

Figurations

Newsletter of the Norbert Elias Foundation

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■ PEOPLE

John Lever has been promoted to Reader in Sustainability, in the Centre for Sustainable and Resilient Communities at the University of Huddersfield.

Norman Gabriel has been appointed Senior Lecturer in Childhood Studies in the Department of Psychosocial and Psychoanalytic Studies at the University of Essex.

Stephen Mennell has been appointed an Honorary Professor in the School of Media, Communication and Sociology at the University of Leicester, 2019–20.

Eric Dunning (1936–2019). Two moving obituaries of Eric Dunning, in German and Portuguese, have been published. They are: Michael Krüger, 'Nachruf: In memoriam Eric Dunning (1936–2019)', *Sport und Gesellschaft / Sport and Society* 16: 2 (2019), pp. 121–24. DOI 10.1515/sug-2019-0007; and Rod Watson and Édison Luis Gastaldo, 'Obituário: Eric Dunning, um pai fundador entre nós' [Obituary: Eric Dunning, a founding father among us], *Horizontes Antropológicos* (Porto Alegre), ano 25, n. 55, pp. 339–345, set./dez. 2019.

Sir Keith Thomas, Patron of the Collected Works of Norbert Elias in English, was appointed a Companion of Honour in the British New Year's Honours List 2020, for services to history. This is one of the very highest

honours in the gift of HM the Queen, and can be awarded to a maximum of only 65 people at any time.

Christoph Egen, a former Norbert Elias Scholarship holder, received his doctorate from the University of Hanover in December. The title of his thesis was 'Menschen mit Behinderungen im Spannungsfeld zwischen Normalität und Abweichung. Zur Sozio- und Psychogenese von Behinderungsprozessen vom Mittelalter bis zur Postmoderne' [People with disabilities in the area of tension between normality and deviation. On the socio- and psychogenesis of disability processes from the Middle Ages to postmodernism].

Horst-Volker Krumrey was one of Norbert Elias's assistants in the 1960s, and his important doctoral thesis was published by Suhrkamp in 1984, under the title *Entwicklungsstrukturen von Verhaltenstandards: Eine soziologische Prozessanalyse auf der Grundlage deutscher Anstands- und Manierenbücher von 1870 bis 1970*. Now he has published another book strongly influenced by Elias (see later in this issue). But we lost contact with Volker a long time ago, and many attempts to contact him have failed. Can any reader put us back in touch with him?

■ FROM THE NORBERT ELIAS FOUNDATION

Norbert Elias Book Prize

The Board of the Norbert Elias Foundation has decided to revive the Norbert Elias Prize, which has been in abeyance for the last few years. The new prize, of €1,000, will be awarded every two years. Pivotal is an original and well-written argument significantly inspired by Elias's oeuvre; a strict Eliasian paradigm is not required. English-language books (including translations) must not be older than two years; for the next round this means eligible works should be published in 2018 and 2019.

Unlike for the earlier incarnation of the Prize, although priority will be

given to less experienced scholars or newcomers, it will no longer be a strict requirement that only a first book by an author may be considered for the prize. The jury for the 2020 Prize will consist of Professors Stephen Mennell (Dublin, chair), Annette Treibel (Karlsruhe) and Stephen Vertigans (Aberdeen).

Nominations for the prize should be sent to Arjan Post, Secretary to the Norbert Elias Foundation, by 30 April 2020, either by post to J.J. Viottastraat 13, 1071 JM Amsterdam, The Netherlands, or by email to secretary@norbert-elias.com.

NEF website

The website of the Norbert Elias Foundation is undergoing further development. In addition to static content, we are trying to gather more interactive content and share information between the different cultures that deal with Norbert Elias. The website begins with everyone being greeted on a welcome page in their own language. In the past few months, we have added information that should make it easier to use Norbert Elias Papers in the Deutsches Literatur Archiv (DLA – German Literature Archive), Marbach. A distinctive element is the integration of our YouTube channel. Anyone who participated in the last Elias Foundation conferences noticed that we are now filming a lot. We have already published several of the lectures. There are also interviews with Elias researchers in which we present them and their contributions. If you want to participate in the website, to give suggestions or share notes, you are welcome.

NEF travel bursaries for Bogotá conference

There will be a number of travel bursaries for the Norbert Elias World Congress in Bogotá in November. The bursaries are open to PhD candidates and postdocs (Research Associates and Teaching Assistants without institutional support). Please send your conference paper abstracts (250 words max) to Arjan Post, the Secretary of the Foundation, at secretary@norbert-elias.com by no later than 4 May 2020.

■ PALGRAVE STUDIES ON NORBERT ELIAS

I am very proud to announce the first book of the new book series Palgrave Studies on Norbert Elias: *Gaelic Games in Society, Civilising Processes, Players, Administrators and Spectators*, edited by John Connolly and Paddy Dolan, was officially published as an ebook as of 7 December 2019, with the print book being issued in January 2020 (<https://www.palgrave.com/us/series/16153>).

We already have four other books approved and contracted for publication in 2020 and 2021:

- *Britain and Terrorism: A Sociological Investigation*, by Michael Dunning
- *Synthesis: An Integrated Framework for Socio-Environmental Studies and a Guide to Social Change*, by Debbie Kasper
- *Norbert Elias in Troubled Times*, edited by Florence Delmotte and Barbara Górnicka
- *Civilisations, Civilising Processes and Modernity: A Debate – Documents of the Conference at Bielefeld 1984*, edited by Stephen Mennell and Artur Bogner

The Palgrave Studies on Norbert Elias were first announced in *Figurations* 50, March 2019. Finishing 2019 with these five books approved and contracted is a reason of great happiness to me and I believe to all academics related to Elias's work. This book series was created with the motive of publishing books (both edited collections and monographs) from all the disciplines where Elias is discussed and used, as well as on as many research topics as possible.

The five titles listed here show the importance and reach of Elias's theory to the discussion and understanding of many facets of the social world, also helping to build connections between diverse academic fields.

I would like to remind everyone that we are open to receiving new projects, which will be evaluated as they come in. All projects go through the process

of blind peer review, ensuring a fair evaluation process.

Proposals can be sent directly to tatiana.landini@gmail.com. The same email can be used if you have any queries about this book series.

Tatiana Savoia Landini
Universidade Federal de São Paulo

■ IN THE MEDIA

Tom Shakespeare, *A Point of View*, BBC Radio 4, 22 September 2019 – <https://www.bbc.co.uk/sounds/play/m0008jqz>

A Point of View is a quick 10-minute slot on BBC Radio 4 at 8.50 on Sunday mornings, in which a prominent British intellectual expresses, well, a point of view. The slot is the one that was for many years occupied by the late Alastair Cooke's famous *Letter from America*. Tom Shakespeare, a sociologist who is now Professor of Disability Research at the University of East Anglia, has joined the elite group who now fill the slot.

Tom has achondroplasia, commonly known as 'dwarfism' – it runs in his distinguished family – and uses a wheelchair. In this broadcast, he explicitly, accurately, and at length drew upon Elias's theory of civilising processes in discussing *staring*. He, and other members of his family, have often been the victims of people staring embarrassingly at them. Tom light-heartedly discusses the changing threshold of embarrassment and the process through which staring at people became impolite. Highly recommended.

Tom sent us his script, with permission to circulate it, so it has been posted on the Norbert Elias Foundation Blog – <http://norbert-elias.com/blog/>.

Alexander Mack, who was awarded his PhD from Aberystwyth University under the supervision of Andrew Linklater in 2019, has written a short article in the *Times Higher Education Supplement*, about his experience in Britain on a Tier 4 student visa: 'The UK's hostile monitoring regime poisoned my PhD'.

<https://www.timeshighereducation.com/opinion/uks-hostile-monitoring-regime-poisoned-my-phd>

It hardly needs to be said that Alex has no complaints about his university: this concerns his monitoring by the British Home Office, under the 'hostile environment' policy instituted by Theresa May when she was Home Secretary (2010–16), continued under her unlamented Prime Ministership (2016–19) and still in force. He points out that the difficulties he experienced as an Australian student will shortly be extended to EU students as well, after Brexit.

■ REVIEW ESSAY

Willem Rasing, *Too Many People: Contact, Disorder, Change in an Inuit Society, 1822–2015* (Iqaluit: Nunavut Arctic College Media, 2017). 558 pp. ISBN: 978-1-897568-40-8 (pb).

