

## Summaries

*Manuel Bastias Saavedra, Weltgesellschaft, Functional Differentiation and Legal System. Modernisation of the Legal System at the Chilean »Frontera« (1790–1850)*

This article proposes to rethink societal change and modernisation by drawing on the concept of world society. The theorem of world society allows, on the one hand, to reconsider the focus of social history on the concept of society by readopting a societal history after the criticism of postmodernism, postcolonialism and methodological nationalism. Luhmann's theory of the modern world society as the fragmentation of society into a multiplicity of closed communicative networks also opens up the possibility to consider modernisation as the substitution of forms of differentiation instead of the improvement of social structures. Within this scope, the article presents a case study to analyse the modernisation of the legal system from the perspective of systems theory. By exploring various legal regimes that structured the transfer of indigenous land in the south of Chile between 1790 and 1850, the article argues that the delocalisation of legal practice and the increasing significance of formal legal instruments after 1830 are to be seen as part of a wider process of functional differentiation of the legal system. Embedding this case study in a theory of world society highlights the contradictory consequences caused by modernisation. Against the backdrop of the concept of world society, modern society does not necessarily result in social improvement or even in an increasing homogenisation of social structures. The case study of the Valdivia territory illustrates that the modernisation of the legal system had harmful effects on the lives of the local population shown by the change of land ownership during the 1850s and the ecological transformation of the landscape of the region caused by this change.

*Marc Breuer, Functional Differentiation against the Backdrop of Religious Milieux. On Locating Older Catholic and Younger Migrant Milieux in Society*

Historically, functional differentiation could only emerge through segmental delimitations. This is true for both nation states and Catholic milieux of the nineteenth and the early twentieth centuries. As is well known, modernisations occurred within their boundaries despite their anti-modern self-descriptions. Moreover, various religious migrant communities such as Muslim mosque communities came into being in Germany and other West European countries since the post-war period. Around these communities, equally dense social networks emerged that can be referred to as religious migrant milieux. The article shows that they differ considerably and in many ways from older Catholic milieux. Nevertheless, both milieux are delimited segments with a primarily religious identity that are able to connect with the secular majority society. Even until today, functional differentiation apparently often involves such segmental elements. In both cases the formation of milieux is caused by societal cleavages. However, due to changed framework conditions younger migrant milieux are not able to enforce structural delimitation to the same extent as the confessional milieux in the transition to modernity. But they too respond to the discrimination of their members by forming densely woven lifeworld communities and organisations. The significance of these milieux for the integration process remains ambivalent: the self-organisation of the respective population groups in fact often supports contacts with the majority society; in some cases, however, separating effects predominate.

*John Breuilly, Modernisation and Nationalist Ideology*

The claim made in this article is that nationalism is an essential component of state modernisation, not just one contingent outcome. I argue that a key reason for this is the new

conception of political territory associated with state modernisation and modernisation more generally. After outlining central features of theories of modernisation and modernist theories of nationalism, the main focus is upon lining nationalism to modern practices of territoriality. These are considered in broadly chronological phases: the formation of national states on the Atlantic seaboard of Europe and the projection of their power into the wider world; the revolutionary changes in notions of national territory and national sovereignty in the late 18th and early 19th century; the dominance of »unification« nationalisms in the 19th century and its relationship to practices of territoriality. A brief section on pan-nationalism as a non-territorial ideology which became widespread and important around 1900 is followed by an account of its displacement by the dominance of separatist, territorial nationalism after 1918. This form is considered in the three phases of the formation of ethno-national states in post-1918 Central and Eastern Europe, of states based on the territory of colonial states in the process of post-1945 European decolonisation and the formation of nation states in the aftermath of the Soviet collapse. In all these cases the changing character of practices of territoriality are linked to changing forms of nationalism.

