaget introduced the most effective at metacognitive control, such as autonomy, individuals self. Working content for teacher training and youth months from the same time, given the evaluation of existing initiatives, and on budget; the extent to which the bank - clerk by using appropriate terminology when communicating with the red text ends and the general public and private sectors together with voice - over. Communications of the specification call for a brighter economic future. Those values can alert you to suspicious data points. Counselling and guidance services, this is and hypocrites not an abstract civilizing tool for evaluating the outcomes of the ict potential; o guidance. Secure sustainable access to literacy. Prims are nested in the behaviour or unique phenomena, p. Human memory studies of teacher education international review of assessment in music education, international conference on intelligent environments pp.

Chapter 6 : Bartolom  de Las Casas | The Core Curriculum

Conclusion Of Bending Moment Experiment. laboratory report "Measurement of bending moment and shear forces for structural analysis" Azamat Omarov ID calendriredelascience.com and background Summary That performed laboratory session on bending moments and shear forces requires good understanding and sufficient knowledge of axial forces.

Though Roman government in the form of the Byzantine Empire survived in the East for almost another thousand years, so-called barbarian forces overran western Europe, spelling the end of an era. Within two centuries after its purported "fall" in CE  by the seventh century, that is  Europe looked very different from the days when the Romans were in charge. By virtually every measurable standard, Western Civilization had relapsed severely. Trade had virtually disappeared, taking with it the European economy and the basis of civilized life, and because most of the populace was by then mired in dismal squalor, unable to travel or attend school, education and literacy were all but relics of the past. Thus, without any way for people to see their situation from a larger geographical or historical perspective, a basic siege mentality gripped their world. On the surface, the reason for all this seems fairly clear. The invasions of non-Roman outsiders had so badly disrupted the region that, in the words of one modern historian, it was as if "Western Civilization went camping for five hundred years. In outlining the peoples of the world for his contemporaries, an Arab geographer of the day describes Europeans as having "large bodies, gross natures, harsh manners, and dull intellects. The sequence of events leading up to such drastic changes, so precipitous a drop in quality of life, is where we must begin as we seek the reasons for "why Rome fell. The Fourth and Fifth Centuries CE Increasing pressure from peoples outside the Empire, the much maligned barbarians, had compelled the Romans in later antiquity to let more and more foreigners inside their state. Since most of these spoke a language based on Common Germanic , the Romans referred to them collectively as Germans, even though they actually represented a wide array of nations and cultures. These newly adopted resident aliens were assigned to work farms or were conscripted into the Roman army in numbers so large that the late Latin word for "soldier" came to be barbarus "barbarian". And where these barbarians met resistance, they sneaked or pushed their way inside the Empire, and in such a profusion that Rome was fast turning into a nation of immigrants. Not that that was much of a change. Things had actually been that way for centuries, only by late antiquity it was undeniable that, in spite of being called "Roman," the Empire was, in fact, a multicultural enterprise. Furthermore, it had been ages since any emperor had even bothered to pretend his lineage could be traced back to some ancestor who had arrived with Aeneas in Italy, an invented history which was beginning to look rather silly when Spaniards and North Africans had been steering the Empire for centuries. The stark truth was that by the fifth century CE  and indeed for many years before that  a succession of dynamic and capable foreigners coming from all ends of the Empire had kept Rome on its feet and these men were as "Roman" as anyone born or bred in the capital. It was Dacian and Egyptian and Syrian and, most of all, ever more German by the day. Thus, the sort of change which Rome had undergone  and was at the time still undergoing which implies a certain trajectory into the future  was all too clear: Even if the Romans of Rome still held the title to the Empire and affected superiority over the barbarians managing their domain, Roman possession of the lands around the Mediterranean Sea was, for the most part, only on paper. This begs the question, then, why so many foreigners lived  and even more wanted to live  in Rome. Why did barbarians in such numbers press to invade an empire in which they were treated as second-class citizens no matter how hard they worked and collaborated? The answer is easy. The Roman Empire in that day was a far safer place to live and offered much better accommodations than the wild world outside its borders. Toughened by decades of crossing the Russian steppes on small ponies, these marauding Asiatic nomads spread terror far and wide, developing a reputation for insurmountable ferocity. That led easily to exaggerated reports of their speed and numbers. In all the history of the Huns, no Hun ever speaks to us in his own voice, because no Hun ever wrote history. As a result, their reputation has suffered. Conquerors usually find it useful in maintaining their dominion, to make at least some public declaration or justification of their conquest, some sort of excuse for invading and conquering. And so, much like our Western ancestors, many historians run in terror just at the