In my book *Norbert Elias: Civilization and the Human Self-Image* (Oxford: Blackwell, 1989, republished as *Norbert Elias: An Introduction*, Dublin: UCD Press, 1998), I discussed the objections levelled by anthropologists at Elias's theory of civilising processes. I referred particularly to the contention that arose at the 1981 annual meeting of the Dutch Sociological and Anthropological Association (see pp. 237–41 of the book). Several of the papers presented at that meeting were published in the journal *Sociologische Gids*, 1982, and one of them was by a young postgraduate student of Anton Blok's at Nijmegen, Wim Rasing, about his research among the Inuit. This is what I wrote about his argument:

'Rasing's article on the management of conflict among the Inuit Eskimos raised the possibility of yet another sociogenetic route to an apparently high degree of "civilisation". The Inuit were nomads inhabiting the central Canadian Arctic. Their small-scale communities lacked any external control of force, and their existence was insecure and fear-ridden. In such an inhospitable area, the physical conditions of life created strong interdependencies: everyone must contribute to survival. A sharp

social control resulted. On the other hand, outside the role requirements with which people were expected to conform, very high value was placed on individuals' freedom of action, ability to control their own impulses, and liberty from interference by others. Self-control and social control were both emphasised, the first being the ideal form of the latter. This found expression in the way violence was handled. Ways of managing conflict included simply withdrawal and avoidance but also, more interestingly, ritualised singing and butting contests. Even murder conformed to the pattern: most of the known instances were committed in a controlled, rational way. When violence was used, according to Rasing, it was done in a way that, *pace* Elias, could not be called "passionate".'

Now the young author of that paper, who tells me he is now 63 and nearing the end of his career as a teacher of philosophy and social studies in a Dutch High School, has produced this magnificent book as the outcome of his decades of devoted research among the Inuit, which he always managed to combine with his teaching. Specifically, he conducted several periods of anthropological fieldwork in Igloodik, a settlement in the Canadian Eastern Arctic.

Empirically, he says, his interest was focused on the question how the Inuit managed to survive fairly peacefully (their continuous history of four millennia in the Arctic regions is sufficient proof of their capacities to manage possible violent impulses) in that demanding world without formal leadership, fixed (written) laws and procedures, state organization or specialized functionaries. He has tried to answer this central question by using a long-term, processual perspective, analysing Inuit social and mental life in terms of their (shifting) interdependencies. This allowed him to include their (increasingly influential) contacts over time with Southerners who came to be the dominant force in the newly evolving balances of power in the course of the twentieth century. 'The general contention of my research is that before the arrival of the Southerners, the Inuit – living

in small-scale nomadic groups – succeeded fairly well in controlling one another by means of self-control. This was to be learned and instilled in each individual by means of specific forms of socialization, teaching an Inuit to be “Never in Anger” (to quote the title of a well-known book by the anthropologist Jean Briggs). The new power balances after the arrival of Southerners that eroded the established patterns of behaviour and ways of life resulted in an increasing loss of self-control, which had until then been the Inuit’s ideal form of social control’. This breakdown, he concludes, resulted in a dramatically increasing volume of non-social behaviour that the Southerners classified as ‘criminal’ and that still plague Inuit communities today.

Interestingly, Dr Rasing explained to me that he received his anthropology training in Nijmegen in the 1970s and early 1980s, as a student of Anton Blok, who was a key early advocate of Elias’s work but became a critic at the 1981 conference. Through Blok, Rasing became well acquainted with Norbert Elias’s work. He has pleasant memories of ‘attending Elias’s guest lectures in Nijmegen (Blok driving him there in his two-seat sportscar, quite a sight to see the old man sitting in that car)’.

He told me that he was impressed with the figurational approach, but as an anthropologist always wanted to apply that approach to anthropology and find out what anthropology could gain from it. ‘As I was starting to work on this, Anton Blok induced me (more or less against my will) to submit and present a paper at the 1981 NSAV-conference on civilizing processes in Amsterdam (with Norbert Elias providing the opening lecture); the *Sociologische Gids* publication came out of this (infamous) conference that put me more or less in a spot where I did not want to be (as a sort of critic of Elias ...)’

This book, then, represents the successful conclusion of a life’s work, and it is a great achievement. Besides that, I was very happy to receive Wim Rasing’s recollections of working with Anton Blok, whose great contribution to the figurational cause has been

rather obscured by memories of the momentous 1981 conference.

Stephen Mennell

■ FIGURATIONAL JOURNALS ONLINE

Human Figurations 8: 1 (2019) Special Issue on The Sociology of Sociology in Long-Term Perspective

https://quod.lib.umich.edu/h/humfig/11217607.0008.1?*rgn=full+text

This issue arises from the conference in honour of Richard Kilminster, held at the University of Leeds in April 2017. The contents are:

Barbara Górnicka, Russell Ó Ríagáin and Ryan Powell, ‘Richard Kilminster and “Post-philosophical” Sociology: Editors’ Introduction to the Special Issue on ‘the Sociology of Sociology in Long-term Perspective’

Marc Joly, ‘The Threefold Calling of Sociology’

Andrew Linklater, ‘Process sociology and human emancipation: involvement and detachment reconsidered’

Alan Scott, ‘Contesting disciplinary boundaries: Richard Kilminster and the “sociological revolution”’

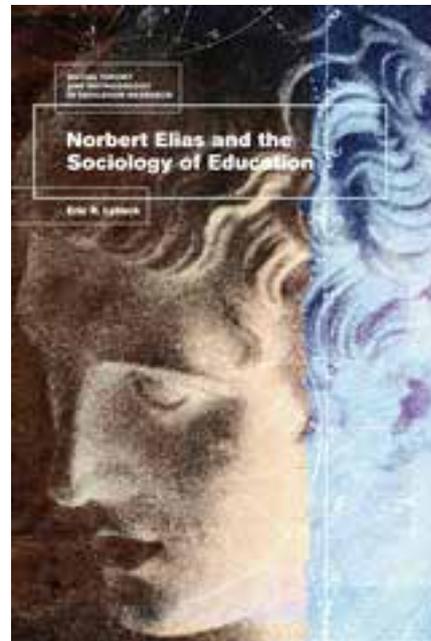
Steve Loyal, ‘Richard Kilminster: From Praxis to Process’

Stephen Mennell, ‘Laudatio for Richard Kilminster’

Richard Kilminster, ‘On the Process of Becoming a Sociologist: Autobiographical Reflections’

■ RECENT BOOKS AND ARTICLES

Eric Lybeck, *Norbert Elias and the Sociology of Education* (London: Bloomsbury Academic, 2019). 232 pp. ISBN: 9781350041189.



Blurb: This is the first book to apply the sociology of Norbert Elias to the field of sociology of education, offering fruitful lines of research developed from the application of Elias’s theoretical framework. Beginning by introducing Elias’s theory to those who are unfamiliar with it, Lybeck goes on to explore ways his work can be applied to areas of education research including widening participation, education and the state and the development of knowledge. Topics discussed in detail include: the relationship between social control and self-control; the difference between involvement and detachment in research; and the concept of game-models to explain unintended consequences in education policy. Lybeck also situates Elias’s thought alongside other key thinkers including Bourdieu, Foucault and Abbott, whose theories have been widely applied in education research. An Eliasian or ‘figurational’ sociology of education points to more historical, processual and post-critical approaches to education studies. As the first book to open up Elias’s work to researchers and students in education, a range of familiar topics including identity,

decolonization and globalization can be seen in a new light.

Contents:

1. Introducing Norbert Elias to the Sociology of Education
- Part I: Norbert Elias's Theory in General
2. Biography and Overview
3. The Last Classical Sociologist?
4. Key Concepts
5. Figurational Scholars and Extensions into Education
- Part II: Norbert Elias and the Sociology of Education
6. Civilization, Identity and Control
7. Diversity, Inclusion and Establishment-Outsider Relations
8. Unplanned Educational Policy Processes
9. Monopoly Mechanisms in Higher Education: Disciplinarity and Curriculum
10. The Globalization of Education
- Part III: Norbert Elias in Dialogue
11. Why Elias?: Figurational Sociology of Education in Dialogue with Bourdieu and Foucault
12. Toward a Processual Sociology of Education

Paddy Dolan, 'Using documents to examine the meanings of childhood: A figurational perspective', chapter 13 in Fiona McSweeney and Dave Williams (eds), *Designing and Conducting Research in Social Science, Health and Social Care* (London: Routledge, 2019).

Abstract: The advantages of using documents include the possibility of tracing social processes over time, of understanding the flow of the present from the past and of avoiding the temptation of imagining the present as an entirely new era. Access to relevant documents written in particular historical periods can give the researcher a view from the perspective of particular witnesses of events, routines and practices. This chapter shows how the analysis of documents from a particular theoretical framework, Elias's figurational sociology, leads to an understanding of social change in relation to the status of children and adults in Irish primary education. Advice is provided to the reader in

relation to reflexivity so to avoid applying the moral judgements of today to the past, techniques of selection and accessing documents and to be aware of the purpose for which documents were originally written.

Marcel van den Haak and Nico Wilterdink, 'Struggling with distinction: How and why people switch between cultural hierarchy and equality', *European Journal of Cultural Studies* 2019, 17pp. DOI: 10.1177/1367549419861632.

Abstract: In research on cultural taste and distinction, inconsistent and ambivalent attitudes towards hierarchy versus equality have largely been ignored. This study shows, by means of in-depth interviews with 90 Dutch people on their own and others' cultural tastes, that both a hierarchical and an egalitarian repertoire appear in people's narratives, and that these repertoires are often used simultaneously. People still distinguish culturally from others, but not consistently and often reluctantly, as at the same time they morally object to high-low distinctions based on aesthetic evaluations. This article analyses both repertoires and explores when and how tensions between the two come forward. We interpret these tensions on the micro level of self-presentation and habitus, and on the macro level of changing structures of inequality and meritocratic ideas.

