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I read *The Civilization Process* for the first time during the 4th year of Sociology degree, at Complutense University, in Madrid. The book shocked me up: I thought it was a fascinating mix of history, sociology and social theory seasoned with a few doses of anthropology and literature and, as a final touch, a very exotic ingredient: good manners handbooks. I expanded my readings and wrote my PhD thesis on the Spanish civilization process since the Middle Ages to nowadays. After that, I moved to Lisbon, where I live since 2008. Because of my background, I have a dual attention to Spain and Portugal. Therefore, I try to follow what is happening in processual and figurational sociology in Iberian Peninsula.

In this moment, I am closer to the Portuguese side. In this sense, I would say there still is a passive reception of Norbert Elias contributions in Portugal. Elias works are translated to Portuguese language (first initiatives came from Brazil) and they are well known by the academic community. There are several texts, mainly published by sociologists and historians, which analyse and discuss the major Eliasians theoretical and empirical proposals. However, in my opinion, it is a passive approach in the extent that Norbert Elias is not tested through specific cases. In other words, the figurational-processual framework is observed, described and scrutinized but rarely applied. Obviously, this is a general tendency and, as any generalization, is unfair with the exceptions. The works of José Neves on football, Diogo da Silva Cunha on theory of science, André Saramago on international relations or Pedro Cardim on Portuguese court society are the exceptions I know better.

In order to stimulate and reinforce an active approach, it is useful to consider some possible topics which would be interesting to study according to an Eliasian perspective. Portuguese history and society offer promising opportunities in this field: the general civilizing process of the country and its relationship with its colonial past, the established-outsiders dynamics between national citizens and African-descendants citizens and African immigrants, the development and prevalence of Portuguese bull-fighting spectacles compared to Spanish bull-fighting, or the civilizing offensives during the fascist period or the Carnation Revolution are some of these opportunities that could and should be developed.

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