EDITOR’S NOTES

Figurations 5 reaches you slightly later than intended, mainly because of a last-minute switch of the venue of the Elias Foundation Centenary Conference from Münster to Bielefeld. Preliminary details of this and other events in the centenary year of 1997 are listed in a supplement to this issue.

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The first four issues of Figurations ran to 4, 8, 12 and 16 pages respectively. We are now going to try to keep the newsletter within bounds, and I apologise for having to hold over a couple of contributions for Figurations 6.

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Tom Schell’s Bloody Revenge (Westview, 1994) has been translated into French and will be distributed in francophone Africa and Haiti by the US Information Agency. Tom’s next book, Parts and Whores: Can We Integrate the Human Sciences?, is to be published by Cambridge University Press.

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Annette Treibel has been called to a Chair of Sociology at the University of Karlsruhe.

Stephen Mcniff

This book tries to show how current international migrations do not affect past social relations in more complicated Western societies, but also the relations between economically stronger and weaker states in what Wallerstein has called the Modern World System, and furthermore: the micro-psychic structures of the people involved. Walchhoff concentrates on the example of the relationship between Turks and Germans in Germany, and his remark that studying this relationship is like looking in a mirror, is reminiscent of Myrdal’s famous statement about America’s racial problem being a problem of its white population. Walchhoff shows how patterns of relating to strangers mirrors patterns of relating to one’s own ‘strangeness’, that is, to the part of oneself that has become unconscious. By increasingly rejecting everything that seems wild, violent, dirty, indecent or lecherous, in order better to control or cope with these impulses and urges, they have sunk into the unconscious, thus creating an emotional estrangement, writes Walchhoff, referring to Robert Muscheneder. And, contrasting the arguments of Frühstück and Gockel/trum, he points to the fact that the process of domestica
tion, in which all kinds of emotions and behaviours have been pushed behind the scenes of social life, has a sociopsychi
cal counterpart in the societal production of the unconscious (and homo clausus feelings). “Thus,” Walchhoff writes, “the strange and the unconscious have come to appear as belonging to the same incomprehensible eras of an in
tangible nature” (p.82). This fits in with a

REVIEW ESSAYS

Waldhoff on strangers and civilisation

rigid way of relating to strangers and to
one's own feelings of strangeness. In
this phase, conceptualized as the disci-
plinary phase in civilizing processes, the
established group's feeling of being
threatened by 'strangers' and other out-
siders remains explosive if outsiders
maintain a more decisive lifestyle
they are experienced as a threat to the more
or less automatically functioning self-
restraint, the 'Superego' of the estab-
lished, whereas the more the lifestyle
becomes 'impeccable', the more do
they threaten the ideal and self-
irrigation of the established.

In his book, Waldhoff takes as a point
of departure the fact that in this century
the type and direction of international
migration have changed: after a color-
izing period, in which collective migra-
tion resulted in the establishment of
upper layers in agrarian societies, there
was a shift towards individual migration
to urban and industrial societies result-
ing in new lower layers or under-
classes. With this periphery-centre mi-
gration, urbanization has become a
global process. This fact poses the ques-
tion of whether cognitive and psychic
changes have kept pace with this dra-
matic change in migration. From a se-
rious study and changing views in what
has been written about migration in
handbooks and dictionaries in the last
hundred years, Waldhoff concludes that
they have not. He proceeds by presen-
ting a sketch of early reactions to groups
that were experienced as strange in his
country, in the US, among Eastern
and Southern European Jews, among others, and then attempts to
describe differences in defence to 'ex-
periences of strangeness' between early
modern and modern processes of state
formation. Here, differences in the
monopolization of the means of violence
and taxation between Turkey and Ger-
many are connected with differences in
standards of controlling and civilizing
behaviour. Psychic aspects of migration
are systematically drawn into an elabor-
ated established-outsider model. Special
attention is given to differences in 'so-
cial turning' and in 'social orientation' in
an attempt to integrate insights and con-
cepts from civilizing theory and from
ethno-psychological G. Devereux, M.
Frischen) into a reflexive process of the
sociology of knowledge, describing the
'reflective civilizing of means of orienta-
tion and research methods'.

A crucial distinction in Waldhoff's book
is between two types or levels of civilili-
sation: a disciplinary phase and an in-
formalizing phase. In the disciplinary
phase, the anxious and irritable re-
pression of urges and affects can only be
accomplished, so it seems, by effacing
them both socially and individually from
consciousness and by working off every-
thing that is reminiscent of them with a
rigour similar to that which was demanded in
the original process of suppression. Of all
people, strangers are most suitable as the
'dirty' substrates for one's urges and af-
fects that are experienced as dirty, for
pressed images and for feelings of infe-
teriority that need to be defended (p.270ff).

When, in expanding networks of inter-
pendency, the social and psychic dividing
lines are opening up and social groups as
well as psychic functions are integrating,
the informalizing phase in civilizing pro-
cesses breaks through. This phase is char-
acterized by an emancipation of emotions
and impulses which had hitherto been re-
pressed, resulting in a more 'reflective civili-
sing' of self-regulation. This less incox-
ential and moral defence also goes for
people embodying 'strange' standards of
self-regulation: it is a social as well as a psy-
chical de-humanization, opening up, or le-
veling. In order to understand this process,
Waldhoff explicitly focuses on the connec-
tion between the affective process in which
constraints by others are transformed into
self-constraints and the cognitive process in
which an orientation determined by
others (Fromorientsierung) is trans-
formed into self-orientation. In this con-
cept, 'synthesis formation' is a key concept.
In order to envisage connections of larger
scope, a wider orientation in the symbolic
universe is demanded and thus, the indi-
vidually distinct reproduction of Fromorien-
tierung becomes less and less sufficient.
In these transformation processes, people
(become the 'maser' of) these constraints
and orientations, which in psychosomatically
speaking can be expressed as a strengthening
of 'Superego'- and 'Ego' functions in rela-
tion to 'ID'-functions, and subsequently
also a strengthening of Ego-functions in re-
lation to 'Superego'-functions. The same
goes for an enlarged capacity for synthesis
formation: this demands a stronger dis-
cline to think oneself and thus a strengthen-
ing of 'Ego'-functions. This is in particular
true of the informalizing process. When
people migrate and suddenly, as if trans-
ported into a time machine, find themselves
in another phase of development, writes
Waldhoff, their chances of success are de-
pendent upon the established groups and
their degree of 'emancipating' and of liberating
themselves from the tyrannical aspects of
their 'Superego'-functions, the latter being the
intrapsychical counterpart of diminish-
ing social differences in power and depend-
ency. As manners and relationships be-
tween social groups become less rigid and
hierarchical, the same happens to the rela-
tionships between psychic functions, al-
together opening up a larger and more dif-
fertilated spectrum of alternatives and
more flowing and flexible connections be-
tween social groups and psychic functions.

