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I am a PhD student in sociology at the University of Manchester, UK. My doctoral project is to explore working class students experiences across generations. The research is concerned with how the working class positions themselves within an unequal structure, and how different working-class educational pathways are influenced by their subjective experiences and perceptions.

I came to Norbert Elias's work since my undergraduate, and I was influenced by his work, in particular *The Civilising Process* and *What is Sociology*. For pursuing Elias's intellectual legacy, I came to Leicester to do my master, and my master's thesis is about the reception of Norbert Elias's work within the UK, under supervision of Prof Jason Hughes.

In China, a number of Elias's work has already been translated into Chinese, including *The Civilising Process* (1998, 2009, 2013), *The Society of Individuals* (2003, 2008), *Mozart* (2006) and *The Symbol Theory* (2018). Some works are available in Traditional Chinese, published in Taiwan, such as *What is Sociology, An Essay on Time* and *The Loneliness of the Dying*. Dennis Smith's work *Norbert Elias and Modern Social Theory* and Elias, Mennell and Goudsblom's work *On Civilisation, Power, and Knowledge: Selected Writings* are also available in Chinese.

It would be difficult to say who is the leading Eliasian scholars in China because there is few empirical research which is used Elias's framework. However, Elias's work is often used in teaching philosophy, sociological theory, history. A leading figure would be Dr Kang Li in the department of sociology at Perking University, who has translated Elias's work. The key developments, debates and controversies are central to Elias's *The Civilising Process*, and European history. In recent years, it can be also found the use of Elias's work in the area of the sociology of sport in China, though its influence remains limited.

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