Matt Clement, *A People's History of Riots, Protest and the Law The Sound of the Crowd* (London: Palgrave Macmillan, 2017). xxvii + 225 pp. ISBN: 978-1-137-52750-9 (hb); 978-1-137-52751-6 (eBook).

Publisher's blurb: This book examines how movements from below pose challenges to the status quo. The 2010s have seen an explosion of protest movements, sometimes characterised as riots by governments and the media. But these are not new phenomena, rather reflecting thousands of years of conflict between different social classes. Beginning with struggles for democracy and control of the state in Athens and ancient Rome, this book traces the common threads of resistance through the Middle Ages in Europe and

into the modern age. As classes change so do the composition of the protestors and the goals of their movements; the one common factor being how groups can mobilise to resist unbearable oppression, thereby developing a crowd consciousness that widens their political horizons and demonstrates the possibility of overthrowing the existing order. To appreciate the roots and motivations of these so-called deviants the author argues that we need to listen to the sound of the crowd. This book will be of interest to researchers of social movements, protests and riots across sociology, history and international relations.

Hugo Ceron-Anaya, *Privilege at Play: Class, Race, Gender, and Golf in Mexico* (Oxford University Press 2019). 232 pp. ISBN: 9780190931612.

Using an Eliasian framework, *Privilege at Play* is a book about social inequalities and privilege in today's Mexico. Based on ethnographic research conducted in up-market golf clubs and in-depth interviews with upper-middle and upper-class golfers, as well as working-class employees, this book reverses the analysis of inequalities by focusing on the privileged. Using rich qualitative data, the book examines how social hierarchies are relations produced through class, racial, and gender dynamics, which manifest in a multitude of everyday practices. The book combines an intersectional approach with a space-sensitive perspective, showing how spatial dynamics deeply influence the reproduction of privilege.

Laura Gilliam and Eva Gullov, 'Children as potential – a window to cultural ideals, anxieties and conflicts', *Children's Geographies* August 2019. DOI: 10.1080/14733285.2019.1648760

Abstract: Drawing on Norbert Elias's theory of civilising processes, this article argues for a perspective on children as 'potential'. With this notion, we focus on the efforts, hopes and fears that adult society invest in children and through them in future society. Seeing this investment as a result of historical processes and social dynamics, we

hold that the perspective of children as potential provides a window to deeply-felt ideals and anxieties in society, the norms of civilised society that are established as well as the ongoing struggles about these norms. In this way, studying investments in children are particularly significant for social science. Yet, as cultural norms have to pass through the transformative world of childhood to be reproduced, we also have to explore how children actively affect the outcome of the civilising projects and the processes of continuity and change.

Andreas Braun, ‘Interpersonal violence as an intrinsic part of the civilizing process: a neurosociological approach’, *European Journal of Sociology / Archives européennes de sociologie* 2019, DOI: <https://doi.org/10.1017/S0003975619000122>

Abstract: Even though Elias himself does not focus on an explicit theory on violence in *The Civilizing Process*, due to his research question on pacific social processes, violence is not generally theoretically excluded. Against this backdrop, and contrary to criticisms regarding a general loss as well as a biological rather than a sociological explanation of violence, and besides theories that explain meso and macro-level violence within Elias’s framework, this article considers interpersonal micro-level violence as an intrinsic part of the civilising process. Especially by supplementing Elias’s assumptions of drive control and self-constraint with recent neuroscientific findings, it is possible to conceptualize interpersonal micro-level violence as situational exceedance of a subjective threshold of pain. Here, despite a normative civilised frame of behaviour, aggression, as a (neuro)biologically-based reactive drive, is no longer controlled by socially learned self-constraint, leading to violence as a subjectively perceived rewarding behaviour and socially performed action.

Matthias Revers, ‘Habitus’, in Christian Fleck and Christian Dáye (eds), *Meilensteine der Soziologie* (Frankfurt: Campus, 2020), 678 pp. ISBN 9783593511023.

The concept of habitus dates from ancient philosophy. In sociology, however, it was mainly influenced by Norbert Elias (1897–1990) and Pierre Bourdieu (1930–2002). In Elias, habitus is a historically specific personality structure that interacts with structural social processes. It manifests itself in the regulation of behaviour and physical processes that are specific to the strata, nationalities and cultures. In Bourdieu habitus has a double character: on the one hand, it has an influence on the internalisation of social position, on what the individual perceives of the world and how he perceives it. On the other hand habitus suggests certain ways of behaving and makes others more difficult. It is, in Bourdieu’s famous formulation, at the same time a structured and structuring structure. After the question of which behaviour appears socially legitimate in which social position, habitus is at the same time an expression and a means of social hierarchization. Although habitus emphasises the simultaneity of individual freedom of action and structural certainty in both thinkers, in Bourdieu the individual’s determinacy is more in the foreground because of objectified reality. In an international comparison, Bourdieu’s reflections were much better received than those of Elias. The success and relative criticism of the habitus concept is closely linked to the extraordinary international and interdisciplinary impact of Pierre Bourdieu as a modern sociologist.

John Flint and Ryan Powell (eds), *Class, Ethnicity and State in the Polarized Metropolis: Putting Wacquant to Work*. London: Palgrave, 2019. xiv 345 pp. ISBN 978-3-030-16222-1 (eBook)

Publisher’s blurb: Loïc Wacquant is one of the most influential sociological theorists of the contemporary era with his research and writings resonating widely across the social sciences. This edited collection critically responds to Wacquant’s distinct approach to understanding the contemporary urban condition in advanced capitalist societies. It comprises chapters focused on Europe and North America from leading international scholars and new emergent voices, which

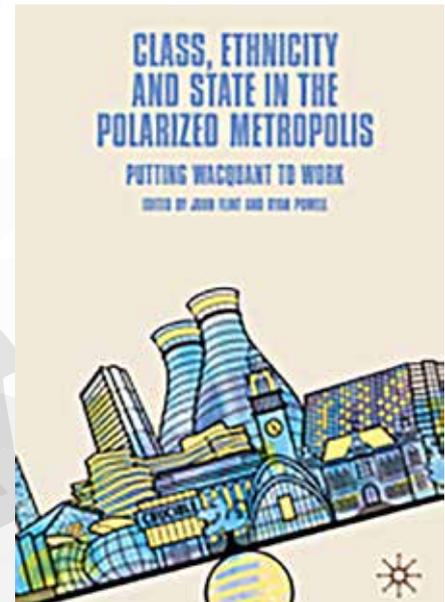


chart new empirical, theoretical and methodological territory. Pivoting on the relationship between class, ethnicity and the state in the (re-)making of urban marginality, the volume takes stock of Wacquant’s body of work and assesses its value as a springboard for rethinking urban inequality in polarizing times.

Heeding Wacquant’s call for constant theoretical critique and development in understanding dynamic urban relations and processes, the contributors challenge, develop and refine Wacquant’s framework, while also synthesizing it with other perspectives and bringing it into dialogue with new areas of inquiry. How can Wacquant’s work aid the empirical understanding of today’s complex urban inequalities? And how can empirical investigation and theoretical synthesis aid the development of Wacquant’s framework? The diverse contributors to the collection ask these, and other, searching questions – and Wacquant responds to this critique in the final chapter.

This book will be of interest to scholars engaged in understanding the drivers, contexts, and potential responses to contemporary urban marginality.

Jack Black, ‘The United Kingdom and British Empire: a figurational approach’, *Rethinking History*, 22: 1 (2018), pp. 3–24. Doi: 10.1080/13642529.2017.1419446

Abstract: Drawing upon the work of Norbert Elias and the process [figurational] sociology perspective, this article examines how state formation processes are related to, and affected by, expanding and declining chains of international interdependence. In contrast to civic and ethnic conceptions, this approach focuses on the emergence of the nation/nation-state as grounded in broader processes of historical and social development. In doing so, state formation processes within the United Kingdom are related to the expansion and decline of the British Empire. That is, by focusing on the functional dynamics that are embedded in collective groups, one is able to consider how the UK’s ‘state’ and ‘imperial’ figurations were interdependently related to changes in both the UK and the former British Empire. Consequently, by locating contemporary UK relations in the historical context of former imperial relationships, nationalism studies can go ‘beyond’ the nation/nation-state in order to include broader processes of imperial expansion and decline. Here, the relationship between empire and nationalism can offer a valuable insight into contemporary political movements, especially within former imperial groups.

