

# Figurations

## Newsletter of the Norbert Elias Foundation

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### ■ PEOPLE

- Andrew Linklater, who as Woodrow Wilson Professor of International Politics at Aberystwyth University has always claimed 'I am not a sociologist', is now teaching a lecture course that looks very much like an Introduction to Sociology from a figurational point of view.
- On 13–16 October 2015, Cas Wouters gave a 'Seminar on Education: Reading Norbert Elias, under the auspices of the Research Group 'Education and Civilising Processes' at the Universidade Federal de Grande Dourados, Brazil.
- The Managing Editor of *Figurations*, Barbara Górnicka, has successfully completed her PhD at University College Dublin: see the abstract of her thesis elsewhere in this issue.

### ■ FROM THE NORBERT ELIAS FOUNDATION

#### Foundation Website

In December 2015 and for most of January 2016, there was a serious malfunction on the Foundation's website, [www.norberteliasfoundation.nl](http://www.norberteliasfoundation.nl). The site was not down altogether, but it was impossible to enter changes to it.

This fault has now been fixed, but it has become clear that the underlying code is now severely dated, and so in the not too distant future we shall have to have a freshly designed website. Readers are invited to tell us what features they would like to see in a new website. Please send your ideas to Jonathan

Fletcher (jonathan@1052amsterdam.com), who has offered to collate suggestions for us.

## Human Figurations

Dr Barbara Górnicka has succeeded Clare Spencer as Administrator of *Human Figurations*, the online journal sponsored by the Foundation. Her email address in this capacity is admhumfigs@gmail.com.

Book reviews: *Human Figurations* has adopted a new policy towards book reviews. In view of the difficulty of extracting reviews from reviewers to whom copies of books have been sent, it has been decided that in future the journal will instead rely on receiving expressions of interest from potential reviewers. So, if you would like to review a book for the journal, please contact the Reviews Editor, Paddy Dolan, at paddy.dolan@dit.ie and he will request a review copy from the publisher for you.

## ■ IN THE MEDIA

*Frankfurter Allgemeine Zeitschrift* published two articles concerning Elias.

The first, on 27 July 2015, was by Wolfgang Engler, who looked back to his 1988 interview with Elias, included in *Interviews and Autobiographical Reflections* (Collected Works, vol. 17). The article is entitled ‘Zivilisation heißt Gegenseitigkeit: Als sich die Theorie noch nicht in Gänsefüßchen einschloss’ [Civilisation is reciprocity: When theory is not in quotation marks].

The second, published on 5 January 2016, was by the celebrated German sociologist and public intellectual Wolfgang Lepenies (who, at the very beginning of what was to be a stellar career, was given the chore of shortening the draft of Elias’s *Was ist Soziologie?*). In a feature under the general heading of ‘Terror is barbarism, climate is civilisation’, Lepenies argued that ‘Our civilization has never been completed. Europe first invented Western civilization. It must prove it anew in the face of global challenges such as international

terrorism and climate change.’ *On the Process of Civilisation* is the bedrock of Lepenies’s argument.

**BBC Radio 4** broadcast a series of four programmes on manners, past and present, on 4–7 January. Entitled *Behaving Ourselves – Mitchell on Manners*, they were introduced with wit and insight by David Mitchell. In the first episode, the value of Norbert Elias’s writings was introduced by Stephen Menzell and Steven Pinker (and Cas Wouters received a mention in a later programme).

*Network: Magazine of the British Sociological Association*, 121 (Autumn 2015) contained a lengthy article by Tom Trueman, ‘Cope to Corpse: how key thinkers become forgotten after their deaths’, about the book *Sociological Amnesia* edited by Alex Law and Eric Royal Lybeck (see *Figurations* 43). There are lengthy quotations from Stephen Menzell’s essay on Norbert Elias, who – not having been forgotten – was almost the only exception to the rule among the figures discussed in the book

**Simon Kuper**, ‘Why safety now trumps freedom’, *Financial Times*, Weekend Magazine, 27–28 June 2015

It’s good to see Elias being cited enthusiastically in the *Financial Times*. But, when Eric Jones tipped me off about Kuper’s article, from its title I drew the false conclusion that it related to world affairs. Kuper writes about the apparent decline in violent behaviour in many countries, referring not just to Elias but also to ‘one disciple of Elias, the Harvard psychologist Steven Pinker’ and to Manuel Eisner’s data on trends in homicide. But he uses all this to infer that there has been a generational shift in Western countries from the rather wild generation of the 1960s, preoccupied with ‘freedom’, to ‘a new type of being: the well-behaved teen’. Kuper should have read Cas Wouters!

Of course, Kuper may prove to be right. But in the technical sense in which we use the term, ‘civilising processes’ are slow, fluctuating and reversible – so, to echo Chou En-Lai, it is too early to say.

Kuper does argue, in a neat but over-simple dictum summarising Elias’s argument, that ‘States forced [people] to behave, and growing trade encouraged them to’. (Trade and markets *also force* people to do certain things – it isn’t just a matter of incentives.) The point I want to make, though, is that the general safety and predictability of everyday life – a diminishing danger of suffering harm or death, whether by violence, famine, disease or whatever – plays an essential part in the development of the greater capacity for habitual self-control that we called ‘civilised behaviour’. It also facilitates the growth of trade, which therefore is not an ‘independent variable’ but one thread in a number of intertwining long-term processes.

So how does this relate to foreign policy? Well, I would argue that the West has consistently underestimated the value of the simple calculability and safety of everyday life, mainly because its leaders take too much for granted something that – by and large – they enjoy for themselves. The other side of this coin is that they ignore (in both the English and French senses of the verb) the whole literature on the social foundations of democracy. In consequence, they choose – for other people – what they think of as ‘freedom’ and ‘democracy’ over everyday security.

To be more concrete, take the example of Syria. Yes, Assad was (before the outbreak of the civil war) a tyrant, but for most people most of the time only a moderately oppressive tyrant. One had to keep one’s nose clean, but the risk of being killed or bombed out of one’s home was relatively small. This is not to set him on any kind of pedestal (though reflect on the fact that it is not all that many years since he was a guest at Buckingham Palace during a state visit). It is merely to say most Syrians today, I suspect, would gladly go back to the *status quo ante*, to the lives they lived before the civil war.

It is also to point to another corollary of Elias’s theory, that the unleashing – whether intended or unintended – of the kind of violence, danger and instability that we now see in the Middle East has

precisely the consequence of generating lower levels of 'civilised behaviour'.

This is not to undervalue 'democracy'. As Elias notes in *Studies on the Germans*, a democratic political regime is more conducive to producing a 'civilised habitus' than a tyrannical and arbitrary one. But that is over and above the need for everyday physical safety.

Stephen Mennell

## ■ FEMALE SOCIOLOGISTS IN NORBERT ELIAS'S CIRCLE OF FRIENDS

Marion Keller

University of Frankfurt am Main

Hardly anything is known about the female sociologists in Norbert Elias's networks. However, it was above all Gisèle Freund and Ilse Seglow whose personal memories had a lasting effect on the image of Elias as a teacher. Therefore I decided to search for clues in the Elias papers in the Deutsches Literaturarchiv (DLA) at Marbach. The most important results of my research can be summarised under the following points.

1 The fragmentary exchange of letters preserved at the DLA regarding the female sociology students who were supervised by Norbert Elias between 1930 and 1933 at the University of Frankfurt am Main are an exciting source that has so far not received much attention. Even when the letters often had to do with everyday occurrences, such as arranging the next meeting, they nevertheless provide information about the friendships with Elias and the life of the Jewish academics who were driven out of Germany.

2 In their contributions to the Festschrift *Human Figurations* for Elias's eightieth birthday in 1977, while Ilse Seglow and Gisèle Freund did expressly mention his role as a teacher and supervisor, they did not mention that, from this, lasting friendships were formed that connected them with Elias and also each other. These were personal and intellectual

friendships, which were characterised by intermittent collaboration, mutual support and loyalty. Despite the geographical distance, the friendships lasted over half a century until the friends' deaths.

3 The preserved letters and photos document these friendships. In the inventory of the legacy of Norbert Elias, there is a copy of the well-known photo by Gisèle Freund, which shows Elias and his students and his later friends Ilse Seglow and Evelyn Anderson in the garden of Café Laumer. It is perhaps one of the photos – perhaps *the* photo) that was viewed most often, because it shows the most signs of usage.