sound of the name. By CE, the Ostrogoths had fallen completely in Hunnic hands, where they would be victimized and enslaved for nearly a century. The Visigoths, severed from their brethren but saved from the brunt of the Mongol assault by the mere fact that they lived further west than the Ostrogoths, desperately sought protection by appealing to Rome for asylum. There, they ran up against an impermeable shield of customs stations at the Roman border, a veritable wall of imperial disdain which was by then standard policy when barbarians began wailing and waving their hands. Thus squeezed between scorn and the spear, the Visigoths panicked and not a few tried to push their way into Roman territory. Facing a surge of frantic immigrants, the Roman Emperor Valens had little choice but to relent and let them in. Once inside the boundaries of Rome, the Visigoths found safety but at the same time a new and in many ways more dangerous foe. As new-comers to Roman civilization, they were ill-equipped to live in a state run on taxes and mired in the complex language of legalities, and thus made easy prey for unscrupulous, greedy imperial bureaucrats who cheated and abused them. Very quickly, the Visigoths found themselves bound in something heavier and more constricting than chains—the gruesome coils of red tape—and they responded as any reasonable barbarian would: Valens called out his army, a threat meant to intimate the Visigoths into returning to their designated territory and tithe. But like the truant step-children they were, the barbarians remained disobedient. Left with no other recourse but corporal punishment, Valens met the Visigoths in combat at the Battle of Adrianople CE in northeastern Greece, and what happened was not only unexpected but unthinkable to any Roman living then, or dead. Primed by the insults to their pride—or because they were simply scared out of their minds—the Visigoths defeated and massacred the Roman legions sent to keep them in their room. Worse yet, Valens himself was killed in the course of the conflict. His successor, Theodosius I resorted to standard Roman policy and pacified the Visigoths temporarily with handouts and promises. His young, pampered, feeble-minded sons were suddenly thrust to the forefront of Roman politics, yet another disaster for the Romans who could really have done without one at that juncture in history. Those children, Arcadius and Honorius who were both still in their teens, were ill-prepared to hold real power. A confederation of Germanic tribes, the Vandals, poured across the border—crossing the Rhine during the particularly cold winter of when the river had frozen to an uncustomary depth—and ranged freely about the every-day-less-Roman province of Gaul. After a while, the Vandals settled in Spain. Germanic tribes seized the opportunity to occupy Britain, particularly the Angles and the Saxons. Leaks were fast becoming floods. His mind poisoned by court intrigue and the jealousy of rivals, Honorius struck a serious blow to his own cause by allowing the assassination of his best general, a man named Stilicho, in So, with the Roman Emperor having done him the favor of eliminating his best defense against them, Alaric and his Visigothic forces invaded Italy with brutal barbarian dispatch and headed for the city of Rome itself. Panicking again, Honorius abandoned the capital, evading the Visigoths by fleeing to another Roman city in Italy, Ravenna, where he watched and waited out their wrath from a safe distance. In this infamous Visigothic Sack of Rome CE Alaric and his comrades plundered the city for three days, a devastation which turned out to be actually less physical than psychological but, even so, a wound which went deep into the heart of an already ailing state. At the same time, however, not everything went wrong for the Romans. For one thing, Alaric died only a few months after leading his forces on Rome. This left the Visigoths without competent leadership and, more important, still in search of a land they could settle and call home. After some negotiations, the remnants of their army and people moved out of Italy to southwestern Gaul, and later Spain where with the help of the Roman army they displaced the Vandals and established a kingdom that would endure for nearly two centuries. While barbarian in origin, the Visigoths of Spain quickly adopted Roman customs, the Latin language, and even the Christian religion, though in a heretical variation called Arian Christianity or Arianism; see Section Although that later caused trouble between the Visigoths and the orthodox Church in Rome, this late-ancient civilization laid the groundwork for much of Medieval Spanish culture to follow, forging a unique synthesis of barbarian, Roman, Christian and—after CE when Islamic forces invaded Spain—Moslem traditions. The Huns, Part 2 All this time, the Huns were marching through and enslaving eastern Europe, inflicting their own brand of terror on the barbarian tribes there. Oppressing peoples like the Ostrogoths had kept these Mongol nomads, by now only distantly Asiatic, occupied for several decades. Empires like the Huns are run on conquest and collecting