Steven Loyal, ‘Bourdieu and Collins on the reproduction of elites’, *Thesis Eleven*, 154: 1 (2019), pp. 80–96. <https://doi.org/10.1177/0725513619880280>

Abstract: In this paper I compare and contrast the reproduction of elite strata in Randall Collins’s path-breaking book, *The Credential Society* (1979), with Pierre Bourdieu’s important discussion found in *The State Nobility* (1996). Although both approaches draw on Weber and Durkheim, focus on the interaction between material and cultural processes, subscribe to a relational form of analysis, and share a similar political world-view – social democrat and radical republican

respectively – they also differ. These differences relate to their respective philosophical anthropology, the nature of their long-term analysis, the different contexts within which their work emerged – Algeria and the post-war constellation and early Cold War period – and the divergent nature of the broader substantive sociological problems they are engaged with. In terms of their dissimilarities, not only is each approach useful for criticising the other, but it will be argued that these divergences need to be synthesized into a broader, more powerful explanatory theory. [The synthesis, discussed briefly, is between Marx and Elias.]

Graham Crow and Maggie Laidlaw, ‘Norbert Elias’s extended theory of community: From established/outsider relations to the gendered we–I balance’. *The Sociological Review*, 67:3 (2019), pp. 568–584. <https://doi.org/10.1177/0038026119829772>

Abstract: Norbert Elias and John Scotson’s analysis of the interconnection between positive and negative community identities in *The Established and the Outsiders* is well-known. Elias’s subsequent writing about community offers a more rounded analysis, going beyond established/outsider configurations by exploring community’s gendered character and the forces involved in the ‘we–I balance’ that counteract the pervasive process of individualization. Elias’s use of personal pronouns to reveal how community identity (‘we’) relates not only to outsiders (‘they’) but also to an individual member (‘I’) of communities is central to his extended theory of community.

Nina Baur, Stefanie Ernst, Jannis Hergesell and Maria Nokus, ‘Elias, Norbert’, in P. Atkinson, S. Delamont, M.A. Hardy and M. Williams (eds), *SAGE Research Methods Foundations* (London: Sage, 2019). DOI: 10.4135/9781526421036809362

Abstract: Norbert Elias (1897–1990) is well known for his process or figurational sociology, which focuses on the dynamic development of social structures and the interactions between individuals and society. In contrast,

his methods are rarely discussed, although social research was in fact very important to him because in Elias’s opinion sociological theory had to be empirically grounded. This paper summarizes Elias’s methodology and explains what methods Elias would use, if he had access to current methods of social research.

Stefanie Ernst and Guido Becke (eds), *Transformationen Der Arbeitsgesellschaft : Prozess- Und Figurationstheoretische Beiträge* [Transformations of the Working Society. Process and Figuration-Theoretical Contributions] (Wiesbaden: Springer VS, 2019). ISBN: 978-3-658-22711-1.

The book brings together process-sociologically and historically oriented work and sociological approaches to suss out the transformations of the working world and thus develop answers to current social questions. The focus is on the analysis of genesis, structural peculiarities and the polyvalence of work and knowledge. Through a historical-sociological and comparative approach, the contributions reflect the study of continuity and change, of conflicts and power structures of work societies. The book consists of a mixture of German and English articles:

Nina Baur, Julia Fülling, Linda Hering And Susanne Vogl,

Die Verzahnung von Arbeit und Konsum. Wechselwirkungen zwischen der Transformation der Erwerbsarbeit und den Transformationen der milieuspezifischen innerfamiliären Arbeitsteilung am Beispiel der Ernährung (The Integration of Work and Consumption. Interactions between the Transformation of Gainful Employment and the Transformations of the Milieu-specific Intra-familial Division of Labor Using the Example of Nutrition)

Guido Becke,

Figurationswandel in betrieblichen Ökonomisierungsprozessen. Das Beispiel Öffentlicher Personennahverkehr (Figuration Change in Operational Economization Processes. The Example of Public Transport)

Karina Becker, Familie, Arbeit und Emotionen. Die Arbeit von Frauen bei Tupperware in einer historisch-soziologischen Perspektive (Family, Work and Emotions. The Work of Women at Tupperware in a Historical-sociological perspective)

Luigi Droste, Die Gesellschaft des Ressentiments. Figurationswandel in der Arbeitsgesellschaft und der Erfolg rechtspopulistischer Parteien (The Society of Resentment. Figurational Change in Working Society and the Success of Right-wing Populist Parties)

Stefanie Ernst, Fit for Life – Fit for Work? Prozessorientierte Zugänge zu Körper und Emotion in und bei der Arbeit (Fit for Life - Fit for Work? Process-oriented access to body and emotion in and at work)

Jonathan Fletcher, The Consumer Error: Branding and the Professional Culture of Marketers

Melanie Frerichs, Die Disziplinierungsgeschichte der Fabrikarbeit in prozesstheoretischer Perspektive (The Disciplining History of Factory Work in a Process-theoretical Perspective)

Jannis Hergesell, Von der Armen- und Siechenfürsorge zur digitalisierten Altenpflege. Eine figurationssoziologische Perspektive auf Pflegeinnovationen (From Poor and Sick Care to Digitized Geriatric Care. A Figuration-sociological Perspective on Nursing Innovations)

Heather Hofmeister, Gender and Work using Figuration Theory: A Narrative Exercise to Unpack Gender Inequalities and Conceptions of “Work”

Alfred Kieser und Axel Weiser, Der Heroismus des postheroischen Managers (The Heroism of the Post-heroic Manager)

Maria Norkus, Intersektionale Dynamiken der Prekarisierung: Geschlecht und soziale Lage (Intersectional Dynamics of Precarization: Gender and Social Situation)

Ryan Powell, Beyond “Employability”: Youth Unemployment, Socialization and Social Stratification

Robert Schmidt und Franziska Hodek, Spielanalysen und Transformationen der Figuration *Profifußball Match* (Analysis and Transformations of Professional Football as a Figuration)

Robert van Krieken, ‘Naughty or Bad: Children and Crime’, in *Victim, Perpetrator, or What Else?* (Sociological Studies of Children and Youth, Vol. 25), Bingley: Emerald Publishing, 2019, pp. 85–105. <https://doi.org/10.1108/S1537-466120190000025006>

Abstract: This chapter examines the differing ways in which the criminal responsibility of children has been understood in English and Australian common law. The doctrine of *doli incapax* has for many centuries worked to establish a presumption in law that children between the ages of around 10 and 14 are incapable of forming criminal intent, unless it can be shown that they are capable of ‘guilty knowledge’ about their actions. In this approach, children are presumed to be ‘naughty’ until it can be shown that they are ‘bad’. However, events such as the murder of James Bulger in 1993 have led to the abolition of the doctrine in the UK, and its questioning in Australia. The chapter will outline how and why the law’s distinction between adults and children in relation to crime has become unstable, and explain the implications of the legal conception of childhood for the sociology of childhood more broadly. It will also explore how a closer look at the history of the *doli incapax* presumption sheds considerable light on the central and active role played by the judiciary and the legal profession, as opposed to other social and professional groups, in the development of a particular legal construction of childhood.

Robert van Krieken and Nicola Vinovrški, ‘New Directions in the History of Celebrity: Case Studies and Critical Perspectives’, *Historical Social Research/Historische Sozialforschung*, 32, 2019. Doi: 10.12759/hsr.suppl.32.2019.7-16.

Abstract: This paper provides an introduction and overview for this special issue’s collection of important new work in the history of celebrity. It sets the scene by explaining the main difficulties that have beset the development of a historiography of the very contemporaneous phenomenon of celebrity. A key issue is how one understands the historical emergence of the ‘public sphere’, and how confident one should be that the historical narrative concerning the public sphere and celebrity should begin in the eighteenth century, rather than in earlier periods. It outlines what is particularly significant and innovative about the contributions to this special issue, and draws out their implications for the ever-expanding scope of the history of celebrity.

Richard Kilminster, ‘How has a post-philosophical sociology become possible? – a response to Philip Walsh’, *Philosophy of the Social Sciences*, 45: 4–5, pp. 497–507. DOI: 10.1177/0048393115579160.

Abstract: This article responds to Philip Walsh’s defence (in *Philosophy of the Social Sciences*. 44: 2 (2014), pp. 179–200 – see details below) of the traditional Lockean ‘underlabourer’ conception of the role of philosophy against Norbert Elias’s sociology of knowledge. The article argues, contra Walsh, that the ‘post-philosophical’ status of sociology is already an historical *fait accompli*. The author challenges Walsh’s contention that Elias’s perspectival sociological theory of knowledge is fatally flawed by its improper use of the concept of process as a central principle. The response concludes that Walsh’s article is a formidable mobilization of logical, conceptual, analytical, and other theoretical resources tacitly designed to save the autonomy of philosophy at all costs in the face of the advanced sociology of knowledge of Elias.

Philip Walsh, ‘Is a post-philosophical sociology possible? Insights from Norbert Elias’s sociology of knowledge’, *Philosophy of the Social Sciences*. 44: 2 (2014), pp. 179–200. DOI: 10.1177/0048393115510467.

Abstract: This article investigates the status of Norbert Elias's conception of the sociology of knowledge as the means to provide a new epistemological security for sociology. The author of the article argues that this translates into an effective critique of the underlabouring model of the relationship between philosophy and the social sciences, which is consistent with Elias's attempt to consolidate his own sociological theory. Nevertheless, the author argues that Elias's sociology of knowledge runs into problems in its attempt to evade the problem of relativism in explanation, and in its conception of human agency.