4 Elias generally presented himself as apolitical, and he played down or kept quiet about his own active participation in the Jewish Blau–Weiss fraternity. It is therefore surprising that he repeatedly pointed out that most participants in Karl Mannheim's sociological seminar were politically left to far left, and that in February 1933 he took the membership list of the Roten Studentengruppe (RSG – 'Red Student Group') and other detrimental things out of the rooms of the Sociological Institute before the SS searched the rooms. However, he did not mention that he had close friendships with some of the active members of the RSG at that time: Gisèle Freund, Evelyn Anderson and Ilse Seglow. Like Elias, they came from the Jewish, Zionist or socialist youth movements.

5 Seglow, Anderson and Freund were expelled from studies in July 1933 because of their 'activities in the spirit of communism'. At that point in time, however, they had already fled Germany. The first stop in their life of exile was Paris, where Elias also arrived shortly thereafter. The three intensive years in Frankfurt in a highly intellectual atmosphere, the existential break in 1933, as well as the precarious living conditions during their first years in exile in Paris constitute important reference points in their letters and shared memories.

6 The first preserved letter from

Gisèle Freund to Elias in Elias's papers is from January 1936. Freund became known for her photographic portraits of writers and artists. She had matriculated at the University of Frankfurt in the winter semester of 1929–30 and completed her doctoral studies in 1935 at the Sorbonne in Paris. She later repeatedly and emphatically indicated that Elias, and not Walter Benjamin, was the intellectual 'father' of her doctoral dissertation (see Freund's essay in the 1977 Festschrift). Some of her experimental portrait shots of Elias in Paris around 1934 are preserved in the photo section of the Elias archive. Freund procured Elias a publishing opportunity in the journal of Adrienne Monnier. For the follow-up volume to her dissertation, she once again asked him for expert support. For a joint project, an illustrated book on Elias's collection of African art that Elias had planned since the middle of the 1960s, Freund took the photographs, although the volume was never realised.

7 A very close friendship connected Elias to Evelyn Anderson (née Lore Seligmann) and her sister Ilse Seglow (née Ilse Seligmann). Her son, Peter Seglow, has recently provided a vivid account of this special connection between Elias and his family (see Figurations 40). During his time in Leicester, Elias rented a room that for several years he used during his stays in London as a subtenant of Ilse and Peter Seglow.

8 Ilse Seglow was introduced by her sister to the inner circle around Mannheim and Elias in 1931 (see Seglow in the 1977 Festschrift). On Elias's recommendation, the former actress began a dissertation on the structure of the theatrical profession in Germany, but was not able to finish it after 1933. Nor was her attempt in the early 1980s to have her doctorate recognised at the University of Frankfurt was successful. Seglow supported Elias during his imprisonment as an 'enemy alien' on the Isle of Man. She endeavoured to secure his release through Richard Löwenthal (Rix) and Franz Borkenau, and she sent him food and books. Today Seglow is recognised as a pioneer of Group Analysis, and in the 1970s she

contributed significantly to the reimport of psychoanalytical group therapy to Germany. The interest in Group Analysis connected her with Elias. Together they led joint sessions, and he was a member of the management board of the Group Analytic Society.

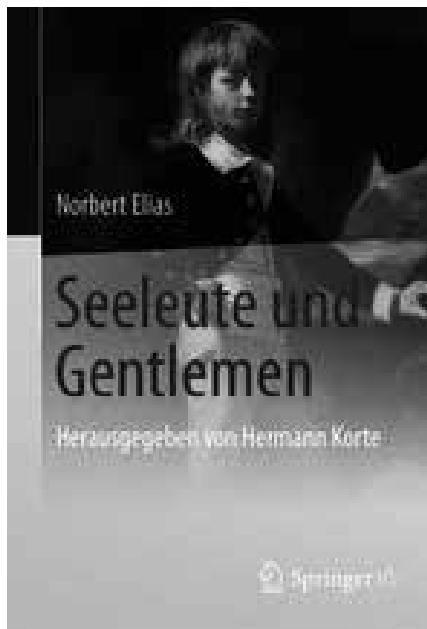
9 Anderson had already studied in Heidelberg under Mannheim and Elias, and followed them in 1930 to Frankfurt, her hometown. Since 1932, she had been a member of Neu-Beginnen ('Start New'), a small Leninist left group within the SPD. In 1934, she emigrated together with her husband, Harold Müller, to Great Britain, where they assumed the names Evelyn (Eve) and Paul Anderson. From 1943 to 1952, Eve was an employee at the *Tribune*, and she worked as a broadcast journalist for the BBC for several decades (during the Second World War for the European Revolution Broadcasting Service of the BBC). She published two books (in 1928 and 1948) in which she examined the unsuccessful co-operation between the labour movement, socialists and communists in the fight against National Socialism. She lived in London, and on several occasions, she organised meetings of the 'Alt-Frankfurtern' ("Old Frankfurters"), as she called them, in which Elias also participated.

10 The familiar connection of Norbert Elias to the families of Seglow and Anderson shows a previously unknown side of Elias. Elias was one of the regular guests at the Christmas dinner at Eve's and the New Year's Eve event at Ilse's. He was also in contact with Caesar and Ella Seligmann, the parents of Ilse and Eve, as well as their brother, Erwin Seligmann, and his wife, Lydia, who all emigrated to England in 1939.

11 The friendly connections show that Elias was not isolated and could fall back on supportive circles of friends. The frequent references to his reluctance to write indicates that it was Elias who remained distant (see also Jiitschin in *Figurations* 40).

## ■ RECENT BOOKS AND ARTICLES

**Norbert Elias**, *Seeleute und Gentlemen*, trans. Jan-Peter Kunze, with an introduction by Hermann Korte

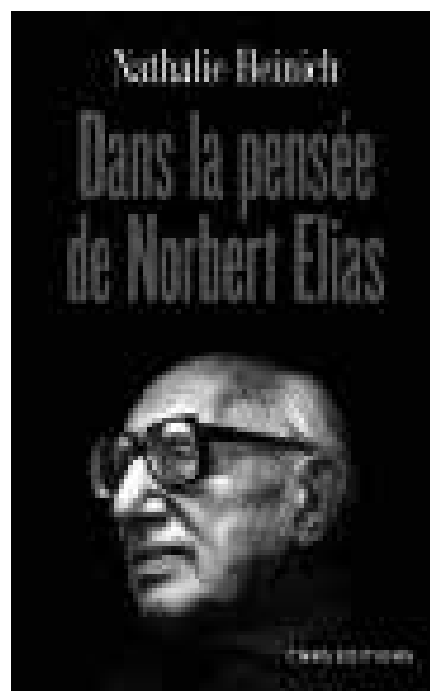


and an afterword by René Moelker and Stephen Menzell (Wiesbaden: Springer VS, 2016). ISBN 978-3-658-09849-0 (pb); ISBN 978-3-658-09850-6 (ebook)  
This is the German translation of *The Genesis of the Naval Profession*, published by UCD Press in 2007, edited by René Moelker and Stephen Menzell on the basis of René's research on Elias's study of the development of the naval profession in England (see *Figurations* 27). These papers, only small parts of which were published in Elias's lifetime, were among the first things that he wrote in English rather than in German.

Elias examines the career of naval officers in England in the seventeenth and eighteenth centuries, and sets out the reasons for the emergence of this new profession. The crew of warships had for a long time consisted of 'Gentleman' soldiers, who dominated the fighting, and the sailors, the Tarpaulins, who knew how to sail and manoeuvre a ship. From the cooperation and competition between these two groups with very different social backgrounds finally emerged the naval profession and a hierarchy of naval offices combining the functions

and methods of training both groups. In addition, Elias presents a brief comparison with the early stages of development of the naval profession in France and Spain, showing how the social structures of each country interacted with some of the characteristics of the naval profession in the countries to which they belong.

**Nathalie Heinich**, *Dans la pensée de Norbert Elias* [On the thought of Norbert Elias] (Paris: CNRS Éditions, 2015). 160 pp. ISBN: 978-2-271-08662-4.



Nathalie Heinich is prominent in French intellectual life, notably for her writing on art. She is also one of the most important champions of the work of Norbert Elias. She boldly states the purpose of her latest book as being 'To make his thinking more accessible by excavating its concealed themes and by dispelling some of the misunderstandings that it has suffered. Several case studies from various fields illustrate the fertility of his contribution: the question of authenticity, the notion of elite, the status of the artist in modernity, and the role of excitement in sporting spectacles and in reading works of fiction.