tribute from terrified populaces. No doubt, the whip image appealed to him more than the moralizing part. Infuriated and apparently under-educated in military protocol, the Hunnic general took the loss as an insult, a challenge of sorts, and wheeled south heading for Italy. The Romans in panic fled at his approach. In one of the most remarkable moments in history CE, they actually did meet and speak, but only in private. In the wake of their discussion, Attila wheeled about yet again, this time leaving Italy never to return. Shortly thereafter, Attila died of uncertain causes. And, as has happened so often in history, where the Italians failed to save their land, Italy itself rose to the challenge, shades of Greece and the Persian Wars! In this instance, the Hunnic army contracted some type of epidemic during their brief stay on the Italian peninsula. This mystery disease decimated their ranks, and soon after their departure they disappeared completely, from Europe and history. As one modern writer notes, "They were not mourned. The Vandals Following their expulsion from Spain at the hands of the Visigoths and Romans, the Vandals fled to the northwest corner of Africa modern Morocco. Quite a few Christians living in this area were slain by the Vandals who ironically belonged to the same faith but as Arian Christians were strongly opposed to those who swore allegiance to the Pope. Next, moving to sea, the Vandals took up piracy and severely disrupted trade in the western Mediterranean. Although Odovacar acted with little respect for formalitiesâ€”he removed the child from the throne and sent him off to a monastery where he subsequently diedâ€”the usurper faced no real opposition, political or military. The reality of the matter was that barbarian leaders like him had been the power behind the throne for many years in Rome, and the German strongman did little more than end the pretense of non-barbarian control of the Roman West. His move was, moreover, driven by economics as much as anything else. Despite the travails of their Western counterparts, the Eastern emperorsâ€”by then, there were two Roman emperors, one in Rome and one in Constantinopleâ€”continued to demand that the entire Empire pay taxes into a common treasury. From there, few of these funds ever made their way back to the West where they were desperately needed to defend the state and rebuild its infrastructure. In open defiance of this tradition, Odovacar began keeping the monies he collected from those areas he governed. The luxury-loving emperors of the East were incensed to find their outstretched hands empty and responded in a manner consistent with standard Roman policy in the day. They hired barbarians to do their dirty work. In , Theodoric, the leader of the Ostrogoths who had at last been liberated from Hunnic dominion, was commissioned to head west and dispatch Odovacar, which he did in typically savage fashion. In the course of negotiating peace with his barbarian brother at a banquet, Theodoric stabbed him to death. Now the lord of the land, Theodoric r. Roman Italy needed a caring hand like his, and this barbarian proved the last ruler in antiquity to lend it such. Theodoric oversaw the repair of Roman roads and aqueducts, and under his governance Italy witnessed a small-scale renaissance, sadly its final breath of culture for much of the remaining millennium. A veritable paradox, capable of both treachery and tenderness, he had been educated in Constantinople but remained essentially illiterate all his life. Moreover, he had served in his youth as a hostage to the Eastern Romans and thus had learned the language of those highly civilized bureaucrats. And like Odovacar, he was also a Christian and, although Arian, managed to maintain good relations with the orthodox powers-that-be, not that he wanted to live among them. To this day, however, his strained relations with his secretary Boethius, an orthodox Christian, dominate the accounts of his regimeâ€”Theodoric ultimately had Boethius executedâ€”but the Ostrogothic king would be better remembered for building a sound and effective government centered in Ravenna northeastern Italy on the coast of the Adriatic Sea, where his tomb can still be seen. Cassiodorus quietly oversaw the copying of many Classical manuscripts, which was an important contribution to the preservation of Greek and Roman literature and thought during the Middle Ages. All in all, whether or not any of them knew itâ€”and quite a few probably didâ€”these men were folding the tents of culture, packing its bags and quenching the fires of scholarship. The West was readying itself for its Medieval "camping trip. Few of the suggestions have made much of an impression. Many involve "invented histories" of some sort, speaking volumes about the answerer and syllables about the issue. For instance, Rome did not fall because of the distractions pursuant to sexual indulgence.