Drawing upon this insight, Waldhoff
does a differentiation within the theory of
civilizing processes, in particular Elias's
concept of self-constraint. He shows
that Elias usually refers to 'Superego'-con-
straints when using this concept and that his
concept of the home classes in most cases
refers to a 'Superego'-dominated type of
personality. In addition, Elias's concept
of a 'universal Ego' (which is felt to be in
fact better conceptualized as a 'universal
Superego', a type of personality that, al-
though already quite 'Ego'-situated, suffers
especially from a lack of 'Ego'-
integration, from antagonistic psychical
functions, and is more or less desper-
ately trying to force a breach in the walls
around its emotional life. In the informalizing
phase of civilizing processes,
more and more people become
'Ego'-situated, developing a type of
self-regulation that is not simply a
stronger or larger central of affects, but a
different pattern of controlling, a pattern
that is more flexible, more individually
ratable and more easily accessible to
emotions. On the basis of these dif-
fences in self-regulation, Waldhoff also
makes a differentiation in the Fromorien-
tierung-Seßlernung balance (con-
straints by others=con:self-constraints) and
connects this differentiation to the two
phases in civilizing processes: in the
disciplinary phase the Fromorientierung
=Seßlernung balance (constraints by oth-
ers=Constraint) is central, whereas in the
informalizing phase the Superego=Ego
balance prevails. With these distinctions,
drawn by Waldhoff in this extremely im-
portant book, historical and comparative
research may reach higher levels of syn-
thetization.
McNeill on drill and dance


This ‘little book’, as its author modestly calls it, is indirectly the result of a formative youthful experience of military drill in the US army in 1941. Marching up and down in the hot Texas plain, in step with large numbers of others, although a ‘totally useless war tool’, was an obligatory part of military training. He recalls that it gave him a feeling of pleasure and personal well-being, a process he has since come to describe as ‘muscular bonding’, and the sensations, ‘[s]omething visceral ... far older than language and critically important in human history, because the emotion it arouses constitutes an indubitably expandable basis for social cohesion among any and every group that keeps together in line, moving big muscles together and chanting, singing, or shouting rhythmically’ (p.2).

Over the years William McNeill remained interested in further exploring the topic. Consequently, when invited by Trinity College Cambridge to deliver the 1992 Lessing Knowles Lectures on military history, he chose to address the question, ‘How emotional bonding among particular human groups aroused by dance and or drill could plausibly be supposed to have changed the course of the world’s history’ (p.vi). Thereafter he presented the same material at the Amsterdam School for Social Science Research.

This book is an extension of these lectures on military drill into other areas of human behaviour, under the following headings: 1) Muscular Bonding; 2) Human Evolution; 3) Small Communities; 4) Religious Ceremonies; 5) Politics and War.

In Chapter 1, McNeill presents an overview of the scope of his study setting out his ideas on issues such as the collective pleasure of ‘boundary loss’ between self and others, heightened emotional excitement, relief from boredom, when engaged in rhythmic exercise of the large muscles in dance, in esaxya and tracese, in military drill, in agricultural work. He reflects on why the introduction of knee-ordered drill to the Dutch army by Maurice of Orange in the 1590s quickly spread to all parts of Europe. Not only did it make troops more efficient in battle, it also became safe to turn the without fear of revolt, due, in the author’s opinion, to the express de corpus which was so lively ‘that other societies faded into insignificance’ (p.3).

McNeill’s argument turns on the hypothesis that we are here concerned with pre-linguistic or ‘sub-verbal’ bonding (thus with communication via the right hemisphere of the brain whereas language involves ‘the reasoning left hemisphere) and therefore presumably something very old in the history of our species. Such forms of human communication enhance psycho-emotional orientation through promotion of group bonding, channel frustration and anxiety by releasing tensions, and in specifically religious contexts, give ‘meaning’ to people’s lives. They have retained their importance throughout human history; yet, the author notes a relative paucity of evidence that people verbalised much about the feelings associated with them.

The remainder of the book is devoted to an exemplification of these observations through a sequence of empirical examples. In Chapter 2, the author discusses human physical and social evolution whereby, in the process of learning to cooperate in groups, muscular bonding through coordinated movement led to emotional bonding in face-to-face pre-verbal communication. McNeill suggests that this capacity may have been a factor in genetic selection since the possibility of living together in ever larger groups led to advantage over other animals, greater capacity for food gathering and storage, cooperation in hard physical tasks, and division of responsibilities. He also points to the advantage of bipedism for manipulating tools, and relatedly, for drumming and maintaining the beat as an aid to coordinated movement (through one might add that hand-clapping and striking of parts of the body probably arose first).

In Chapter 3 discussion centres on the role of muscular bonding in small communities: its contribution to individual and interpersonal wellbeing at seasonal festival dancing: its role in mock fights and burning exercises, in anticipation of engagement with the live prey, and under the following headings: i) Trend and religion: the idea of the soul (and relatedly, ‘inspiration’) as of central importance to the development of shamanism and healing, and eventually as a human universal; ii) Work: the role of workshops, sea shanties, etc. in coordinating tasks and relieving the boredom of repetitious physical tasks; and iii) Consolidation of sub-groups and specialisation of roles, as, for example, in religious rituals and court ceremonies, serving to confirm constituent authority; but also in the development of ‘cosmicturrituries’ such as the dancing prophets of the Old Testament and their early Christian successors, Roman Saturnalia, carnvials and revolutionary festivals as a channel for corporate expression of non-power (sometimes leading to further containment and repression).

Without further theoretical development, Chapter 4 is an application of the same theme specifically to religious ecstasy, and ranges from Old Testament to early Christian and Islamic transfigurations of ecstasy, medieval flagellants.

Figuinckas
Lutheran reformers and their offshoots; 18th-century Pentecostalists, Quakers, Slakers and Mormons; modern charismatics and 'born again' Christians; Islamic deviates; Hassidim; Brahmins, Buddhism, Hinduism. In a broad sweep of the pen. McClellan suggests that the impact of modern developments after 900 A.D. represents an enormous emotional surge which was to have a profound impact on the Islamic world for the next eight hundred years, comparable in effect to that of the ecstatic ancient Hebrew prophets, because the civilizational boundaries that divide humankind today were shaped very largely by those emotional ties and connections ... all seeking direct contact with God, each in its own way" (p.94).