The scope and strategy of the book can be seen in the (translated) chapter titles:

Introduction: Thinking to be understood and used

Part I – Elias in himself

1. Sublimating resentment Elias and the five roads to a different sociology
2. Some misunderstandings concerning Elias's thinking
3. On 'The changing balance of power between the sexes: a study in process sociology'

Part II: Using Elias

4. At ease with decivilisation
5. Returning to the notion of elie
6. The artist, ideal-type of the individual in modernity?
7. The quest for excitement as a private value
8. Resurgences of anti-Semitism and civilising processes

Afterword: The eye [or 'gaze'] of Norbert Elias

This is an important book for French – and French-reading – sociologists.

**Désirée Waterstradt, *Prozess-Soziologie der Elternschaft: Nationsbildung, Figurationsideale und generative Machtarchitektur in Deutschland* [Process-Sociology of Parenthood: Nationbuilding, Figurational Ideals and Generative Power Architecture in Germany] (Münster: MV Wissenschaft, 2015). ISBN: 978-3-95645-530-8 (pb). When Norbert Elias wrote *On the***



*Process of Civilisation* he considered it to be not quite complete with its two

volumes. According to a note in the last chapter about his theory on civilisation, a third volume was supposed to reveal the history and structure of the family (including gender aspects) and its advancing threshold of shame and embarrassment. As we know, unfortunately, Elias never found the opportunity to write this third volume.

Up to the present day process sociology has not made much headway in this field. Thus, in recent decades the history and structure of the family has been described by a multitude of researchers, but is still lacking an explanation of the direction and internal dynamics of its development. Research obviously suggests some kind of interdependency between the development of society and family over time. The understanding of long term social developments point towards taking a closer look at: 1. our contemporary understanding of the history and structure of the family, 2. its internal and external positions and power balances, and 3. the connection between psychogenesis and sociogenesis within that.

This new book on parenthood shows that a closer look was overdue because, in research, the concepts of 'parents' and 'parenthood' still appeared to be clear and taken-for-granted. Despite the crucial position of parents in the family – therefore also for society – and the significant socio-historical changes exploring the implicit concepts of parenthood, the history and psychology of parenthood just seemed to be unnecessary. Nevertheless, without a concept of parenthood, it is impossible to disclose the hidden understandings of family, parenthood, childhood and their corresponding professions. Interdisciplinary research shows that the lack of understanding has fundamental consequences for research and society as a whole; the demystification of family and parenthood and the development of consistent knowledge are hindered.

Germany was taken as an example in investigating long-term changes in parenthood. The breaks and discontinuities of German nation-building in nineteenth and twentieth

centuries show the interdependence of nation-building and parenthood. Six research areas display the impulses and counter-impulses of change: 1. Formation of a nation as an enlarged family, 2. Population development, 3. Changes in the conception of descent, 4. Organisation of work in job and family in the national economy, 5. Transition from parent-centered to child-centered concepts, 6. Changes in social standards of honour and shame regarding the parental position. The long-term development shows a growing multi-level formation around the national interest in the child – resulting in a declining power ratio of parents.

Finally, based on the findings, a concept of parenthood is developed that allows the systematic disclosure of implicit concepts of parenthood in research and practice. Parenthood is described as the indispensable social core process of generativity, interweaving bio-, psycho- and sociogenetic sub-processes. In order to guarantee its own future every society has to embed the core process of parenthood. Thus, individual processes of parenthood evolve from this fundament, based on the changing social standards, figurational ideals, habitus and power balances of parenthood.

The book is also available as a hardback, e-book and on Google Books.

**Stephen Mennell, 'Sociogenesis and psychogenesis: Norbert Elias's historical social psychology as a research tradition in comparative sociology', *Comparative Sociology* 14 (2015) 548–64.**

Abstract: What is widely known as 'figurational sociology', or alternatively 'process sociology', is the research tradition stemming from the writings of Norbert Elias. The tradition extends beyond sociology to historians and many other branches of the social sciences. Elias's Collected Works run to 18 volumes, but the bedrock of his *oeuvre* is his early study *On the Process of Civilisation*, in which the interrelation of long-term sociogenetic processes like state formation and

equally long-term psychogenetic processes like conscience- and habitus-formation is first clearly elaborated. Of the many directions in which the theory has been subsequently developed, the most important is Elias's sociological theory of knowledge and the sciences, which involves a radical rejection of central assumptions of Western philosophy.

Note: This special issue of the journal *Comparative Sociology* on 'Sociological Schools of Thought and Comparative Analysis' is the product of a conference held in Strasbourg in 2014, under the auspices of ISA RC20, Comparative Sociology and its President Jean-Pascal Daloz. Other contributions are:

Jean-Pascal Daloz: Grand theories and the challenge of comparative analysis  
Andrey V. Rezaev, Dmitri M. Zhikharevich and Pavel Lisitsyn: The Marxian materialist interpretation of history and comparative sociology

Fumiya Onaka: Max Weber and comparison  
Lars Mjøset: Stein Rokkan's methodology of macro-historical comparison

Niilo Kauppi and David Swartz: Global Bourdieu  
Hanno Scholtz: Rational choice theory in comparative sociology

**Neil Gong**, 'How to fight without rules: On civilised violence in "de-civilised" spaces', *Social Problems* 62: 4 (2015), pp. 605–22.

Abstract: Sociologists have long been concerned with the extent to which 'civilising processes' lead to the increasing salience of rationalised behavioural guidelines and corresponding internal controls, especially in social situations characterised by violence. Following Norbert Elias's identification of a civilising process in combat sports, sociologists have debated, though not empirically established, whether emerging 'no-holds-barred' fight practices indicate a rupture in the historical civilisation of leisure time violence. Using a critical case study of a 'no-rules' weapons fighting group, where participants espouse libertarian

values and compete in preparation for hypothetical self-defence encounters, I ask how the boundary between violence and social regulation is negotiated in an arena that putatively aims to remove the latter. Drawing on more than three years of ethnographic fieldwork, I specify the mechanisms that moderate action: (1) the cultivation of a code of honour and linked dispositions to replace codified rules; (2) the interactional hesitance that arises when participants lack clear rules or norms to coordinate action; and (3) the importation of external rule sets, such as self-defence law, to simulate the 'real' world. Contrary to surface readings of 'no-rules' discourse, I conclude that the activity is deeply embedded in larger societal norms of order. Participants' ethos of honourable self-governance, 'thresholds of repugnance' when exposed to serious injury, and aim of transforming emotive, violent reaction into reflective, instrumental action all indicate that the ostensibly unrestrained violence is, in Elias's technical sense, precisely civilised.

**Aurélie Lacassagne**, 'War and peace in the *Harry Potter* series', *European Journal of Cultural Studies* (2015). doi: 10.1177/1367549415592895.

The *Harry Potter* series functions as an allegory of twentieth-century world history and the war against Nazism. In this literary work, one finds several interrelated discourses on peace and violence, affect and emotions, as well as civilising and decivilising processes that mirror our 'muggle' real world. All of these themes constitute the foundation of Norbert Elias's sociology. Therefore, this article develops an Eliasian interpretation of the thematic discourses of *Harry Potter* and defends the position that literary works can and should be taken seriously as sociological accounts. The first part deals with violence: How is violence alternately exercised and eschewed? Why do some people employ violence easily and delight in inflicting harm on others? The second part looks at discourses on peace and war and how they reflect discourses of good and evil: How does obtaining, maintaining or refusing power affect the totality of

social relations? How are discourses of inclusion and exclusion related to conditions of war and conditions of peace?

**Ramona Marinache**, 'Sleep – a sociological perspective', *European Journal of Research on Education* 3: 1 (2015), pp. 17–29.

The sleep is a new topic in sociological study. The first three studies date from the second half of the twentieth century. These remained without any echo till the end of the century. From then on more articles were published on this theme. In this article I present a synthesis of the research about the sociology of sleep to highlight the social nature of this phenomenon, which in the scientific sphere has hitherto been assigned either to biology or psychology.

[Note: This Romanian researcher rightly pays a good deal of attention to Elias but, curiously, does not cite a classic Eliasian essay on sleep: Peter Gleichmann 'Einige soziale Wandlungen des Schlafens', *Zeitschrift für Soziologie*, 9: 3 (1980), pp. 236–50. – *SJM*]

**John Goodwin and Henrietta O'Connor**, *Norbert Elias's Lost Research: Revisiting the Young Worker Project* (Aldershot: Ashgate, 2015). 198 pp. ISBN: 9781409404668.