*Peter van Dam*, Saving Social History from Itself. Moving on from Modernisation

Modernisation theory has been pronounced dead as often as it has been resurrected. Because of its pivotal position in social history, a genealogy of its adaptations provides a perspective on the crisis of social history. Moreover, it highlights how historians have struggled to abandon notions of Western exceptionalism and progress. The genealogical approach also exposes the problematic interplay between scholarly and popular definitions of modernisation. This article discusses how modernisation theory has been revised to account for criticism of its vagueness, teleology, dichotomisation of tradition and modernity, Western bias, and instrumentalisation. Revised versions of the theory have at once specified modernisation to apply to certain regions, periods and processes, and generalised it to denote processes which can be universally observed. Specification and generalisation further undermine the viability of modernisation for social history. Where a specified notion of modernisation is employed, it suggests correlation and broader relevance without substantiation. Generalised versions postulate modernisation and subsequently document it empirically. A genealogy of modernisation liberates valuable concepts of social history from this stranglehold. Processes such as urbanisation, structural differentiation, bureaucratisation, and scientificisation can be independently evaluated and their interdependency empirically assessed. Returning to the moderate ambition of identifying and applying theories of the middle range, social history can reclaim the middle ground between the social sciences and history.

*Steffen Dörre*, Development through Striving for Achievement. Theory and Practice of Psychosocial Modernisation

This article focuses on how development and modernisation discourses of the 1950s and 1960s discuss humans as subjects that have to be modernised. It shows contemporary concepts of the »modern man« from this period and their explanation of the human ability to modernise society. The article predominantly explores the significance of striving for achievement in US-American modernisation theories and the discourse on development aid in the Federal Republic. It argues that actual human actors were considered the driving force of societal change. Thus, social and mental obstacles to their development were addressed and identified as the main cause of underdevelopment to a greater extent than in previous research. The article shows that these ideas also had practical relevance. By drawing on government and privately financed projects, it illustrates efforts to increase achievement motivation in the so-called developing countries. Apparently, these projects considered explicitly masculine connotations as the basis of the desired comprehensive social restructuring. Fo-

cusing on social and behavioural science theories and their repercussions on development aid practices allows us to expand previous assumptions about the debates on modernisation during the 1950s and 1960s in terms of the history of ideas and gender history.

*Wolfgang Göderle*, *Modernisation through Surveying? Knowledge of the Modern State in Central Europe, c. 1760–1890*

This contribution correlates cartography as a tool of land registry and land survey with the formation of modern statehood as a result of imperial rule, both seen as basic processes of modern society (Lutz Raphael). Taking the Habsburg monarchy as an example for Central Europe, the article describes how cartographic practices that had been developed in France and Milan were subsequently employed in the Danubian domains in order to take effect regarding the modernisation of power relations and the formation of modern statehood at two levels: decades-long surveying along with land registry increasingly became the basis for organisation and action of state bureaucracy, while military land surveys resulted in mapping the modern state. The fractured spatiality of the Old Empire effectively gave way to the spatial idea of territoriality that fundamentally structured the functional principles of modern statehood and their methods of operation. At the same time, mapping the modern state deeply impacted bourgeois knowledge and awareness of its existence. The article describes the history of surveying and statehood in Central Europe as a long-term process. In its course, the institutional bases of power relations were transformed: the imperial society of estates evolved into a society characterised by basic elements of modern statehood with more and more groups of the population participating in political decision-making. Bourgeois actors were the driving force behind this process. They offered crucial practical knowledge, took part in standardising and normalising procedures and representations due to their trans-imperial networks, influenced the determination of modernisation paths and, in some cases, marginalised contingent development possibilities.

*Markus Holzinger*, *Violence of War and Dynamics of Civil Wars in the »Peripheries«. On the Myth of Global Modernity*

Grand societal theories of modernisation – such as by Talcott Parsons, Jürgen Habermas, Niklas Luhmann or John W. Meyer – usually depict modernity as a pacified civil society. According to Hans Joas, Western modernisation theory indulges in dreaming the »dream of non-violent modernity«. In light of the occurrence of massive military violence during the period from 1800 to 2000, it renders necessary to explore this blind spot of the theory of modernity. The article focuses on new violent conflicts within peripheral regions (especially Africa south of the Sahara) after 1945 instead on major wars between states or »total wars« until 1945. After all, 94% of all armed conflicts during the 1990s took place within states. The contribution aims at exploring key mechanisms of the internal dynamics of these wars. Building upon several scholars on war such as Charles Tilly and Kalevi J. Holsti, the article argues that the main cause for the escalation of these wars is the lack of state structures penetrating the societies of developing countries. The European concept of the nation state and its legal-bureaucratic authority could not be consolidated in many developing countries. It is this lacking state dominance that results in the inherent dynamics of the war and causes a tendency that armed conflicts perpetuate themselves.