Gabriele Rosenthal and Artur Bogner,

‘Sozialkonstruktivistischfigurationssoziologische Biographieforschung, in Ronald Hitzler et al., eds, *Kritik der Hermeneutischen Wissenssoziologie*, Munich: Beltz Juventa, 2019, pp. 67–79.

This chapter is an emphatic plea for a figurationist approach in sociological biographical research. Artur Bogner writes that ‘If you read the text carefully, you could discover that it is far more figurationist than “wissensoziologisch” (or “social-constructivist”)’. A longer English version (with more empirical examples) will appear in *Current Sociology* in 2021.

Arne Worm, *Fluchtmigration aus Syrien: Eine biographietheoretische und Figurationssoziologische Studie* [Refugee Migration from Syria: A biographical-theoretic and Figurationist Sociological Study] (Göttingen: Universitätsverlag Göttingen, 2019). 317 pp. <https://doi.org/10.17875/gup2019-1228>

This book can be purchased in paperback from <https://univerlag.uni-goettingen.de>, or it is freely available online via the Doi reference given above.

Abstract: The armed conflict in Syria which began in 2011, caused one of the largest refugee movements in the context of collective violence and war since World War II. Those who

fled during the complex, increasingly violent and militarized Syrian civil war – in total about half of the pre-conflict population – have predominantly looked for a place of refuge, security and participation chances in other regions within Syria or in neighbouring countries. Relatively few people had the resources to migrate to comparatively distant countries (such as countries in the European Union). This sociological study focuses on the processes of ‘refuge migration’ and the experiences of refugees who migrated in the context of the armed conflict in Syria via the Spanish-Moroccan border zone surrounding the enclaves of Ceuta and Melilla. Based on a combination of biographical and figurationist approaches and the concept of belonging, I empirically reconstruct the migration, social situations and self-presentations of Syrian refugees in the Spanish-Moroccan border zone. My ethnographic research in the Spanish enclaves shows differences and similarities in the way Syrian refugees experience, deal with and present their social situation in these transit spaces of migration. A central finding of my study highlights that the refugees’ presentation of their life stories and their escape from violence are heavily overlaid by their present preoccupations in the refugee camp and the presentation of shared – or supposedly shared – experiences of fleeing from war. The focus of their biographical self-presentations lay on their precarious and heteronomous current situation and the presentation of a homogenizing we-image as ‘Syrian refugees’. These patterns of self-presentation obstructed speaking about their ‘individual’ courses of flight from a war. This tended to cover up differences and social conflicts that existed in Syria before the war as well as diverging ‘individual’ experiences of the war. Drawing on biographical case reconstructions, I contrast these findings by showing how war and armed conflict are processes of social transformation that have different meanings and different consequences for individuals and social collectives. The cases of a Syrian-Kurdish refugee, a Syrian-Algerian-Palestinian family and a Syrian-Turkmen married couple show

how processes of ‘refugee migration’ are interrelated with diverging life and collective histories. The interviewees’ experiences during the armed conflict, as well as the courses of ‘forced migration’ are inherently related to changing positions within networks of interdependency. This explains why the conflict has very different consequences for the refugees’ present perspectives and constructions of belonging. My empirical results are discussed in the light of the state of the art in the field of refugee studies and forced migration research. Drawing on perspectives from sociology and anthropology of violence and armed conflict, I conceptualize ‘refugee migration’ as a certain type of migration: ‘Refugee migration’ is a type of migration that is constituted in the context of social transformations and changes in the social order caused by, and causing, collective violence. Violence-based transformations are an integral part of the genesis and the overall trajectories of these processes of migration. These transformations affect social boundaries and figurations between individuals and groupings, constructions of belonging and patterns of biographical (re-)orientation. ‘Refugee migration’ is not only a reaction to collective violence, but must be seen in its ongoing embeddedness in the dynamics of violence which structure the whole migration process.

Andrew Linklater, ‘Symbols and world politics: towards a long-term perspective on historical trends and contemporary challenges’, *European Journal of International Relations*, 2019, 25 (3): 931–54. <https://doi.org/10.1177/1354066118806566>

The role of symbols in world politics remains on the margins of the study of international relations. There has been no systematic discussion of how to promote theoretically-informed empirical analyses of their role in earlier epochs and in the current era. This article defends a long-term perspective on symbols that emphasises their relationship with the overall historical trend towards societies of greater magnitude and destructive power. It advances a preliminary classification of symbols in order to support future inquiries into

political symbolism in state-organised societies as well as investigations of symbolic codes that have been central in creating wider solidarities. A long-term perspective on symbolic realms is important for understanding the relationship between ‘national’ and ‘cosmopolitan symbols’ in the current period. Contemporary challenges in the symbolic sphere illustrate more general trends in human societies, namely, problems in constructing wider symbolic frameworks that support closer cooperation between groups in the context of increasing levels of interconnectedness.

Andrew Linklater, ‘Political Community and Cosmopolitan Responsibility: Sociological Considerations’, in R. Beardsworth, G. Wallace Brown and R. Shapcott, eds, *The State and Cosmopolitan Responsibilities* (Oxford: Oxford University Press, 2019). DOI:10.1093/oso/9780198800613.003.0009

This chapter is the final chapter in a section of this book entitled ‘Cosmopolitan Responsibility and the Legal Practice of Extraterritorial Jurisdiction’. The preceding three chapters discuss the extension of the state’s legal jurisdiction over citizens that cause harm in other societies. An example is the practice in Australia of prosecuting nationals who commit sexual offences against children in foreign jurisdictions. The chapter stresses that many civilized peoples have created such legal principles in the light of the new opportunities for harming distant strangers in an era of expanding global interdependencies. Those civilizing offensives demonstrate the influence of the universal-egalitarian moral principles which Elias regarded as integral to ‘nation-state normative codes’ on legal practice. The principle of extraterritorial jurisdiction reveals the continuing importance of universal norms in a period in which national-populist movements downgrade cosmopolitan initiatives.

В.В. Кочетков [Vladimir V. Kochetkov], МЕЖДУНАРОДНЫЕ ОТНОШЕНИЯ В ИНТЕРПРЕТАЦИИ ТЕОРИЙ ИСТОРИЧЕСКОЙ СОЦИОЛОГИИ [‘International relations in the interpretation of theories of historical sociology’], *Moscow State University Bulletin. Series 18. Sociology and Political Science*, 25: 3 (2019) pp. 49–70.
DOI: 10.24290/1029-3736-2019-25-3-49-70

Abstract: The article draws especially on the process sociology of Norbert Elias. International affairs specialists turn to historical sociology to explain the world political realities that remain hidden to other theories of international relations. However, in the national scientific tradition, historians, sociologists, and international affairs specialists give it unjustly little attention, despite the fact that the science of international relations is at the intersection of history and sociology. This article intended to compensate to some extent for the lack of information about this most interesting and promising approach to the study of international relations. The author formulates the concept of historical sociology and characterizes three main directions in its development. The first direction gives priority to the explanation of international relations of such factors, as types of power and methods of production. The second direction considers the events of international life through the prism of morality, culture, emotions and other spiritual components. The third direction seeks to unite the first two groups of research approaches within a single explanatory framework.

Hervé Mazurel and Quentin Deluermoz, ‘L’histoire des sensibilités: un territoire-limite?’ [The history of sensibilities: a borderline territory?], *Critical Hermeneutics* 3 (2019). DOI 13125/CH/3878.

Abstract: The history of sensibilities, emotions, the body are now in full renewal. Certainly, Lucien Febvre was already calling for this enrichment

of the historian’s territory and the success of the history of mentalities in the 1970s had already begun to occupy this promising field. It is now enriched by the contributions of the historiographical and reflexive turn of events, which has made it possible to take the actors seriously, to take an interest in their experiences, their testimonies and their perceptions. From this completely new perspective, it is a vast field of investigation that opens up to historical writing, following in the footsteps among others of Norbert Elias and Alain Corbin.

Katie Liston and Dominic Malcolm, ‘Sports-related brain injury: concussion and chronic traumatic encephalopathy’, chapter 6 in *The Suffering Body in Sport: Shifting Thresholds of Pain, Risk and Injury* (Research in the Sociology of Sport, vol. 12 (Bingley: Emerald Publishing, 2109), pp. 8–104.

Abstract: Purpose – To examine the ways in which sports-related brain injury (concussion and subconcussion) is both similar to and different from other injuries and to set out a sociological understanding of the injury, its manifestation and management.

Approach – There is a broad contextualization of the ‘issue’ of concussion and the processes that have brought this to the fore, an examination of the ways in which concussion has been figuratively clouded from plain view, and an outline of the main contributions of the social sciences to understanding this injury, the culture of risk and the mediating effect of social relationships. The chapter concludes by questioning whether the emergence of concerns over chronic traumatic encephalopathy has stimulated a fundamental change in attitudes towards sport injuries, and if this has had a significant impact on the social visibility of concussion.