Based on the re-discovery of a lost sociological project led by Norbert Elias at the University of Leicester, this book re-visits the project: The Adjustment of Young Workers to Work Situations and Adult Roles. *Norbert Elias's Lost Research* makes use of the interview booklets documenting the lives of nearly 900 Leicester school leavers at the time, to give a unique account of Elias's only foray into large-scale, publicly funded research. Covering all aspects of the research from the development of the research proposal, the selection and management of the research team, the fieldwork, Elias's theoretical work to the ultimate demise of the research project, this book makes a significant contribution to our understanding of existing Eliasian texts by introducing



this project to a wider audience and investigating and applying Elias's theoretical work to the areas of youth and school to work transitions.

Shedding new light on Elias's thought, whilst exploring questions of methodology and the relevance of older research to modern questions, this book will be of interest to social theorists, as well as sociologists with interests in research methodology and the history of sociology.

**Giselinde Kuipers**, 'How national institutions mediate the global: Screen translation, institutional interdependencies, and the production of national difference in four European countries', *American Sociological Review* 80: 5 (2015), pp. 985–1013, DOI: 10.1177/0003122415599155.

How do national institutional contexts mediate the global? This article aims to answer this question by analysing screen translation—the translation of audio-visual materials like movies and television programs—in four European countries: France, Italy, the Netherlands, and Poland. A cross-national, multi-method research project combining interviews, ethnography, and a small survey found considerable cross-national differences in translation norms and practices, sometimes leading to very different translated versions of the same product. The analysis shows how differences between national translation fields are produced and perpetuated by the interplay of institutional factors on four interdependent levels: technology, and the organisational, national, and transnational fields. On each level, various institutions are influential in shaping nationally specific translation norms and practices by producing institutional constraints or imposing specific meanings. I propose a model that explains the persistence of national translation systems – not only from the logics of specific institutions, fields, or levels – but by the feedback loops and interdependencies between institutions on various levels. This analysis has implications for the sociological understanding of globalisation, the production of culture and media, cross-national comparative research, as well

as institutional theory and the role of translation in sociological practice.

**Miriam Adelman and Lennita Ruggi**, 'The sociology of the body', *Current Sociology* (September 2015), DOI: 10.1177/0011392115596561.

Although classical sociology was not always oblivious or indifferent to the embodied dimensions of social relations, contemporary sociology has developed new perspectives and frameworks for understanding the body as a social and cultural construct and fundamental element in material and symbolic processes of power and conviviality. What do contemporary sociological approaches contribute to our understanding of corporeality and embodiment? What kind of changes does this represent in relation to classical perspectives? How do different theoretical approaches connect to contemporary interests and empirical research? The present article attempts to answer these questions, looking at the development and diversification of sociological approaches to the body, from Elias and Bourdieu to contemporary feminist, Foucauldian post-structuralism and queer theories. The authors highlight current research that is intersectional, international and path-breaking. They also pay particular attention to connections between the social, cultural and the political, as expressed in and through bodies, and point to the unresolved nature of the relationship between narrative, discourse and the materiality of the body.

**Barbara H. Rosenwein**, *Generations of Feeling: A History of Emotions, 600–1700* (Cambridge: Cambridge University Press, 2016). 386 pp. ISBN: 9781107480841.

*Generations of Feeling* is claimed to be 'the first book to provide a comprehensive history of emotions in pre- and early modern Western Europe'. Charting the varieties, transformations and constants of human sentiments over the course of eleven centuries, Barbara H. Rosenwein explores the feelings expressed in a wide range of 'emotional communities' as well as the theories that served to inform and reflect their

times. Focusing specifically on groups within England and France, chapters address communities as diverse as the monastery of Rievaulx in twelfth-century England and the ducal court of fifteenth-century Burgundy, assessing the ways in which emotional norms and modes of expression respond to, and in turn create, their social, religious, ideological, and cultural environments. Contemplating emotions experienced 'on the ground' as well as those theorised in the treatises of Alcuin, Thomas Aquinas, Jean Gerson and Thomas Hobbes, this insightful study offers a profound new narrative of emotional life in the West.

**Peter K. Andersson**, 'How civilised were the Victorians?', *Journal of Victorian Culture* 20: 4 (2015), pp. 439–52.

This article addresses the role of the 'civilising process' in the historiography of the Victorian period. The author develops a critique of perspectives that deem the nineteenth century to be an era of discipline and self-restraint, arguing that these result from the hegemonic position of literary perspectives within Victorian Studies and their frequent reliance on Foucauldian-inspired techniques of discourse analysis. In response, he outlines and illustrates the potential for alternative research agendas and approaches that move away from representational sources in order that the Victorian period can be viewed in a new light. These include the study of vernacular photography, cultures of leisure, and the subcultures of groups where the importance of 'nonverbal' practices and the cultures inherent in bodily experiences are highlighted – forms of expression that reach beyond established discourse. It is argued that the failure of scholars of the Victorian period to consider this 'nonverbal' culture means that the theoretical frameworks of comprehension that currently characterise Victorian Studies are underdeveloped. The essay calls for Victorianists to broaden their theoretical perspectives, engage with new sources, and embrace new methodologies in order to enlarge our understanding of nineteenth-century culture.

**Roderic Broadhurst, Thierry Bouhours and Brigitte Bouhours**, *Violence and the Civilising Process in Cambodia* (Cambridge, Cambridge University Press, 2015). 382 pp. ISBN: 9781107109117.

In 1939, the German sociologist Norbert Elias published his ground-breaking work *On the Process of Civilisation*, which has come to be regarded as one of the most influential works of sociology today. In this insightful new study tracing the history of violence in Cambodia, the authors evaluate the extent to which Elias's theories can be applied in a non-western context. Drawing from historical and contemporary archival sources, constabulary statistics, victim surveys and newspaper reports, Broadhurst, Bouhours and Bouhours chart trends and forms of violence throughout Cambodia from the mid-nineteenth century through to the present day. Analysing periods of colonisation, anti-colonial wars, interdependence, civil war, the revolutionary terror of the 1970s and post-conflict development, the authors assess whether violence has decreased and whether such a decline can be attributed to Elias's civilising process, identifying a series of universal factors that have historically reduced violence.

**Marta Bucholc**, *A Global Community of Self-Defense: Norbert Elias on Normativity, Culture and Involvement* (Frankfurt: Verlag Vittorio Klostermann, 2015). 202 pp. ISBN: 9783465042327.

Wittgenstein writes: 'We can easily imagine people amusing themselves in a field by playing with a ball so as to start various existing games, but playing many without finishing them and in between throwing the ball aimlessly into the air, chasing one another with the ball and bombarding one another for a joke and so on. And now someone says: The whole time they are playing a ball-game and following definite rules at every throw. And is there not also the case where we play and make up the rules as we go along? And there is even one where we alter them – as we go along.' In this book, the author is tackling one

of the most salient problems in our current debate about globality: How a global community is possible. She is asking: How do we make the rules of our games? Where does the normativity of our moral laws, statutory provisions and table manners come from? How do we strive to keep naked violence at bay by allowing power to be vested with the right of correction? Can humanity as a whole become a global community of self-defense? Marta Bucholc seeks answers to these questions in the writings of Norbert Elias, while watching the players in the field go on ...

[This book will be reviewed in *Contemporary Sociology* by Stephen Menell.]

**Carol A. Archbold**, 'Established–outsider relations, crime problems, and policing in oil boomtowns in Western North Dakota', *Criminology, Criminal Justice Law, & Society* 16:3 (2015), pp. 19–40.

In recent years, many rural communities have experienced significant population growth as a result of increased oil production in the Bakken oil shale region in western North Dakota. Most of the people moving into the area looking for employment are from communities located outside of North Dakota. The current study examines how the influx of new residents has changed police officers' perceptions of their community, citizens living in their community, and crime problems in eight oil 'boomtowns' located in western North Dakota. Interviews with 101 police officers and sheriff's deputies from four counties located in the Bakken region, crime data, and population data serve as data sources. Elias and Scotson's (1994) theory of established–outsider relations explains the changes in police officers' perceptions.

**R. S. White**, 'Reclaiming Heartlands: Shakespeare and the history of emotions in literature' in R.S. White, M. Houlihan and K. O'Loughlin (eds) *Shakespeare and Emotions: Inheritances, Enactments, Legacies* (Basingstoke: Palgrave Macmillan, 2015).

