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It is difficult for me to be perfectly objective about Norbert Elias's reception in France and the French-speaking world, since I am engaged in theoretical and interpretative controversies about it, of the kind that mark the progress of any science. I would say – as I showed in my book *Devenir Norbert Elias* (Fayard, 2012) – that this reception has a specificity compared to German, Dutch or English reception: it was carried by dominant currents in history (the “*Annales* school”) and sociology (around Pierre Bourdieu). This explains why, strictly speaking, there are no “Eliasian” sociologists or historians in France equivalent to those of the “Amsterdam school”. I myself, in my own work, in particular in *La Révolution sociologique* (La Découverte, 2017), follow in the footsteps of Johan Heilbron, who synthesized the theoretical approaches of Pierre Bourdieu and Norbert Elias. In *Pour Bourdieu* (CNRS ed., 2018) and even more in *Épistémologie et histoire de la sociologie* (CNRS ed., 2020, forthcoming), I even defend the idea that European sociology has experienced a kind of “neo-Durkheimian” golden age with the works of Elias and Bourdieu. Perhaps the most original aspect of Elias's French reception is the diverse and varied uses that have contributed to the “sociologization” of political science more than anywhere else (for example in the field of European integration studies). Generally speaking, in France, Norbert Elias is recognized as a great figure in the intellectual life of the twentieth century and he is now an absolutely essential reference in the social sciences. Almost all of his works are available in French, thanks to several waves of translation.

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