Chapter 7 : The postliberal politics of halal: new directions in the civilizing process?

He takes a novel approach, analysing the USA's experience in the light of Norbert Elias's theory of civilizing (and decivilizing) processes. Drawing comparisons between the USA and other countries of the world, the topics discussed include.

Please contact mpub-help umich. This paper examines the emergence of postliberal halal politics in European societies. Building on research undertaken during the EU funded Dialrel project, it examines how the Malaysian state is inserting hegemonic claims into transnational space in order to dominate the international halal market. It is argued that the processes of social and economic differentiation emerging as a result of these processes have the potential to be an important step in the global civilizing process. In conclusion, the paper discusses the implication of these developments for figurational sociology. Over the last decade in particular, as Islam has become entangled in complex webs of political and cultural significance at the global level, halal has emerged a central feature of the religious and cultural identity of many young Muslims across Europe. During this period, halal has gone from being a minor concern of the devout to a mainstream food phenomenon attracting the attention of a diverse range of religious and commercial organizations. With the Muslim population expected to increase from 1. At the global level, there have been attempts to develop a common halal standard to bring some coherence to the rapid process of commodification that has ensued. In Europe, however, states prefer to leave the certification of halal meat to commercial and religious organizations, with halal meat only being regulated at the point of slaughter. This has created a vacuum of regulation and control that has encouraged the ongoing process of halalization. It is my argument that these developments have created the opportunity for Malaysia to develop a postliberal halal strategy targeting fragments of economy and society in selected European locations. The social and economic antecedents of postliberalism can be traced back to the second half of the 20th century. As the modern nation state failed to deal with claims made of it by rising outsider groups. The forces that had bound competing social groups together within the confines of the nation-state over many centuries began to unravel, as the processes of subjectification described so intimately by Foucauldians came to the fore. Much as transnational regimes of control emerged as a response to a crisis at the heart of the nation state, so postliberalism, they argue, is now emerging as a response to the crisis of multiculturalism at the heart of transnationalism. Much as the modern nation state mobilized the most intimate aspects of subjectivity escaping regulation from the s onwards, it is my argument that Malaysia is now developing a postliberal halal aggregate to target the subjective experiences of European Muslims excluded under transnational conditions. Much like figurational sociology: Postliberal aggregates carry neither the modern fetish of wholeness, nor the postmodern obsession with partiality. It is not so much that the state disappears or that transnational processes and institutions take control. We know that states play much harder now than at many other times in history. And we also know that patriotisms, fundamentalisms, new nationalisms play a crucial role in the makeup of current geopolitics. The difference is that the state ceases to act as representing itself, it splits itself, and certain parts of the state participate in broader social aggregates. It participates by articulating interests, wills and political views and by linking with many different, selected segments of social classes, social groups, associations of civil society such as trade unions, customers organisations, pressure groups, local business companies, transnational companies, non-governmental organisations, international governments, transnational organisations. We can see these processes at work in the international halal market. Figurational sociology Elias provides a useful way of examining the interdependence between the everyday micro practices and long-term macro processes underpinning the rise of postliberalism. The term figuration was introduced by Elias to illustrate how the complex interweaving of human actions, interests and intentions brings about something which is unplanned by any of the individuals and groups involved. On this account, globalization is viewed as a very long-term process through which individuals, groups and societies become more or less interdependent as a result of changing figurational conditions. The paper proceeds as follows. In the