Whatever it is in the *Zeitgeist* that causes such shifts must remain a larger mystery, but since the millennium we seem to be living through what has been dubbed 'an affective turn', an unprecedented era of the academic study of emotions, particularly in the unashamedly emotive vehicles of literature and drama, history and musicology. Following in the wake of pioneering work by Norbert Elias, recent contributions by Barbara Rosenwein and William Reddy have developed historical methodologies for the history of emotions, though the application of these to literature is arguably limited. In the former case, to consider as 'emotional communities' examples of, let us say, *The Comedy of Errors* and *Henry V*, not to speak of the Globe's London in the 1590s, we find each so complex and various that it barely makes sense to speak of them at all in these terms. At the same time, Reddy's proposition that emotions are 'performatives' ('emotives') and cause change is so axiomatic in relation to fictional works that it does not take us far along the path towards deeper understanding of emotions in literature and drama. There is little doubt that Shakespeare's works 'move' audiences and readers in more senses than one, and there needs neither ghost come from the grave, nor modern theorists, to tell us this. The real questions (how? why? what?) begin rather than end at this point. (Reddy has, however, published a book which is significant to the study of romantic love in literature. [This is probably a reference to William M Reddy, *The Navigation of Feeling: a Framework for the History of Emotions* (Cambridge: Cambridge University Press, 2001)]).

**André Saramago**, 'Orientation in World Politics: Critical Theory and Long-Term Perspectives on Human Development'. Unpublished PhD thesis; Aberystwyth University, 2015.

Abstract: The need for orientation is shared by human beings everywhere. People need to learn about their conditions of existence in order to exercise some degree of control over them as a fundamental requirement for their survival both as individuals and as societies. This thesis is



about the challenges that human global interdependence raises to the fulfilment of this task. It argues that the globe-spanning webs of interdependent humankind produce a collective problem of orientation characterised by the requirement for a more cosmopolitan perspective on the human condition while recognising the difficulty in achieving just that, given how all theorising is necessarily embedded in particular social, cultural and historical contexts. Through a reinterpretation of the works of Immanuel Kant, Karl Marx, Jürgen Habermas and Norbert Elias the thesis asks how critical international theory might provide a more adequate answer to the problem of orientation. Its main argument is that this answer implies a recovery of grand narratives on the long-term process of human development which avoid a reproduction of the shortcomings with which they have been historically associated; namely, serving as a channel for the projection of parochial and ethnocentric points of view which, under the cover of cosmopolitanism, legitimise practices of exclusion and domination. The conclusion to this thesis is that a synthesis between critical theory and process sociology would enable the production of grand narratives that promote a more cosmopolitan perspective on the conditions of existence of globalised humanity while recognising and protecting the plurality of forms of human self-expression. In this manner, the thesis opens the way towards the development of more adequate means of orientation on the basis of which people might better find their bearings in the world and understand how they might come to make more of their history under conditions of their own choosing.

**Barbara Górnicka**, 'Nakedness and embarrassment: a long-term perspective on nudity, naturism and attitudes towards the naked body'. Unpublished PhD thesis; University College Dublin, 2015.

Abstract: As a social convention, nudity has in general been circumscribed by various forms of restrictions and taboos, which at same time tend to vary

among different societies. This study is broadly concerned with attitudes towards the naked human body in Western societies and how they change over time. It examines the problem of the naked body and shameful feelings surrounding it, using the figurational sociology of Norbert Elias, in order to explore how the relationship between nakedness and feelings of shame developed over time.

The central rationale of this thesis is to combine a short-term focus on Irish naturists, with a long-term perspective on the changes and developments in the social history of nakedness in western societies. The first part of my study focuses on the case of naturism as a most 'extreme' form of social nudity; extreme in the sense that never in the history of western societies did there exist a group or a movement of people of both sexes, who willingly and consciously choose to socialise without clothing, in spite of numerous taboos, prejudices and fears that encompass it. Here I describe my first-hand experiences with naturist practice and use it as a guiding tool for the process of interviewing Irish naturists, and I then draw my findings for the purpose of understanding the mechanisms behind embarrassment and shame, and more importantly casting light on how these can be managed and controlled.

The next part of the study explores the historical development of attitudes towards nakedness. Drawing on the historical accounts reaching as far as the Antiquity, I argue, in the light of the civilising processes theory, that the understanding of instances of permissiveness or avoidance are crucial for our conceptualisation of shame today.

Among other things, this connection is supported by the observations of the changes of the concept of 'nature' and our relationship with it.

The final part of this study focuses on theoretical explorations, which through the use of the case of nakedness helps to conjure up an improved way of looking at the concept of taboo. In this part I use theories of informalisation, and the concepts of 'third nature'

personality and 'mimetic excitement', in order to show how it is possible to enjoy nakedness without sexual implications.

**Mieke van Stigt**, *Alles over pesten* [All About Bullying] (Amsterdam: Boom, 2014). 222 pp. ISBN: 978 90 8953 2510.

Shortly before his death, Mieke van Stigt was one of the last of Norbert Elias's assistants. In her book, she tries to advance a new, or at least an integrated, perspective on bullying. Bullying is very often seen as an individual problem, caused by a lack of resilience on the part of the victim. In a broader perspective, it mainly considered to be either a characteristic of children ('children can be so cruel') or a natural phenomenon, a biological mechanism that is inevitable in social life. The main attitude towards bullying seems to be that, though we do not approve of it, people have to learn to deal with it. In her book, Van Stigt aims to debunk these positions.

First of all, it is not the deviation from group norms – whether red hair, fatness, homosexuality – that explains the bullying. The same personal trait can be cheered in one group and despised in another. But, more important, the group codes are organised and formulated around the process of inclusion and exclusion, as a legitimisation of the power balances of the group. This is related to the kind of leadership in the group and the way the group convictions as well as the properties of the individuals in the group are communicated – and of course this is an ongoing process. Elias and Scotson's *The Established and the Outsiders* is an obvious reference here.

Secondly, it is not just that bullying is a problem of group life rather than a problem of non-resilient individuals; the structure of our multiple group life is the main cause of bullying. Van Stigt considers three main areas where bullying is a problem: in schools, at work and in institutions such as old people's homes. The fact that individuals are forced to go to school, to work, or to be in such institutions defines their position of relative

dependency or low power. So the fact that, for instance, a student has to go to school every day is the main source of the power of the bullies, and they know it.

**Johan Heilbron**, *French Sociology* (Ithaca, NY: Cornell University Press, 2015), 271 pp. ISBN: 978-0-8014-5382-3 (9hb); 978-0-8014-5663-3 (pb).

*French Sociology* offers a comprehensive view of the oldest and still one of the most vibrant national traditions in sociology. Covering the development of sociology in France from its very beginnings in the early nineteenth century through the discipline's expansion in the late twentieth century, it traces the careers of figures from Comte to Bourdieu. Heilbron not only presents fresh interpretations of renowned thinkers, he includes a host of less well known figures, and examines how the groups and networks they formed contributed to renewals across a broad spectrum of the human sciences.

This study recounts the halting process by which sociology evolved from a new and rather 'improbable science' into a legitimate academic discipline. Having entered the academic field at the end of the nineteenth century, sociology developed along two separate tracks: one in the Faculty of Letters, engendering an enduring dependence on philosophy and the humanities, the other in research institutes outside of the university, in which sociology evolved within and across more specialised research areas. Distinguishing different dynamics and various cycles of change, Heilbron portrays the ways in which individuals and groups manoeuvred within this changing structure, competing for opportunities as they arose. *French Sociology* depicts the promises and pitfalls of a discipline, which – although often poorly understood – is one of the most interdisciplinary endeavours among the human sciences in France.

**Helmut Kuzmics**, 'L'amour du genre humain opposé à l'action patriotique: La Grande Guerre et la monarchie des Habsbourg dans *L'Aviateur* de Rudolf

Hans Bartsch', in *La Rocambole: Bulletin des Amis du Roman populaire*, Nouvelle série: 71–72 (2015), pp. 217–32.

Although the novel discussed in this article (*Der Flieger: Ein Roman aus dem Serbenkrieg* [The aviator: A novel from the Serbian War] (Berlin: Ullstein, Berlin 1915);) can be seen as a piece of propaganda to cheer up the mood of the Austro-Hungarian population in the early part of the First World War, it may also serve as a document that refers to difficult moral issues. In the beginning clash between humanistic, universalistic codes of behaviour and the necessity to kill for state or nation, the author exposes both discourses in a very detailed way. The emotional logic of a pacifist mind-set, so familiar today, is juxtaposed to the manly, warlike and forceful act of violence that here wins the day. Furthermore, the novel gives a vivid impression of the intricate network of complementary and conflicting national loyalties typical of the late Habsburg monarchy, arguing for the kind of German nationalism that would also survive the war. Theoretically, this paper compares Norbert Elias's attempt to explain German national we-feeling with the approaches of authors like Benedict Anderson, Eric Hobsbawm or Ernest Gellner, who rather stress the 'construction' aspect of all national we-feelings.

