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## ***Sociale mønsterbrydere og perfekte spioner***

Verdens største forfatter af spionromaner, engelske John le Carré (f. 1931), der selv tjente i den britiske efterretningstjeneste i 1950'erne, kredser i hele sin lange række af koldkrigs- og post-koldkrigshistorier om falskspil, forstillelse, loyalitet, menneskeligt svig, politisk forræderi, korruption, retfærdighed og moralske dilemmaer. Temaer fra hans egen baggrund og opvækst hos en småkriminell far dukker ofte op som

fragmenter i romanerne, tydeligst og mest sammenhængende i mesterværket *A Perfect Spy* fra 1986. I et tv-interview fra 2002 peger le Carré i en tankevækkende ekskurs på, hvordan sociale mønsterbrydere (som han selv) med deres krydsede habitus og dybe, kropsliggjorte erfaring med at *agere noget man ikke er*, på sin vis er fødte spioner:

” My father was a crook, he was in and out of prison, con man... and his great ambition was that my brother and I should be projected into decent society. We came from working class stock, all my stock, my aunts and uncles spoke with solid regional accents and went to state schools, etc.

But for us nothing was too good and we were to be gents, we were going to be turned into gentlemen through the private education system. So, we did what spies do: we acquired the cloths, we acquired the mannerisms, we acquired the voice. We learned the hostilities and the code of the target that we were penetrating.

And we pretended that we came... (we didn't do all this with great calculation, but it was the consequence of the way we were launched into society) ... we pretended that we came from a stable two-parent family, and went to some fine house in the holidays, whereas we were quite often on the run from creditors and hopping from house to house, only ever with my father.

So, the duplicity was almost instilled in us, and the disproportion between the reality and the pretense was made perfect when we were very young.

And then, as luck would have it, I became a linguist, and I did enter the secret world, and when I arrived there I just felt I'd come home. It was that feeling that I could put my inherited larceny at the feet of my country and serve. ■



<http://www.youtube.com/watch?v=89FHIGL3N54&feature=endscreen&NR=1>



## Bourdieu i tidlig middelalder

Det nystartede middelalderhistoriske tidsskrift *Networks and Neighbours*, der fokuserer på ”the study of how people and communities interacted within and without their own world and localities in the Early Middle Ages” (dvs ca 400-1100), har et aktuelt call for papers ude, der viser hvordan Bourdieu gennem de senere år er blevet et mere og mere almindeligt referencepunkt i middelalderhistorisk forskning. Julinummeret 2014 vil således være ”dedicated to exploring the concept of ‘Cultural Capital’ as an idea, philosophy, and method of doing early medieval history”:

Since the idea was first proposed by Pierre Bourdieu and Jean-Claude Passeron, ‘Cultural Capital’ has broadened the way researchers of the modern world consider the meanings of ‘wealth’, ‘power’ and their relationship to real ‘capital’. The idea is no less relevant to the study of the Early Middle Ages. For this issue, we are seeking papers which investigate the literature and material goods of Late Antiquity and the Early Middle Ages; the polemics and the paintings, the buildings, coins, jewelry, *topoi*, prejudices, languages, dress, songs, and hairstyles that framed the early medieval world(s), and consider them in terms of ‘Cultural Capital’.

For example, what relation did Charlemagne’s moustache, his penchant for Augustine, and an elephant called Abul-Abbas have to his success as emperor? How did Rome become so central to the European imagination, even as its military and economic relevance waned? What role, if any, do Late Antiquity and the Early Middle Ages have in both the modern ‘European’ debate and the question of Scottish independence? Other issues to consider include: what constituted Cultural Capital in the Early Middle Ages, and why does it matter? Who created, exchanged, brokered, and consumed Cultural Capital? How did it translate into econom-

ic, symbolic, and social capital? And was Cultural Capital a force for social change, or inertia?

These are not meant to be prescriptive suggestions, and we welcome submissions which question, develop, or reject altogether Bourdieu’s approach.

I krydspunktet mellem middelalder og Bourdieu og i forlængelse af sidste temanummer af *Praktiske Grunde* om eliter, kan i øvrigt anbefales Richard Barton, *Lordship in the County of Maine, c. 890-1160* (Boydell Press, 2004), en original, teoretisk velfunderet og solidt empirisk baseret analyse af den aristokratiske elite i en region i Vestfrankrig, dens kapitalformer, habitus og sociale og politiske herskerstrategier.

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We have nothing but ourselves; we, mankind, flying on this lonely little planet; there is no greater task – no other task! – really, than before destroying ourselves, to find out how we can arrange our lives in such a way that we do not constantly hurt ourselves, and also gain as much pleasurable excitement and satisfaction as we can. You will rightly say: how do we do it? Now, another aspect of what I have to say is that one cannot do it by allowing one’s wishes to dominate one’s thinking. We all wish very much for the same, but by allowing our wishes to dominate our thinking we prevent us from doing the first thing which has to be done, and that is to find out *how our life together really works.*

Norbert Elias

<http://www.youtube.com/watch?v=50vSiFajfzo>