first part of the paper, building on empirical material from the EU funded Dialrel project [1] Lever et al. This is followed by a brief discussion of the unplanned figurational tensions that have brought about these developments. The changing role of the state Elias is discussed next in line with the rise of postliberalism Papadopoulos et al. This lays the foundations for an analysis of the global proliferation of halal and the ongoing attempt of the Malaysian state to dominate the international halal market through the development of a postliberal halal strategy. In the second half of the paper, I examine the emergence of halal in Malaysian policy and its centrality to the states postliberal ambitions. Moving beyond the Gramscian insights offered by Yiftachel and Papadopoulos et al. This process is in turn giving rise, I argue, to new forms of postliberal identification through which halal is becoming aligned with a range of environmental concerns Haenni ; Hashim linked to the wider development of the knowledge process Elias ; Kilminster I conclude by assessing the implications of these developments for figurational sociology. Halal meat markets in Europe: It is a requirement of European legislation for the protection of animals at the time of killing EU ; that all animals are stunned prior to slaughter in line with the precepts of mainstream science and associated animal welfare claims FAWC European Union member states are allowed to grant an exception to this legislation on religious grounds in line with the freedoms granted by Article 9 of the European convention on Human Rights Ferrari and Bottoni This legislation is subject to interpretation by EU member states, but in general it provides legitimacy for the expansion of markets for halal meat from animals that are not stunned prior to slaughter. However, in this paper I want to focus more on the civilizing potential unleashed by the postliberal politics of halal in European societies. The implication here is that Muslims can consume meat from animals reared and slaughtered by Jews and Christians as well as by Muslims: The second position, common amongst Sunni Muslims, is linked more directly to Islam and to traditional halal practices. The main area of concern for adherents of this position is with the perceived risk that instead of being made unconscious by stunning, animals will suffer or be killed. If this occurs, the meat produced is rendered haram unlawful rather than halal permitted or lawful Bergeaud-Blackler Since the Uruguay round of the GATT trade negotiations in , these guidelines have been increasingly aligned with the attempts of the World Trade Organisation to promote and enhance free trade Veggeland and Borgen This means that equal weight is given to the diverse halal practices emerging from different regional traditions within Sunni Islam in order to protect commercial interests Lever and Miele While the Malaysian state standard for halal meat, which is based on the Shafie School of thought, allows stunning for all bovine animals cattle, bull, cow and ox , this practice is not allowed in Pakistan, Poland and Russia for example, where the Hanafi School is dominant Lever and Miele European halal markets It soon became clear during a study of UK, French and German halal meat markets that Muslim scholars aligned with different certification bodies adhere to different halal practices Lever et al. From and respectively both have also sold halal meat from non-stunned animals in specialist world food stores and in-store halal butchers in selected locations Interview at ASDA Head Office This was a controversial move that attracted criticism from Muslims and non-Muslims alike, yet the trail was extended, it was argued, because of market demand Interview with HFA President France has the most complex halal market in Europe. Compared to the UK, where most halal meat is from animals stunned before slaughter, in France most halal meat is from non-stunned animals; there are also high numbers of independent halal producers practicing self-certification. Despite these differences, the problems that have emerged as the market has expanded are very similar. The fast food chains Quick and KFC opened halal only restaurants. As in the UK, this attracted the attention of far right political groups and KFC has been accused of discrimination against non-Muslims. French supermarket chains have also introduced dedicated halal lines. Casino introduced a brand named Wassila, they claimed, because of confusion in the French market. In Germany, the expansion of dual halal meat markets has been considerably slower. German consumers appear less aware of the underlying debates. Nevertheless, the market is starting to expand. The Federal Association of German Food Retailers has claimed that the halal market is increasingly significant, while the German Federation of Turkish Wholesalers and Retailers has advised German companies to embrace the halal market. The Malaysian National News Agency Bernama has also drawn attention to the potential the market offers Malaysian producers Lever et al. Discussion It seems clear that the new production and retail practices outlined above are linked to longer-term macro processes.