**Helmut Kuzmics**, 'Using fiction as sociology: how to analyse emotions with the help of novels', in H. Flam and J. Kleres (eds), *Methods of Exploring Emotions* (London: Routledge, 2015), pp. 25–35.

The approach presented in this essay transcends the once not so clear-cut distinction between literature and sociology. It aims at a sociological analysis of emotions via fiction. The paper focuses on three examples of how emotions and their experience are part and parcel of sociological explanation via fiction: Jane Austen's *Pride and Prejudice*, which described how socially inferior women kept their pride in the gentry milieu of early nineteenth-century England; Len Deighton's *Close-Up* (1972) which

gave a vivid picture of the emotional dynamic of Americanisation and the creation of marketing-egos shaped by Hollywood; and finally, Siegfried Sassoon's *Memoirs of an Infantry Officer*, which can also be treated as a report on the soldier's fear and the emotions related to courage in the Great War. With the help of these examples, the methodology of selection, highlighting and analysing emotions is explained and its main problems outlined.

**Helmut Kuzmics**, 'Habitus versus Situation: Elias und Collins' Erklärungen von Gewalt und Gewaltbereitschaft im Krieg am Beispiel eines habsburgischen Militärhabitus im Ersten Weltkrieg', in H. P. Waldhoff, C. Morgenroth, A. Moré and M. Kopel (eds) *Wo denken wir hin? Lebensthemen, Zivilisationsprozesse, demokratische Verantwortung* (Gießen: Psychosozial-Verlag, 2015), pp. 215–36.

According to Norbert Elias's theory of civilising processes, human beings acquire in 'social mints' a social habitus that will also influence their way of exercising war-like violence. Randall Collins's theory of physical violence stresses, in contrast, mainly its situational character. What does this mean for concrete empirical work in a long-term sociological perspective, referring to some unsolved puzzles in the discussion of World War I? It is still unclear why one of the least militarised great powers in Europe – Austria-Hungary – rushed recklessly into a war that could only lead to defeat. To obtain an answer, this paper argues, both aspects – habitus and situation – have to be considered, by joining their respective strengths and avoiding their weaknesses in detailed combination.

[Note: The book *Wo denken wir hin?* will be listed more fully in *Figurations* 45.]

**Alfredo González-Ruibal**, 'An archaeology of predation: capitalism and the coloniality of power in Equatorial Guinea (Central Africa)', *Historical Archaeologies of Capitalism* (Basel: Birkhäuser Verlag, 2015), pp. 421–44.

In this chapter, I explore the long-term effects of global capitalism in a small region of Central Africa from an archaeological point of view. The region in question is the Muni Estuary, in Equatorial Guinea, a former Spanish colony, where a multidisciplinary research project was carried out between 2009 and 2012 by the Spanish National Research Council (CSIC). Our project documented the history of the area between the beginnings of the Iron Age and the present post-colonial times. One of our main goals was to explore through material culture the consequences of several centuries of capitalist exploitation in the area. The archaeological record shows the development of a regime of coloniality throughout the nineteenth century that impoverished and eventually dispossessed the local communities – the same communities who had originally enjoyed a prominent position in the capitalist system of predation. The author makes use of Elias’s theory of civilising processes, and comments that although Elias saw the applicability of his theories to colonial contexts, neither he nor later students of colonialism have tried to develop his ideas.

**John Lever and Paul Milbourne**, ‘The structural invisibility of outsiders: the role of migrant labour in the meat-processing industry’, *Sociology* (December 2015) DOI: 10.1177/0038038515616354.

This article examines the role of migrant workers in meat-processing factories in the UK. Drawing on materials from mixed methods research in a number of case study towns across Wales, we explore the structural and spatial processes that position migrant workers as outsiders. While state policy and immigration controls are often presented as a way of protecting migrant workers from work-based exploitation and ensuring jobs for British workers, our research highlights that the situation ‘on the ground’ is more complex. We argue that ‘self-exploitation’ among the migrant workforce is linked to the strategies of employers and the organisation of work, and that hyper-flexible work patterns have reinforced the spatial

and social invisibilities of migrant workers in this sector. While this creates problems for migrant workers, we conclude that it is beneficial to supermarkets looking to supply consumers with the regular supply of cheap food to which they have become accustomed.

**Ryan Powell and John Lever**, ‘Europe’s perennial “outsiders”’: A processual approach to Roma stigmatisation and ghettoisation’, *Current Sociology* (July 2015) DOI: 10.1177/0011392115594213.

This paper draws on the theoretical work of Norbert Elias and Loïc Wacquant in seeking to understand the stigmatised and marginalised position of the Roma population within Europe. The paper argues that the persistent persecution of Roma, reflected in social policy, cannot be understood without reference to long-term social processes, which shape the nature of the asymmetric power relations between Roma and non-Roma. Elias’s theory of established–outsider relations is applied at the intra-state European level in arguing that Roma constitute a cross-border ‘outsider’ group; with their intense stigmatisation explained and perpetuated by a common set of collective fantasies which are maintained through complex group processes of disidentification, and which result in Roma being seen as of lesser human worth. Wacquant’s theoretical concept of the ‘ghetto’ is then drawn upon to show how the manifestations of stigmatisation for the stigmatised are at once psychological, social and spatial. The paper suggests that the synthesis of the two theorists’ relational, theoretical concepts allows for an approach that can expose the way in which power is exercised within and through group relations. Such an approach emphasises the centrality of the interdependence between Roma and non-Roma, and the fluctuating power balance that characterises that relationship across time and space. The paper concludes that, while existing research focused on policy and outcomes is useful in understanding the negative contemporary experiences of Roma populations, they need to be understood in the context of

wider social processes and historical continuities in seeking to elucidate how these processes shape policies and contribute to social and spatial marginalisation.

## ■ BIBLIOGRAPHICAL RETROSPECT

**Matteo Bortolini**, *L’immunità necessaria: Talcott Parsons e la sociologia della modernità* (Roma: Meltemi, 2005). 280 pp.

As the title says, this is a book about Talcott Parsons, but – unusually in such literature – it contains extensive reference to the views of Norbert Elias too.

**Tim Newton**, ‘Knowledge and practice: organisation studies within a historical and figurational context’, *Organization Studies* 31: 9–10 (2010), pp.1369–1395.

Drawing on the work of Norbert Elias, this paper argues that attention to the historical and ‘figurational’ context of organisation studies is necessary in order to understand the impact of its scholarship on management practice and public policy. This perspective is used to question conventional wisdom about the ‘failings’ of the OS field. In particular, attention is paid to, (1) questioning the argument that the impact of organisation studies is limited by its pluralism, (2) related paradigm incommensurability debates (3) challenging other supposed limitations of the field, such as a tendency toward ‘fads and fashions’. In addition, it is argued that high impact may be associated with fields which have low control, and that single overarching strategies may be ineffective in raising impact. In presenting such argument, emphasis is placed on the significance of the dominant logics of governance of particular historical eras. In so doing, the paper draws attention to the need to consider the ethical and political questions raised by attempts to increase impact.

## ■ RECENT CONFERENCES

### Social Character and Historical Processes: A Conference in Honour of Stephen Menzell

*Newman House, St Stephen's Green, Dublin, 7–8 January 2016*



*Newman House's Physics Theatre in its full glamour*

This happy and relaxed conference was the idea of Stephen Menzell's UCD colleagues Steve Loyal and Tom Inglis, and Barbara Górnicka and Katie Liston also played a large part in organising it. Despite Stephen's initially anxious response ('But who would come?'), about 60 of his friends turned up, from as far away as Australia, the USA and Turkey as well as Western Europe.



*Stephen Menzell*

The conference really began, in accordance with figurational tradition, in Dublin's official Elias pub, O'Neill's in Pearse Street, the evening before the official opening. The conference itself was held in Newman House, the historic building in which John Henry Newman founded the precursor of University College Dublin in 1854. More specifically, the plenary sessions

were held in the famous Physics Lecture Theatre, which features in James Joyce's *Portrait of the Artist as a Young Man*.