Findings – The two available sociological studies of the lived experiences of concussion are situated within a broader analysis of the politicization of sports medicine and the emergence of a particular social discourse around sports-related brain injury.

Implications – The difficulties emanating from the dominance of a biomedical approach to concussion are discussed along with the need for further research, incorporating a more holistic view of concussion, as a bio-psycho-social phenomenon.

Jocelyne Cesari, ‘Civilization as disciplinization and the consequences for religion and world politics’, *The Review of Faith & International Affairs*, 17:1 (2019), pp. 24–33. DOI:10.1080/15570274.2019.1570753

Abstract: This article argues in favour of Norbert Elias’s historical and relational sociology to rehabilitate the notion of civilization in the study of international affairs. Elias’s approach has two major advantages. First, it avoids the use of de-historicized models of political development that project a Western-centered approach as universal. Second, it brings into focus the central role of the nation state in the shaping of the contemporary religious dimension of politics at the national and international levels. This relational and historical perspective will be applied to the case of postcolonial nation states to explain the rise and expansion of political Islam from national to global forms of political expression.

Prisca S. Ngondo and Anna Klyueva, ‘Fear appeals in road safety advertising: an analysis of a controversial social marketing campaign in Russia’, *Russian Journal of Communication*, 11:2 (2018), pp. 167–83. <https://doi.org/10.1080/19409419.2018.1555772>

Editor’s Note: The main interest of this highly empiricist research is that the authors seem vaguely to see the relevance of Elias’s ideas – they cite *Studies on the Germans* – but are sadly unaware of Elias’s own essay on long-term trends in road accidents, which would have been highly relevant. But then, of course, the title of Elias’s essay is ‘Technisation and civilisation’ (Collected Works, vol. 15), which hardly makes it obvious that it contains empirical data on trends in road accidents.

Abstract: This study reports the results of a content analysis that used the

Extended Parallel Processing Model (EPPM) to measure the levels of threat and self-efficacy messages in a series of controversial in Russia in 2008. The analysis showed that threat messages overwhelmingly outnumbered efficacy messages. The results suggest that the Russian social marketing campaign to promote road safety neglected to follow the recommended pattern of fear appeal message construction. The road safety campaign had the potential to induce fear, but the campaign messages may not have been sufficient to make the audience feel able to prevent or avoid harm by complying with the road safety rules. The results suggested that future campaign designers should give more attention to efficacy messages, particularly response efficacy messages that contain a clear call for actions and recommendations on how to prevent injury and death.

Horst-Volker Krumrey, *Goebbels, Hitler und das Machtproblem: Prozesse des machtbezogenen Verhaltens: Machteroberung, Machtbesitz und Machtverlust der Nationalsozialisten* [Goebbels, Hitler and the Problem of Power: Processes of power-related behaviour: conquest, possession and loss of power of the National Socialists]. (Osnabrück: JPC Books on demand, 2018). 236 pp. ISBN-13: 9783748146834.

Blurb: The dictatorship of the German National Socialists, which resulted in World War II and the Holocaust, is without a doubt one of the major events in world history to date. Historically, it has been worked out in detail, but so far there has been a lack of a verifiable theory of power to permit an adequate social scientific, empirically based, theoretical explanation, an explanation that could also provide a warning of any repetition of such a violent process at the state integration level. Such a theory has not yet been developed because what Norbert Elias called the traditional philosophical conception of *homo clausus* blocks access to the empirical–theoretical sociological–psychological study of feeling, thinking, feeling and acting of people figurationally socialized in groups – that is, to *homines aperti*.

If one wants to investigate the behaviour of socially socialized, interdependent individuals in groups empirically and theoretically, the object of investigation presents itself as the one with the highest degree of complexity of all, which defies the familiar analytical-synthetic methods of mathematics, philosophical logic, physics. Language alone has the ability to decode such complex behaviour. It was therefore necessary to develop an empirical ‘sociological language analysis’ in lengthy experiments. However, this method can only be used in a meaningful and result-oriented manner if there is a symbiotic theory, and if theory and empiricism are interpreted as an interdependent complex, whereby the two interact, are dependent on one another and can only be developed together. For this purpose, Krumrey has developed a four-level theoretical–empirical research model.

Antony Mansted, ‘When did humans start to smile?’, *British Academy Blog* 5 July 2019. <https://www.thebritishacademy.ac.uk/blog/when-did-humans-start-smile>

We list this essay here, not because Professor Manseted cites Elias (he doesn’t), but because the question of the human smile was one that Elias often returned to. Mansted, a distinguished psychologist, provides this abstract: ‘Smiling is one of the most frequent and easy to recognise facial expressions. In psychological theory about emotional expressions, it is often contended that smiling has a biological basis and is a relatively unambiguous expression of positive emotions, such as amusement or enjoyment. In research on facial expressions of emotion, smiles are usually the expressions that are best recognised. You would therefore be forgiven for thinking that the relationship between smiling and positive emotion is stable across time and space. Dig a little deeper, however, and this turns out to be more complicated.’ Mansted draws out the complications by reference to art history back to the eighteenth century and to modern advertising. The latest research appears to bear out Elias’s earlier views.

Norman Gabriel, 'The social habitus of Early Years Education: Processes of learning and unlearning', *Educação e Civilização*, 24: 3 (2019), pp. 385–95. Doi: 10.24220/2318-0870v24n3a4614

Abstract: Although Norbert Elias did not explicitly address educational practice or the role of education in society, he was deeply interested in the development of the social learning processes of young children and adults. This paper will begin by looking at Elias's relational perspective on childhood, focusing on the long-term individual civilising processes that young children undergo as they prepare for adulthood in complex societies. It will then focus on two of the major psychoanalytic thinkers of the British object relations school, Donald Winnicott and Wilfred Bion, to understand how these processes of learning are sometimes 'blocked' by teachers in different institutions where it is assumed that pedagogy is predominantly a rational, conscious and deliberate process. I will argue that Elias's distinctive approach to learning can be used to integrate the findings of psychoanalysis, developing a relational sociology of Early Years Education that views schools as anxious institutions where young children have to exercise a more intensive and all-embracing control over their emotions.

Jeremy McGinniss, 'Written in Black, White, and Red: An Exploration of Civilizer Theology in American History', unpublished MA thesis, Salve Regina University, 2019 (Newport, RI). 108 pp.

This excellent and well-argued thesis extends the use of Elias's ideas into the relatively new territory of theology. Civilizer theology is defined as 'an argument about competing claims to Christian orthodoxy – which voices and elements are defining practice and establishing tradition.'

Marenne Jansen, Morten Brænder and René Moelker, 'What sets the officer apart? Dutch and Danish educational reforms leading to the habitus of the thinking soldier', chapter 21 in W. Klinkert et al. (eds.), *NL ARMS Netherlands Annual Review of*

Military Studies 2019, pp. 337–53. Doi 10.1007/978-94-6265-315-3_21.

Abstract: Both the Netherlands and Denmark experienced educational reforms in the last decade. Regarding recruitment and educational model the change in Denmark was more radical than in the Netherlands. Denmark switched to recruiting academics and shortening the educational trajectory whilst the Dutch kept both long (bachelor) and short (applied vocational training and skills and drills) models and mixed their recruiting strategy. Both countries also offer career possibilities for NCOs entering the officer corps. In both countries, however, tensions between the soldier's habitus and the scholar's habitus have not been resolved. We discuss the strengths and weaknesses of both countries educational reforms in terms of 'what sets the officer apart?' and recommend possible escapes for the dilemma of a training that on the one hand is too scholarly and academic or one that, on the other hand, emphasises military skills and drills. We suggest that the third way, developing the habitus of the thinking soldier, provides such a way ahead. [René Moelker was responsible for editing Elias's published and unpublished papers to form *The Sociogenesis of the Naval Profession* (2007) and this article draws upon those ideas.]

Maria Gliemann Hyholt and Lone Friis Thing, 'The rationalization of leisure time – the scarcity of emotional excitement in a health-promoting exercise intervention for women', *Annals of Leisure Research*, 22: 4 (2018), pp. 532–49. DOI: 10.1080/11745398.2018.1515638

Abstract: The aim of this article is to understand how the established biomedical perspective on the body enables and constrains participation in physical activity. Based on a sociological standpoint, an exercise intervention with middle-aged women is analysed through empirical material from observation (N = 57), focus groups (N = 51) and individual follow-up interviews (N = 21). The article finds that spinning is a highly routinized and structured activity that

entails a prevailing health-promoting intervention control of the emotions to complete and a scarcity of emotional excitement. The article concludes that the biomedical perspective involves a rationalization of leisure time that excludes the emotional excitement usually associated with sports. The emotional body should not be neglected when the (in)active body is problematized in public health. Additionally, participation in long-term exercise would be more likely if couched in an understanding of the activity as an aim in itself. [The abstract sounds drily empirical, but in fact the essay is strongly influenced by the work of Norbert Elias and Eric Dunning.]