In a reflection on the importance of this form of stimulus, the author notes that when the ecstatic element abates, recruitment may fall off, as in the case of the Mormons (p.38). One is reminded of current efforts in Christian worship generally to popularise music and dance as a direct appeal to the emotional life of the congregation. The author concludes that in the case of the Quakers, the experience was more often intellectual and intellectual. An important point of McClellan's is the attraction such movements have always held for the socially marginalised, thus placing ecstatic religions largely within the category of 'counterculture' as described in the previous chapter.

Chapter 5, 'Politics and War', is by far the most extensive, concluding most of the entire book. Here the question of power is important; it is on familiar territory (as he himself acknowledges at the outset, pp.viii-x). Discussion ranges from ancient Chinese infantry to Spartans, Marcus Aurelius and Zulus; medieval knights; Maurice of Orange and the consequences of his drill reforms for the European military of the sixteenth century; the British in India; courtly dances, military display and the 'mask' of manners at the court of Louis XIV; Russian expansion in Asia; mucosal emboldenment and new notions of citizenship in nineteenth-century Germany; the development of gymnastics and calisthenics in Sweden; their part in emerging national consciousness in the Czech lands, and in promotion of industrial efficiency in post-War Japan.

Though he remains convinced of the role of cloistered drill as what we might call a 'civilizing spur', in several instances McClellan shows how it lost its advantage on mountain passes, and in the face of bows and arrows, chariotry, cavalry. (One minor quibble: in a book in which we encounter such sensibility to terminological accuracy, e.g. glassolalia (speaking in tongues), catalepsy ( trance), gyroscopic (scarcity-clad hermit), and to reflection on the strategic advantages of compound bows, ballards and greaves, it is disappointing to discover an inaccuracy in the translation of audios as a flute. This was an ancient Greek reed instrument (like an oboe or clarinet — scholarly opinion varies) which took some time to power to play, as is often indicated on illustrations by the pulled-out cheeks of the player. (In specifically military contexts, it was sometimes referred to as embutiendo audios, one for accompanying the marching, or marching songs.)

The study is eloquent testimony to the universality that innovation and change do not necessarily replace older ways. In spite of the high status of writing and literature, in spite of the high cognitive value of technology, the emotive power of muscular bonding has not diminished but remains a fundamental of human-social behaviour. However, the basic argument is not really developed, hence the unavoidable 'shopping list' presentation in the present review. Despite a lack of theoretical engagement, however, the relevance of this work for Figurational Studies is to be obvious. In addition to a wealth of illustrations on group bonding, emotional orientation and interdependence, it offers insights on established-society relations, trends and counter-trends in religions and political movements, bids for power against dominant groups and its maintenance or replacement by others. In sight on shifting power balances is provided by instances where ecstatic counter-cultures, having gained dominance, immediately proceeded to repress the emotional excitement of others, e.g., once Christianity ceased to be a persecuted sect (after AD 312) and became the official religion of Rome, there was gradually less tolerance of public expression of strong emotions, coupled with a tendency to 'civilize' through standardization of liturgical ceremonies and control of gesture. The role of muscular bonding in devolving processes is also apparent, for example, in the ecstatic frenzy of monks which led to the murder of the Neoplatonic philosopher Hypatia in Alexandria in AD 415 (p.172, n.29). An interesting observation is the effect of the introduction of Jews in the eighteenth and nineteenth centuries as a means of controlling excesses and outbursts of excitement (a procedure which has been reversed in Pentecostal churches of today).

McClellan repeatedly expresses surprise at a lack of interest among other scholars in studying such topics. It is somewhat remarkable, therefore, that he has not listed notable exceptions such as the path-breaking study by Norbert Elias and Eric Dunning, Quest for Excitement, Sport and Leisure in the Civilizing Process (1986, reprinted 1993). Duran explores with much insight the problem of scholarly neglect of the fact (Preface, p.31); and both authors' analyses of the role of sport and physical exertion in group bonding, as innocence, as 'controlled decontrolling of emotional controls', as catharsis and emotional release, etc. are fundamentally. It seems unhelpfully isolating to explore issues such as military drill, above all in a Greek context, without reference to the role of agrarian games. But more deeply, still, sport and music, dance and 'play' all belong to the same behaviour spectrum, and McClellan's study is consistently the weaker for largely ignoring current theoretical debate.

Similarly, he has given insufficient credit to some dance anthropologists, ethnomusicologists, music therapists, and psychologists who have investigated such issues as the psycho-physiological effects of music and dance. Contrary to his assumptions, experiments on 'normal' activity have been undertaken (for examples, see Robert Lusardi, in Objective Psychology of Music, 1985). And one error, in which a statement is attributed to a book's editor (John Blacking ed., The Anthropology of the Body, 1977) rather than to the writer of the article (Inglith Lynne Hanna, 'To Dance is Human', pp.210-232), is of more than bibliographic import. McClellan dismisses Hanna's statement on the 'selective advantage' of dance as a reference merely to its uses in developing hunting and other practical skills. However, both
Attacking and Hunna are among a hundredful of scholars with broader than average awareness of the importance of dance, and music (from which dance cannot be separated) in long-term human socialization (pace McNeill, p.23): "experts seem not to have considered dance as a factor in the processes of human evolution." Similarly Roderick Lange (The Nature of Dance: An Anthropological Perspective, 1975), whose reflections are underemphasized, yet whose choice of source materials seems remarkably similar to those used by McNeill. The latter's admission that he "made no effort to read widely in anthropological literature" and that his consultation of work by European folklorists was "abbreviated" (p.117) does rather beg the question why he did not consult relevant specialists, as he clearly was at pains to do for his chapter on human evolution.

McNeill's conclusion borders on prophetic doom: There is less muscular bonding nowadays... most people just watch TV... what will replace the beneficial emotions of belonging, aroused by religious movements and community festivals in the past? Large and complex human societies cannot long maintain themselves without such kinesic unickling (p.152; the dilemma is acute) (p.54). While one ought to be sceptical of any attempt to idealize the past, in his general concert at urban anomic and loss of "face-to-face" communities McNeill echoes in part Elie's view that "a society which does not provide its members, and particularly its younger members, with sufficient opportunities to the possible exclusion of a struggle which may, but need not (my emphasis), involve bodily strength and skill, may be in danger of dulting the life of its members underly; it may not provide sufficient complementary corrective for the unceasing tensions produced by the current routines of social life (Quot for Excitement, Introduction, pp.58-59).