Colin Scott, Principal [Dean] of the UCD College of Social Sciences and Law, welcomed participants, Tom Inglis reminisced mischievously about Stephen, and then Robert van Krieken delivered the formal *Laudatio* – which was in fact quite informal, and included a selection of photos illustrating Stephen's career from infants school onwards. (Stephen had been duped

into doing the picture research for this, without quite knowing what use was going to be made of the results!).

After lunch, Stephen himself delivered a plenary lecture outlining his own intellectual development. The title, 'Apologia pro vita sociologica sua ... how and why I became an Eliasian sociologist', contained an allusion to the title of a famous book by Cardinal Newman, but he began by explaining (on the advice of a classicist colleague) that the Latin *apologia* does not mean 'apology'. The text of this talk can be found on Stephen's website ([www.stephenmennell.eu](http://www.stephenmennell.eu)).

At the end of the afternoon session, a wine reception was hosted by UCD Press, and current and past members of the Editorial Committee of the Press joined us to recognise not just the completion of the Elias Collected Works in 18 volumes, under the General Editorship of Stephen Menzell, but also the founding of the Press by Stephen and Barbara Menzell in 1995.

On Friday, there were two further plenary lectures. Joop Goudsblom's was entitled 'The myth of historical sociology', the key point of which was (as Elias himself always argued) that 'historical sociology' is not a specific type of sociology – any more than is comparative sociology, as Durkheim noted – because all adequate sociology needs to be historical and comparative. The conference closed with a plenary lecture by Andrew Linklater, chaired by Stephen himself, on 'The "standard of civilization" in world politics' – a fitting



*Finally at ease... (C. Wouters, S. Menzell, B. Górnicka and R. Ó Riagáin)*



Stephen Mennell and Nico Wilterdink



Steven Loyal

conclusion in view of the marked recent trend towards using Elias's ideas in understanding global affairs.

Due to the popularity of the event, simultaneous conference sessions listed below were also held:

**Session 1:**

- Florence Delmotte* 'When European Studies Meet America: How *The American Civilizing Process* enlightens the European Integration process'
- John Stone* 'Steve Mennell on the Other Side of the Pond: Tocqueville, Elias and the Problem of Drink'
- Nico Wilterdink* 'American Exceptionalism? The Growth of Income and Wealth Inequality within the USA and Elsewhere'

- Norman Gabriel* 'Robert Burns – the bawdy and the political'
- Christien Brinkgreve & Rineke van Daalen* 'The Diversity of Social Character: Dutch Voices during Wartime'
- Abram de Swaan* 'Civilization and compartmentalization in present-day Western society'

**Session 2:**

- Steven Loyal* 'Bourdieu's theory of the state: an Eliasian critique'
- John Connolly* 'The Problem of Generations: Revisiting Elias and Mannheim'

*Daniel Klenbort* 'On Piketty's *Capital in the Twenty First Century*, on Eliasian Approach to a Blind Process: How Long-term Trends in Inequality Change the Way We See the History of the Last Two Centuries'

- Giseline Kuipers* 'Paces of Change: Changing Tastes in Human Beauty and the Tempi of Social Processes'
- Irem Özgören Kinli* 'Decivilising process theory, shifting balances of figurational sociology and *Le temps du loup* (2003)'
- Barbara Górnicka* 'From Darwin to Elias: A curious case of blushing'

**Session 3:**

- André Oliveira Costa* 'Body and Violence: Ruptures between Individual and Society'
- Helmut Kuzmics* 'Social Habitus, Social Situations and the Role of Emotions: Comparing Elias and Collins on Violence'
- Gad Yair* 'German Science – Israeli Science: The Effects of National Habitus on Scientific Work'

- Russell Ó Riagáin* 'Lessons from Norbert Elias for the study of state formation and colonialism on the Atlantic Arc'
- Gëzim Visoka* 'Norbert Elias and State-building after Violent Conflict'
- Godfried van Benthem van den Bergh* 'On the Idea of a Nation'

**Session 4:**

- Matt Clement* 'The Early Elias'
- Robert van Krieken* 'Rethinking the Court Society: On the linkages between aristocracy, theatre, and celebrity'
- Paddy Dolan* 'Self, habitus, figurational complexity, and relative equalization'

- Dieter Reicher* 'How to approach homicide-patterns with the civilizing theory?'
- Ryan Powell* 'Gypsy-Travellers, Roma and Social Integration in the UK: On the Centrality of Childhood and the "We-I Balance"'
- Behrouz Alikhani* 'The relationship between power and self-esteem, using the example of marriages of Bakhtiari tribes in Iran'

**Symposium: Figuring Organisations: People and Processes**

*Business School, Dublin City University, 25 November 2015*

The following speakers gave papers at this one-day seminar on the relevance of Elias to the study of organisations:

- Jennifer Smith Maguire (University of Leicester), 'Wine in China: making sense of a changing market with figurational sociology'
- Stephen Vertigans (Robert Gordon University) 'Elias in sub-Saharan Africa: figurational ways of understanding the failures of CSR in the oil sector'
- John Lever and Stephen Swailes (University of Huddersfield), 'People and process: at the court of talent management'
- Paddy Dolan, (Dublin Institute of Technology), 'Organisational dynamics, pedagogical expertise and care for the child in Irish primary education'
- Stephen Mennell (University College Dublin), 'The constraints of organisation'
- Ad van Ijzerman (Maastricht University), 'The effects of liquefying place, time, and organisational boundaries on employee behaviour: An Eliasian approach'
- John Connolly (Dublin City University), 'Power balances and control of advertising at Guinness: a figurational approach'

## ■ FORTHCOMING CONFERENCES

### Changing Power Relations and the Drag Effects of Habitus: Theoretical and Empirical Approaches in the Twenty- First Century

8–10 September 2016, Institute of  
Sociology at the Westphalian Wilhelms-  
University, Münster, Germany.

#### Orientation of the conference

Sociologists study social processes that unfold through space and time, but also through the experience of people who are caught up in those processes. Social scientific theories and explanations must therefore always incorporate the dimension of experience; they are, so to speak, theories in five dimensions.

The concepts of power and habitus are pivotal in understanding social processes. Wherever people are interdependent with each other – whenever they have needs that only transactions with others can meet – there are power balances or ratios, which may be stable or fluctuating, relatively equal or unequal. The needs that people have of each other range from the material, through information or means of orientation, to the emotional.

As for habitus, people's 'second nature' – their cultural dispositions and personality traits – is shaped through their life experience, including their experience of power balances. Habitus formation and conscience formation – and transformation – are central components of social change, but they then feed back into the course of the processes that formed them. People's habitus, formed gradually in the past, may prove an impediment to contemporary social changes, but on the other hand may adapt well and indeed facilitate change: there are leads and lags and drag effects. These questions are central to sociological theory and to this conference: our concerns extend from the past to the present to possible futures.

#### Call for papers

You are invited to submit abstracts relating to the suggested panels below. Proposals for new panels with a theoretical–empirical focus on contemporary issues will also be welcome.

##### *Methodological and Theoretical Approaches*

Here the focus of attention will be on theoretical, empirical and methodological approaches to the study of the dynamics, directions and structures of processes of transformation, and on how the self-perceptions and self-experiences of the people involved in such processes can be incorporated into sociological theories.

##### *Work, Unemployment and Lifestyle*

In the past few decades, the living and working conditions of people have undergone enormous changes in differently structured societies. Through new waves of economic globalisation, technologisation and individualisation, traditional ways of organising life and work have lost their importance. The study of the structures and directions of these processes, on the one hand, and the study of self-experiences of people affected by these rapid transformations, on the other hand, will be the main focus of this panel.

##### *Education, Economy and Social Inequalities*

In recent decades we have also been able to observe processes of transformation in the fields of education and the economy, generally involving new patterns of equality and inequality. This panel will deal with dynamics, directions and structures of these processes, and with the self-experience of people affected. Both dimensions should also be considered in different examples of social inequalities.

##### *Environment and Health*

A major problem facing all human societies today is environmental deterioration and climate change.

Environmental problems are social problems, and therefore a topic for sociological reflection. How can sociological conceptualisation contribute to a reality-congruent kind of understanding and explanation of the ongoing controversies on environmental issues? How do the people involved as decision makers as well as ordinary citizens estimate the dangers that could arise from these developments? What are the long-term dynamics of these developments?

##### *Social Conflicts, Immigration and Democratisation*

In this panel, by looking at various case studies, we will demonstrate how social conflicts, tensions and wars arise and develop. The question of how people thus affected experience these developments, themselves and their perceived opponents plays an important role as well. We also want to deal with the issues of immigration and integration which have increased, especially in the course of economic globalisation and emerging new technologies.