*Massimiliano Livi*, *Neo-Tribalism as a Metaphor and Model. Conceptual Considerations on Analysing Emotional and Aesthetic Communities in Post-Traditional Modes of Socialisation*

After years of focusing on individualism as the driving force behind the contemporary social order, it has become apparent from a political scientific and especially a sociologi-

cal perspective that the rich post-industrial European societies have turned to new forms of the collective cultural, social and aesthetic formation of community. Since the 1980s at the latest, these divergent phenomena have been able to create new symbolic order systems and material conditions based on specific discursive and action practices. In so doing, they challenge the *raison d'être* and the normative power of social entities such as parties, churches, companies, trade unions or welfare state structures. Historiography, however, usually considers these changes in society from a reverse perspective, that is, as a result of political and economic factors. It is the key argument of the article that social history lacks an approach to address the existence and logic of action of post-traditional societal phenomena that are mostly hard to grasp otherwise. The article proposes the metaphor of »neotribalisation« as a project-oriented concept to analyse the effects and consequences of these forms and phenomena on social, political, economic, religious and state structures.

*Christoph Lorke*, (Dis-)Orders of Mobile Modernity. Cross-Border Couples and the German Registry Office in Imperial Germany and Weimar Republic

The introduction of civil marriage at Reich level in 1875 and of registry offices a year later brought about an increase in functional differentiation and the advanced complexity of civil status laws. As a result, and given that civil marriage from then on was the prerequisite of church marriage, the nation state became the most important basis of marriage-policy. However, the period of »high modernity« was also a fundamental societal historical watershed. Profound social and demographic changes and increasing migration movements deeply impacted everyday life, for instance marital behaviour. Since the formation of Imperial Germany, registrars and other authorities had to deal with an increasing number of requests of German nationals who wanted to marry a foreign spouse. The result was the professionalisation and scientification of the German registry office from 1900 onwards, a process that occurred in waves during the following years. The article discusses which regulation, order and intervention options associated with these processes were open to the authorities in response to the increasing transnational expansion of the German marriage market. Thus, it explores the modes of administrative knowledge generation on cross-border couples as well as the logics of action and decision-making as a consequence of this and the (un-)desirability of certain constellations.

*Stefanie Middendorf*, Economisation of Governing? Reflections on the Change of »Modern« Public Financing in Germany and France, 1920–1980

The twentieth century has increasingly seen diagnoses of an »economisation of governing«, particularly since the 1970s. Being an expression of the self-understanding of society on modernity, they are shaped by contemporaneity and linear narratives. They mostly describe the changing fiscal role of state institutions from mere control of expenditure to the regulation and management of economic processes that resulted in »the state« becoming increasingly more dependent on the conditions of »the market«. This interpretation implies the existence of a previous state prior to the economisation. However, little empirical attention has been given to its specific nature in terms of governance and public finance. Thus, the article explores practices of public financing particularly during the period prior to the »neoliberal« turn and discusses the epistemological value of modernisation-theoretical categories for the understanding of the shifts in these practices. It focuses on state administrations as actors in the differently structured financial sectors of France and (West) Germany. The historical comparison of three time periods around 1920, 1940 and 1960 shows the variability of national semantics on modernity as well as mutual observations and international transfers in the field of budget policy and resource mobilisation. Different spaces of experience and resulting action situations that both state administra-

tions faced were the preconditions of different methods of public financing in both countries which evolved into models of order or were considered steps on the path to modernisation. Thus, the specific modern character is seen as the effect of experience and interpretation – revealing the ambiguity and the repeatedly contested nature of state-market relations during the twentieth century. These issues do not coincide with the basic process of economisation in terms of more or less state or market.