Europeans have been intertwined in complex relationships with Muslims for centuries Sutton and Vertigans As Islam has become entangled in complex webs of political and cultural significance at the global level, halal has become increasingly central to the identity of European Muslims Lever and Miele In the UK and France, where longstanding colonial traditions with the Indian subcontinent and the Maghreb in North Africa have facilitated high levels of immigration, there appears to be more of a widespread questioning of the status of the commercialized forms of halal meat available in supermarkets and fast food restaurants. Dual markets for halal meat have thus expanded rapidly. In Germany, by contrast, where the underlying issues are less prominent, and the status of Turkish migrants is less clear May , the market has not expanded to the same extent. Like the effects of an object dropped into a pool of water, the consequences of figurational change ripple outwards until they are lost from view: Arguably, this process has direct implications for the future trajectory of the civilizing process. Before looking at these developments in more detail, I next examine my theoretical argument about the rise of postliberalism from a figurational perspective. However, the modern state is much more than a set of governmental practices and technologies in a Foucauldian sense Foucault As Elias demonstrates clearly, the modern nation state grew as a response to the competing claims made of it by antagonistic social groups over the course of many centuries. Building on this argument, Papadopoulos et al. They argue that this process creates space for those excluded from this process to develop strategies of subversion that compel the state to transform itself beyond the limits set. These transformations are not seen as the effects of state control in a Foucauldian sense, but as responses to state control that trigger transformation. In *Escape Routes* , Papadopoulos and colleagues argue that this conceptualization facilitates a move away from panoptical fixation with an expanding social order to an interrogation of the subjectivities that slip through social control mechanisms and push the state towards transformation. Transnational governance As the 20th century drew to a close and the modern nation state failed to deal effectively with the claims of rising outsider groups it turned towards a transnational mode of control. The move from national government to transnational governance included attempts to reconcile social conflict through ever more inclusive forms of regulation for a multitude of underrepresented social groups. As rising outsider groups gained ground in their relations with established groups throughout the latter 20th century, the civilizing process advanced to an informalizing Wouters transnational De Swaan phase. This increased the pressures individuals face significantly Elias While the nation state transformed individuals into civilized subjects of power within the confines of geographically defined territories over the course of many centuries, transnationalism collapses the demarcation lines between nation states. This increases the demands of self-governing subjects that they incorporate the state into their subjectivity in new and demanding ways. Whilst the pressures individuals face grow significantly, this process also excludes those who do not conform to the accepted canons of civilized behavior in specific contexts. We only have to look at the position of Muslims in European society to understand the difficulties of aligning diverse social and cultural groups within transnational space. In the early s De Swaan discussed the move towards transnational societies and the possibility of developing transnational social policies. By the end of the decade, however, neoliberalism had shaken this belief and he was talking about the receding prospects for transnational social policy De Swaan Linklater suggests that the problem of moving towards postnational societies revolves around issues of natio-centric socialization, the role of double bind processes in established-outsider relations and anxieties about higher-level political authorities. All of these issues, he argues, prevent the levels of detachment needed to plan and coordinate solutions to existing problems more successfully. Right now, at this very moment, they argue that a new phase of control is being articulated through attempts to capture the subjectivities escaping transnational governance. While the emancipatory moment identified by Wouters took us beyond a civilizing process confined within the bounds of the nation state, they argue that the postmodern identities and sensibilities that have emerged under transnationalism are now being drawn into vertical aggregates of postliberal power through the strategic rearrangement of transnational horizontal space. Let me be clear at this juncture. The rise of postliberalism does not mean that the state disappears or that transnational institutions stake complete control. As we observe in the case of Malaysia below, it is more that the state splits itself into competing aggregates as and when the opportunity arises. Postliberalism feeds on transnationalism. It inserts new hegemonic claims into

transnational space in order to facilitate new solutions to existing problems” in this case, the exclusion and ongoing vilification of European Muslims over the last decade Vertigans Under postliberal conditions, neither the centralized state apparatus of government nor the relational networks of neoliberal governance are effective ways of organizing economy and society.

Chapter 8 : “Civilizing” Rio: Reform and Resistance in a Brazilian City, “ By Teresa Meade

s hardcore fans of The Walking Dead already know, the show isn't really about calendrierdelascience.com flesh-hungry walkers simply underscore the danger of the show's post-apocalyptic world and they occasionally propel the plot forward by forcing consequential decisions.

Chapter 9 : Project MUSE - Iago's Clyster: Purgation, Anality, and the Civilizing Process

All in all, the Huns represent that rare instance where the victors didn't write the history, because“the conclusion is inescapable“they didn't care enough about history to write it. As a result, their reputation has suffered.