##### *Global, National and Local Identities*

In the course of economic globalisation in recent decades, the topic 'identity' has attracted major attention in social sciences. In this session, we ask what kind of reality the term 'identity' symbolically represents and how this reality can be empirically grasped, on the basis of case studies from differently structured societies. At the level of self-experience of the people affected, we will look at how the people in different societies experience processes of transformation in their identities: for instance, what does it mean to use concepts like 'crisis of identity' or 'European identity'?

##### ***The deadline for submission is 25 March 2016.***

To upload your short abstract, please log in to the website: <http://go.wwu.de/53h9q>

More conference registration details will follow under: <http://ifs.wwu.de/elias>

### Organising Committee

Prof. Dr. Stefanie Ernst, Dr. Behrouz Alikhani, Prof. Dr. Christoph Weischer, Dr. Damir Softic, all of the Institute of Sociology.

### Comparative, Longitudinal and Historical Research Sessions at the 9th International Conference on Social Science Methodology (RC33)

11–16 September 2016, University of Leicester  
United Kingdom

### Session Topics

The conference will host the following sessions on comparative, longitudinal and historical research:

1. Auto/Biographical Methods (Goodwin and O'Connor)
2. Methodologies of sociological discourse research (Reiner Keller)
3. Analysing qualitative longitudinal couple data. A comparative perspective. (Marie Evertsson and Daniela Grunow)
4. Researching Social Processes (Jason Hughes)
5. Process-Oriented Micro-Macro-Analysis: Mixing Methods in Longitudinal Analysis and Historical Sociology (Nina Baur, Eric Lettkemann, Jannis Hergesell and Maria Norkus)
6. Social Studies of Reproduction: techniques, methods and reflexive moments (Nicky Hudson et al)
7. Effect of respondents' age on interviews (Susanne Vogl)
8. Contemplative methods meets sociological imagination. An enactive perspective for sociological inquiry and wise social transformation (Vincenzo Giorgino and Krzysztof Konecki)
9. Spatial Analysis (Nina Baur, Linda Hering, Jona Schwerer and Cornelia Thierbach)
10. Analyzing space and spatial externalities (Alexandra Wicht et al)
11. Monitoring Data Collection in International Settings (Ellen Marks)
12. Cultural response styles (Martin Weichbold et al)
13. Maximising Equivalence in Cross-Nation/Cultural Surveys Using the Total Survey Error Paradigm (Tom

Smith and Peter Marsden)

Please check the Conference Website for a full list of sessions and session descriptions.

Conference Website

<http://www2.le.ac.uk/departments/sociology/research/rc33-conference/rc33-conference>

Please find further information on ISA RC33 (Research Committee on Logic & Methodology of the International Sociology Association) on <http://www.rc33.org/>

**The deadline for abstract submission extended to 21 February 2016.**

### 16TH SIPCS - International Symposium on Civilising Processes

22–25 November 2016, Universidade Federal do Espírito Santo (UFES), Vitória, Brazil

UFES is located in the coastal town of Vitória, in Espírito Santo state, in the south eastern region of Brazil. At the University, the Organising Commission will benefit from the support of the Postgraduate Program in Education, of the ProRector for Student and Citizenship Affairs and of the International Relations Secretariat.

The conference is expected to attract up to 200 researchers from various fields, and will include up to 40 hours of academic activities: plenaries, panels, oral communications and workshops.

For those making travel arrangements, please note that the conference will begin in the evening of Tuesday 22 November. On the subsequent three days, main activities will start at 14.00.

Book Launch: We will organise a multiple book launch, in which all authors are invited to take part.

We also highlight our interest in mobilising joint book publications between national and foreign researchers to be presented at the event. Furthermore, the coordination of the event will also take measures to prepare dossiers for submission to national

and/or international journals. For that purpose, it expects the support of all the colleagues in identifying journals that might be interested in those dossiers. There will be a conference registration fee of USD 100. Participants are urged to seek funding for their air travel from their own institutions in their respective countries.

For further information, email: [simposiovitória@gmail.com](mailto:simposiovitória@gmail.com).



## ■ OBITUARY

Hermínio Gomes Martins,  
1934–2015.



The name of Hermínio Martins will be familiar to many readers of *Figurations* mainly as the co-editor with Norbert Elias and Richard Whitley of the book *Scientific Establishments and Hierarchies*, in which Elias's important essay on scientific establishments appeared in 1982. But he was much more than that: he was sometimes referred to as the 'hidden genius of British sociology' – 'hidden' because, like his friend Elias, he did not publish prolifically when he was younger, before publishing a great deal, both in English and in his native Portuguese, towards the end of his life.

Hermínio was born in Lourenço Marques (now Maputo) in Mozambique. His radical political leanings made him unwilling to enrol in a South African university, and he made his way to Britain and the London School of Economics. He was deprived of his Portuguese citizenship and was a stateless person until after the revolution of 1974. After gaining his PhD, he taught at the universities of Leeds and Essex, before moving in 1971 to the Latin American Studies Centre at St Antony's College, Oxford.

He also held visiting appointments at Harvard (1966–7) and the University of Pennsylvania (1967–8). It was at Harvard that I met him. I attended his seminar on 'The nature of theory, prediction and explanation in the social sciences', and we became good friends. I remember that, however friendly and informal he was, we students found him formidable, because he seemed to have read everything in at least three languages. One of the first-year American PhD students commented that 'Hermínio's waiting for all the sociology to come in, so that he can

synthesise it'. Richard Kilminster recalls that 'Hermínio taught me in my second and third years at Essex 1968–70. He was very widely read and an inspiring teacher. It was Hermínio who alerted me to the sociology of knowledge and science and the continental philosophical tradition. I kept in touch with him thereafter and invited him to speak at Leeds a couple of times. Such a dedicated scholar.' Later on, Hermínio hosted my sabbatical at St Antony's when I was writing *All Manners of Food*, and on two subsequent occasions. Also at St Antony's, Hermínio supervised Esteban Castro's DPhil thesis (for which Joop Goudsblom was external examiner).

I remember having dinner one evening in Oxford with Elias, Hermínio, and his wife Margaret. Still daunted by Hermínio's erudition, I asked rhetorically how he managed to read so much. Margaret responded, 'Well, Stephen, if you started reading when you got out of bed in the morning, and continued reading until you went to bed at night, you would read as much as Hermínio does'.

In her excellent and more detailed obituary in *The Independent*, 23 November 2015, Bridget Fowler (Professor of Sociology, University of Glasgow) commented on Hermínio's 'extraordinary erudition and the subtlety of his irony' and noted that he had a 'marvellously sardonic eye for fashionable intellectual excesses, yet accompanying this was a deeply held set of secular values, stemming from the Enlightenment'. One of my own favourite examples of his sardonic wit was his description of Tony Giddens, sometime in the 1980s, as 'the ventriloquist of the *Zeitgeist*'.

In recent years, Hermínio's penetrating eye and mordant wit focused notably on the ruination of our universities. See, for example, his essay 'The Marketisation of universities and some cultural contradictions of academic knowledge-capitalism', in *Metacritica* (<http://revistas.ulusofona.pt/index.php/metacritica/article/view/2747>). In recent years, too, he received many honours in the Lusophone world, but – needless to say – none in the Anglophone world.

*Stephen Mennell*

## ■ CONTRIBUTIONS TO FIGURATIONS

The next issue of *Figurations* will be mailed in July 2016. News and notes should be sent by 1 June 2016 to the Editors at [figurations@norberteliasfoundation.nl](mailto:figurations@norberteliasfoundation.nl).

Editor: Stephen Mennell  
Editorial Address: School of Sociology,  
University College Dublin, Belfield,  
Dublin 4, Ireland.  
Tel. +353-1-295 0276; Fax: +353-1-716 1125.

Associate Editor: Dr Katie Liston,  
School of Sports Studies, University of  
Ulster, Newtownabbey, County Antrim,  
Northern Ireland BT37 0QB. Phone:  
+44 28 90368539;  
Fax: +44 28 9036 6028.

Managing Editor (Dublin): Dr Barbara.  
Górnicka (UCD). Email: [figurations@norberteliasfoundation.nl](mailto:figurations@norberteliasfoundation.nl)

Honorary Assistant Editors: Florence  
Delmotte, Brussels (French); Heike  
Hammer, Stuttgart, and Tabea Dörfelt-  
Mathey, Jena (German); Tatiana Savoia  
Landini, São Paulo (Spanish and  
Portuguese, Latin America).

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