But McNeill is too negative; he ignores much that is going on, and particularly overlooks the physical, rather than just taking account of other traditions of social-emotional bonding. A glance at Ruth Finnegan's The Hidden Modern: Music-Making in an English Town (1989) is eloquent testimony that many people are not sitting passively at home; amateur music clubs seem more viable and active than ever, as are sport and leisure activities - athletics, jogging, rap, disco and various forms of recreational dancing, children's games, pop concerts, "raves", street carnivals and numerous other public festivities. Perhaps if he had read more widely, or preferably, discussed these issues with specialists in sport, music and dance, McNeill might have written a different type of conclusion, and given a more comprehensive treatment of some of the points raised, but not much developed, in chapters 3 and 4 especially.

Like any large survey, this one underlines the need for closer inter-disciplinary engagement between scholars in examination of specific theoretical questions. It is nonetheless a provocative, stimulating and masterly overview of empirical data, all of which merit further exploration. In reaching beyond static structures and archival documents in an attempt to explicate the more reall-country dynamics of day-to-day living in social and emotional interdependence, McNeill belongs to a rare species among historians.

Anna Buckley
University of Cambridge

RECENT BOOKS


Modern social science has developed in two stages: a presuppositional and a dispositions stage. Contrary to most of the literature, this book deals explicitly with the presuppositional stage. It is an attempt to understand the emergence of social theory as a modern and distinctive intellectual genre, by focusing mainly on France in the period from the Enlightenment to the mid-nineteenth century.

Part I deals with the rise of social theory. Maxime, Rousseau and the Social in moral philosophers, all inte-
BIBLIOGRAPHICAL RETROSPECT

Very considerable debate about Elias’s theory of civilising processes was sparked off – particularly in Germany – by the publication in 1968 of Hans-Peter Duerr’s Nachkrieg und Scham [Nachkrieg und Scham](Care and Conscience), the first of a projected four-volume critique with the overall title of Der Mythos von Zeitaltern (The Myth of the Civilising Process). Now that Suberchamp have brought out Duerr’s second and third volumes (1998, 1999, 1990, 1990, 1990) the journal Comparative Studies in Society and History is publishing a review symposium on Duerr, to which Jaap Joubert and I have contriuted a country critique. In the midst of all this, another important book on nakedness by Oliver König, drawing on Boudieu as well as Elias, has been to some extent neglected. Because the civilising of standard social relations in relation to nakedness seemed particularly complex and far from linear even in Elias’s original 1959 account, and because of its centrality to continuing debates about pornography and the sexualisation of women today, it is an especially interesting topic. So I asked Oliver König to write a brief note about his 1990 book. SJM.


This book deals with changes in norms concerning nudity, and with both the everyday and scientific discourse about these changes. The central interpretative background is the work of Pierre Bourdieu, especially his sociology of culture as formulated in Distinction: A Social Critique of the Judgement of Taste (Les Éléments, Routledge, 1984, original French 1979), in which he explicitly states his theoretical connection with Norbert Elias. This orientation leads to a fundamentally reflexive approach, which sees both scientific and everyday discourse as an expression of social disputes about ‘legitimate’ manners concerning the naked body.

In a theoretical introduction, the basic categories are developed in relation to historical material. These categories are seen as underlying the perception, description and evaluation of nudity, and at the same time are connected with specific positions in the social field. It can be taken as an expression of the marginal position of nudity that it is associated with the less powerful: with children, with women, with the lower classes, and with ‘primitive’ cultures. In contrast to linear theories of cultural development, the argument is based on the general irregularity and discontinuity of the historical process.

In three historical sketches, the development of public bathing since the Middle Ages, the portrayal of nudity over the same period, and about the interpretation of legal keywords since the eighteenth century, the broad horizon of meaning concerning nudity is illustrated. The central aim of the approach is to analyze the structure of the social disputes and the categories underlying it. These disputes did not decrease with the beginning of emancipation (Freizügigkeit) of nudity at the turn of the century, but on the contrary, increased, in a subtile way.

The main part of the book is about the development of manners in the German-speaking countries since 1933. It deals with a wide range of social historical material, with an emphasis on the development of German culture (Fröckerkultur) and the accelerated ‘emancipation’ of nudity since the 1950s, and discusses the contemporary theories about these changes in the work of Georg Simon, Hasluck et al. Sigurd Fredrik, William Graham Sumner, Max Scheler, David Riesman and Michel Foucault. Special attention is paid to Norbert Elias’s theory of civilising processes, and the critique of it by Hans-Peter Duerr. The author’s own critique of Elias deals with his neglect of contexts within a particular society and the connected problems of power. The concept of a continual change from external constraint (Freiheitsbegriff) to self-constraints (Selbstzerlegung) is replaced by Boudieu’s concept of ‘habitus’ and its (intracultural) basis in the structure of social classes. The category ‘gender’, which Bourdieu treats as secondary, is central in a chapter about the different perception and classification of male and female nudity and sexuality.
This is illustrated through theories about 'narcissism' since 1900, which connect with the definition of male exhibitionists as pathological and the simultaneous commercialisation of female ex-

hiationism, right through to the debate about pornography in the 1980s.

[Author's abstract. Address: Dr Oliver Köper, Weyertal 13, D-50937, Ger-

many.]

RECENT CONFERENCE

THE ELIAS PARADIGM AND SOCIAL SCIENCE HISTORY

Roundtable at Annual Conference of the Social Science History Association (SSHA), Chicago, November 1995

At this roundtable, a session in the presidential network of the SSHA, the signifi-
cance of Elias's work was dis-
cussed in the widest sense. It was one small building-block towards the recep-
tion of this work in North America. To begin with, let me say a few words about the SSHA itself.

At its foundation, twenty years ago, the SSHA was the domain mainly of quanti-
tative history, with an emphasis on his-
torical demography. At present, the as-

sociation unites not only those historians who are oriented toward the social sciences, but conversely, so-

ciologists, economists and others who are working from a historical perspective. It

presumably fosters interdisciplinary. At its annual conferences there are usually

some 500 participants. There are 10 to 12 parallel sessions, which means that panellists have to try to attract listeners

on a 'market' basis. The meetings are structured through networks, dealing with

broadly defined fields such as crimi-
nal justice, urban studies, gender rela-
tions, etc. The presidential net-

work comprises a special series of pa-
nels, commissioned by that year's presi-
dent. This format is now being tried in

Europe as well: the first European So-

cial Science History Conference was

held in the Netherlands, 4-11 May 1990.