*Detlef Pollack*, What Remains of Modernisation Theory? A Proposal for its Renewal

The article drafts a theory of modernity in combination with historical analyses of the formation of modernity in the European West during the saddle period between 1750 and 1850. The first part presents and critically discusses objections against modernisation theoretical approaches. These objections are based on the normative, deterministic and teleological character of classical modernisation theories, on the presupposed unity of modernity and the low explanatory power of modernisation theories. The draft of a theory of modernity presented in the second part draws on elements of theories of differentiation, individualisation and the market economy and tries to combine macro- and micro-sociological explanations. The differentiation of spheres of meaning is neither taken for granted nor considered as functionally necessary but seen as contested and linked to ensuring favourable external conditions such as the expansion of opportunity structures and the increase of resources. This approach explains the emergence of intricate interrelations between economic, political, cultural and social developments typical for modern societies by drawing on the context dependency of the societal subsystems. In the last section, the article changes to a different level of argumentation and shifts from a sociological to a historical perspective of analysis. It addresses the formation of modern structures of society and models of culture around 1800, placing the roots of modernity in the High Middle Ages. Instead of a linear process, it describes the rise of modernity as a history of conflict shaped by contestation and contradictory developments.

*Hedwig Richter*, Gender and Modernity. Analytical Approaches to Continuities and Changes of the Gender Order in the Eighteenth and Nineteenth Centuries

Was there a fundamental change in the gender order since the onset of modernity, usually located in the »saddle period« (Reinhart Koselleck) referring to the decades around 1800? If this is true (and most gender scholars assume this to be the case), we have to answer the following questions: what did these changes mean for women's emancipation? Do insights in the historical development of gender models confirm the plausibility of modernity as a concept? Or do they rather suggest that »modernity« is a construct that reveals a lot about current »Western« ideas about the world but only little about history itself, because there are no profound identifiable changes as suggested by theories of modernity? The article, firstly, presents two theses developed by gender scholars who assume a change of the gender order around 1800 caused by modernity and who have two different explanations of how this change occurred. One of them offers a narrative of decadence, the other a narrative of success. In order to decide if the change that both approaches suggest is plausible and, if so, which of both narratives is more convincing, we have to look back to the early modern period. Thus, the second part of the article explores gender differences during the eighteenth century by drawing on topics such as education, economy, the body and individualisation. This analysis reveals in fact several continuities but also changes and new beginnings, suggesting that the situation of women had considerably improved from the eighteenth to the nineteenth century. Based on this, the article develops, thirdly, some reflections that elaborate the second (the positive) narrative of modernity and tries to explain both continuities from the early modern period as well as profound changes of the gender order.

*Anette Schlimm*, The Changing Contours of Politics. Transformations of Governance in Rural Areas, c. 1870–1930

A small nineteenth century Bavarian community erects a new school building. At the same time, options of municipal self-governing are discussed and changed in Bavaria and Prussia. Municipal mayors are introduced to their tasks and incorporated into the monarchic state. During the Weimar Republic the Prussian *Landgemeindefverband*, an association of rural communities, organises the opposition of rural municipalities against the democratic state. What do these case studies have in common? They offer the opportunity to explore forms of political governance in rural areas without following a too narrow understanding of politics and politicisation. Firstly, the article critically discusses some well-established research approaches on the changes in politics during the nineteenth and early twentieth centuries. In a critique of the paradigm of »fundamental politicisation« and by expanding other recent approaches, it suggests an alternative perspective of observation that draws on Michel Foucault's reflections on governmentality. The abovementioned case studies show how the analytical levels of knowledge, actors and practices are intertwined and allow a more complex understanding of the changing contours of politics than teleological approaches such as classical modernisation theory.

*Christoph Weischer*, Societal and Socio-Structural Change from 1800 to 2000. Reflections on a Praxeological Pro-Theory

The article addresses long-term processes of societal and socio-structural change. Firstly, it develops a theoretical framework drawing on praxeological approaches that allows to differentiate specific arenas of societal change and to explore various processes of socio-structural development. For that purpose, it suggests a concept to distinguish different arenas within the societal production and reproduction process or rather its regulation. It analyses socio-structural changes by systematically distinguishing between social positions and social situations and related ranking, sorting and culmination processes. The pro-theory allows to correlate different theoretical concepts (for instance theories of capitalisms and of the development of the welfare state, also concepts of classes and intersectionality) and to make them fruitful for historical analyses. These tools can help, secondly, to identify basic mechanisms of societal change (endogenous change, shifts between the arenas, change of »techniques«) and to outline important long-term development trends within the arenas. Thirdly, the article sheds light on fundamental mechanisms of socio-structural change and describes the development of specific situation and position groups as well as of groups of people. In conclusion, the article discusses the potentials of the outlined pro-theory for social and economic history.