Correction: In *Figurations* 51, it was said that separate chapters from *Civilisation and Informalisation*, edited by Cas Wouters and Michael Dunning, could be purchased from the Palgrave website. In fact they can only be previewed. A review of the book by the American historian of emotions, Peter N. Stearns, can be found in the *Journal of Social History*, May 2019, <https://doi.org/10.1093/jsh/shz034>.

■ BIBLIOGRAPHICAL RETROSPECT

[In this section, we list references that escaped our notice when they were first published. Recently, Academia.com has been flagging up quite a lot of old references – probably because their authors have just uploaded them – and so we list several in this issue.]

Tim Newton, 'Organization: the relevance and the limitations of Elias', *Organization*, 8: 3 (2001), pp. 467–952.

Abstract: In this introductory paper, I use a quotation from Elias's (1992) essay on time in order to introduce some key Eliasian concepts. I then explore the relation between power, interdependency and subjectivity through reference to Elias's oft-cited studies of court society as well as his less known analyses of time. Drawing on these referents, I discuss the relation of Elias to current organization theory focusing on Foucauldian work,

Marx and labour process theory and, especially, actor-network theory. Eliasian argument has a number of points of contact with current fields of organizational analysis such as organizational strategy, violence in organizations, emotion in organizations, knowledge and discourse, globalization, organizations and the natural environment, etc. The paper briefly reviews such examples before considering certain limitations in Elias's conceptualization of interdependency and subjectivity.

Volker Wedekind, 'A Figural Analysis of the Lives and Careers of Some South African Teachers'. PhD, Department of Sociology, University of Manchester, 2002.

Professor Wedekind's thesis (supervised by Liz Stanley 17 years ago) examines the lives and careers of twenty-five South African teachers against the backdrop of profound social and political change. The methodology adopted draws on the social theory of Norbert Elias in order to analyse data from life story interviews of each of the teachers. The analysis foregrounds the relational dimensions of the teachers' lives by focussing on the figurations or social networks that the teachers are embedded in, and explores the ways in which these various figurations have shaped the life course of the teachers.

The thesis reports on four figurations: collegial; friendship; family; and community. Each of these figurations simultaneously enable and constrain people's lives through the balances of power, the various forms of capital, and the rules and resources that define the relations within the figuration. These relations impact on the material and affective dimensions of each of the teachers' lives. In the context of rapid social change, the significance and constitution of certain figurations also changes and thus the lives of the teachers and the figurations which shape those lives need to be understood in the context of specific spatio-temporal and social-historical settings.

The thesis suggests that if teachers' lives are to be understood in relation to a host of issues such as 'career

pathing', school organisation, 'teacher development' or recruitment, it is necessary to develop an understanding of lives which takes the figurations that those lives are a part of into account. Teachers, like all people, can only be understood in relation to other people and within specific spatio-temporal settings.

Bowen Pauke, Bart van Heerikhuizen and Mustafa Emirbayer, 'Elias and Bourdieu', *Journal of Classical Sociology* 12: 1 (2012), pp. 145–72. DOI: 10.1177/1468795X11433708

The primary goal of this article is to uncover the deep-seated conceptual affinities between Pierre Bourdieu and Norbert Elias. The second goal is to demonstrate that, in part because of their diverging sensitivities, when taken together the two authors' highly compatible approaches yield a vision more fertile than either of their sociological perspectives considered separately. Tracing the intellectual roots of the two authors' three core concepts – habitus, field/figuration, and power/capital – we show how they selectively appropriated from their predecessors. We then outline how each of the two authors used their overlapping triadic approaches to interrogate a range of empirical phenomena. Attempting to make the authors' unexploited complementarity more tangible, we reflect on a simultaneously Elias- and Bourdieu-inspired approach to the body-centred world of sport. The conclusion argues that looking back at Elias and Bourdieu's theoretical contributions together can revitalize our conceptualizing and investigating of human societies in the future.

Debbie V. S. Kasper, 'Ecological habitus: toward a better understanding of socioecological relations', *Organization & Environment* 22: 3 (2009), pp. 311–26. DOI: 10.1177/10860266093430982

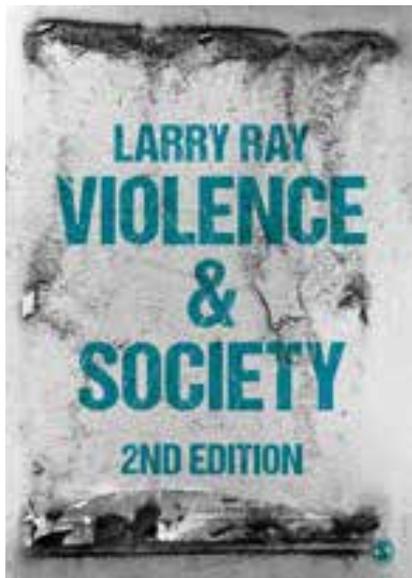
Abstract: There is a clear need to better understand the interdependent relationships between people and the biophysical world. Social science research is essential for such efforts but is not yet widely viewed as relevant to ecological research. Impeding

its advancement in this direction are the characteristics of a modern Western worldview exhibited by, and problematic for, much of social scientific research, especially emphases on mechanism, dualism, and prediction. I offer environmental behaviour research as an area in which these are apparent. I discuss the need to better account for the relations and processes that characterize human social life and suggest an alternative approach for doing so. Drawing on complementary works in sociological theory, I develop the notion of ecological habitus and propose it as a practical tool for more adequately thinking about and studying socioecological phenomena. I conclude with brief speculation about the possible empirical uses of the ecological habitus concept.

Jiří Šubrt, 'The civilization theory of Norbert Elias Today', *Peterburgskaja sociologija segodnja*, 4 (2012), pp. 57–68 [in English].

Abstract: In *The Civilizing Process: Sociogenetic and Psychogenetic Investigations* (1939) Norbert Elias formulated a theory to explain the long-term process of continuous change that led to the emergence of modern society. His theory encompasses both the development of human personality structures and behaviour (psychogenetic research) and the development of the social structures of inequality, power, and order (sociogenetic research). Violence and its control are central themes of the theory of the civilizing process. On the question of why the de-civilization processes occur, Elias failed to answer satisfactorily. For his students and followers this omission is a motivation to consider extending Elias's thinking further.

Larry Ray, *Violence and Society*. 2nd edn (London: Sage 2011). 320 pp. ISBN: 978147390791.



We missed the first edition of this now well-known textbook when it was published in 2011. This second edition, like the first, is replete with references to Elias and the figurational literature.

Dennis Smith, 'Norbert Elias and *The Court Society*' in Marcello Fantoni (ed.), *Europa delle Corti/The Court in Europe* (Rome: Bulzoni Editore, 2012), pp. 415–35.

Dennis Smith explores the 'mystery' about *The Court Society*. It is commonly regarded as one of the books that gave a strong impulse to the historical study of royal courts. It was also the book that launched Norbert Elias, following seven decades of relative obscurity, into a position of international celebrity, at least amongst the serious book-reading and newspaper-reading public: first in France, then in Europe, then worldwide. The mystery concerns which parts were written in the 1930s and which much later. The paper can be downloaded from:

<https://lboro.academia.edu/DennisSmith>

or
https://www.academia.edu/10366074/Norbert_Elias_and_The_Court_Society

Marta Bucholc, 'Gendered figurational strategies in Norbert Elias's sociology', *Polish Sociological Review*, 176: 4 (2011), pp. 425–436.

Abstract: Norbert Elias conceptualized social inequality as a result of shift in relative social forces of individuals in figurations, in which framework he also viewed the inequality between men and women. In this paper I examine the main thesis of what could be named Elias's gender sociology: firstly, men and women use different strategies in their striving for an increase in relative power depending on their social position, and secondly, one of the most effective strategies which may be successfully used by the weaker party in order to change the distribution of power between the sexes is redefining the arsenal of cultural weapons used in this struggle. The antagonism between men and women trying to draw as much power as possible to themselves in the zero-sum social game can become very fierce, especially if the use of physical violence is legitimized on a respective level of civilization. On the other hand, according to Elias's basic theoretical assumptions all individuals in a figuration are interrelated and interdependent, which restrains direct violence as well as suppresses radical liberation tendencies. This makes it easier for women to engage in strategies of coping with oppression on institutional, symbolic and proxemic level, which are discussed in the final part of the paper.

■ WORK IN PROGRESS

Robert van Krieken, Jo Littler, Mark Wheeler, Simon Morgan and David Worrall are undertaking a research project on 'Celebrity Politics: its Origins, Rise and Transformation'.

This project responds to recent shifts towards populism in liberal democracies by investigating the history and sociology of celebrity politics and its interconnections with broader social changes. It will test claims made about contemporary political life by examining the development of celebrity politics from the 16th century to the present in Western Europe, North America and Australia. Combining sociological and historical conceptual approaches, the project will give both scholars and the general public a more accurate

understanding of the celebrity dimensions of the relationships between political elites and the public, how they are changing, and what this means for democratic societies today.