The overall theme of the 1995 presiden-
tial session was 'history and other social sciences.' I suggested to the president, Tamaru Hareven, that it would be inter-
esting to devote one session to an ac-
sessment of the 'Elias paradigm' as a

major example of integration of history and other social sciences. So she asked me to organize it. It was set up as a

roundtable with brief introductions by

four scholars, the main purpose of

which was to invite as much discussion

as possible. The panel was composed with a view on disciplinary and geo-

graphical spread. It consisted of a Euro-

pean sociologist, a European historian, an American historian and a Japanese,

America-based sociologist.

As the panellists' statements were in-
tended to be rather general, much of their content, supposedly, is familiar to readers of Figurations. Alie de Rugi

(University of Amsterdam; replacing

Joop Goudsblom who had to stay at

home for health reasons) spoke about 'civilizing offensives.' She argued that

behavioral standards did not only spread through imitation of higher-status

groups, but that in some cases elite

groups, notably the bourgeoisie in

the late nineteenth century, purposely

wanted to influence the behaviour of

group. Actual behavioral change,

however, was a consequence of struc-
tural changes in society rather than the ef-

forts of elites. Peter Scarrs (Carreige-

Mellon University, Pittsburgh), while

recognizing the fruitfulness of the the-

ory of the civilizing process, had some

critical remarks as well. In particular, he argued that it was problematic to ex-

plain developments in modern America with the help of this theory. Beryl

Roseck (University of Booit), who,

among other things, is preparing a study of the writings of Aby Warburg, com-

pared these writings with those of Elia-

us Riegant (Yale University) became

acquainted with Elias's work while in-

vestigating long-term developments in

Samarian culture and state formation

in Japan. She found it a useful frame of

reference, next to the theories of Bour-

dieu and Giddens.

As was the case among the panellists,

the discussion initiated by the audience

centered on the theory of civilizing pro-

cesses, as the head-down aspect of

Elias's work, at least in this company.

His writings in general are relatively un-

familiar still to many American schol-

ars. Certainly, the personal motivation of the chair and organizer was to pro-

mote the recognition of Elias's con-

tribution to social theory as being of

crucial importance. At several points, I

was tempted to intervene in the dis-

cussion, in order to clear up misunder-

standings, but I stuck to my technical

role. As it happened, there were a num-

ber of people from the criminal justice

network among the audience. Due to

them, the discussion focused especially

on the subject of violence and homicide

down the centuries. This theme is easily connected to that of the civilizing pro-

cess. The longitudinal study of violence in general and homicidal rates in particu-

lar is emerging fairly as a major subject in

history and historical sociology. In this

field of research, Elias's theories are

increasingly accepted as the major ex-

planatory frame of reference, even by

American scholars. This may provide a

base for the further reception of his

work.

Pieter Spierenburg

Rumania Universiteit Rotterdarn

FORTHCOMING CONFERENCES

Santé Fâthique et Sociétés

5-6 June 1996

Université de Paris X- Nanterre

The central question of this interdisciplinary conference is: 'Why are the

Americans, the British, and other de-

veloped nations in which people's lives are longer, healthier and safer than any

others are today or have been in the past, nevertheless so preoccupied with

their health?'

The conference will bring together spe-

cialists in anthropology, sociology, econo-

mics, law, medicine, psychology, philoso-

phy, political science, and history.

For further details, or to offer papers, contact:

Dr Alain Garrigou

UFR de Sciences juridiques et po-

tligiques, Université de Paris X Nanterre, 200, avenue de la République, F-92001 Nanterre Cedex, France.

Fax: +33-1-40.97.76.52
RESPONSE TO PAOLO BARBESINO
Reading Paolo Barbiesno’s review of my book Norbert Elias: Un ritratto intellettuale (Figurazioni 4), I was fascinatted by the last of things missing from it. According to him, I think, I ought to have considered ‘the recent developments in the social constructionism’, which I did not. Second, I am analysis of the circumstances which in the late 1970s helped Elias achieve a more established position in contemporary sociology is almost completely missing. Nor is there ‘any mention of the impact of French authors like Aris and Foucault’. (Barbavesno’s sentence continues ‘in previously shaping a discursive space in which any attempt at understanding modernity in terms of coupling of objectification and disciplining subjecyvity, and increasing individualisation, might have gained relevance’. I am a bit unclear what that means.)

Here the intellectual history seems to be read the wrong way. It is necessary to consider the possible influence on Elias on Foucault but it is certainly not useful in exploring the formation of ideas which found their classical expression in 1917, to mention Foucault who was at that time a schoolboy. I wrote an ‘intellectual portrait’ of Elias and was interested in the process of formation of his main ideas. Paolo Barbavesno’s criticises are, in this perspective, inappropriate and may be worse than that if they suggest that Elias’s only important to have been a forefather of Aris and Foucault.

Now, of course, there is nothing much I can say about what Paolo Barbavesno happen to find interesting or otherwise. But as a general point, it seems to me that mentioning a great man in the ‘intellectual portrait’ of another, because of some similarity, is doing them both a disservice. Similarly, I refrained on purpose from dropping names of ‘recent developments’ in social theories utterly unrelated to Elias’s own. On the other hand, I would have been delighted to know how the reader feels about what I did write, as opposed to what he would have written in some other book. But he needs not come to mention that.

Simonetta Tavoloni

APPEAL FOR OFFPRINTS AND PHOTOCOPIES
The small but growing team of sociologists at the University of Bucaramanga, Colombia is appealing for copies of articles relevant to all aspects of the figurational and processes of sociology. Bucaramanga is not an old institution, and like our colleague in Estonia, on whose behalf Thomas Salumets appeared in Figurazioni 4, the Colombian group is short of library resources. They do have copies of all of Elias’s books, but lack copies of many books and articles by his followers and his critics (the writings of Cas Wouters and Anton Blok were specifically mentioned as examples, if we may drop a direct hint to those two readers of Figurazioni, as well as sets of journals such as the Amsterdam Sociologisch Tijdschrift. Photocopying is not a problem, and if articles are willing to send copies of their books and articles and permission to copy, the originals can be returned to them. The long-term aim is to create an interdisciplinary centre for Figurational Studies at the University of Bucaramonga.

Donations or loans of material should be sent to Dr Vera Weidner, Universidad Nacional de Colombia, Departamento de Historia, Bogota, Colombia, e-mail vweidner@bucaramanga.gov.co.

