

## Summaries

### *Identification in Expanding Circles*

A. de Swaan

Identification is a process in which people come to feel that some others human beings are much 'the same' as they are, and that still other individuals are more 'unlike' them. Social identification involves a dialectics of inclusion and exclusion, and a dynamics of competition between groups. The psychoanalytic concepts of identification and projection help to reveal the parallels between processes at the personal and the group level and demonstrate their essential ambivalence. In a historical perspective, social identifications were restricted to kinship groups until the advent of agricultural society and the emergence of identifications based on proximity. Only in the mass politics of urban-industrial society were social identifications extended to larger entities, such as class, race and nation. Human beings entertain multiple and shifting identifications, in concentric and intersecting circles. Wider identifications are re-enacted and intensified in the primary setting of family and peer groups. At the other end, an identification with humanity in its entirety is emerging. This ultimately encompassing identification lacks the dynamics of inclusion/exclusion and rivalry, but may yet be vitalized by a sense of global threat and common human destiny.

### *Economic Restructuring and Local Consequences. The Case of Drents Dorp, Eindhoven*

Jack Burgers & Don Kalb

Recent studies in the field of urban sociology are inspired by research concerned with 'economic restructuring'. In the Netherlands de-industrialization meant the loss of 175,000 jobs between 1979 and 1990. In this article we present the results of a Dutch case-study on de-industrialization and working class culture. By studying a specific company-neighbourhood we tried to picture the peculiarities of the Dutch situation and at the same time we made an attempt to make a contribution to the theory of the local consequences of economic restructuring. The research was carried out in 'Drents Dorp' in Eindhoven, the home-town of the Dutch electronics giant, Philips, in the south of the Netherlands. Drents Dorp is the name of a neighbourhood in which during the 1920s migrants from the northern parts of the Netherlands were housed by the Philips Company. It is clear from the case study of Drents Dorp that the debate on the local consequences of economic restructuring needs specification as to the social-historical background of the locations involved, the kind of economic activities which are restructured, as well as the welfare state arrangements which mediate global economic development to everyday city life.

In this contribution to a sociology of social theory way in which Norbert Elias' theory of civilization became a standard work within the social sciences is used as an example to point out relevant determinators in such a process. Three intertwined dimensions can be distinguished in such a process of reception and legitimation: firstly an *epistemic* level, i.e. the intrinsic qualities of the new insights in relation to established knowledge, secondly an *institutional* level, that is the position of its author within the academic field. As a third relevant factor the *transacademic field* including the publishing houses and the *feuilleton* is taken into account. Especially in the case of Elias - whose academic position was rather weak - this wider scientific environment strongly reinforced the establishing-process of his theory. Finally this study shows that the controversy with Hans Peter Duerr was and is deeply influenced by this transacademic field and its forces.

### *Caring Fatherhood*

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Caring fatherhood receives quite a lot of attention in the media, at conferences and in international research. However, Dutch research on what motivates fathers to contribute to the care for their children is largely lacking. This article presents the first results of research into the possibilities (or impossibilities) of caring fatherhood. The fathers under study are categorized into five groups. Each group has its own way of combining care for the children with their job. Some fathers can be categorized as workers, others as overactive fathers, others combine their job and the care for their children, some do little or nothing and finally there is a group of fathers that considers taking care of the children as their main task.

The study examines the motivation for these different practices. The study is theoretically inspired by the rational choice approach and the gender identity approach. The analysis brings to light that the combination of these theoretical approaches can offer insight in the various forms of behaviour.

Philosophy constituted a point of departure for Elias's move into sociology. Benjo Maso overplays the continuities in Elias with neo-Kantianism and with the philosophy of Ernst Cassirer in particular, and underplays the discontinuities. Once Elias had made this break, then his sociological enquiries became *structurally different* from philosophy, despite similarities of terminology. Maso fails to grasp this fundamental difference, wrongly assuming that Elias's originality lies in his 'application' to social processes of a relational epistemology derived from Cassirer. Rather, what Elias achieved was an understanding of people *in terms of* processes - individual, social and biological. Elias's discussion of the principle of *Geltung* in his doctoral dissertation *Idee und Individuum* of 1924 (not cited by Maso) helps to refute Maso's imputation of opportunistic motives to Elias to explain his transfer from philosophy to sociology. It also shows that Maso misleadingly narrows the dispute between Elias and Richard Högnigswald to the status of the apriori alone. Further textual evidence from Elias's writings is cited to dispute Maso's claim that Elias's theory of civilizing processes is weakened by traces of substantialism. For Elias, people behave as they do, not because of inborn forces, but as a result of developmental changes in their societies.