■ RECENT CONFERENCES

Workshop: Law and Constitutions in Civilizing Processes

Brussels: Université Saint-Louis, 5–6 December 2019

On 5–6 December, a two half-day workshop was held on the theme 'Law and constitutions in the civilizing process(es)' at the Université Saint-Louis–Bruxelles – the same venue that hosted, a year before, the Elias Conference. The organizers were Marta Bucholc (Bonn), Florence Delmotte, Hugo Canihac (both FNRS and Université Saint-Louis–Bruxelles) and Christophe Majastre (Paris VIII). Stimulated by recent contributions on the potential of Eliasian sociology to study legal matters, notably by Robert van Krieken (see *Figurations* 51, p. 7), this workshop was essentially programmatic: its aim was to make a first assessment, using a variety of case-studies and disciplinary approaches, of how historical sociology can grasp phenomena – such as juridification of social relations or codification of political rule in the form of constitutions – that relate broadly to the monopolizing and state-building processes but, at the same time, were largely overlooked in Elias's work.

In their introduction to the opening session, Hugo Canihac and Christophe Majastre underlined the provocative edge of linking 'civilization' and 'law'. Both terms, they argued, are often apprehended as ideological. 'Civilization', on one hand, remains largely linked to the justification of Western colonial practices. There is also, on the other hand, a long-standing tradition of so-called 'Marxist' analysis that regards 'laws' (and constitutions) as secondary products of economical forces. Adopting a critical, yet sympathetic, stance towards this tradition, historians such as Edward

P. Thompson and sociologists such as Pierre Bourdieu demonstrated that law and legal forms may, under given circumstances, have a structuring effect over 'real' historical processes. Building upon such work can therefore help towards integrating the law into the general framework proposed by Elias around the analysis of civilizing process(es). Further, they can help grasping processes that were once (in *The Society of Individuals*) a topic for Elias himself in 'Changes in the We-Balance': the emergence of juridical norms and institutions beyond the state. Indeed, this topic was taken upon by several participants in the workshop.

After this short introduction, the floor was given to Chris Thornhill (Manchester), who presented a far-reaching account of the constitutional history of European states from the end of feudalism in the seventeenth century to the advent of mass-democracy in the early twentieth. According to this account, the modernization process that led to an almost fully-fledged differentiation between the fiscal and military apparatuses of the state up to the eighteenth century was disrupted from the French Revolution onwards by the increasing militarization of European civil societies, undermining the state's constitutional foundations.

The first panel, chaired by Marta Bucholc with Christophe Majastre as discussant, was mainly dedicated to the topic of juridification beyond the state. Antoine Bailleux (Université Saint-Louis) presented a contribution on the advance of the 'rule of law' in modern democracies and the use of civilizational standards in the jurisprudence of constitutional courts. A lawyer by trade, Bailleux engaged head-on with the Eliasian analysis of the civilizing process and the difficulty that arises when the state itself is the object of a 'civilizing' offensive sustained by constitutional lawyers advocating limitations to the use of political power. He argued that the diffusion of standards of civilization by the constitutional court take place in a horizontal, coordinated dimension, in contrast to the vertical process taking

place under a central monopoly once analysed by Elias. The presentation of Karim Fertikh (Strasbourg) revolved around the long history of international social law. International social law, much like human rights in 'Changes in the We-I balance', emerged around the Second World War in a context where individuals became increasingly recognized as bearers of rights independently of their national citizenships. After that war, founders of the first international organization promoting international social protection, such as Georges Gurvitch or Paul Durand, displayed a specific sensibility towards the 'human species' as a whole. Furthermore, the many international agreements signed in the first decade after the war show an increasing awareness of the new global interdependencies between states. Lastly, the contribution of Lola Avril (EUI Florence) dealt with the genesis of a legal profession around the European Union, the 'competition lawyers'. Drawing on extensive empirical and quasi-ethnographical work, she underlined the process of distinction in the manner of these lawyers who have specialized in EU competition law in the last few decades, since the creation of a European single market.

The second panel, chaired by Christophe Majastre with Hugo Canihac as discussant, displaced the focus away from Western Europe. Moreover, the three papers presented shared a more explicit concern with the law and rights as tools and stakes of political battles. In so doing, they suggested that the law can at times justify violence, discrimination and, in a word, decivilization. The first paper, presented by Marta Bucholc (Bonn), dealt with the recent mobilizations for and against LGBT rights in Poland. Applying the framework of established-outsiders to this case, it emphasized how different groups struggle to shape the law in order to stabilize a distinction between 'civilized' and 'uncivilized' groups. In so doing, it stressed how the law can be used to limit rights. Pierre-Olivier De Broux (Université Saint-Louis) was concerned with legal concepts of 'civilization' in the brutal colonization of Congo by Belgium in

the nineteenth century. Exploring the relationship of 'law' and 'civilization' in such a colonial setting was central to this workshop because these terms have been very tightly and tragically linked over the course of colonial history. If somehow implicitly, the paper illustrated how our concepts of civilization change over time, and, most importantly, how civilization and the law can be used to justify exploitation, violence, murder. Finally, legal anthropologist Barbara Truffin (ULB) analysed the emergence and codification of indigenous rights in contemporary Ecuador. Even though based on completely different, ethnographic, fieldwork, it directly echoed Marta Bucholc's paper in showing how the law, and rights, are at the centre of social conflicts involving sub-national, national and sometimes transnational groups. The three papers thus provided inspiring reflections about the limits of law as an instrument of pacification of human relations.

In the concluding session, Robert van Krieken took the floor to present some synthetic remarks over future directions in the research dedicated to law and constitutions in an Eliasian perspective. He first reminded us that Elias himself said little about the law, but warned against rushing to the conclusion that his sociology has nothing to say about the law. Instead of adopting a deferential attitude towards Elias's work, he argued, it would be advisable to adopt a flexible look at his concepts and to try to fill the 'gaps' left over in his work. For instance, a distinction must be made between the overall civilizing process and specific 'civilizational offensives', that may – but in no way necessarily do – reflect the development of the civilizing process in a given society. In the ensuing discussion, Florence Delmotte argued that 'civilization', as much as 'law', should not be subjected to the duality between a descriptive and an ideological meaning. Rather, civilization refers to a process that is external to the individuals and leads to a real progress in the consciousness of individuals and their sensibility towards other's suffering – as readily illustrated by the institutionalization of human rights.

■ FORTHCOMING CONFERENCES

Which Identity? Tribalism and Humanism

Psychoanalysis and Politics: Spring symposium

29–31 May 2020, Institute of Group Analysis, 1 Daleham Gardens, London, NW3 5BY, UK

See the call for papers: <https://www.psa-pol.org/which-identity/>

XVIII International Symposium – Civilization Processes (SIPC)

Interdependencies In Process – 16–19 November 2020 – Bogotá, Colombia

The National University of Colombia and Corpovisionarios together are organising the next International Symposium on Civilizing Processes (SIPC) to be held in Bogotá from 16–19 November 2020. The SIPC were born in 1996 thanks to a Brazilian initiative and they are being carried out at a biennial pace, in order to encourage the exchange of ideas and research results among scientists of various disciplines who find in Norbert Elias's work a source of guidance to face the challenges of today's world and who share interest in reality-adjusted social sciences. With this in mind, the call for SIPC 2020 is addressed to scientists from all over the world. In order to foster mutual understanding and broad discussions, simultaneous translation (Portuguese, Spanish, English) will be available for sessions that require it. With the aim of encouraging the renewal of the international Eliasian community, speakers who are students of any level (including doctoral students) are exempted from registration fees. The Norbert Elias Foundation (Amsterdam), in the same spirit of facilitating the passage of the torch to the next generation, is offering a small number of bursaries to offset the cost of transatlantic flights (see the announcement under 'From the Norbert Elias Foundation' above).

Special attention will be given to the following topics:

1. *Past and present of violence in relationships between human beings (from the interpersonal to the international level).*
2. *The theories of human development in the history of humanity in light of the neuroscience revolution.*
3. *Digital citizenship, realities and problems of citizen participation in new forms of communication.*
4. *Education: historical developments, consequences of recent reforms, perspectives.*
5. *The foundations on which mainstream economic theory is based, their practical consequences and the contrast of these foundations with a processual epistemology.*

However, all the thematic proposals are welcome.

Proposals should be sent before 4 May 2020, abstracts not exceeding 500 words. The approval of the papers will be announced on 29 June and the deadline for reception of the final document (full paper to be included in USB stick) will be 15 September.

Contact e-mail: contacto@elias2020.com

Registration fee: 200,000 Colombian pesos.

Student speakers (with certificate of their condition) do not pay registration. Place: National University of Colombia (agreements are made with hotels in the vicinity of the University).

■ CONTRIBUTIONS TO FIGURATIONS

The next issue of *Figurations* will be mailed in July 2020. News and notes should be sent by 1 June 2020 to the Editors at figurations@norbert-elias.com.

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Contributions should preferably be e-mailed to the Editor in the form of MS Word (.doc or .docx), Rich Text (.rtf), plain text (.txt) or Open Office Text (.odt) files. Do not use embedded footnotes. Hard copy is accepted reluctantly. Photographs should be submitted in JPEG format.

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