SUCCESSFUL CALL FOR BOOK DONATIONS
The call for book donations for the University of Tartu in Estonia was successful. Very generous contributions were made by the Norbert Elias Foundation and the University of Amsterdam (Valgsoo Sociologie). Among individual contributions were Johan Gouwslaan (Amsterdam) and Stephan Meuren (Dublin). THANK YOU ALL - your help is much appreciated. There is still time to donate books. Please send contributions to: Thomas Salumets, Chair, Program in Comparative Literature, University of British Columbia, Vancouver, B.C. V6T 1Z1 Canada. Fax: +1 (604) 822-4978 E-mail: salumets@unix.ubc.ca

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Figurazioni
Issue No.5 May 1996

Violence and the Future of Society
World Congress on Violence and Human Coexistence
Dublin, 17-21 August 1997
The World Congress will provide an interdisciplinary, multicultural forum for expression, research, exchange, and problem-solving on all aspects of the problems of violence. A deeper understanding of the many eruptions of violence in human life and history will help point to the conditions required for the fullness of human coexistence as we move into the next millennium.
The organizers cordially invite everyone concerned with violence in contemporary society and its implications for the future to take part in the Congress.

A sample list of sessions includes:
Violence and civilisations
Violence in history and its impact on the future (e.g.: colonialism, imperialism, totalitarianism)
Language and violence
Ethnical and figurational analyses of violence
The psychology of violence
Alienation and social disharmony
Domestic violence
Torture and torturers
Official and state violence
Education for non-violence
Programmes: The Congress will take place over a period of five days. Regular, special, and plenary sessions are scheduled for August 17, 18, 19, 20, 21. Participating groups may, if they so desire, hold their own meetings on Tuesday 19 at Dublin Castle.

Chairman of the Congress:
Dr Don Bennett, Dept Sociology, University College Dublin, Belfield, Dublin 4, Ireland.
e-mail: don.bennett@ucd.ie

Information:
Jessica Bates, Congress Secretary, Department of Sociology, University College Dublin, Belfield, Dublin 4, Ireland.
fax: +353 1 706 1125
c-mail: jessica@ucd.ie

More information on our www home page:
http://www.ucd.ie/cgi-bin/display?SELECT-LIST=280

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ELIAS CENTENARY SUPPLEMENT

ELIAS FOUNDATION CENTENARY CONFERENCE,

This conference will now be held in the Zentrum für Interdisziplinäre Forschung at the University of Bielefeld, where Norbert Elias spent several happy and very productive years in the early 1980s. Finding on the contrary side itself, the conference will be sponsored by the Elias Foundation and by the Department of Sociology, University of Bielefeld.

The focus of the conference will be at least as much on the present and future importance of Elias’s ideas – the theory of civilising processes at the end of the twentieth century – as retrospectively on Elias’s life. It is anticipated that there will be two opening lectures, one on the relations between individual life history and the history of societies, as exemplified in the person of Norbert Elias, and the second comparing processes of biological evolution and social development.

The rest of the conference will take the form of a colloquium, with three working groups:

- Reflection, Revision and the future: the theory of civilising processes at the end of the twentieth century (Convener: Annette Trebilcock).
- Decivilising Processes (Convener: Stephen Mennell).
- Literature and Language (Convener: Christoph König).

The working languages of the conference will be German and English – without simultaneous translation.

Call for papers for the three groups follow:

Working Group 1: REFLECTION, REVISION AND THE FUTURE

Elias’s classic study Über den Prozeß der Zivilisation is now nearly 60 years old. The debate about this magnum opus – like that surrounding comparable works, like Max Weber’s Protestant Ethic – is never-ending. Debate continues about how the central theses, the empirical basis, and the adequacy of the conceptual models are to be assessed. Any synthesis as wide-ranging as Elias’s – linking as it does psychology, literature, political history, social history, and theoretical models in micro- and macro-social contexts – exposes itself to criticism by representatives of many different specialisms and disciplines. That was true at the time it was written, but it must be even more so today. In view of the development of knowledge and science over the immense period of six decades, this working group will tackle the basic question: What is the significance of the theory of the western country civi-

More specific facets of this basic question are:

- the empirical confirmation or correction of the thesis of the country civilising process (manners, violence, sexuality, etc.); - state formation processes and feudalism; for example, explanations of French absolutism from the viewpoints of history and political science.

- the civilising of emotions and changing feelings of shame: the findings of anthropology, psychology, social psychology, or the sociology of emotions.
- comparisons of Eliasian methodology with contemporary approaches in historical and interpretative sociology.
- philosophy and logic of history: the foundations of the theory of civilising processes.
- the theory of civilising processes in comparison with (among other things) macro-social theories of development and historical sociology.
- comparison with economic and other approaches to unintended consequences of human actions.

Participants from various disciplines will be able to draw on their specialist and methodological backgrounds in their reflections on, and revisions to, the theory. Contributions should be as specific and specialised as necessary, and as interdisciplinary and generally understandable as possible. The general outcome of this working group will be to frame the questions for a "theory of civilising processes for the future".

Offers of papers for this group should be sent to:

Prof. Dr. Annette Trebilcock, PHI Karlsruhe, Postfach 4006, D-76032 Karlsruhe, Germany
Tel: 00-49-721-9254628
Fax: 00-49-721-9254600

Working Group 2: DECIVILISING PROCESSES

The notion of civilising processes has in recent years become increasingly central to debates about the work of Norbert Elias. Critics of Elias’s theory of civilising processes can be broadly divided into two categories. First, there are those (such as Hans-Peter Duerr) who, usually from a standpoint of radical cultural relativism, simply deny that there was any such structured process of ‘civilisation’ as Elias identified, whether in Europe or elsewhere. Second are more important, there have always been critics who, even if they accepted the substantial validity of Elias’s account of changes in the Euro-

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Figuraciones
Early discussions of apparently decivilizing trends include the debate about ‘information’ processes (Wouters, Winkens, Kastengrype et al.), that about contemporary sports-related violence (Dummitz et al.), and that about the consequences of nuclear weapons in the Cold War (Van Benthem van den Bergh, and Elias himself). More recently, especially since the publication of Elias’s Studien über die Deutsche / The Germans – there has been a growing recognition of the need always to think in terms of a fluctuating balance between civilizing and decivilizing forces, which indeed presuppose each other.

The aim of this working group is decisively to advance the discussion of the connection between civilizing and decivilizing processes. It is hoped that participants may wish to apply the ideas to a range of contemporary social problems, so that the past and to contemporary processes such as ‘globalization’, in non-European contexts, and perhaps to areas such as the effects of the media about which Elias and those influenced by him have had little to say.

Offers of papers for this group should be sent to:

Professor Stephen Mennell, Department of Sociology, University of College Dublin, Belfield, Dublin 4, Ireland.
Tel: +353-1-706-8504 Fax: +353-1-706-1125
email: smennell@acadam.ie

Working Group 3 LITERATURE AND LANGUAGE
Beyond sociology, Norbert Elias has attracted a particularly strong following in the literary disciplines, and this has been growing in recent years. The reception of his work in literary circles has several different – even partly contradictory – facets. In medieval studies, for instance, Elias has been widely perceived as an historian, while in writings about the recent literary history (one thinks for example of Dieter Jarchasey’s essay on Zangewa) he has served as a methodological stimulus. Now there is a need for a systematic re-examination of the question of whether Elias’s work theoretically and practically provides possible points of departure for the future in other areas of literary and linguistic studies. Four interrelated questions can particularly be asked:

1. How far does the theory of civilising processes serve as a paradigm for a social history of literature?
2. What ways use the theory of civilising processes make a contribution to current discussions about cultural studies, especially towards cultural studies approach to the literary disciplines?
3. What contribution does the theory of civilising processes make to the history of literature and the writing of literary history, for example in conceptualising epochs and the breaks between them?
4. To what extent does Elias’s conceptions of language stand in opposition to concepts of text and language – intertextuality and deconstruction, orientated towards Foucault and Derrida – currently widespread in the humanities and cultural sciences?

Discussion of these questions may lead to important implications in the linguistic and literary disciplines, and contribute to establishing the relevance of these fields of Elias’s work in the theory of knowledge and the sciences.

Offers of papers for this group should be sent to:
Dr Christoph König, Söller, Nationalmuseum Deutsches Literaturarchivi, Arbeitsstelle für die Erforschung der Geschichte der Deutschen Literatur, Postfach 1162, D-71666 Marbach am Neckar, Germany.
Tel: +49-7144-848-432 Fax: +49-7144-848-400

INTERDEPENDENCIES, INTERNATIONAL NORTH AMERICAN ELIAS CONFERENCE, 20-22 MARCH 1997
UNIVERSITY OF BRITISH COLUMBIA, VANCOUVER, CANADA

PRELIMINARY CONFERENCE SCHEDULE
THURSDAY EVENING, 20 March, Goethe Institute, Vancouver
19.00 Registration
19.30 Hermann Korte, University of Hamburg ‘Life and Labour of a European Sociologist’
20.30 Reception
FRIDAY, 21 March, First Nations House of Learning, UBC
09.30 Opening remarks: Thomas Salmon, University of British Columbia Hermann Korte, Joint Trustee of the Norbert Elias Foundation, Amsterdam

Session I
10.00 Godfried van Benthem van den Bergh, Leiden University ‘Nations as Symbols and Processes’
Annette Zweetel, University of Karlstorte: ‘The changing balance of power between men and women: An egalitarian study on the public and private sphere within western societies’

Session II
11.30 Thomas J. Scuff, University of California Santa Barbara: ‘Unpacking the Civilizing Process’
12.45 Lunch

Session III
14.00 Ann Buckley, Cambridge University: ‘Interdependence and Medieval Studies’
Stephen Guy-Bry, University of British Columbia: ‘Civilizing Sexuality: Marie de France’s lay with two names’
16.00 Guided tour of the Museum of Anthropology
18.00 No-host dinner in Vancouver’s Chinatown

Figurations Issue No. 5, May 1997
SATURDAY, 22 March, Green College, Recreation Lounge

Session IV

10:00 Stephen Mennell, University College Dublin: “North America and the Civilizing Process” Paul Nixon, Cambridge University: “Racism and Western Interest in the Exotic”

Session V

11:30 Helmut Kuzmics, University of Graz: ‘Sociology and Literature’ Rod Watson, University of Liége: ‘Personal Pronouns, Roles and Human Figurations: A Critical Commentary on Norbert Elias’s Approach to Language’

Closing remarks:
Stephen Mennell, University College Dublin
Thomas Salomons, University of British Columbia
19:30 No-host dinner, Salmon House on the Hill, North Vancouver

For more information, please contact: Thomas Salomons, Chair, Programme in Comparative Literature, University of British Columbia, 1866 Main Mall, B.C.V6T 1Z1 Canada
Fax: +1 604 822 4976
E-mail: salmonson@uniserv.ubc.ca

Information is also available online at the LITERATURE AND PROCESS SOCIOLOGY website. The URL is: http://www.arts.ubc.ca/german/lps.ciov.html


This conference, the principal celebration of Elias’s centenary in France, will focus on the relevance of his writings on state formation to the development of the modern democratic state. It is being organised by Bernard Lecroy and Alain Guesquière. Potential participants are asked to contact: Prof. Bernard Lecroy, Groupes d’Analyse Politique, Université de Paris X – Nanterre, 200 Avenue de la République, F-92001 Nanterre Cedex, Paris. Tel: 0033-1-40397652; Fax: +33-1-40 97 76 56.


Elias Centenary Sessions at the Annual Meeting of the ASA in Toronto. A formal call for papers will be published in the ASA’s Footnotes and in Figurations. It is possible that participants interested in participating in the sessions are asked to contact: Jorge Artiz, Department of Sociology, State University of New York Buffalo, 10 June 1942-14 April 1946, USA. E-mail: artiz@sunybu.edu

AUSTRALIAN ELIAS CENTENARY CONFERENCE.

Robert van Krieken (University of Sydney), and Steve Russell (Monash University Gippsland) are hoping to organise a centenary event in Australia on 2 February 1997. More definitive news later. In the meantime, potential participants are asked to contact: Dr Steve Russell, School of Humanities and Social Sciences, Monash University Gippsland, Switchback Road, Churchill, Vic. Australia. E-mail: steven.russell@monash.edu.au

ELIAS CENTENARY CONFERENCE FOR LATIN AMERICA.

BUCARAMANGA, COLOMBIA, 19-21 AUGUST 1997

Elias’s writings are as yet not widely known in Latin America, though interest is growing, and several leading ‘figurational’ scholars from Europe – Goudsblom, Kore, Dunning, Treib and Rieckenberg, Castro – will join Latin American colleagues in discussing all aspects of Elias’s ideas. The organisers are, however, particularly keen to hear from any scholars who are applying Elias’s ideas, or more generally using a process-sociological approach, in the study of non-European countries (and especially in Latin American conditions).

All who are interested should contact Dr Veru Weiler, Departamento de Historia, Universidad Nacional de Colombia, Bogotá, Fax: +571 222 5285, E-mail: vweiler@hemeroteca.icedes.gov.co

hpf – STUDY GROUP FOR THE SOCIOLOGY OF HUMAN PROCESSES AND FIGURATIONS

NORBERT ELIAS CENTENARY CONFERENCE, CAMBRIDGE 16-21 SEPTEMBER 1997

The following themes will be addressed:

1. Norbert Elias and British Sociology, 1946-1990
2. Interdisciplinary applications of Figurational Studies

In addition, we are willing to accept a limited number of free papers. Proposals are welcome from colleagues in all parts of the world and should be sent to:

Dr Paul J. Nixon, Faculty of Social and Political Sciences, University of Cambridge, Free School Lane, Cambridge CB2 3QG, United Kingdom
Telephone/Fax (direct line): +44 1223 369027
E-mail: pni20@cam.ac.uk or aub@FreeSchoolLane.cam.ac.uk

ORGANIZED VIOLENCE: THE FORMATION AND BREAKDOWN OF VIOLENCE – CONDITIONS AND CONSEQUENCES, AMSTERDAM

ELIAS CENTENARY, 18-20 DECEMBER 1997

The plenary sessions of the main Centenary conference in the Netherlands will focus particularly on one of Elias’s central themes, the formation and breakdown of triumphs of violence. But, besides this, it is planned that each evening will have thematic group meetings on a wider range of topics – these need not necessarily be concerned with violence. (It is anticipated that the meeting on ‘Elias and the Middle Ages’, already mentioned in Figurations 4, will be one of the thematic groups in Amsterdam – see below.)

If you would like to organise a thematic group at the Amsterdam conference, please contact Kitty Veerrips (SISWO, Plantage Makersgracht 4, 1016 TV Amsterdam; Fax: +31 20 622 9439; e-mail: veerrips@sununo典范as) as soon as possible.
SESSION ORGANISERS WILL BE GIVEN A MAXIMUM OF FOUR 1½-HOUR SESSIONS (TWO ON THURSDAY AND TWO ON FRIDAY), BUT YOU MAY ALSO REQUEST FEWER THAN THIS; SOME THEMATIC GROUPS MAY REQUIRE ONLY ONE OR TWO SESSIONS.

THE HALL RESERVED FOR THE CONFERENCE WILL HOLD 200 PEOPLE, SO THERE SHOULD BE ROOM FOR EVERYONE, AND THE ORGANISERS INTEND THAT NO ONE SHOULD FEEL EXCLUDED.

PRELIMINARY PLENARY PROGRAMME: THURSDAY 18 DECEMBER 1997

Chair: Godfried van Beuningen van den Bergh (NL)
14.00 Introduction (Johan Goudsblom, NL)
14.35 Male monoplastic rituals (Donald Glassman, USA)
15.30 Male monopoles and collective fantasies (H.E. Tholen van Velzen, NL)
16.05 The Formation of Warrior Societies: Contemporary Africa (Paul Richards, UK)
Break
16.50 Forum with first discussant Anton Blok (NL) plus four invited speakers.

FRIDAY 19 DECEMBER 1997

Chair: Johan Goudsblom, NL
10.00 State Formation and Organized Violence in Japan (comp. to European Middle Ages) (Johan Arnason, Australia)
10.35 State Formation and Organized Violence in China (comp. to Roman Empire) (S.A.M. Addey, UK)
Coffee
11.30 Byzantium and Contemporary Societies (Judith Herrin, USA)
Lunch
14.00 Civilisation and Organized Violence in the Roman Empire (Elisabeth Kuyper, Germany)
14.35 The Inca State (Fred Spier, NL)
Tea
15.30 Church, State and Organized Violence in Medieval Europe (R.J. Morris, UK)
16.05 Forum with first discussant Randall Collins plus invited speakers.

SATURDAY 20 DECEMBER 1997

Chair: Nico Wilterdink (NL)
10.00 Organized Violence in a Frontier Society: the United States (Stephen Kemell, Ireland)
10.35 Breakdown of State Monopoles: What happened to the USSR? (Randall Collins, USA)
Coffee
11.30 The Violent State and Supranational Monopolies of Violence (Abram de Swaan, NL)
Lunch
14.00 Challenges to State Monopoles: Organized Crime (Frank Boskerkerk, NL)
14.35 Violence in Contemporary Chinese fiction (Mark Elvin, Australia)
Tea

15.30 Football Hooliganism as a World Problem (Eric Dennis, UK)
16.05 Stylized Violence: Martial Arts in Contemporary Society (Johann Heilbron, NL)
Break
16.50 Forum with first discussant Joaquin Verrips (NL) plus invited speakers.

Elias and the Middle Ages

In consultation with Johan Arnason, Ann Buckley has agreed to act as coordinator for a thematic group on Medieval Studies at the Amsterdam conference. Short contributions are invited on the following topics: i) the place of Elias’s work in twentieth-century reconstructions of the Middle Ages; ii) potential of process sociology for Medieval Studies. In addition to the more usual regional focus, contributions on non-European societies will be especially welcome. Proposals should be sent to: Dr Ann Buckley, Corpus Christi College, Cambridge CB2 1RX. Telephone: 444-1223-309027; E-mail: ab6@cam.ac.uk.

CONTRIBUTIONS

The next issue of FIGURATIONS will be mailed in November 1996. Letters and contributions should be sent to the Editor, Stephen Kemell, in Dublin, by 1 October 1996.

Contributions should preferably be e-mailed to the Editor, or sent on a disk (formatted for PC-DOS, not Apple Macintosh; Wordperfect, Microsoft Word and ASCII can all be handled. Do not use embedded footnotes. Hard copy is accepted reluctantly.

Editorial Address: Department of Sociology, University College Dublin, Belfield, Dublin 4, Ireland.
Tel: +353-1-706 8594; Fax: +353-1-706 1128.
E-mail: smkemel@academh.ucd.ie


Researchers, institutes or libraries who would like to receive this newsletter should write to the Figures adress file manager: Judith van Ruyven, SISWO, Plantage Middenstraat 4, 1018 TV Amsterdam, The Netherlands. Fax: +31-20-622 9430. E-mail: nooyen@siswo.uva.nl

FIGURATIONS will be sent to them free of charge.